

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 13
10:93 – 12:77



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# Tafsir Al-Qur'an: A Complete English Translation of
# Classical Qur'anic Commentaries (Version 0.1)
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# and immediate reference to the original Arabic text for those not fluent in Arabic.
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In the name of God, the Most Beneficent, the Most Merciful.

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

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

In the online form of this book, it 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 13 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the end of *Sūrat l-Hij'r*, all of *Sūrat l-Nahl*, and the first hundred verses of *Sūrat l-Isrā*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

- **Tafsir al-Tabari (923 CE)** – One of the earliest and most comprehensive tafsirs, authored by **Imam al-Tabari**. It is based on tafsir bi'l-ma'thur (interpretation through transmitted reports) and includes extensive narrations from the Prophet (pbuh), the Sahabah, and early scholars.
- **Tafsir al-Baghawi (1122 CE)** – Written by **Imam al-Baghawi**, this tafsir is known for its conciseness and reliance on authentic hadith and narrations. It is widely used in Sunni circles as a balanced and straightforward commentary.
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- **Tafsir al-Baidawi (1286 CE)** – A concise and refined commentary by **Imam al-Baidawi**, often studied in traditional madrasahs. It is particularly valuable for its linguistic analysis and summarization of earlier tafsirs like al-Zamakhshari's.
- **Tafsir Ibn Kathir (1372 CE)** – One of the most widely read tafsirs today,

written by **Ibn Kathir**, emphasizing *tafsir bi'l-ma'thur* and the use of hadith and narrations from the Sahabah.

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

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

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

Sincerely
Ben Abrahamson

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Surat Yunus 10:93

And We had certainly settled the Children of Israel in a place of truth and provided for them of the good things, but they did not differ until knowledge came to them. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

Surat Yunus 10:93

And We had certainly settled the Children of Israel in a place of truth and provided for them of the good things, but they did not differ until knowledge came to them. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

Tafsir al-Jalalayn

93 - **And We certainly settled** We settled **the Children of Israel in a place of truth** a place of honor, which is the Levant and Egypt **and provided for them of the good things, and they did not differ** by some believing and some disbelieving (until knowledge came to them. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ) of the matter of religion by saving the believers and punishing the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And We settled the Children of Israel in true dwellings.

It was said: He meant by that the Levant and Jerusalem.

It was said: He meant the Levant and Egypt.

Who said that?

Ibn Wakee' told us, he said, Al-Maharibi and Abu Khalid told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **A place of truth**, he said: The places of truth, Egypt and the Levant.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **A place of truth**, he said, God made them dwell in the Levant and Jerusalem.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: **And We had certainly settled the Children of Israel in a place of truth**, Ash-Sham: And he read: **To the land which We had blessed for the worlds** (Al-Anbiya': 71).

And His saying: **And We provided them with good things**, means: And We provided the Children of Israel with lawful sustenance, which is *good*.

And His statement: **And they did not differ until knowledge came to them**, God Almighty says: And these children of Israel to whom We did this action did not differ until what they knew came to them. That is because before the Prophet Muhammad, may God

bless him and grant him peace, was sent, they were unanimous in the prophethood of Muhammad and in acknowledging him and his mission, not differing about him in the description that they found written with them. But when what they knew came to them, some of them disbelieved in it and some of them believed in it, and the believers in it among them were a small number. So that is His statement: And they did not differ until what was known came to them, whom they knew, a prophet of God, so He put *knowledge* in place of **the known**.

Some of them interpreted *knowledge* here as the Book of God and His revelation.

Who said that?

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement: **And they did not differ until knowledge came to them**, he said: *Knowledge* is the Book of God that He revealed, and His command that He commanded them with. Did they differ until knowledge came to them out of envy among themselves? The people of these desires, did they fight except for envy! He said: *Envy* has two aspects: the aspect of preciousness in this world and those of its people who fought over it, and envy in *knowledge*, seeing this one as ignorant and mistaken, and seeing himself as correct and knowledgeable, so he envies this one who is mistaken with his accuracy and knowledge.

And His statement: **Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Indeed, your Lord, O Muhammad, will judge between those of the Children of Israel who differed concerning you on the Day of Resurrection, concerning that over which they used to differ concerning My affair in this world, by admitting those of them who disbelieved in you into Hell, and those of them who believed in you into Paradise. So that is His judgment on that day concerning that over which they used to differ concerning the affair of Muhammad, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty said: **And We had already settled the Children of Israel in a place of truth** meaning a place of truth, praised and chosen, meaning Egypt. It was also said: Jordan and Palestine. Ad-Dahhak said: It is Egypt and Ash-Sham. **And We provided for them of the good things** meaning fruits and other things. Ibn Abbas said: meaning Qurayzah, An-Nadir and the people of the Prophet's time from the Children of Israel, because they believed in Muhammad, may God bless him and grant him peace, and were waiting for his emergence, then when he emerged they envied him, and for this reason He said: **And they did not differ** meaning in the matter of Muhammad, may God bless him and grant him peace. **Until knowledge came to**

them meaning the Qur'an and Muhammad, may God bless him and grant him peace. Knowledge means what is known, because they knew it before his emergence, as Ibn Jarir At-Tabari said. **Indeed, your Lord will judge between them** meaning He will rule between them and separate. **On the Day of Resurrection concerning that over which they used to differ** in this world, so He will reward the obedient and punish the disobedient.

Tafsir Ibn Kathir

The Almighty tells us about the religious and worldly blessings He bestowed upon the Children of Israel. His saying: **A place of truth** is said to be the lands of Egypt and the Levant, which are next to Jerusalem and its environs. When God Almighty destroyed Pharaoh and his soldiers, the Mosaic state settled on the lands of Egypt in their entirety, as God Almighty said: "And We caused the people who were oppressed to inherit the eastern and western parts of the earth which We had blessed. And the good word of your Lord was fulfilled for the Children of Israel because they were patient. And We destroyed what Pharaoh and his people had made and what they had erected." And He said in the other verse: "So We brought them out of gardens and springs, and treasures and a noble station. Thus We caused them to inherit the Children of Israel." And He said: **How many gardens and springs did they leave behind?** The verses, but they continued with Moses, peace be upon him, seeking the lands of Jerusalem, which are the lands of Abraham, peace be upon him. Moses continued with those with him seeking Jerusalem, and there were a group of Amalekites in it, but the Children of Israel refrained from fighting them, so God Almighty scattered them in the wilderness for forty years, and Aaron died in it, then Moses. Peace be upon them, and after them they went out with Joshua bin Nun, and God opened for them the Holy House and their hands were established on it until Nebuchadnezzar took it from them for a period of time, then it returned to them, then the kings of Greece took it and it was under their rule for a long time, and God sent Jesus son of Mary, peace be upon him, during that period, so the Jews, may God curse them, sought help from the kings of Greece to oppose Jesus, peace be upon him, and it was under their rule, and they slandered them and inspired them that this man would corrupt your subjects, so they sent someone to arrest him, so God raised him to Him, and some of the disciples resembled him to them by the will and destiny of God, so they took him and crucified him and believed that he was him, **But they did not kill him for sure, but God raised him to Himself, and God is Exalted in Might and Wise.** Then about three hundred years after Christ, peace be upon him, Constantine, one of the kings of Greece, entered the Christian religion, and he was a philosopher before that, so he entered the Christian religion, it was said as a precaution and it was said as a trick to corrupt it, so the bishops among them established laws and a law for him, which they invented and innovated, so he built for them churches, large and small synagogues, monasteries, temples, temples, and cells, and it spread Christianity was the religion of that time and

became famous for its alteration, change, distortion, fabrication, lies, and opposition to the religion of Christ. Only a few monks remained who truly followed the religion of Christ, so they built monasteries for themselves in the wilderness, deserts, and wastelands.

The Christians took control of the kingdom of the Levant, the Peninsula, and the lands of the Romans. This aforementioned king built the city of Constantinople, Qamamah, Bethlehem, and churches in the lands of Jerusalem, and the cities of Hawran, such as Busra, and other countries, huge, solid buildings. They worshipped the cross from that time on, and they reached the East and depicted churches. They permitted pork and other things that they had introduced from the branches and principles of their religion. They placed for him the lowly trust that they call the great one, and they classified laws for him. Explaining this would take a long time. The point is that their hand remained on this country until the Companions, may God be pleased with them, took it from them, and the conquest of Jerusalem was at the hands of the Commander of the Faithful, Umar ibn al-Khattab, may God be pleased with him, and all praise and thanks be to God. His saying: **And We provided them with good things** means lawful, good, beneficial, and desirable provisions, both by nature and by law. His saying: **And they did not differ until knowledge came to them** means they did not differ on any of the issues except after knowledge came to them, meaning they did not have the right to differ, and God had made it clear to them and removed their confusion. It was mentioned in the hadith: "The Jews differed into seventy-one sects, and the Christians differed into seventy-two sects, and this nation will split into seventy-three sects, one of which will be in Paradise and seventy-two in Hell." It was said: Who are they, O Messenger of God? He said: **What I and my companions are upon.** Al-Hakim narrated it in his Mustadrak with this wording, and it is in the Sunan and Musnads, and for this reason God Almighty said: **Indeed, your Lord will judge between them** meaning He will separate between them **on the Day of Resurrection concerning that over which they differed.**

Fath al-Qadir

His saying: 93- **And We have certainly provided** This is among the blessings that God Almighty has enumerated with the Children of Israel. The meaning of **We provided** is **We have settled**. It is said: **I provided Zayd with a home** means **I settled him in it**. The place of residence is a noun of place or a source, and adding it to the truth is according to the rule of the Arabs, for if they praised something, they added it to the truth, and what is meant by it here is the praised and chosen home. It was said that it is the land of Egypt, and it was said that it is Jordan and Palestine, and it was said that it is the Levant. **And We provided them with good things** meaning the pleasures of provision. **So they did not differ** in the matter of their religion and branched out in it into people after they had been on one path and not differing **until knowledge came to them** meaning that they did not differ in religion except after knowledge came to them through their reading of the Torah and their knowledge of its rulings, and what it

Surat Yunus 10:93

And We had certainly settled the Children of Israel in a place of truth and provided for them of the good things, but they did not differ until knowledge came to them. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.

contained of report about the prophethood of Muhammad, may God bless him and grant him peace. It was said that the meaning is: They did not differ until knowledge came to them, which is the Qur'an revealed to our Prophet, may God bless him and grant him peace. Then they differed in its description and attributes, and those of them who believed believed in it and those who disbelieved disbelieved in it. So what is meant by those who differed according to the first opinion are the Jews after the Torah was revealed to them and they learned about it, and according to the second opinion they are the Jews who were contemporary with Muhammad, may God bless him and grant him peace. **Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ.** So He will reward the doer of good for his good and the wrongdoer for his wrongdoing, and the one who is right will be rewarded for his work with truth and the one who is wrong will be rewarded for his work with falsehood.

Torah and learned its rulings, or in the matter of Muhammad, may God bless him and grant him peace, except after they had acted upon his truthfulness with his attributes and demonstrated his miracles. Indeed, your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ. He will distinguish the truthful from the false by saving and destroying.

Tafsir al-Baghawi

93- **And We certainly settled the Children of Israel** We settled the Children of Israel after the destruction of Pharaoh, **in a true abode**, a true home, meaning: Egypt. It was said Jordan and Palestine, which is the Holy Land that God wrote as an inheritance for Abraham and his descendants. Ad-Dahhak said: It is Egypt and Ash-Sham, **And We provided for them of the good things**, the lawful things, **and they did not differ** meaning the Jews who were in the time of the Prophet, may God bless him and grant him peace, in believing in him and that he was a prophet, **until knowledge came to them** meaning: the Qur'an and the statement that he is the Messenger of God, the truth and his religion is the truth.

It was said: Until their known one came to them, and he is Muhammad, may God bless him and grant him peace, because they knew him before his emergence. So knowledge means the known, just as it is said of a created being: creation. God Almighty said: **This is the creation of God** (Luqman 31:11), and it is said: This dirham was struck by the prince, meaning: struck by him.

Your Lord will judge between them on the Day of Resurrection concerning that over which they used to differ, of religion.

Tafsir al-Baidawi

93. "And We certainly settled the Children of Israel in a place of truth, a good and pleasing home, which is Ash-Sham, Egypt. And We provided them with good things, of pleasures. And they did not differ until knowledge came to them. They did not differ in the matter of their religion except after they had read the

Surat Yunus 10:94

So if you are in doubt about what We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.

Tafsir al-Jalalayn

94 - **If you O Muhammad are in doubt about what We have revealed to you** of the stories as an obligation **then ask those who read the Scripture** the Torah **before you** for it is established with them and they will tell you of its truthfulness. He, may God bless him and grant him peace, said: I do not doubt nor do I ask **the truth has come to you from your Lord, so do not be among the doubters** of 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: If you, O Muhammad, are in doubt about the truth of what We have chosen you for and revealed to you, that the Children of Israel did not differ about your prophethood before you were sent as a Messenger to His creation, because they find you written down among them, and they know you by the description with which you are described in their book in the Torah and the Gospel, **So ask those who read the Scripture before you**, from the people of the Torah and the Gospel, such as Abdullah bin Salam and others like him, from the people of truth and faith in you among them, not the people of lies and disbelief in you among them.

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

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: **So ask those who read the Scripture before you**, he said: The Torah and the Gospel, those who met Muhammad, may God bless him and grant him peace, from the People of the Scripture and believed in him. He says: So ask them if you are in doubt that you are written among them.

Yunus told me: Ibn Wahb told us: Ibn Zayd said about His statement: **And if you are in doubt about what We have revealed to you, then ask those who have been reading the Scripture before you**, he said: He is Abdullah bin Salam, he was one of the People of the Scripture. So he believed in the Messenger of God, 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, regarding his statement: **So ask those who read the Scripture before you**, he said: They are the People of the Scripture.

It was narrated on the authority of Al-Husayn ibn Al-Faraj who said: I heard Abu Muadh say: Ubayd told us who said: I heard Ad-Dahhak say about His statement: **So ask those who read the Scripture before you**, meaning the people of piety and faith from among the People of the Scripture, who were at the time of the Prophet of God, may God bless him and grant him peace. If someone were to say: Was the Messenger of God, may God bless him and grant him peace, in doubt that the report of God was the certain truth, to the point that it was said to him: **And if you are in doubt about what We have revealed to you, then ask those who read the Scripture before you?**

It was said: No, and this is what a group of scholars said.

Yaqub bin Ibrahim told me, he said, Hisham told us, on the authority of Abu Bakr, on the authority of Saeed bin Jubair, regarding his statement: **If you are in doubt about what We have revealed to you**, he said: The Prophet, may God bless him and grant him peace, did not doubt and did not ask.

Ibn Wakee' told us, he said, Suwaid bin Amr told us, on the authority of Abu Awana, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, regarding his statement: **And if you are in doubt about what We have revealed to you, then ask those who have been reading the Scripture before you**, he said: He did not doubt and he did not ask.

Al-Harith told me, he said, Al-Qasim bin Salam told us, he said, Hisham told us, he said, Abu Bishr told us, on the authority of Saeed bin Jubair, and Mansur, on the authority of Al-Hasan, regarding this verse, he said: The Messenger of God, may God bless him and grant him peace, did not doubt and did not ask.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **If you are in doubt about what We have revealed to you, then ask those who have been reading the Scripture before you**, he mentioned to us that the Messenger of God, may God bless him and grant him peace, said: **I do not doubt and I do not ask.**

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **If you are in doubt about what We have revealed to you, then ask those who read the Scripture before you**, he said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: **I do not doubt and I do not ask.**

If he said: What is the way to explain this statement, then, if the matter is as you described?

It was said: We have explained in more than one place in this book of ours that the Arabs permitted the saying of one of them to his slave: **(If you are my slave, then submit to my command)**, and the slave who is commanded to do so does not doubt that his master who said that to him is his slave. Likewise, the saying of one of them to his son: **(If you are my son, then be dutiful to me)**, and he does not doubt that his son is his son, and that this is from their speech that is correct and widespread among them, and we mentioned that with its evidence, and from it is the saying of God: {And

Surat Yunus 10:94

So if you are in doubt about what We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.

when God said, O Jesus, son of Mary, did you say to the people, **Take me and my mother as gods besides God** (al-Ma'idah 5:116), and God, the Most High, knew that Jesus did not say that. This is from that, the Prophet, may God bless him and grant him peace, did not doubt the truth of God's report and its correctness, and God, the Most High, reminded him of that from His command, and He was aware, but He, the Most High, addressed him as his people addressed one another, since the Qur'an was revealed in their language.

As for his saying: **The truth has come to you from your Lord** *verse*, it is a statement from God that is the subject.

God Almighty says: I swear that the certain truth has come to you from the report that you are a Messenger of God, and that these Jews and Christians know the truth of that, and they find your description in their books, **So do not be among those who doubt**, meaning: So do not be among those who doubt the truth of that.

If someone were to say: This verse was addressed to the Prophet, may God bless him and grant him peace, and what is meant by it is some of those who did not have sound insight into his prophethood, may God bless him and grant him peace, but who had shown faith with their tongues, alerting them to a place where they could know the truth of his matter, which would remove confusion from their hearts, as God Almighty said: "O Prophet, fear God and do not obey the disbelievers and the hypocrites. Indeed, God is ever Knowing and Wise." (al-Ahzab 33:1), it would be a statement whose validity is not proven.

Tafsir al-Qurtubi

The Almighty's saying: **If you are in doubt about what We have revealed to you** is addressed to the Prophet, may God bless him and grant him peace, but what is meant is someone else, i.e. you are not in doubt but not in doubt. Abu Omar Muhammad bin Abdul Wahid Al-Zahid said: I heard the two Imams Tha'lab and Al-Mubarrad say: The meaning of **If you are in doubt** is say, O Muhammad, to the disbeliever, if you are in doubt about what We have revealed to you. **Then ask those who read the Scripture before you** i.e. O idol worshipper, if you are in doubt about the Qur'an, then ask those who converted to Islam from the Jews, meaning Abdullah bin Salam and his likes, because the idol worshippers used to acknowledge that the Jews were more knowledgeable than them because they were people of the Scripture, so the Messenger of God, may God bless him and grant him peace, called them to ask those who acknowledged that they were more knowledgeable than them, whether God would send a messenger after Moses. Al-Qutbi said: This is addressed to those who were not certain of denying or believing Muhammad, may God bless him and grant him peace, but rather were in doubt. It was said: What is meant by the address is the Prophet, peace and

blessings of God be upon him, and no one else. The meaning is: If you were to be in doubt about what We have informed you of, and you asked the People of the Book, they would remove your doubt. It was also said: Doubt is a tightness of the chest, meaning if your chest is tight due to the disbelief of these people, then be patient, and ask those who read the Book before you to tell you about the patience of the prophets before you in the face of the harm of their people and how their affair ended. Doubt in the language is originally tightness. It is said: He tightened the garment with a knot until it becomes like a vessel. Likewise, the ties of a traveller's table are stretched until they contract, so doubt tightens the chest and tightens it until it becomes tight. Al-Husayn ibn al-Fadl Abu Bakr said: The letter fa with the conditional letters does not require the action nor does it confirm it, and the evidence for that is what was narrated from the Prophet, peace and blessings of God be upon him:

He said when this verse was revealed: By God, I do not doubt - then he resumed speaking and said - **The truth has come to you from your Lord, so do not be among the doubters** meaning the doubters and skeptics.

Tafsir Ibn Kathir

Qatada bin Di'amah said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: **I do not doubt nor do I ask**. Ibn Abbas, Saeed bin Jubair, and Al-Hasan Al-Basri said the same. This is to confirm for the nation and inform them that the description of their Prophet, may God bless him and grant him peace, is present in the previous books in the hands of the People of the Book, as God the Almighty said: **Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel** (al-An'am 2:10). Then, with this knowledge that they know from their books as they know their own children, they distort it, change it, and do not believe in it, even though the proof has been established against them. For this reason God the Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them, until they see the painful punishment**. That is, they will not believe with a faith that benefits them, but rather when faith does not benefit a soul. For this reason, when Moses, peace be upon him, supplicated against Pharaoh and his people, he said: **Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment**. As God the Almighty said: "And even if We had sent down to them angels And the dead spoke to them, and We gathered together before them everything before. They would not believe unless God willed, but most of them are ignorant." Then God Almighty said:

Fath al-Qadir

94- "If you are in doubt about what We have revealed to you" Doubt in the original language: adding one thing to another, and from it the doubt of the substance in a contract, and the doubter is as if he adds to what he imagines something else other than it, so he hesitates and is confused, and the address is to the Prophet, may God bless him and grant him peace, and what is meant is someone other than him as mentioned in the Qur'an in more than one place. Abu Omar Muhammad bin Abdul Wahid Al-Zahid said: I heard the two Imams Tha'lab and Al-Mubarrad saying: The meaning of **If you are in doubt** is: Say, O Muhammad, to the disbeliever: **If you are in doubt, then ask those who read the Scripture before you**, meaning the Muslims of the People of the Book, such as Abdullah bin Salam and his likes. The idol worshippers acknowledged the Jews' knowledge and acknowledged that they were more knowledgeable than them. So God, the Exalted, commanded His Prophet to guide those who doubted what God had revealed to him of the Qur'an to ask the People of the Book who had become Muslims, for they would tell them that it is truly the Book of God, and that this is His Messenger, and that the Torah bears witness to that and speaks of it. In this interpretation, despite its goodness, there is a contradiction to the apparent meaning. Al-Qatibi said: What is meant by this verse is the one among the disbelievers who is not certain of denying the Prophet, may God bless him and grant him peace, nor of believing him, but rather is in doubt. It was said: What is meant by the address is the Prophet, may God bless him and grant him peace, and no one else. The meaning is: If you were one of those who doubted what We have told you, and you asked the People of the Book, they would remove your doubt. It was said: Doubt is tightness of the chest: that is, if your chest is tight due to the disbelief of these people, then be patient and ask those who read the Book before you to tell you about the patience of the prophets before you in the face of the harm of their people. It was said that the meaning of the verse is: assumption and estimation, as if he said to him: If, for example, doubt occurs to you and Satan imagines an illusion from it to you as an estimation, then ask those who read the Book, for they will tell you about your prophethood and what was revealed to you, and they will acknowledge that because they find it written with them, and what required them to conceal what they had has been removed from those who converted to Islam. His statement: **The truth has certainly come to you from your Lord, so do not be among the doubters** in this is a statement of what uproots doubt from its origin and removes it entirely, which is the testimony of God, the Most High, that what doubt occurred about, despite the different interpretations of the doubter, is the truth that is not mixed with falsehood and is not tainted with doubt, then he followed it with the prohibition of the Prophet, may God bless him and grant him peace, from doubting what God revealed to him, but rather he should continue with what he is upon of certainty and the absence of doubt.

Tafsir al-Baghawi

94- The Almighty said: **If you are in doubt about what We have revealed to you**, meaning: the Qur'an, **then ask those who read the Scripture before you**, and they will tell you that it is written in their Torah.

It was said: This is addressed to the Messenger, may God bless him and grant him peace, and what is meant by it is someone else, according to the custom of the Arabs, as they address a man and respond to someone else, like the Almighty's saying: **O Prophet, fear God** (al-Ahzab 33:1). He addressed the Prophet, may God bless him and grant him peace, and what is meant by it are the believers, as evidenced by the fact that he said: **Indeed, God is ever, with what you do, Aware** and did not say: with what you do. And he said: **O Prophet, when you divorce women** (al-Talaq 65:1).

It was said: People during the time of the Prophet, may God bless him and grant him peace, were divided between those who believed, those who disbelieved, and those who doubted. This address is to the people of doubt, and its meaning is: If you, O human being, are in doubt about what We have revealed to you of guidance through the tongue of Our Messenger Muhammad, then ask those who read the Book before you.

Ibn Abbas, Mujahid and Ad-Dahhak said: He means those who believed from the People of the Book, Abdullah bin Salam and his companions, so they testify to the truthfulness of Muhammad, may God bless him and grant him peace, and inform you of his prophethood.

Al-Farra' said: God Almighty knew that His Messenger was not in doubt, but He mentioned it according to the custom of the Arabs, one of them would say to his slave: If you are my slave, then obey me, and he would say to his son: Do such and such if you are my son, and this would not be in the form of doubt.

The truth has come to you from your Lord, so do not be among the doubters.

Tafsir al-Baidawi

94. "If you are in doubt about what We have revealed to you" of the stories, hypothetically and estimatingly. "So ask those who read the Book before you" for it is confirmed for them and established in their books in the same way that We have revealed to you, and what is meant is to confirm that and to cite what is in the previous books and that the Qur'an confirms what is in them, or to describe the People of the Book as being firmly rooted in knowledge of the truth of what was revealed to him, or to arouse the Messenger, may God bless him and grant him peace, and to increase his confirmation so that he does not have the possibility of doubt occurring to him, and for this reason he, may God bless him and grant him peace, said: "I do not doubt and I do not ask." It was said that the address is to the Prophet, may God bless him and grant him peace, and what is meant is his nation or to everyone who hears, meaning if you, O listener, are in doubt about what We have revealed to you through the

Surat Yunus 10:94

So if you are in doubt about what We have revealed to you, then ask those who have been reading the Scripture before you. The truth has certainly come to you from your Lord, so never be among the doubters.

tongue of our Prophet, and in it is a warning that everyone who has doubts about the religion should hasten to resolve it by referring to the people of knowledge. "The truth has come to you from your Lord" making it clear that there is no room for doubt in it with the decisive verses. "So do not be among those who doubt" by shaking from what you are upon of firmness and certainty.

Surat Yunus 10:95

And never be among those who deny the signs of God, lest you be among the losers.

Tafsir al-Jalalayn

95 - **And do not be among those who deny the signs of God, lest you be among the losers.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: And God Almighty says to His Prophet, may God bless him and grant him peace: And do not be, O Muhammad, among those who denied God's proofs and evidence, lest you be among those who lost their fortune and sold God's mercy and pleasure for His wrath and punishment.

Tafsir al-Qurtubi

And do not be among those who deny the signs of God, lest you be among the losers. The address in these two verses is to the Prophet, may God bless him and grant him peace, and others are meant.

Tafsir Ibn Kathir

Qatada bin Di'amah said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: **I do not doubt nor do I ask.** Ibn Abbas, Saeed bin Jubair, and Al-Hasan Al-Basri said the same. This is to confirm for the nation and inform them that the description of their Prophet, may God bless him and grant him peace, is present in the previous books in the hands of the People of the Book, as God the Almighty said: **Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel** (al-An'am 2:10). Then, with this knowledge that they know from their books as they know their own children, they distort it, change it, and do not believe in it, even though the proof has been established against them. For this reason God the Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them, until they see the painful punishment.** That is, they will not believe with a faith that benefits them, but rather when faith does not benefit a soul. For this reason, when Moses, peace be upon him, supplicated against Pharaoh and his people, he said: **Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.** As God the Almighty said: "And even if We had sent down to them angels And the dead spoke to them, and We gathered together before them everything before. They would not believe unless God willed, but most of them are ignorant." Then God Almighty said:

Fath al-Qadir

This prohibition of his could be an allusion to others, as in some places in the Noble Book. This is also the case with his prohibition, may God bless him and grant him peace, of denying the verses of God. The apparent meaning of this is an allusion, especially after he followed it up with his saying: 95- "Then you will be among the losers." In this allusion is a deterrent to those who doubt and deny, which is more eloquent and effective than the prohibition of them themselves, because if it is such that someone who cannot imagine it coming from him is prohibited from it, then how about someone who can do so?

Tafsir al-Baghawi

95- "And do not be among those who deny the signs of God, lest you be among the losers." All of this is addressed to the Prophet, may God bless him and grant him peace, and what is meant by it is someone else.

Tafsir al-Baidawi

95. "And do not be among those who deny the signs of God, lest you be among the losers. **Also, as a means of incitement, confirmation, and cutting off his desires, as in His saying,** So do not be a supporter of the disbelievers."

Surat Yunus 10:96

Indeed, those upon whom the word of your Lord has come into effect will not believe.

Surat Yunus 10:96

Indeed, those upon whom the word of your Lord has come into effect will not believe.

Tafsir al-Jalalayn

96 - **Indeed, those upon whom the word of your Lord has come into effect of punishment will not believe**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja`far said: God Almighty says: Those upon whom the word of your Lord is incumbent, O Muhammad, is His curse upon them by His saying: **Indeed, the curse of God is upon the wrongdoers** (Hud 11:18), so it was confirmed upon them.

It is said: **So-and-so has a right to such-and-such**, if it is proven and obligatory for him.

And His saying: **They will not believe, even if every sign came to them**, means: They will not believe in God's proofs, nor will they acknowledge the Oneness of their Lord, nor that you are God's Messenger.

Tafsir al-Qurtubi

The Almighty says: **Indeed, those upon whom the word of your Lord has come into effect will not believe.** This was discussed in this surah. Qatada said: That is, those upon whom the wrath and anger of God has come into effect because of their disobedience will not believe.

Tafsir Ibn Kathir

Qatada bin Di'amah said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: **I do not doubt nor do I ask.** Ibn Abbas, Saeed bin Jubair, and Al-Hasan Al-Basri said the same. This is to confirm for the nation and inform them that the description of their Prophet, may God bless him and grant him peace, is present in the previous books in the hands of the People of the Book, as God the Almighty said: **Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel** (al-An'am 2:10). Then, with this knowledge that they know from their books as they know their own children, they distort it, change it, and do not believe in it, even though the proof has been established against them. For this reason God the Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them, until they see the painful punishment.** That is, they will not

believe with a faith that benefits them, but rather when faith does not benefit a soul. For this reason, when Moses, peace be upon him, supplicated against Pharaoh and his people, he said: **Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment.** As God the Almighty said: "And even if We had sent down to them angels And the dead spoke to them, and We gathered together before them everything before. They would not believe unless God willed, but most of them are ignorant." Then God Almighty said:

Fath al-Qadir

His statement: 96- **Indeed, those upon whom the word of your Lord has come into effect will not believe.**

Something similar has already been mentioned in this surah, and the meaning is that God's decree and predestination have come into effect upon them, that they will persist in disbelief and die upon it, and faith will not occur from them under any circumstances. And if what appears to be faith occurs from them, such as those among them who believe when they witness the punishment, then it is considered nonexistent.

Tafsir al-Baghawi

96- The Almighty said: **Indeed, those upon whom the word of your Lord has come into effect**, "is incumbent upon them," "it has been said: His curse." Qatada said: God's wrath. It has been said: The word is His saying: These are in the Fire, and I do not care. **They do not believe.**

Tafsir al-Baidawi

96. "Indeed, those upon whom the word of your Lord has come into effect" has been confirmed. "They will not believe" because His word cannot be denied and His decree cannot be violated.

Surat Yunus 10:97

And if every sign came to them until they saw the painful punishment,

Tafsir al-Jalalayn

97 - **And if every sign came to them until they saw the painful punishment** then it would not benefit them at that time.

Tafsir al-Suyuti

Tafsir al-Tabari

And if every sign came to them, and admonition and lesson, and they witnessed it, until they witnessed the painful torment, just as Pharaoh and his chiefs did not believe when the word of your Lord came into effect upon them until they witnessed the painful torment, then he said: **I believe that there is no god except that in whom the Children of Israel believe** (Yunus 10:90), when his words did not benefit him, so likewise those upon whom the word of your Lord came into effect from among your people, from the idol worshippers and others, they will not believe in you and follow you, except at the time when their belief will not benefit them.

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

Who said that?

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Indeed, those upon whom the word of your Lord has come into effect will not believe**, he said: The wrath of God has come into effect upon them because they disobeyed Him.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Indeed, those upon whom the word of your Lord has come into effect will not believe**, God's wrath has come into effect upon them because they disobeyed Him.

Tafsir al-Qurtubi

Even if every sign came to them The feminine form of *every* is used to mean, even if every sign came to them. **Until they see the painful punishment** then they will believe and it will not benefit them.

Tafsir Ibn Kathir

Qatada bin Di'amah said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: **I do not doubt nor do I ask**. Ibn Abbas,

Saeed bin Jubair, and Al-Hasan Al-Basri said the same. This is to confirm for the nation and inform them that the description of their Prophet, may God bless him and grant him peace, is present in the previous books in the hands of the People of the Book, as God the Almighty said: **Those who follow the Messenger, the unlettered Prophet, whom they find written in what they have of the Torah and the Gospel** (al-An'am 2:10). Then, with this knowledge that they know from their books as they know their own children, they distort it, change it, and do not believe in it, even though the proof has been established against them. For this reason God the Almighty said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them, until they see the painful punishment**. That is, they will not believe with a faith that benefits them, but rather when faith does not benefit a soul. For this reason, when Moses, peace be upon him, supplicated against Pharaoh and his people, he said: **Our Lord, obliterate their wealth and harden their hearts so that they will not believe until they see the painful punishment**. As God the Almighty said: "And even if We had sent down to them angels And the dead spoke to them, and We gathered together before them everything before. They would not believe unless God willed, but most of them are ignorant." Then God Almighty said:

Fath al-Qadir

97- **And if every sign came to them** of the verses of creation and revelation, that would not benefit them because God Almighty has sealed their hearts and the word has come true upon them **until they see the punishment** and what appears to them is what appears to be faith but is not faith, and none of its rulings result from it.

Tafsir al-Baghawi

97- "And if every sign came to them, **indicating**, until they see the painful punishment", Al-Akhfash said: He feminized the verb "every" because it is added to the feminine, which is his saying: "sign, **and the word every**" is the same for the masculine and feminine.

Tafsir al-Baidawi

97. "Even if every sign came to them," then the original reason for their belief, which is the attachment of God Almighty's will to it, is missing. "Until they see the painful punishment," and then it will not benefit them, just as it did not benefit Pharaoh.

Surat Yunus 10:98

So why was there not a city that believed and its faith benefited it, except the people of Yunus? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time.

Surat Yunus 10:98

So why was there not a city that believed and its faith benefited it, except the people of Yunus? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time.

Tafsir al-Jalalayn

98 - *Why* why **was there not a town** I mean its people **that believed** before the punishment descended upon it **and its faith benefited it except** but **the people of Jonah, when they believed** upon seeing the sign of the punishment and did not delay until it came **We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time** the expiration of their appointed times

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Why was there not a city that believed?

It is also mentioned in Abi's reading.

The meaning of the words: There was no village that believed when it witnessed the punishment and the descent of God's wrath upon it, due to its disobedience to its Lord and its deserving of His punishment, and its faith benefited it at that time, just as Pharaoh's faith did not benefit him when he was drowned after he persisted in his transgression and deserved God's wrath due to his disobedience, except the people of Jonah, for their faith benefited them after the punishment descended and the wrath descended upon them. So God excluded the people of Jonah from the people of the villages whose faith did not benefit them after the punishment descended upon their courtyards, and He took them out of them, and He informed His creation that their faith benefited them in particular from among all the nations other than them.

If someone were to say: If the matter is as you have described, that his statement: **Why was there not a village that believed and its belief benefited it**, means: **Why was there not a village that believed**, meaning denial, then how is **a people** in the accusative case, when you know that what comes before the exception is denial, what comes after it is in the nominative case, and that the correct speech of the Arabs is: **No one stood up except your brother** and **No one went out except your father**?

It was said: That is what is like that, if what comes after the exception is of the same type as what comes before it, and that is because (*brother*) is of the same type as (*father*), but if the two types differ so that what

comes after the exception is not of the same type as what comes before it, then the eloquent of their speech is the accusative, and that is if you say: (**No one remains in the house except the peg**), and (**We have no one except a dog or a donkey**), because (**the dog**), (**the peg**) and (**the donkey**) are not of the same type as (*one*), and from it is the saying of Al-Nabigha Al-Dhubyani:

I couldn't find an answer, and no one is here

Then he said:

Except that I hide it for no reason, and distance is like a pool that sheds light on the oppressed.

So (*al-Awari*) was placed in the accusative case, since it was an exception from something other than its own kind. Likewise, (**the people of Yunus**) was placed in the accusative case, because they are a nation other than the nations from which they were excepted, and other than their kind and form, even though they were from the children of Adam. This exception, which some Arab scholars call the discontinuous exception, had (**the people of Yunus**) been part of (**the nation**) from which they were excepted, the statement would have been in the nominative case, but they are as described.

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 me, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas, regarding his statement: **Why was there not a town that believed and its faith benefited it?** He said: There was no town that believed and its faith benefited it when the punishment of God descended upon it, except the town of Yunus. Ibn Jurayj said, Mujahid said: There was no town that believed and its faith benefited it, as the faith of the people of Yunus benefited from it, except the people of Yunus.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: "Why was there not a city that believed and its faith benefited it, except the people of Jonah? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time," he says: This did not happen among the nations before them. It did not benefit a city that disbelieved and then believed when the punishment was about to come to it, and then it was left, except the people of Jonah. When they lost their prophet and thought that the punishment had drawn near to them, God cast repentance into their hearts, and they put on sackcloth, and separated every animal from its young, then they cried out to God for forty nights. So when God knew the sincerity in their hearts, and the repentance and regret for what had happened from them, God removed from them the punishment after it had descended upon them. He said: It was mentioned to

us that the people of Jonah were in Nineveh, the land of Mosul.

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: **Except the people of Yunus**, he said: It reached us that they went out and camped on a hill, and separated every animal from its young, calling upon God for forty nights, until He accepted their repentance.

Ibn Wakee' told us, he said, Abdul Hamid Al-Hamani told us, on the authority of Ismail bin Abdul Malik, on the authority of Saeed bin Jubair, who said: The torment covered the people of Yunus, just as a garment covers a grave.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Salih Al-Mari, on the authority of Qatada, on the authority of Ibn Abbas: The punishment descended upon the people of Yunus until there was only two-thirds of a mile between them and it. When they called out, God removed it from them.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, and Ishaq said, Abdullah told us, on the authority of Warqa', all on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Why was there not a city that believed and its faith benefited it, except the people of Yunus, when they believed**, he said: As the people of Yunus benefited, Abu Hudhayfah added in his hadith, he said: There was not a city that believed when it saw the punishment and its faith benefited it, except the people of Yunus, we gave them enjoyment.

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 bin Anas, he said, a man who had recited the Qur'an in his heart, during the caliphate of Umar bin Al-Khattab, may God be pleased with him, told us about the people of Yunus when he warned his people and they denied him, so he told them that the punishment would befall them, and he left them. So when they saw that the punishment overtook them, they left their homes and ascended to a high place, and that they cried out to their Lord and called upon Him, sincerely devoting their religion to Him: that He would remove the punishment from them and that their Messenger would return to them. He said: So about that, the verse was revealed: "Why was there not a city that believed and its faith benefited it, except the people of Yunus? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time." So there was no city that was overtaken by the punishment and then held back, except the people of Yunus in particular. When Yunus saw that, he went away blaming his Lord, and he set off in anger, thinking that He would not prevail over him, until he boarded a ship, and its people were struck by a strong wind, so he mentioned the story of Yunus and his report.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, he said: When they felt the punishment was about to descend, they separated every female and

her child from among the people and the livestock, then they all stood up and called upon God and made their faith sincere, and they saw the punishment being lifted from them. When the punishment was lifted from them, Yunus said: Go back to them, for you have lied to them! Yunus had promised them the punishment on a third morning, so at that moment he went out angry, and his opinion was bad.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Ismail bin Abdul Malik, on the authority of Saeed bin Jubair, he said: When Yunus was sent to his people, calling them to Islam, and he abandoned what they were doing, he said: He called them, but they refused. So it was said to him: Tell them that the punishment will come to them in the morning. They said: We have not found him lying, so look, if he spends the night among you, then he is nothing, and if he does not spend the night, then know that the punishment will come to you in the morning. So when it was the dead of night, he took three bags and took some provisions from them, then he went out. When morning came, the punishment covered them, as a man is covered by a garment in the grave. So they separated a man from his child, and an animal from its child. Then they cried out to God and said: We believe in what Yunus brought, and we have spoken the truth! So God removed the punishment from them. Yunus went out to look at the punishment, but he did not see anything. He said: They have found me lying! So he went, angry with his Lord, until he reached the sea.

Al-Qasim narrated to us, Al-Hussein narrated to us, Hajjaj narrated to me, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Amr bin Maimun, who said: Ibn Masoud narrated to us regarding the treasury, he said: Yunus, peace be upon him, had promised his people punishment, and he informed them that it would come to them in three days, so they separated every mother from her child, then they went out and cried out to God and asked His forgiveness. So God withheld the punishment from them, and Yunus went to see the punishment but did not see anything. And whoever lied and had no evidence was killed, so he went away in anger.

Ibn Hamid told us, Yahya bin Wadh told us, Salih al-Mari told us, on the authority of Abu Imran al-Joni, on the authority of Abu al-Jild Jilan, who said: When the torment overtook the people of Yunus, they went to an old man from among the remaining scholars of theirs and said to him: The torment has descended upon us, so what do you think? He said: Say: **O Ever-Living when there is no living, O Ever-Living, the Reviver of the dead, O Ever-Living, there is no god but You!** So the torment was removed from them, and they enjoyed themselves for a time.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, he said: I heard in the letter of Ibn Masoud: *Fulaula*, meaning: Why not?

And His statement: **When they believed, We removed from them the punishment of disgrace in the life of this world**, meaning: When they believed in their Messenger and acknowledged what he brought to them, after the punishment had overshadowed them

Surat Yunus 10:98

So why was there not a city that believed and its faith benefited it, except the people of Yunus? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time.

and the command of God had enveloped them and the affliction had descended upon them, We removed from them the punishment of humiliation and disgrace in their life of this world, **and We gave them enjoyment for a time**, meaning: We delayed their appointed times and did not hasten their punishment, and We left them in this world enjoying their appointed times until the time of their death and the time of the end of their lives, which We had decreed to end.

Tafsir al-Qurtubi

The Almighty said: **Why was there not a city that believed?** Al-Akhfash and Al-Kisa'i said: meaning why not. In the Mushaf of Abi and Ibn Mas'ud, why not. The root of lawla in speech is to incite or indicate the prevention of something because of the existence of something else. The meaning of the verse is understood to negate the belief of the people of the cities, then He excepted the people of Yunus, so according to the wording it is a discontinuous exception, and according to the meaning it is connected, because its meaning is that the people of the city did not believe except the people of Yunus. The accusative in people is the correct way, and Sibawayh also included it in **the chapter on what is only accusative**. An-Nahhas said: Except the people of Yunus is accusative because it is an exception that is not from the first, meaning but the people of Yunus, this is the saying of Al-Kisa'i, Al-Akhfash and Al-Farra'. It is permissible. Except the people of Yunus is in the nominative case, and among the best things said about the nominative case is what Abu Ishaq Al-Zajaj said: The meaning is other than the people of Yunus, so when he came with except, he parsed the noun that comes after it with the parsing of other than as he said:

Every brother who leaves his brother, by your father's life, except Al-Farqadhan

It was narrated in the story of the people of Yunus from a group of commentators: That the people of Yunus were in Nineveh in the land of Mosul and they used to worship idols, so God sent Yunus, peace be upon him, to them calling them to Islam and to abandon what they were doing, but they refused. It was said: He stayed calling them for nine years and despaired of their faith, so it was said to him: Tell them that the punishment will come to them in the morning in three days, so he did, and they said: He is a man who does not lie, so watch him, if he stays with you and among you, then there is no harm upon you, but if he departs from you, then the punishment will undoubtedly descend. So when night came, Yunus prepared provisions and left them, but in the morning they did not find him, so they repented and called upon God and put on hairdressers and separated mothers and children from people and animals, and they returned

the grievances in that state. Ibn Masoud said: A man would come to a stone on which the foundation of his building had been placed, and he would uproot it and return it, and the punishment from them, according to what was narrated from Ibn Abbas, was two-thirds of a mile. And it was narrated that it was a mile. On the authority of Ibn Abbas, that they were covered by a shade that was red and it kept getting closer until they felt its heat between their shoulders. Ibn Jubayr said: The punishment covered them as a garment covers a grave. When their repentance was valid, God lifted the punishment from them. Al-Tabari said: The people of Yunus were singled out from among all the nations in that He accepted their repentance after they witnessed the punishment. This was mentioned by a group of commentators. Al-Zajaj said: The punishment did not befall them, but they saw the sign that indicated the punishment. If they had seen the punishment itself, faith would not have benefited them.

Killing: Al-Zajaj's statement is good: Because the witnessing that does not benefit repentance with it is being afflicted with punishment like the story of Pharaoh. That is why he brought the story of Jonah on the same level as the story of Pharaoh because he was faithful when he saw the punishment and it did not benefit him, and the people of Jonah repented to that. This is supported by his statement, peace be upon him:

God accepts the repentance of the servant as long as he has not seen the gargle. The gargle is the death rattle, and that is the state of being possessed by death, but not before that. And God knows best. The meaning of what we have said has been narrated from Ibn Mas'ud, that when [the people of Yunus] were promised the punishment for three days, it departed from them, and in the morning they did not find it, so they repented and separated their mothers and children. This indicates that their repentance was before they saw the sign of the punishment. And it will come with a clear chain of transmission in Surat As-Saffat, God willing. And the meaning of **We removed from them the punishment of disgrace** is that the punishment that Yunus promised them would befall them, not that they saw it with their own eyes or by illusion. Based on this, there is no problem, contradiction, or particularity, and God knows best. In short, the people of Nineveh were among the fortunate in their foreknowledge. It has been narrated from Ali, may God be pleased with him, that he said: Caution does not avert fate, but supplication averts fate. This is because God Almighty says: **Except the people of Yunus, when they believed, We removed from them the punishment of disgrace in the life of this world.** Ali, may God be pleased with him, said: That is the day of Ashura.

God Almighty says: **And We gave them enjoyment for a time.** It was said: until their appointed time, as Al-Suddi said. It was also said: until they go to Paradise or to Hell, as Ibn Abbas said.

Tafsir Ibn Kathir

The Almighty says: "Was there not a village that believed in its perfection from the previous nations to whom We sent messengers? Rather, We did not send before you, O Muhammad, any messenger except that his people, or most of them, denied him, as the Almighty says: "Oh, the regret for the servants! There came not a messenger to them except that they mocked him." **Likewise, there came not a messenger to those before them except that they said, 'A magician or a madman.'** "Likewise, We did not send before you a warner to a city except that its affluent ones said, 'Indeed, we found our fathers upon a religion, and we are following in their footsteps.'" And in the authentic hadith: "The prophets were presented to me, and the prophet would pass by with groups of people, and the prophet would pass by with one man, and the prophet would pass by with two men, and the prophet would not be with anyone." Then he mentioned the large number of followers of Moses, peace be upon him, then he mentioned the large number of his nation, may the prayers and peace of God be upon him, a large number that filled the eastern and western horizons. The point is that there was no village that believed in its perfection from among the previous villages except the people of Yunus, who were the people of Nineveh, and their faith was nothing but..." Fearing the arrival of the punishment that their Messenger had warned them of after they had seen its causes, and their Messenger had left their midst, when they cried out to God and sought help from Him and beseeched Him and submitted to Him and brought their children, beasts and livestock and asked God Almighty to lift from them the punishment that their Prophet had warned them of, then God had mercy on them and removed the punishment from them and they were given a reprieve as God Almighty said: **Except the people of Jonah, when they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time.** The commentators differed as to whether the punishment of the Hereafter was removed from them along with the worldly punishment or was it only removed from them in this world? There are two opinions: **One of them** that it was only in the life of this world as is stated in this verse.

The second in both of them is the saying of God the Almighty: "And We sent him to a hundred thousand or more. So they believed, and We gave them enjoyment for a time." So He applied faith to them. And faith is a rescuer from the punishment of the Hereafter, and this is what is apparent, and God knows best. Qatada said in his interpretation of this verse: It did not benefit a village that disbelieved and then believed when the punishment came to it, and it was left behind, except the people of Yunus, when they lost their prophet and thought that the punishment had drawn near to them, God cast repentance into their hearts, and they put on sackcloth and separated every animal from its young, then they cried out to God for forty nights. So when God knew from them sincerity in their hearts and repentance and regret for what had happened from them, He removed the punishment from them after it had descended upon them. Qatada said: It was mentioned that the people of Yunus were in Nineveh,

the land of Mosul. This was also narrated from Ibn Masoud, Mujahid, Saeed bin Jubair, and more than one of the Salaf. Ibn Masoud used to recite it: **Why was there not a city that believed?** Abu Imran said on the authority of Abu al-Jild, who said: When the punishment descended upon them, it began to circle around their heads like pieces of a dark night. So they went to one of their scholars and said: Teach us a supplication that we can make so that perhaps God will remove the punishment from us. He said: Say: O Ever-Living when there is no living, O Ever-Living, the Reviver of the dead, O Ever-Living, there is no god but You. He said: So the punishment was removed from them. The rest of the story will come in detail in Surat al-Saffat, God willing.

Fath al-Qadir

His saying: 98- **Why was there not a village that believed and its faith benefited it?** This *Why* is the preparatory particle that means *Why* as Al-Akhfash, Al-Kisa'i and others said. This is indicated by what is in the Mushaf of Abi and Ibn Mas'ud: **Why was there not a village?** The meaning is: Why was not a single village from these villages that we destroyed that believed with a belief that was valid, and that is by being sincere to God before witnessing His punishment and not delaying it as Pharaoh delayed it, and the exception in his saying: **Except the people of Yunus** is disconnected, and it is an exception from the villages because what is meant are their people, and the meaning is: But the people of Yunus **when they believed** with a belief that was valid before witnessing the punishment or at the beginning of witnessing it before it came upon them **We removed from them the punishment of disgrace.** A group of imams, including Al-Kisa'i, Al-Akhfash and Al-Farra', said that this exception is disconnected. It was said: It is possible for it to be connected, and the sentence is in the meaning of negation, as if it was said: No village from the destroyed villages believed except the people of Yunus. And its accusative is based on the origin of the exception. And it was read in the nominative case as a substitute. Al-Zajaj said in explaining the nominative case: The meaning is other than the people of Yunus, but *illa* was applied to it and it was difficult to make the i'rab based on it, so the noun that follows it was parsed with the i'rab of *ghayr*. Ibn Jarir said: The people of Yunus were singled out from among the nations by being forgiven after witnessing the punishment, and this was reported from a group of commentators. Al-Zajaj said: The punishment did not occur, but they saw the sign that indicates the punishment, and if they had seen the punishment itself, faith would not have benefited them, and this is more appropriate than what Ibn Jarir said. What is meant by the punishment of humiliation is that which God removed from them, and it is the punishment that Yunus had promised them would befall them but they did not see it, or the signs of which they saw but not its exact meaning. **And We gave them enjoyment for a time** means after the punishment was removed from them, God gave them enjoyment in this world for a time whose amount was known to them.

Surat Yunus 10:98

So why was there not a city that believed and its faith benefited it, except the people of Yunus? When they believed, We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time.

Tafsir al-Baghawi

98- The Almighty said: **Why was there not** meaning: why was there not, **a village**, and its meaning is: there was not a village because in the question there is a kind of denial, meaning: the people of a village, **believed**, when witnessing the punishment, **so their faith benefited them**, in the state of hardship, **except the people of Jonah**, for his faith benefited them at that time. And *people* is the accusative of the discontinuous exception, meaning: but the people of Jonah, **when they believed**, **We removed from them the punishment of disgrace in the life of this world and gave them enjoyment for a time**, which is the time when their appointed times would come to an end.

They differed as to whether they saw the punishment with their own eyes or not. Some of them said: Did they see evidence of the punishment? The majority are of the opinion that they saw the punishment with their own eyes, as evidenced by His statement: **We removed from them the punishment of disgrace**.

The discovery is after the occurrence or if it is close.

The story of the verse - as mentioned by Abdullah bin Masoud, Saeed bin Jubair, Wahb and others - is that the people of Yunus were in Nineveh, in the land of Mosul. God sent Yunus to them calling him to faith. He called them but they refused. It was said to him: Tell them that the punishment will come to them in the morning in three days. So he told them that, and they said: We have not found him to lie, so look. If he spends the night among you, then he is nothing, and if he does not spend the night, then know that the punishment will come to you in the morning. So in the middle of that night, Yunus came out from among them, and when they woke up, the punishment covered them and was above their heads the length of a mile.

Wahb said: The sky was covered with a huge black cloud, smoking a lot of smoke, and it descended until it covered them in their city and their roofs turned black. When they saw that, they were certain of destruction, so they sought their prophet Yunus but did not find him. God cast repentance into their hearts, so they went out to the plain with themselves, their women, their children and their animals, and they put on sackcloth and showed faith and repentance, and they were sincere in their intentions and separated every mother and her child from the people and the livestock, so some of them yearned for one another, and their voices rose, and their voices mingled with their voices, and they cried out and beseeched God Almighty, and they said, **We believe in what Yunus brought**. So his Lord had mercy on them, so He answered their prayer and removed the punishment from them after He had led them astray. That was on the day of Ashura. Yunus had gone out and remained waiting for the punishment and destruction of his people but he did not see anything, and whoever lied and had no evidence was killed. Yunus said: How can I return to my people when I have lied to them? So he set out, blaming his Lord and angry with his people. He came to the sea and

found people riding a ship. They recognized him and carried him without pay. When he entered it and it was in the middle of them and it began to move, the ship stopped, neither returning nor advancing. The people of the ship said, **There is something wrong with our ship**. Yunus said, "I know its matter. A man of great sin has boarded it." They said, **Who is he?** He said, "I am. Throw me into the sea." They said, **We would not throw you away from us until we have an excuse for your affair**. They drew lots three times and his lot was lost. The fish was at the foot of the ship, its mouth open, awaiting the command of its Lord concerning it. Yunus said, **By God, you will all perish, or you will throw me into it**. So they threw him into it and departed, and the fish took him.

It was narrated that God Almighty inspired a great whale to head towards the ship. When the people of the ship saw it, it was like a great mountain, with its mouth open and looking at those on the ship as if it was seeking something. They were afraid of it. When Jonah saw it, he threw himself into the water.

On the authority of Ibn Abbas: He went out angry with his people and came to the Roman Sea and there was a laden ship, so he boarded it and when the ship became rough, it tipped over until they were about to drown. The sailors said: Here is a disobedient man or a runaway slave, and this is the rule of a ship if there is a runaway on it it does not sail. It is our rule to draw lots in such a case, and whoever the lot falls on we throw him into the sea, and it is better for one person to drown than for the ship to sink with everything on it. So they drew lots three times, and the lot fell on Yunus every time. Yunus said: I am the disobedient man and the runaway slave, so he threw himself into the water and a whale swallowed him. Then another whale came bigger than him and swallowed this whale, and God revealed to the whale: Do not harm a hair of it, for I have made your belly its prison and have not made it food for you.

It was narrated on the authority of Ibn Abbas, may God be pleased with them both, who said: The whale was called: We did not make Jonah a food for you, but we made your belly a protection and a place of prostration for it.

It was narrated that he stood up before the drawing of lots and said: I am the disobedient and runaway slave. They said: Who are you? He said: I am Yunus bin Matta. They recognized him and said: We will not meet you, O Messenger of God, but we will cast lots. So the lot fell on him, and he threw himself into the water.

Ibn Masoud, may God be pleased with him, said: The whale swallowed him and threw him to the bottom of the seventh earth. He was in its belly for forty nights. He heard the pebbles glorifying God, so he called out in the darkness: There is no god but You, glory be to You, indeed I have been among the wrongdoers. God answered him and commanded the whale, so it threw him on the shore of the sea, and he was like a starving chick. God caused a gourd tree to grow over him, so

he began to take shelter under it and assigned a squash tree to drink from its milk. The tree dried up, so he wept over it, so God revealed to him: You weep over a tree that has dried up, but you do not weep over a hundred thousand or more whom I wanted to destroy. So Jonah went out and saw a young boy grazing. He said: Who are you, young boy? He said: From the people of Yunus. He said: When you return to them, tell them that I met Yunus. The boy said: You know that if I do not have proof, I will be killed. Yunus, peace be upon him, said: This spot and this tree will testify for you. The boy said to him: Order them. Yunus said: When this boy comes to you, testify for him. They said: Yes. So the boy returned and said to the king: I met Yunus, and the king ordered him to be killed. He said: I have proof, so send with me. So he came to the spot and the tree and said: I ask you by God, do you have Yunus as a witness? They said: Yes. So the people returned terrified and said to the king: The tree and the land have testified for him. So the king took the boy by the hand and seated him in his seat and said: You have more right to this place than I. So that boy established their rule for them for forty years.

Tafsir al-Baidawi

98. **Why was there not a city that believed?** Why was there not a city from the cities that We destroyed that believed before witnessing the punishment, and was not delayed to it as Pharaoh was delayed. **So its faith benefited it** by God accepting it from it and removing the punishment from it. **Except the people of Yunus.** But the people of Yunus, peace be upon him, **when they believed** were the first to see the sign of the punishment and did not delay it until it came. **We removed from them the punishment of disgrace in the life of this world.** It is permissible for the sentence to be in the meaning of negation to include the letter of exhortation in its meaning, so the exception would be connected because what is meant by the cities are their people, as if he said: The people of a city from the rebellious cities did not believe and their faith benefited them except the people of Yunus, and this is supported by the reading of the nominative as a substitute. **And We gave them enjoyment for a time** until their appointed times. It was narrated that Yunus, peace be upon him, was sent to the people of Nineveh from Mosul, but they denied him and insisted on him, so he promised them punishment for three. It was said for thirty. It was said for Forty, and when the appointed time drew near, the sky was covered with a black cloud with intense smoke, and it descended until it covered their city. They were afraid and sought Jonah, but they did not find him. Then they were certain of his truthfulness, so they put on sackcloth and went out to the plain with themselves, their women, their children, and their animals. They separated every mother from her child, and some yearned for one another, and their voices and clamor rose, and they sincerely repented and showed faith and supplicated to God Almighty, so He had mercy on them and relieved them. And the day of Ashura was a Friday.

Surat Yunus 10:99

And if your Lord had willed, those on earth would have believed, all of them together. Then would you compel the people in order that they become believers?

Surat Yunus 10:99

And if your Lord had willed, those on earth would have believed, all of them together. Then would you compel the people in order that they become believers?

Tafsir al-Jalalayn

99 - (And if your Lord had willed, those on earth would have believed, all of them together. So would you compel the people) with what God did not will from them **until they are believers** no

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet: **And if He had willed, O Muhammad, your Lord would have believed, all those on earth would have believed,** in you, so they would have believed that you are My Messenger, and that what you have brought and what you are calling them to of the Oneness of God and sincere worship of Him, is true, but He does not will that, because it was decreed by God before He sent you as a Messenger that no one would believe in you, nor follow you and believe in what God sent you with of guidance and light, except for those for whom happiness was previously decreed in the first Book before the heavens and the earth and whatever is in them were created. And these are the ones who marvel at the truth of Our revelation to you of this Qur'an so that you may warn with it those whom I have commanded you to warn, from those who have already been decreed by Me that they will not believe in you in the previous Book.

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, his saying: **And if your Lord had willed, those on earth would have believed, all of them together,** "And it is not for a soul to believe except by permission of God," (Yunus 10:100), and something similar to this in the Qur'an, for the Messenger of God, may God bless him and grant him peace, was keen for all people to believe and follow him in guidance, so God informed him that no one believes except he for whom God has predestined happiness in the first mention, and no one goes astray except he for whom God has predestined misery in the first mention.

If someone says: What is the point of his saying: **All of those on earth will believe,** since *all* indicates *all*, and *all* indicates *all*, so what is the point of repeating that, and each one of them is sufficient for the other?

It was said: The Arabs differed on this:

Some of the grammarians of Basra said: He used the phrase *both* in this place as an emphasis, just as he said: **Do not take two gods** (al-Nahl 16:51). So in his phrase **two gods** is evidence of *two*.

Another said: He came with his saying: **all together** after **all of them**, because **all together** only occurs as an emphasis, and **all of them** occurs as an emphasis and a noun, so he came with **all together** after **all of them**. He said: If it was said that he combined them to show that their meaning is one, it would be permissible here. He said: Likewise: **two gods** (al-Nahl 16:51), the whole number is explained by it, so it is said: **(I saw four people)**, so when he came with *(two)*, and the number was sufficient from it, because they say: **(I have one dirham and two dirhams)**, it is sufficient from their saying: **(I have one dirham, and two dirhams)**, so if they said: *(dirhams)*, they said: *(three)*, because the plural is ambiguous, and *(one)* and *(two)* are not ambiguous, then the singular and dual were built on the structure of what is in the plural. Because it should be with each one, because **(a dirham)** indicates the type of which it is from, and *(one)* indicates all types. Likewise *(two)* indicate all types, and **(two dirhams)** indicate themselves, so it came with numbers, because it is the origin.

And His saying: **Would you then compel the people until they become believers?** God Almighty is saying to His Prophet Muhammad, may God bless him and grant him peace: No one will believe you, O Muhammad, and no one will follow you and acknowledge what you have brought except those whom your Lord wills to believe in you, not because you forced them, nor because you were keen on that. **Would you then compel the people until they become believers** in you, believing in what you have brought them from your Lord? God Almighty is saying to him: So proclaim what you are commanded, and turn away from the polytheists upon whom the word of your Lord has come into effect that they will not believe.

Tafsir al-Qurtubi

The Almighty said: **And if your Lord had willed, those on earth would have believed, all of them together.** That is, He would have forced them to Him. **All of them** is an emphasis on *whoever*. According to Sibawayh, **all of them** is in the accusative case as a state. Al-Akhfash said: He used the phrase **all of them** after *all* as an emphasis, like His saying: **Do not take two gods** (al-Nahl 16:51).

God the Almighty said: **Would you then compel mankind until they become believers?** Ibn Abbas said: The Prophet, may God bless him and grant him peace, was keen on the faith of all people, so God the Almighty informed him that no one would believe except he who was destined for happiness in the first mention, and no one would go astray except he who was destined for misery in the first mention. It was said:

What is meant by the people here is Abu Talib, and this is also from Ibn Abbas.

but rather would be closer to corruption. And God has perfect wisdom.

Tafsir Ibn Kathir

The Almighty says: **And if your Lord had willed** O Muhammad, He would have permitted all the people of the earth to believe in what you have brought them, and they would have all believed. But He has wisdom in what He does, as in His saying: "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy - and for that He created them. And the word of your Lord has been fulfilled: "I will surely fill Hell with jinn and people all together." And the Almighty says: "Have those who have believed not despaired that if God had willed, He could have guided all mankind?" For this reason the Almighty says: "Then would you compel mankind **meaning would you force them and compel them** until they become believers? **meaning that is not upon you, nor upon you, but rather God** He misguides whom He wills and guides whom He wills. So let not your soul perish in regret for them It is not upon you to guide them, but God guides whom He wills Perhaps you would kill yourself with grief that they do not believe Indeed, you do not guide whom you love Then upon you is only the conveyance, and upon Us is the account So remind, for you are only a reminder." * You have no control over them" and other verses indicating that God Almighty is the doer of whatever He wills, the guide of whomever He wills, the misguide of whomever He wills, due to His knowledge, wisdom, and justice. For this reason, God Almighty said: "And it is not for a soul to believe except by permission of God. And He places the uncleanness" which is corruption and misguidance **upon those who do not reason** meaning God's arguments and proofs, and He is the just in all of that in guiding whomever He guides and misguiding whomever He misguides.

Fath al-Qadir

Then the Almighty explained that faith and its opposite are both by the will and decree of God, saying: 99- **And if your Lord had willed, those on earth would have believed, all of them**, such that no one would have left them, **all together**, united in faith, not divided and differing in it. But He did not will that because it is contrary to the interest that God Almighty wanted, and the accusative of **all together** is in the state of the state, as Sibawayh said. Al-Akhfash said: He came with the phrase **all of them** after **all of them** for emphasis, like his saying: **Do not take two gods**. And since the Prophet, may God bless him and grant him peace, was keen on the faith of all people, God informed him that this would not happen, because His will, which is based on perfect wisdom and prevailing interests, does not require this, so He said: **Would you then compel people until they become believers?** For this is not within your power, O Muhammad, nor is it within your ability. And in this there is consolation for him, may God bless him and grant him peace, and a repulsion of what constricts his chest from seeking the good of all, which if it were, it would not be a true good,

Tafsir al-Baghawi

99- The Almighty's saying: **And if your Lord had willed**, O Muhammad, "those on earth would have believed, all of them together. So would you compel the people in order that they become believers?" This is a consolation for the Prophet, may God bless him and grant him peace, because he was keen for all people to believe, so God informed him of the solution to his remembrance: that no one believes except he for whom God has predestined happiness, and no one goes astray except he for whom misery has predestined.

Tafsir al-Baidawi

99. "And if your Lord had willed, those on earth would have believed, all of them" so that not one of them would have deviated. "All of them" united in faith and not differing in it, and it is evidence of the Qadarites in that the Almighty did not will their belief all of them, and that whoever He wills to believe will inevitably believe, and the restriction to the will of compulsion is contrary to the apparent meaning. "Would you then compel the people" with what He did not will from them. "Until they become believers?" And the order of compulsion on the will with the letter fa and its ila is the letter of interrogation for denial, and the pronoun is presented before the verb to indicate that going against the will is impossible and it cannot be achieved by compulsion, let alone urging and inciting it, as it was narrated that he was keen on the belief of his people and was very concerned with it, so it was revealed. Therefore, he confirmed it by saying:

Surat Yunus 10:100

And it is not for a soul to believe except by permission of God. And He places defilement upon those who do not use reason.

Surat Yunus 10:100

And it is not for a soul to believe except by permission of God. And He places defilement upon those who do not use reason.

Tafsir al-Jalalayn

100 - **And it is not for a soul to believe except by permission of God** by His will **and He places the defilement** the punishment **on those who do not reason** ponder the verses of God.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet: There is no way for a soul that You created to believe in you, O Muhammad, except by giving it permission to do so. So do not exhaust yourself in seeking its guidance, and convey to it the threat of God, and make it know what your Lord has commanded you to make it know, then leave it, for its guidance is in the hand of its Creator.

Al-Thawri used to say in his interpretation of his saying: **Except by the permission of God**, what:

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Sufyan, regarding his statement: **And it is not for a soul to believe except by permission of God**, he said: By the decree of God.

As for His statement: **And He places defilement upon those who do not reason**, then the Most High says: Indeed, God guides whomever He wills of His creation to believe in you, O Muhammad, and He gives him permission to believe in you, so he believes in you, follows you, and acknowledges what you have brought from your Lord. **And He places defilement**, which is the torment and wrath of God, **upon those who do not reason**, meaning: those who do not understand from God His arguments, sermons, and signs by which He, the Most High, indicated the prophethood of Muhammad, may God bless him and grant him peace, and the truth of what he called them to of the oneness of God and the rejection of rivals and idols.

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: **And He makes the unclean**, he said: wrath.

Tafsir al-Qurtubi

The Almighty said: **And it is not for a soul to believe except by permission of God** what is negated, meaning that a soul should not believe except by His

judgment, destiny, will and desire. **And He places the impurity** Al-Hasan, Abu Bakr and Al-Mufaddal read it and we place it with the letter noon for emphasis. Impurity means torment, with the letter ra with the damma and the letter ra with the kasra are two dialects. **Upon those who do not reason** is the command and prohibition of God Almighty.

Tafsir Ibn Kathir

The Almighty says: **And if your Lord had willed** O Muhammad, He would have permitted all the people of the earth to believe in what you have brought them, and they would have all believed. But He has wisdom in what He does, as in His saying: "And if your Lord had willed, He could have made mankind one community; but they will not cease to differ. Except whom your Lord has given mercy - and for that He created them. And the word of your Lord has been fulfilled: "I will surely fill Hell with jinn and people all together." And the Almighty says: "Have those who have believed not despaired that if God had willed, He could have guided all mankind?" For this reason the Almighty says: "Then would you compel mankind **meaning would you force them and compel them** until they become believers? **meaning that is not upon you, nor upon you, but rather God** He misguides whom He wills and guides whom He wills. So let not your soul perish in regret for them It is not upon you to guide them, but God guides whom He wills Perhaps you would kill yourself with grief that they do not believe Indeed, you do not guide whom you love Then upon you is only the conveyance, and upon Us is the account So remind, for you are only a reminder." * You have no control over them" and other verses indicating that God Almighty is the doer of whatever He wills, the guide of whomever He wills, the misguider of whomever He wills, due to His knowledge, wisdom, and justice. For this reason, God Almighty said: "And it is not for a soul to believe except by permission of God. And He places the uncleanness" which is corruption and misguidance **upon those who do not reason** meaning God's arguments and proofs, and He is the just in all of that in guiding whomever He guides and misguiding whomever He misguides.

Fath al-Qadir

Then the Almighty explained what came before by saying: 100- "And it is not for a soul to believe except by God's permission" meaning it is not correct or right for a soul to believe in God except by His permission: meaning by His facilitation, ease and will for that reason nothing happens except what He wills, whatever it may be. "And He places defilement upon those who do not reason" meaning torment, disbelief or abandonment which is the cause of torment. Al-Hasan, Abu Bakr and Al-Mufaddal read "and make" with a noon. There are two dialects for "defilement": with a damma or a kasra on the ra'. What is meant by "those who do not reason" are the disbelievers who do not understand God's proofs, nor do they reflect on His

verses, nor do they ponder over the evidence He has set up for them.

Abdul Razzaq, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Asakir narrated on the authority of Qatada regarding his statement: **And We had certainly settled the Children of Israel in a place of truth**, he said: God settled them in Ash-Sham and Jerusalem. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ad-Dahhak who said: The places of truth are Egypt and Ash-Sham. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ibn Zayd regarding his statement: **And they did not differ until knowledge came to them**, he said:

Knowledge is the Book of God which He revealed and His command which He commanded them with. It was mentioned in the hadith that the Jews differed into seventy-one sects, and that the Christians differed into seventy-two sects, and this nation will split into seventy-three sects. It is in the Sunan and Musnads, and the discussion of it is long. Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and Ad-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas regarding his statement: **If you are in doubt**, the verse, he said: The Messenger of God, may God bless him and grant him peace, did not doubt and did not ask. And Abd al-Razzaq and Ibn Jarir narrated on the authority of Qatada: It was mentioned to us that the Messenger of God, may God bless him and grant him peace, said: I do not doubt nor do I ask. And it is a mursal. And Ibn Jarir and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: {So ask those who read the Scripture before you} he said: The Torah and the Gospel are those who met Muhammad from the People of the Scripture and believed in him, he said: Ask them if you are in doubt that you are written among them. And Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: {Indeed, those upon whom the word of your Lord has come into effect will not believe} he said: The wrath of God has come into effect upon them because they disobeyed Him. And Ibn Abi Hatim narrated on the authority of Abu Malik regarding his statement: {Why was there not a city that believed} he said: There was no city that believed. And Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada regarding the verse: He said: This did not happen among the nations before the people of Jonah. It did not benefit a city that disbelieved and then believed when it witnessed the punishment except the people of Jonah, so God excluded the people of Jonah. He said: It was mentioned to us that the people of Yunus were in Nineveh in the land of Mosul. When they lost their prophet, God cast repentance into their hearts, so they put on sackcloth and brought out their livestock and separated every animal from its young. They cried out to God for forty mornings. When God knew the sincerity in their hearts and the repentance and regret for what had happened from them, He removed the punishment from them after it had descended upon them. There was only a mile between them and the punishment. Ibn Mardawayh narrated on the authority of Ibn Mas'ud on the authority of the Prophet, may God bless him and grant him peace, who said: Yunus supplicated for his people, and when they refused to answer him, he promised them the

punishment. He said: It will come to you on such and such a day. Then he left them. When the prophets promised their people punishment, they left. When the punishment overtook them, they left and separated the woman from her child, and the young goat from her child. They went out crying out to God. God knew their sincerity, so He accepted their repentance and averted the punishment from them. Yunus sat in the road asking about the report. A man passed by him and said: What happened to the people of Yunus? So he told him what they had done, and he said: I will not return to a people whom I have lied to, and he left in anger, meaning in spite of himself. Ahmad in Az-Zuhd, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Saeed bin Jubair who said: The torment overcame the people of Yunus as a garment overtakes a grave when its occupant enters it, and the sky rained blood. Ahmad in Az-Zuhd and Ibn Jarir narrated on the authority of Ibn Abbas that the torment had descended upon the people of Yunus, and there was no distance between them and it except two-thirds of a mile, so when they called upon God, He removed it from them. Ahmad in Az-Zuhd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Abu Al-Jild who said: When the torment overcame the people of Yunus, they went to a sheikh from among their remaining scholars and said to him: What do you see? He said: Say: O Ever-Living when there is no living, and O Ever-Living, the Reviver of the dead, and O Ever-Living, there is no god but You, so they said: So the torment was removed from them. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: **And He places the impurity**, he said: Anger. Abu Sheikh narrated on the authority of Qatada who said: **Rijs is the devil, and rajs is torment**.

Tafsir al-Baghawi

100- "And it is not for a soul", and it is not appropriate for a soul. It was said: It is not for a soul, "to believe except by God's permission", Ibn Abbas said: By God's command. Ata' said: By God's will. It was said: By God's knowledge. "And He places the impurity", Abu Bakr read: "And We place it" with a noon, and the rest with a ya', meaning: And God places the impurity, meaning: the punishment, which is the punishment, "upon those who do not reason", from God's command and prohibition.

Tafsir al-Baidawi

100. "And it is not for a soul to believe" in God. "Except by permission of God" except by His will and His kindness and His success, so do not exert yourself in its guidance, for it is up to God. "And He makes the impurity" the torment or the abandonment, for its cause. And it was read with a zay and Abu Bakr read **and We make** with a noon. "Upon those who do not reason" do not use their minds to consider the arguments and verses, or do not understand His evidence and His rulings because of the nature in their hearts. And the first is supported by His saying:

Surat Yunus 10:100

And it is not for a soul to believe except by permission of God. And He places defilement upon those who do not use reason.

Surat Yunus 10:101

Say, **Look at what is in the heavens and the earth.** But neither signs nor warners avail a people who do not believe.

Tafsir al-Jalalayn

101 - Say to the infidels of Mecca **Look at what that is in the heavens and the earth** of the signs indicating the oneness of God Almighty **and the signs and the warners** the plural of warner, that is the messengers **do not benefit a people who do not believe** in the knowledge of God, that is, what benefit they have.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Say, O Muhammad, to these polytheists among your people, who ask you for signs to prove the truth of what you are calling them to of the Oneness of God and the abandonment of rivals and idols: Look, O people, what signs are in the heavens that indicate the truth of what I am calling you to of the Oneness of God, from its sun and moon, and the alternation of its night and day, and the rain descending with provisions for the servants from its clouds, and in the earth from its ropes, and its cracking with its plants and the sustenance of its people, and all kinds of its wonders, for in that for you, if you understand and ponder, is a lesson and a lesson and an indication that this is from the actions of the One who cannot have a partner in His kingdom, nor does He have a back for His management and preservation, which suffices you from other signs.

God Almighty says: **And what do the signs and warnings avail a people who do not believe?** God Almighty says: And what do the arguments, lessons, and messengers warning the servants of God against His punishment avail a people for whom God has already decreed misery, and for whom He has decreed in the Mother of the Book that they are among the people of the Fire? They do not believe in any of that nor do they affirm it, even if every sign came to them until they see the painful punishment.

Tafsir al-Qurtubi

The Almighty said: "Say: Look at what is in the heavens and the earth." This is a command to the unbelievers to consider and look at the creations that indicate the Creator and the One capable of perfection. This meaning has been discussed in more than one place in detail. **And what avails** is negated, meaning it will not avail. It was said: it is interrogative, the meaning is what does it avail? The verses mean the evidence. And the warnings mean the messengers, the plural of warner, which is the Messenger, may God bless him and grant him peace. **From a people who do not believe** meaning from those who were previously

known by God that they would not believe.

Tafsir Ibn Kathir

God Almighty guides His servants to reflect on His blessings and the dazzling signs that God has created in the heavens and the earth for those with understanding, including the bright stars in the heavens, fixed and moving, the sun and moon, the night and day and their differences and the insertion of one into the other until this one becomes long and that one becomes short, then this one becomes short and that one becomes long, the height of the sky and its vastness and its beauty and its adornment and what God has sent down from it of rain, reviving the earth after its death, and bringing forth in it of various fruits, crops, flowers and types of plants and what He has sown in it of animals of different shapes, colors and benefits and what is in it of mountains, plains, deserts, civilization and ruins, and what is in the sea of wonders and waves and it is with this subjected and subdued for the travelers, carrying their ships and sailing them gently by the subjection of the Almighty. There is no god but Him and no lord but Him.

And His statement: **And what do the signs and warnings avail for a people who do not believe?** That is, what do the heavenly and earthly signs and messengers avail with their signs, arguments and proofs indicating their truthfulness for a people who do not believe, like His statement: **Indeed, those upon whom the word of your Lord has come into effect will not believe.** And His statement: **Then do they await anything other than the days of those who passed on before them?** That is, do these disbelievers in you, O Muhammad, await anything other than the days of God for those who passed on before them from the past nations who disbelieved in their messengers? "Say, 'Then wait, for I am with you among those who wait. Then We will save Our messengers and those who have believed.'" That is, and We will destroy those who disbelieved in the messengers. **Thus is it incumbent upon Us to save the believers.** That is, it is a right that God Almighty has made obligatory upon His noble self, like His statement: **Your Lord has prescribed mercy upon Himself.** And as it came in the two Sahihis on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Indeed, God has written a book and it is with Him above the Throne: 'My mercy prevails over My wrath.'"

Fath al-Qadir

His statement: 101- "Say: Look at what is in the heavens and the earth." Since the Almighty has made clear that faith does not occur except by the will of God, He has commanded us to look and reason with the heavenly and earthly evidence. What is meant by looking is contemplation and consideration: that is, say, O Muhammad, to the unbelievers: Think and consider what is in the heavens and the earth of the created things that indicate the Creator, His Oneness, and the perfection of His power. And what is the subject, and its predicate is in the heavens and the earth. Or the subject is what, and that means which, and in the

Surat Yunus 10:101

Say, "Look at what is in the heavens and the earth." But neither signs nor warners avail a people who do not believe.

heavens and the earth is its relative clause, and the relative pronoun and its relative clause is the predicate of the subject: that is, what is in the heavens and the earth? In both cases, the sentence is in the accusative case with the verb that precedes it. Then the Almighty mentioned that contemplation and reflection on these signs are of no benefit to those whose misery has become entrenched, so He said: **And what do the signs and the warnings avail?** meaning what does it avail, since *ma* is negative, and it is possible for it to be interrogative: meaning what is of benefit? The signs are what He expressed by saying: **What is in the heavens and the earth?** and the warning is the plural of warner, and they are the messengers, or the plural of warning, which is the source **from a people who do not believe** in the knowledge of God Almighty, and the meaning is: that whoever is like this, nothing will avail him and nothing will push him away from disbelief.

Tafsir al-Baghawi

101- "Say: Look," meaning: Say to the polytheists who ask you for signs: Look, **What is in the heavens and the earth?** of signs, evidence, and lessons. In the heavens are the sun, the moon, the stars, and others, and on the earth are the mountains, seas, rivers, trees, and others. **And signs and warnings do not avail**, the messengers, **for a people who do not believe**, and this is about a people whom God knows will not believe.

Tafsir al-Baidawi

101. "Say: Look" that is, think. **What is in the heavens and the earth** of the wonders of His creation to guide you to His unity and the perfection of His power, and *what* if it is made interrogative, *look* is suspended from the action. **And the signs and warnings do not avail a people who do not believe** in the knowledge and wisdom of God, and *what* is negative or interrogative in the accusative case.

Surat Yunus 10:102

Do they then await anything but the like of the days of those who passed on before them? Say, **Then wait, for I am with you among those who wait.**

Tafsir al-Jalalayn

102 - **Do they then** what *await* in denying you **except like the days of those who passed on before them** of the nations, that is, like their events of torment (Say: Then wait) for that **I am with you among those who wait**

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, warning the polytheists of his people of the imminent arrival of His punishment upon them, similar to what happened to their counterparts before them from all the nations that came before them, who followed the path of denying the Messengers of God and rejecting the Oneness of their Lord: Do these polytheists of your people, who deny what you have brought them from God, await, O Muhammad, anything but a day when they will witness from God's punishment the same as the days of their ancestors who were upon the same polytheism and denial that they are upon, who passed before them and passed away from the people of Noah, Aad, and Thamud? Say to them, O Muhammad, if they are awaiting that: then await God's punishment upon you, and the descent of His wrath upon you, for I am among those awaiting your destruction and ruin by the punishment that will befall you from God.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Do they await anything but the like of the days of those who passed on before them?** He says: God's events with those who passed on before them, the people of Noah, Aad, and Thamud.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, regarding His statement: **Do they then await anything but the like of the days of those who passed on before them? Say, "Then wait, indeed, I am with you among those who wait.** He said: He frightened them with His punishment, vengeance, and chastisement, then He informed them that if something like that happened, God would save His messengers and those who believed with him, so God said: "Then We will save Our messengers and those who believed. Thus is it incumbent upon Us to save the believers."

Tafsir al-Qurtubi

The Almighty says: **Do they then await anything but the like of the days of those who passed on before them?** The days here mean events. It is said: So-and-so is knowledgeable about the days of the Arabs, meaning their events. Qatada said: He means the events of God with the people of Noah, Aad, Thamud, and others. The Arabs call punishment days and blessings days, like the Almighty's saying: **And remind them of the days of God** (Ibrahim 14:5). Everything that has passed for you of good or evil is days. **Then wait** means wait, and this is a threat and a warning. **Indeed, I am with you among those who wait** meaning those who wait for the appointment of my Lord.

Tafsir Ibn Kathir

God Almighty guides His servants to reflect on His blessings and the dazzling signs that God has created in the heavens and the earth for those with understanding, including the bright stars in the heavens, fixed and moving, the sun and moon, the night and day and their differences and the insertion of one into the other until this one becomes long and that one becomes short, then this one becomes short and that one becomes long, the height of the sky and its vastness and its beauty and its adornment and what God has sent down from it of rain, reviving the earth after its death, and bringing forth in it of various fruits, crops, flowers and types of plants and what He has sown in it of animals of different shapes, colors and benefits and what is in it of mountains, plains, deserts, civilization and ruins, and what is in the sea of wonders and waves and it is with this subjected and subdued for the travelers, carrying their ships and sailing them gently by the subjection of the Almighty. There is no god but Him and no lord but Him.

And His statement: **And what do the signs and warnings avail for a people who do not believe?** That is, what do the heavenly and earthly signs and messengers avail with their signs, arguments and proofs indicating their truthfulness for a people who do not believe, like His statement: **Indeed, those upon whom the word of your Lord has come into effect will not believe.** And His statement: **Then do they await anything other than the days of those who passed on before them?** That is, do these disbelievers in you, O Muhammad, await anything other than the days of God for those who passed on before them from the past nations who disbelieved in their messengers? "Say, 'Then wait, for I am with you among those who wait. Then We will save Our messengers and those who have believed.'" That is, and We will destroy those who disbelieved in the messengers. **Thus is it incumbent upon Us to save the believers.** That is, it is a right that God Almighty has made obligatory upon His noble self, like His statement: **Your Lord has prescribed mercy upon Himself.** And as it came in the two Sahihs on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Indeed, God has written a book and it is with Him above the Throne: 'My mercy prevails over My wrath.'"

Surat Yunus 10:102

Do they then await anything but the like of the days of those who passed on before them? Say, "Then wait, for I am with you among those who wait."

Fath al-Qadir

His statement: 102- **Do they then await anything other than the like of the days of those who passed away before them?** That is, do these disbelievers who were contemporary with Muhammad, may God bless him and grant him peace, await anything other than the events of God Almighty with the disbelievers who passed away before them? The previous prophets used to threaten the disbelievers of their time with days that included various types of punishment, and they denied them and persisted in disbelief until God sent down His punishment upon them and His vengeance descended upon them. Then He said: *Say, O Muhammad, to these disbelievers who were contemporary with you, **Then wait**, that is, wait for the promise of your Lord. Indeed, I am with you among those who wait for the promise of my Lord. In this is a severe threat and a severe warning that what happened to those people of destruction will happen to these people.*

Tafsir al-Baghawi

102- **Do they then await**, meaning: the polytheists of Mecca, **except the like of the days of those who have passed on**, who passed away, **before them**, of the deniers of the nations? Qatada said: He means the events of God with the people of Noah, Aad, and Thamud. The Arabs call torment days, and bliss days, like His statement: **And remind them of the days of God Ibrahim-5**, and everything that has passed you of good and evil are days, "Say: Then wait, indeed, I am with you among those who wait."

Tafsir al-Baidawi

102. **Do they then await anything other than the like of the days of those who passed away before them?** Like their events and the descent of God's punishment upon them, since they do not deserve anything other than what they say about the days of the Arabs for their events. **Say, 'Then wait, for I am with you among those who wait.'** For that, or await my destruction, for I am with you among those who await your destruction.

Surat Yunus 10:103

Then We will save Our messengers and those who believe. Thus it is incumbent upon Us to save the believers.

Tafsir al-Jalalayn

103 - **Then We will save** the present tense of the past tense **Our messengers and those who believed** from the punishment *thus* the salvation **it is incumbent upon Us to save the believers** the Prophet, may God bless him and grant him peace, and his companions when the polytheists were being tortured

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Say, O Muhammad, to these polytheists from your al-Nas 114: Wait for a time like the days of those who passed away before you from the previous nations who were destroyed by the punishment of God, for when that comes, no one will be destroyed by it except them and those who were like them in denying you, then We will save there Our Messenger Muhammad, may God bless him and grant him peace, and those who believed in him and confirmed his truth and followed his religion, just as We did before that with Our messengers whose nations We destroyed, so We saved them and those who believed in him with them from Our punishment when it was due upon their nations, **Thus it is incumbent upon Us to save the believers**, meaning: Just as We did with the previous ones from Our messengers, so We saved them and the believers with them and destroyed their nations, so We will do with you, O Muhammad, and with the believers, so We will save you and save the believers with you, incumbent upon Us without a doubt.

Tafsir al-Qurtubi

The Almighty said: **Then We will save Our messengers and those who believe** meaning, according to Our way, if We send down a punishment upon a people, We will extract from among them the messengers and believers. The meaning of *then* is, then know that We will save Our messengers. **Thus is it incumbent upon Us** meaning, it is obligatory upon Us, because He has informed and there is no contradiction in His information. Ya'qub read: **Then We will save** with a lightened pronunciation. Al-Kisa'i, Hafs, and Ya'qub read: **We will save the believers** with a lightened pronunciation, while the rest stressed it. They are two eloquent languages: *Anja* yanji, *inja'*, and *Naja yanji, tanjiyyah* with one meaning.

Tafsir Ibn Kathir

God Almighty guides His servants to reflect on His blessings and the dazzling signs that God has created in the heavens and the earth for those with understanding, including the bright stars in the heavens, fixed and moving, the sun and moon, the night and day and their differences and the insertion of one into the other until this one becomes long and that one becomes short, then this one becomes short and that one becomes long, the height of the sky and its vastness and its beauty and its adornment and what God has sent down from it of rain, reviving the earth after its death, and bringing forth in it of various fruits, crops, flowers and types of plants and what He has sown in it of animals of different shapes, colors and benefits and what is in it of mountains, plains, deserts, civilization and ruins, and what is in the sea of wonders and waves and it is with this subjected and subdued for the travelers, carrying their ships and sailing them gently by the subjection of the Almighty. There is no god but Him and no lord but Him.

And His statement: **And what do the signs and warnings avail for a people who do not believe?** That is, what do the heavenly and earthly signs and messengers avail with their signs, arguments and proofs indicating their truthfulness for a people who do not believe, like His statement: **Indeed, those upon whom the word of your Lord has come into effect will not believe.** And His statement: **Then do they await anything other than the days of those who passed on before them?** That is, do these disbelievers in you, O Muhammad, await anything other than the days of God for those who passed on before them from the past nations who disbelieved in their messengers? "Say, 'Then wait, for I am with you among those who wait. Then We will save Our messengers and those who have believed.'" That is, and We will destroy those who disbelieved in the messengers. **Thus is it incumbent upon Us to save the believers.** That is, it is a right that God Almighty has made obligatory upon His noble self, like His statement: **Your Lord has prescribed mercy upon Himself.** And as it came in the two Sahihs on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "Indeed, God has written a book and it is with Him above the Throne: 'My mercy prevails over My wrath.'"

Fath al-Qadir

Then in His statement: 103- **Then We will save Our messengers** is for conjunction with an implied meaning indicated by what preceded it, as if it was said We destroyed the nations, then We saved Our messengers who were sent to them. And Ya'qub read **Then We will save** in a lightened form. And he also read it in **It is incumbent upon Us to save the believers.** And it was narrated in the same way from Al-Kisa'i and Hafs in the second. The rest read it with emphasis, and they are two eloquent languages: *anja* yanji *inja'*, and *naja* yanji *tanjiyyah* with one meaning. **And those who believed** is in apposition to **Our Messengers**: that is, We saved them and saved those who believed. The expression with the wording of the future tense verb is to evoke the image of the past state, to exaggerate its matter. **Likewise, it is a right upon Us:** that is, it is a

Surat Yunus 10:103

Then We will save Our messengers and those who believe. Thus it is incumbent upon Us to save the believers.

right upon Us truly, or a rescue like that rescue truly.

We save the believers from Our punishment of the disbelievers. What is meant by the believers is the gender, so the messengers and their followers are included in that, or it is specific to the believers, and they are the followers of the messengers, because the messengers are included in that a fortiori.

Tafsir al-Baghawi

103- **Then We will save Our messengers**, Yaqub read Nanji with a light pronunciation that is different from it, **and those who believed**, with them when the punishment descends, meaning: We saved, future meaning past, *likewise*, as We saved them, *truly*, obligatory, **upon Us We will save the believers**, Al-Kisa'i, Hafs, and Yaqub read Nanji with a light pronunciation and the others with a heavy pronunciation, and Naja and Anja have the same meaning.

Tafsir al-Baidawi

103. **Then We will save Our messengers and those who believed** is in apposition to something omitted that is indicated by **except like the days of those who passed on** as if it was said, We will destroy the nations then save Our messengers and those who believed in them, in narration of the past situation. **Thus it is incumbent upon Us to save the believers** thus is the saving or the giving of guidance thus We call upon Muhammad and his companions when We destroy the polytheists, and **incumbent upon Us** is an objection and its accusative is its implied verb. It was said instead of thus. Hafs and Al-Kisa'i read **We will save** lightly.

Surat Yunus 10:104

Say, "O mankind, if you are in doubt about my religion, then I do not worship those you worship besides God, but I worship God, who will take you in death. And I have been commanded to be among the believers."

Tafsir al-Jalalayn

104 - **Say, O people** meaning O people of Mecca **if you are in doubt about my religion** that it is true **then I do not worship those you worship besides God** meaning other than Him, which are the idols because of your doubt about it **but I worship God who takes your souls** takes your souls **and I have been commanded** meaning that **to be among the believers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these polytheists among your people who are amazed that I have revealed to you: If you are in doubt, O people, about my religion to which I call you, and you do not know that it is the truth from God, then I do not worship those you worship besides God, of the gods and idols that do not hear or see and do not avail me at all, so that you doubt its authenticity.

This is an insinuation and a subtle tone of speech, but the meaning of the speech is: If you are in doubt about my religion, then you should not doubt it, but you should doubt what you are doing, which is the worship of idols that do not understand anything, and do not harm or benefit. As for my religion, you should not doubt it, because I worship God, who takes the creation and causes them to die if He wills, and benefits them and harms them if He wills. That is because the worship of one who is like this is not denounced by anyone with a sound nature. As for the worship of idols, every person with a sound mind and intellect denounces it.

And His saying: **But I worship God who takes your souls**, meaning: But I worship God who takes your souls and causes you to die at your appointed times. **And I have been commanded to be among the believers**, meaning: He is the One who commanded me to be among those who believe in what came to me from Him.

Tafsir al-Qurtubi

God Almighty says: "Say, 'O mankind,' meaning the infidels of Mecca. 'If you are in doubt about my religion,' meaning in doubt about the religion of Islam, I call you to it. 'Then I do not worship those you worship besides God,' of idols that do not have reason. 'But I worship God, who takes your souls,' meaning He causes you to die and takes your souls. 'And I have

been commanded to be among the believers,' meaning those who believe in the verses of their Lord.

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God bless him and grant him peace: Say, "O people, if you are in doubt about the truth of what I have brought you of the true religion which God has revealed to me, then I do not worship those you worship besides God, but I worship God alone, with no partner for Him. It is He who takes your souls as He gave you life, and then to Him is your return. But if your gods which you call upon besides God are true, then I do not worship them, so call upon them, but let them harm me, for they neither harm nor benefit. The One in whose hand is harm and benefit is God alone, with no partner for Him. And I have been commanded to be among the believers. **His statement**, And set your face toward the religion, inclining toward truth," the verse, means that I should devote my worship to God alone, inclining toward truth, meaning deviating from polytheism. For this reason He said, "And do not be among the polytheists, **which is conjoined with His statement**, And I have been commanded to be among the believers." And His saying, **And if God should touch you with harm**, the verse explains that good and evil, benefit and harm, are only due to God Almighty alone, no one shares that with Him. He is the One Who deserves to be worshipped alone, with no partner. Al-Hafiz Ibn Asakir narrated in the biography of Safwan bin Saleem, on the authority of Abdullah bin Wahb, that Yahya bin Ayoub informed me, on the authority of Isa bin Musa, on the authority of Safwan bin Saleem, on the authority of Anas bin Malik, that the Messenger of God, may God bless him and grant him peace, said: "Seek goodness throughout your life and expose yourselves to the breezes of your Lord, for God has breezes of His mercy with which He afflicts whomever He wills of His servants. And ask Him to cover your faults and calm your fears." Then he narrated it on the authority of Al-Layth, on the authority of Isa bin Musa, on the authority of Safwan, on the authority of a man from Ashja', on the authority of Abu Hurairah, with a similar chain of transmission traceable to the Prophet, may God bless him and grant him peace. And His saying, **And He is the Forgiving, the Merciful**, means for whoever repents to Him and puts his trust in Him, even from any sin, even from associating partners with Him, then He will accept his repentance.

Fath al-Qadir

His saying: 104- "Say, 'O mankind, if you are in doubt about my religion,'" God Almighty commanded His Messenger to show the difference between his way and the way of the polytheists, addressing all people, or the disbelievers among them, or the people of Mecca in particular, by saying: If you are in doubt about my religion that I am upon, which is the worship of God alone, with no partner for Him, and you do not know its reality nor recognize its validity, and that it is the true religion that there is no religion other than it, then know that I am innocent of the religions that you

Surat Yunus 10:104

Say, "O mankind, if you are in doubt about my religion, then I do not worship those you worship besides God, but I worship God, who will take you in death. And I have been commanded to be among the believers."

are upon. "I do not worship those you worship other than God" in any case. "But I worship God, who takes your souls," meaning I single Him out for worship, I do not worship anyone other than Him from your idols and other things. He singled out the description of the one who takes your souls from among the descriptions because of the threat that this contains for them: meaning I worship God, who takes your souls and does to you what He does of severe torment, and because it indicates creation first, and resurrection second, and because it is the most awe-inspiring of states in the hearts, and because it is It indicates creation first, and resurrection second, and because it is the most awe-inspiring state in the hearts, and because the mention of destruction and the events that befell the disbelievers of previous nations has already been made, it is as if he said: I worship God who promised me to destroy you. And when he mentioned that none is to be worshipped except God, he made clear that he was commanded to believe, saying: **And I was commanded to be among the believers**, meaning that I was from the same kind as those who believed in God and devoted their religion to Him.

revelation. The deletion of the preposition "that **may be from the common with that**" and from something else, like his saying:

I have commanded you to do good, so do what I have commanded you to do, for I have left you with wealth and lineage.

Tafsir al-Baghawi

104-The Almighty said: **Say, 'O mankind, if you are in doubt about my religion,'** which I call you to.

If it is said: How did he say: If you are in doubt, and they believed that what he brought was false?

It was said: There were doubters among them, so they are the ones meant by the verse, or that when they saw the verses they were disturbed and doubted their situation and the situation of the Prophet, may God bless him and grant him peace.

The Almighty said: **I do not worship those you worship besides God**, of idols, **but I worship God, who takes your souls**, who causes you to die and takes your souls, **and I have been commanded to be among the believers**.

Tafsir al-Baidawi

104. "Say, O people," addressing the people of Mecca. "If you are in doubt about my religion" and its authenticity. "Then I do not worship those you worship besides God, but I worship God, who takes your souls." This is the essence of my religion in belief and action, so present it to pure reason and look at it with an eye of fairness to know its authenticity, which is that I do not worship what you create and worship, but I worship your Creator, who is the One who brings you into existence and takes you. And the mention of taking your souls was specifically mentioned as a threat. "And I was commanded to be among the believers," as indicated by reason and spoken by

Surat Yunus 10:105

And that you direct your face toward the religion, inclining toward truth, and never be of those who associate others with God.

Tafsir al-Jalalayn

105 - *And it was said to me to set your face toward the religion, inclining toward truth* inclining toward it *and do not be of those who associate others with God*

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And I was commanded to be among the believers**, "and to establish," and the second *that* is in apposition to the first *that*.

What he means by his saying: **Set your face toward the religion**, is to set yourself upon the religion of Islam, not deviating from it to Judaism or Christianity, or idol worship. **And do not be among those who associate others with God**, meaning: Do not be among those who associate others with God in the worship of their Lord, lest you be among those who are destroyed.

Tafsir al-Qurtubi

The Almighty said: **And that you set your face upright** "that is in apposition to that I be", meaning it was said to me: "Be among the believers and set your face upright". Ibn Abbas said: "Your work", and it was said: "Your soul", meaning: "Be steadfast by turning to what you have been commanded to do of the religion". "Hanif" means upright in it, inclined away from every religion. Hamza bin Abdul Muttalib, may God be pleased with him, said:

I thanked God when He guided my heart from polytheism to the true religion.

Its derivation has already been mentioned in Al-An'am, and praise be to God. **And do not be among those who associate others with God**. That is, it was said to me, **Do not associate others with God**. The address was to him, but someone else was meant.

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God bless him and grant him peace: Say, "O people, if you are in doubt about the truth of what I have brought you of the true religion which God has revealed to me, then I do not worship those you worship besides God, but I worship God alone, with no partner for Him. It is He who takes your souls as He gave you life, and then to Him is your return. But if your

gods which you call upon besides God are true, then I do not worship them, so call upon them, but let them harm me, for they neither harm nor benefit. The One in whose hand is harm and benefit is God alone, with no partner for Him. And I have been commanded to be among the believers. **His statement**, And set your face toward the religion, inclining toward truth," the verse, means that I should devote my worship to God alone, inclining toward truth, meaning deviating from polytheism. For this reason He said, "And do not be among the polytheists, **which is conjoined with His statement**, And I have been commanded to be among the believers." And His saying, **And if God should touch you with harm**, the verse explains that good and evil, benefit and harm, are only due to God Almighty alone, no one shares that with Him. He is the One Who deserves to be worshipped alone, with no partner. Al-Hafiz Ibn Asakir narrated in the biography of Safwan bin Saleem, on the authority of Abdullah bin Wahb, that Yahya bin Ayoub informed me, on the authority of Isa bin Musa, on the authority of Safwan bin Saleem, on the authority of Anas bin Malik, that the Messenger of God, may God bless him and grant him peace, said: "Seek goodness throughout your life and expose yourselves to the breezes of your Lord, for God has breezes of His mercy with which He afflicts whomever He wills of His servants. And ask Him to cover your faults and calm your fears." Then he narrated it on the authority of Al-Layth, on the authority of Isa bin Musa, on the authority of Safwan, on the authority of a man from Ashja', on the authority of Abu Hurairah, with a similar chain of transmission traceable to the Prophet, may God bless him and grant him peace. And His saying, **And He is the Forgiving, the Merciful**, means for whoever repents to Him and puts his trust in Him, even from any sin, even from associating partners with Him, then He will accept his repentance.

Fath al-Qadir

And the sentence 105- "And that you set your face toward the religion **is conjoined to the sentence** That I be among the believers **and this is not prevented by the fact that the conjoined is in the imperative form because the intended meaning of that**" is to indicate the source, and this does not differ between the declarative and the imperative, or the conjoined to it is in the meaning of the imperative, as if it was said: Be a believer then establish, and the meaning is: that God the Almighty commanded him to be upright in the religion and steadfast in it, and not to waver from it in any way. And He specified the face because it is the most honorable of the organs, or He commanded him to face the Qiblah in prayer and not to turn away from it. And Hanif is a state of religion, or of the face: meaning inclined from every religion to the religion of Islam. Then He emphasized the previous command to prohibit its opposite and said: "And do not be among the polytheists" and it is conjoined with establish, and it is from the category of allusion to someone other than the Prophet, may God bless him and grant him peace.

Surat Yunus 10:105

And that you direct your face toward the religion, inclining toward truth, and never be of those who associate others with God.

Tafsir al-Baghawi

105-His statement: **And that you direct your face toward the religion, inclining toward truth.** Ibn Abbas said: Your actions. It was also said: Be steadfast in the religion, inclining toward truth. **And do not be of those who associate others with God.**

Tafsir al-Baidawi

105. "And that you set your face towards the religion **is in apposition to** that I be, **other than that, the connection of** that" is reported in the imperative form, and there is no difference between them in purpose because the intended meaning is to connect it to what includes the meaning of the source to indicate it with it, and all the verb forms are like that, whether they are report or requests, and the meaning is I was commanded to be upright in the religion and to be independent in it by performing the obligatory duties, and refraining from the ugly things, or in prayer by facing the qiblah. "Hanif" is a state of the religion or the face. "And do not be among the polytheists."

Surat Yunus 10:106

And do not invoke besides God that which neither benefits you nor harms you. If you do, then indeed you will be among the wrongdoers.

Tafsir al-Jalalayn

106 - **And do not invoke** worship **besides God that which neither benefits you** if you worship it **nor harms you** if you do not worship it **for if you do** that obligatorily **then you would then be among the wrongdoers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And do not, O Muhammad, invoke, besides your God and Creator, anything that will not benefit you in this world or in the Hereafter, nor harm you in religion or in this world, meaning by that the gods and idols. He says: Do not worship them hoping for their benefit or fearing their harm, for they neither benefit nor harm. **If you do**, that, and invoke them besides God, **then you will be among the wrongdoers**, meaning: among those who associate partners with God and wrong themselves.

Tafsir al-Qurtubi

And also His saying: **And do not invoke** meaning do not worship **besides God that which will not benefit you** if you worship it, **nor harm you** if you disobey it. **But if you do** meaning worship other than God, **then you will be among the wrongdoers** meaning those who place worship in the wrong place.

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God bless him and grant him peace: Say, "O people, if you are in doubt about the truth of what I have brought you of the true religion which God has revealed to me, then I do not worship those you worship besides God, but I worship God alone, with no partner for Him. It is He who takes your souls as He gave you life, and then to Him is your return. But if your gods which you call upon besides God are true, then I do not worship them, so call upon them, but let them harm me, for they neither harm nor benefit. The One in whose hand is harm and benefit is God alone, with no partner for Him. And I have been commanded to be among the believers." His statement, **And set your face toward the religion, inclining toward truth**, the verse, means that I should devote my worship to God alone, inclining toward truth, meaning deviating from polytheism. For this reason He said, **And do not be among the polytheists**, which is conjoined with His statement, **And I have been commanded to be among the believers**. And His saying, **And if God should touch**

you with harm, the verse explains that good and evil, benefit and harm, are only due to God Almighty alone, no one shares that with Him. He is the One Who deserves to be worshipped alone, with no partner. Al-Hafiz Ibn Asakir narrated in the biography of Safwan bin Saleem, on the authority of Abdullah bin Wahb, that Yahya bin Ayoub informed me, on the authority of Isa bin Musa, on the authority of Safwan bin Saleem, on the authority of Anas bin Malik, that the Messenger of God, may God bless him and grant him peace, said: "Seek goodness throughout your life and expose yourselves to the breezes of your Lord, for God has breezes of His mercy with which He afflicts whomever He wills of His servants. And ask Him to cover your faults and calm your fears." Then he narrated it on the authority of Al-Layth, on the authority of Isa bin Musa, on the authority of Safwan, on the authority of a man from Ashja', on the authority of Abu Hurairah, with a similar chain of transmission traceable to the Prophet, may God bless him and grant him peace. And His saying, **And He is the Forgiving, the Merciful**, means for whoever repents to Him and puts his trust in Him, even from any sin, even from associating partners with Him, then He will accept his repentance.

Fath al-Qadir

His statement: 106- **And do not invoke besides God that which neither benefits you nor harms you** is connected to **Say, O people** and is not included in the command. It was said that it is connected to **And do not be** meaning do not invoke besides God in any case that which neither benefits you nor harms you with any benefit or harm if you invoke it. And the invocation of one who is like this does not bring benefit, nor is able to cause harm, and is lost and no sane person would do it, assuming that there is no one who is able to cause benefit or harm other than him. So how about if he exists? For turning from the invocation of the able to the invocation of the incapable is uglier and uglier. **Then if you do** meaning if you invoke, but he used a metaphor for the saying with the action **Then you would then be among the wrongdoers** This is the reward of the condition: meaning if you invoke besides God that which neither benefits you nor harms you, then you are among those who wrong themselves. The purpose of this address is to allude to other than him, may God bless him and grant him peace.

Tafsir al-Baghawi

106- **And do not invoke**, nor worship, **besides God that which neither benefits you**, if you obey it, **nor harms you**, if you disobey it, **for if you do**, and worship other than God, **then you would be among the wrongdoers**, who harm themselves and place worship in the wrong place.

Tafsir al-Baidawi

106. **And do not invoke besides God that which neither benefits you nor harms you** by itself if you invoke it or

Surat Yunus 10:106

And do not invoke besides God that which neither benefits you nor harms you. If you do, then indeed you will be among the wrongdoers.

abandon it. **For if you do** then if you invoke it **then you will then be among the wrongdoers** is a consequence of the condition and an answer to an implied question about the consequence of the invocation.

Surat Yunus 10:107

And if God should touch you with adversity, there is none who can remove it except Him. And if He intends good for you, there is none who can repel His favor. He bestows it upon whom He wills of His servants. And He is the Forgiving, the Merciful.

Tafsir al-Jalalayn

107 - **And if God should touch you with harm** such as poverty or illness **there is none who can remove it** lift it (but He. And if He intends for you good, there is none who can repel) **repel His favor** which He intends for you. **He causes it to reach** that is, with good (whoever He wills of His servants. And He is the Forgiving, the Merciful)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Almighty says to His Prophet: And if God afflicts you, O Muhammad, with hardship or affliction, there is none who can remove that except your Lord who afflicted you with it, not what these polytheists worship of gods and rivals, **And if He intends for you good**, meaning: And if He intends for you ease or blessing and well-being and joy, **there is none who can repel His favor**, meaning: No one can stand between you and that, nor prevent you from it, nor deprive you of it, because He is the One in whose hand is ease and hardship, not the gods and idols, nor anything else, **He afflicts with it whom He wills**, meaning: Your Lord afflicts, O Muhammad, with ease and affliction, ease and hardship, whomever He wills and desires, **of His servants, and He is the Forgiving**, of the sins of those of His servants who repent and return from their disbelief and polytheism to faith in Him and obedience to Him, **the Merciful**, of those of them who believe in Him and obey Him, that He does not punish them after their repentance and return.

Tafsir al-Qurtubi

God Almighty says: **And if God should touch you with adversity** meaning, He afflicts you with it. **There is no remover** meaning, there is no repeller "of it except Him. And if He intends for you good" meaning, He afflicts you with ease and blessings, "there is no repeller of His favor. He causes it to fall" meaning, with whatever He intends of good and evil. "Whomsoever He wills of His servants. And He is the Forgiving" of the sins and errors of His servants, the Most Merciful to His friends in the Hereafter.

Tafsir Ibn Kathir

God Almighty says to His Messenger Muhammad, may God bless him and grant him peace: Say, "O

people, if you are in doubt about the truth of what I have brought you of the true religion which God has revealed to me, then I do not worship those you worship besides God, but I worship God alone, with no partner for Him. It is He who takes your souls as He gave you life, and then to Him is your return. But if your gods which you call upon besides God are true, then I do not worship them, so call upon them, but let them harm me, for they neither harm nor benefit. The One in whose hand is harm and benefit is God alone, with no partner for Him. And I have been commanded to be among the believers." His statement, **And set your face toward the religion, inclining toward truth**, the verse, means that I should devote my worship to God alone, inclining toward truth, meaning deviating from polytheism. For this reason He said, **And do not be among the polytheists**, which is conjoined with His statement, **And I have been commanded to be among the believers**. And His saying, **And if God should touch you with harm**, the verse explains that good and evil, benefit and harm, are only due to God Almighty alone, no one shares that with Him. He is the One Who deserves to be worshipped alone, with no partner. Al-Hafiz Ibn Asakir narrated in the biography of Safwan bin Saleem, on the authority of Abdullah bin Wahb, that Yahya bin Ayoub informed me, on the authority of Isa bin Musa, on the authority of Safwan bin Saleem, on the authority of Anas bin Malik, that the Messenger of God, may God bless him and grant him peace, said: "Seek goodness throughout your life and expose yourselves to the breezes of your Lord, for God has breezes of His mercy with which He afflicts whomever He wills of His servants. And ask Him to cover your faults and calm your fears." Then he narrated it on the authority of Al-Layth, on the authority of Isa bin Musa, on the authority of Safwan, on the authority of a man from Ashja', on the authority of Abu Hurairah, with a similar chain of transmission traceable to the Prophet, may God bless him and grant him peace. And His saying, **And He is the Forgiving, the Merciful**, means for whoever repents to Him and puts his trust in Him, even from any sin, even from associating partners with Him, then He will accept his repentance.

Fath al-Qadir

And the sentence 107 - **And if God should touch you with harm** to the end confirms the content of what preceded it. The meaning is that God, the Exalted, is the One who harms and benefits. If He sends harm upon His servant, no one can remove it, whoever he may be. Rather, He is the One who is unique in removing it, just as He is unique in sending it down. **And if He intends for you good** means good, no one can repel it from you or come between you and it, whoever he may be. He used the word *favor* instead of *good* to indicate that He bestows upon His servants what they do not deserve through their deeds. Al-Wahidi said: His statement, **And if He intends for you good** is from the heart, and its root is **and if He intends for you good**, but since each of them is related to the other, it is permissible for each of them to be in place of the other. Al-Naysaburi said: In specifying the will with the side of good, and the touch with the side of evil, there is evidence that good comes from Him, the Exalted, intrinsically, and evil is by accident. I said:

Surat Yunus 10:107

And if God should touch you with adversity, there is none who can remove it except Him. And if He intends good for you, there is none who can repel His favor. He bestows it upon whom He wills of His servants. And He is the Forgiving, the Merciful.

There is a consideration in this, because the touch is a matter beyond the will, so it entails it, and the pronoun in **He afflicts with it** refers to His grace: that is, He afflicts with His grace whomever He wills of His servants, and the phrase **And He is the Forgiving, the Merciful** is a tail.

Tafsir al-Baghawi

107- **And if God should touch you with harm**, that is, if He should afflict you with hardship and affliction, **there is none who can remove it**, that is, none who can repel it, "except Him. And if He intends for you good," prosperity, blessing, and abundance, **there is none who can repel His favor**, that is, none who can prevent His provision. **He afflicts with it**, with each one of the harm and good, "whoever He wills of His servants. And He is the Forgiving, the Merciful."

Tafsir al-Baidawi

107 **And if God should touch you with harm** and if He afflicts you with it. **There is none to remove it** that can lift it. **Except Him** except God. **And if He intends for you good, there is none to repel it** there is none to repel **His bounty** that He intended for you. Perhaps He mentioned the intention with good and the touch with harm, with the two matters being interrelated, to draw attention to the fact that good is intended in and of itself and that harm only afflicted them, not by the original intention. He put the bounty in place of the pronoun to indicate that He is generous with what He intends of good, and they have no right to it. He did not make an exception because what God intends cannot be repelled. **He afflicts** with good whomever He wills of His servants, and He is the Forgiving, the Merciful. "So expose yourselves to His mercy through obedience and do not despair of His forgiveness through disobedience."

Surat Yunus 10:108

Say, "O mankind, the truth has come to you from your Lord. So whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment. And I am not a guardian over you."

Tafsir al-Jalalayn

108 - **Say, O people** meaning the people of Mecca (the truth has come to you from your Lord. So whoever is guided is only guided for [the benefit of] himself) because the reward for his guidance is for him **and whoever goes astray only goes astray to his own detriment** because his misguidance is his own **and I am not a guardian over you** so I compel you to guidance.

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 people, O mankind, the truth has come to you from your Lord**, meaning: the Book of God, in which is an explanation of everything that people need in their religious affairs, **So whoever is guided**, meaning: whoever is upright and follows the path of truth, and believes in what came from God of explanation, **is only guided for [the benefit of] himself**, meaning: he is upright on guidance and follows the path for himself, so he seeks good for himself by doing that and no one else, **And whoever goes astray**, meaning: whoever deviates from the truth that came to him from God, and contradicts his religion and what he was sent with Muhammad and the Book that he revealed to him, **is only led astray to his own detriment**, meaning: for the misguidance of that person only brings upon himself, not upon others, because no one else is held accountable for that, and no one will be led to destruction by that misguidance except himself, and no bearer of burdens will bear the burden of another, **And I am not a guardian over you**. He says: I have no authority over you to straighten you out. Your affair is up to God, and He is the One who straightens whomever He wills among you. I am only a messenger conveying to you what I was sent to you with.

Tafsir al-Qurtubi

The Almighty said: **Say, 'O mankind, the truth has come to you'** meaning the Qur'an. It was also said: the Messenger, may God bless him and grant him peace. "From your Lord. So whoever is guided" meaning believes in Muhammad and has faith in what he brought. **He is only guided for [the benefit of] himself** meaning for his own salvation. **And whoever goes astray** meaning abandons the Messenger and the Qur'an and follows idols and statues. **He only goes astray to his own detriment** meaning that the

consequences of that are upon himself. **And I am not a guardian over you** meaning a guardian who will preserve your deeds. I am only a messenger. Ibn Abbas said: The verse of the sword abrogated it.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to inform the people that what he brought to them from God is the truth about which there is no doubt or suspicion. Whoever is guided by it and follows it, then the benefit of that following will return to himself, and whoever strays from it, then the consequences of that will return to him. **And I am not a guardian over you**, meaning I am not entrusted with you until you become believers. I am only a warner to you, and guidance is from God Almighty. His statement: **And follow what is revealed to you and be patient**, meaning hold fast to what God has revealed to you and revealed to you and be patient in opposing those who oppose you from the people, **until God judges**, meaning He resolves between you and them, **and He is the best of judges**, meaning the best of those who resolve with His justice and wisdom.

Fath al-Qadir

Then he concluded this surah with what is used as evidence of His judgment and destiny, saying: 108- "Say, 'O mankind, the truth has come to you from your Lord. Whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment.' " That is, the benefit of his guidance is specific to him, and the harm of his disbelief is limited to him and does not extend beyond him, and God has no need for any of that, nor does it serve any purpose. **And I am not a guardian over you**. That is, a guardian who preserves your affairs and entrusts them to Him: I am only a bringer of good tidings and a warner.

Tafsir al-Baghawi

108- "Say, 'O mankind, the truth has come to you from your Lord,' meaning: the Qur'an and Islam. 'So whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment,' meaning: to his own detriment, and I am not a guardian over you,' a guarantor, who will preserve your deeds. Ibn Abbas said: The verse on fighting abrogated it.

Tafsir al-Baidawi

108 "Say, 'O mankind, the truth has come to you from your Lord,' **His Messenger or the Qur'an**, You have no excuse left. **So whoever is guided** by faith and following, **is only guided for [the benefit of] himself**. Because it benefits him. **And whoever goes astray** by disbelieving in them, **is only going astray to his own detriment** because the consequences of going astray

Surat Yunus 10:108

Say, "O mankind, the truth has come to you from your Lord. So whoever is guided is only guided for [the benefit of] himself, and whoever goes astray only goes astray to his own detriment. And I am not a guardian over you."

are upon him. **And I am not a guardian over you** a guardian entrusted with your affair, but I am only a bringer of good tidings and a warner.

Surat Yunus 10:109

And follow what is revealed to you and be patient until God gives judgment, and He is the best of judges.

Tafsir al-Jalalayn

109 - **And follow what is revealed to you** from your Lord **and be patient** with the call and their harm **until God judges** concerning them with His command **and He is the best of judges** the most just of them, and He was patient until He judged the polytheists to be fought and the People of the Book to be subject to the jizya.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And follow, O Muhammad, the revelation of God that He reveals to you, and His revelation that He sends down to you, so act according to it, and be patient with what befalls you in God's cause from the polytheists of your people of harm and hardships, and with what befalls you from them, until God decides His matter concerning them and you with a decisive action, **And He is the best of judges**, meaning: He is the best of judges and the most just of judges. So God Almighty judged between him and them on the day of Badr, and killed them with the sword, and He commanded His Prophet, may God bless him and grant him peace, concerning those who remained of them to take the path of those of them who were destroyed, or to repent and return to His obedience, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: "And I am not a guardian over you. And follow what is revealed to you and be patient until God decides, and He is the best of judges," he said: This is abrogated, **until God decides**, God's judgment is to fight them, and His command to be harsh with them.

The last interpretation of Surah Yunus, peace be upon him

Tafsir al-Qurtubi

The Almighty said: **And follow what is revealed to you and be patient**. It was said: It was abrogated by the verse on fighting. It was also said: It was not abrogated, and its meaning is: Be patient in obedience and avoid disobedience. Ibn Abbas said: When this was revealed, the Prophet, may God bless him and grant him peace, gathered the Ansar and did not gather anyone else with them and said:

You will find after me self-interest, so be patient until you meet me at the Cistern. And Anas said something similar. Then Anas said: But they were not patient, so he commanded them to be patient as God Almighty commanded him. And Abd al-Rahman ibn Hassan says about that:

Shall I not tell Muawiyah bin Harb, the Commander of the Faithful, my words?

We are patient and we will give you respite until the Day of Mutual Loss and Dispute.

Until God judges, and He is the best of judges. This is a subject and a predicate, because He, the Almighty, judges only with the truth.

Surah Yunus has been completed, and all praise is due to God alone.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger, may God bless him and grant him peace, to inform the people that what he brought to them from God is the truth about which there is no doubt or suspicion. Whoever is guided by it and follows it, then the benefit of that following will return to himself, and whoever strays from it, then the consequences of that will return to him. **And I am not a guardian over you**, meaning I am not entrusted with you until you become believers. I am only a warner to you, and guidance is from God Almighty. His statement: **And follow what is revealed to you and be patient**, meaning hold fast to what God has revealed to you and revealed to you and be patient in opposing those who oppose you from the people, **until God judges**, meaning He resolves between you and them, **and He is the best of judges**, meaning the best of those who resolve with His justice and wisdom.

Fath al-Qadir

Then God the Almighty commanded him to follow what God revealed to him of the commands and prohibitions that God legislated for him and his nation, then He commanded him to be patient with the harm of the infidels and the hardships he faced in conveying the message and what he suffered from the changing morals of the polytheists and their arrogance, and He made that patience extend to an end, which is His saying: **Until God judges, and He is the best of judges**. That is, God judges between him and them in this world with victory for him over them, and in the Hereafter with their punishment in the Fire while they watch him, may God bless him and grant him peace, and his nation, those who follow him and believe in him, who act according to what he commands them to do, and refrain from what he forbids them from doing, reveling in the bliss of Paradise that is inexhaustible, cannot be described, and the slightest of its advantages cannot be stopped at.

Abu Al-Shaykh narrated on the authority of Al-Suddi regarding his statement: **And signs and warnings do not avail a people** he says: with a people **who do not believe** it abrogated his statement: **A profound wisdom, so warnings do not avail**. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **Do they then await anything but the like of the days of those who passed on before them?** he said: The events of God with those who passed on before them, the people of Noah, Aad and Thamud. Ibn Jarir and Abu Al-Shaykh narrated on the

Surat Yunus 10:109

And follow what is revealed to you and be patient until God gives judgment, and He is the best of judges.

authority of Al-Rabi' regarding the verse, he said: He frightened them with His punishment, vengeance and chastisement, then He informed them that if something of that happened, God would save His messengers and those who believed, so He said: **Then We will save Our messengers and those who believed** the verse. Abu Al-Sheikh narrated on the authority of Al-Suddi regarding his statement: **And if God intends for you good, he says: With well-being.** Al-Bayhaqi narrated in Al-Sha'b on the authority of Amer bin Qais who said: Three verses in the Book of God have satisfied me with them for all of creation: The first: "And if God touches you with adversity, there is no remover of it except Him. And if He intends for you good, there is no repeller of His favor." The second: **Whatever mercy God opens for mankind, there is none who can withhold it, and whatever He withholds, there is none who can release it.** The third: **There is no creature on earth but that upon God is its provision.** Abu Al-Sheikh narrated something similar from Al-Hasan. Abu Al-Sheikh narrated on the authority of Mujahid regarding his statement: **And none can repel His favor,** he said: It is the truth mentioned in His statement: **The truth has come to you from your Lord.** Ibn Jarir and Ibn Abi Hatim narrated regarding his statement: **And be patient until God decides,** he said: This is abrogated, he ordered him to fight them and be harsh with them.

Tafsir al-Baghawi

109-**And follow what is revealed to you and be patient until God decides,** by giving you victory, subduing your enemy, and making His religion prevail, **and He is the best of judges,** so He decided to fight the polytheists and to impose the jizya on the People of the Book, who pay it willingly and are humbled.

Tafsir al-Baidawi

109 **And follow what is revealed to you** by obeying and conveying the message. **And be patient** with their call and bearing their harm. **Until God gives judgment** with victory or the order to fight. **And He is the best of judges** since error in His judgment is impossible because He knows the secrets as He knows the outward appearances.

On the authority of the Prophet, may God bless him and grant him peace: **Whoever recites Surat Yunus will be given ten good deeds for the number of those who believed in Yunus and denied him, and for the number of those who drowned with Pharaoh.**

Surat Hud 11:1

Alif, Lam, Ra. This is a Book whose verses are perfected and then presented in detail from One Who is Wise and Acquainted.

Tafsir al-Jalalayn

1 - **Alif, Lam, Ra** God knows best what He meant by that. This is a **Book whose verses are perfected** with wondrous composition and exquisite meanings **then detailed** explained with rulings, stories, and sermons **from One Who is Wise and Acquainted** God.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: We have mentioned the differences of opinion among the people of interpretation regarding the interpretation of His statement: **Alif Lam Ra**, and the correct statement regarding that, according to us, is based on its evidence, which makes it unnecessary to repeat it in this place.

His saying: **A Book whose verses are perfected**, means: This is the Book that God revealed to His Prophet Muhammad, may God bless him and grant him peace, and it is the Qur'an.

He raised his saying: *Book*, with the intention: **(This is a book)**.

As for the statement of those who claim that his saying: **Alif Lam Ra**, refers to all the letters of the alphabet with which the Qur'an was revealed, and these letters were made an indication of all of them, and that the meaning of the statement is: **These letters are a Book whose verses are perfected**, then **the Book**, according to his statement, should be raised by his saying: **Alif Lam Ra**.

As for his saying: **His verses are perfected and then explained in detail**, the people of interpretation differed in their interpretation of it.

Some of them said: Its interpretation is that its verses are perfected with commands and prohibitions, then they are detailed with reward and punishment.

Who said that?

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Abu Muhammad Al-Thaqafi told me, on the authority of Al-Hasan, regarding his statement: **A Book whose verses are perfected and then detailed**, he said: It is perfected in the command and prohibition, and detailed in the reward and punishment.

Ibn Hamid told us, he said, Abdul Karim bin Muhammad Al-Jurjani told us, on the authority of Abu Bakr Al-Hudhali, on the authority of Al-Hasan: "Alif, Lam, Ra. A Book whose verses are perfected." He said: It is perfect in commands and prohibitions, and detailed in threats.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, on the authority of a man, on the authority of Al-Hasan: "Alif, Lam, Ra. A Book whose verses are perfected," he said: with commands and prohibitions, **then explained in detail**, he said: with reward and punishment.

It was narrated from Al-Hasan that he said something contrary to this, and that is:

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 Abu Bakr, on the authority of Al-Hasan, he said, and Ibad bin Al-Awam told us, on the authority of a man, on the authority of Al-Hasan, he said: **I have made it clear**, with reward and punishment, **then I have made it clear**, with command and prohibition.

Others said: The meaning of this is: **His verses are perfected**, from falsehood, **then they are explained in detail**, so He made clear from them what is permissible and what is forbidden.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: "Alif, Lam, Ra. A Book whose verses are perfected and then presented in detail from One Who is Wise and Acquainted." God perfected it from falsehood, then presented it in detail with His knowledge, so He made clear what is lawful and what is unlawful, and what is obedience to Him and what is disobedience to Him.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **His verses are perfected and then explained in detail**, he said: God perfected them from falsehood, then explained them in detail.

Abu Jaafar said: The more correct of the two opinions on this matter is the opinion of the one who said: Its meaning is: God made His verses perfect from interference, error, and falsehood, then separated them with commands and prohibitions.

This is because **perfecting something** means correcting and perfecting it, and **perfecting the verses of the Qur'an** means perfecting them from any defect in them or falsehood that might lead a deviant to attack them.

As for the **details of its verses**, it is distinguishing some of them from others, by clarifying what is in them of what is permissible and what is forbidden, and what is commanded and forbidden.

Some commentators interpreted his statement, **I have explained** as meaning: I have interpreted, and this is similar to what we have said about it.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, he said, Ibn Abi Nujayh told us, on the authority of Mujahid, regarding the statement of God: **Then it was explained**, he said: It was explained.

Ibn Wakee' told us, he said, Ibn Numayr told us, on the

Surat Hud 11:1

Alif, Lam, Ra. This is a Book whose verses are perfected and then presented in detail from One Who is Wise and Acquainted.

authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **It was explained**, he said: It was interpreted.

... He said, Muhammad bin Bakr told us, on the authority of Ibn Jurayj, who said, it reached me on the authority of Mujahid: **Then it was explained**, he said: it was interpreted.

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

... He said, Ishaq told us, 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, the same.

Qatada said: Its meaning is: I made it clear. We mentioned the narration of that before, and it is similar in meaning to what Mujahid said.

As for his saying, **From the side of the Wise, the All-Knowing**, its meaning is: *Wise*, in managing and estimating things, *All-Knowing*, in what their consequences will lead to.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **From the side of the Wise, the All-Knowing**, he said: From the side of the Wise, the All-Knowing.

Tafsir al-Qurtubi

It was narrated in Makkah according to Al-Hasan, Ikrimah, Ata' and Jabir. Ibn Abbas and Qatadah said: Except for one verse, which is the verse: **And establish prayer at the two ends of the day** (Hu: 114). Abu Muhammad Al-Darimi narrated in his Musnad on the authority of Ka'b that the Messenger of God (peace and blessings of God be upon him) said: **Recite Surat Hud on Friday**. Al-Tirmidhi narrated on the authority of Ibn Abbas that Abu Bakr **may God be pleased with him** said: **O Messenger of God, I have grown old! He said: Hud, Al-Waqi'ah, Al-Mursalat, 'Ammat Yatas'alun, and Idha Ash-Shams Kuwwirat have made my hair turn gray**. He said: This is a hasan ghareeb hadith, and some of this has been narrated as mursal. Al-Tirmidhi Al-Hakim Abu Abdullah included it in Nawader Al-Usul: Sufyan bin Wakee' narrated to us that Muhammad bin Bishr narrated to us on the authority of Ali bin Salih on the authority of Abu Ishaq on the authority of Abu Juhaifa who said: "They said: O Messenger of God, we see that you have grown old!" He said: **Hud and its sisters have made my hair turn gray**. Abu Abdullah said: Fear causes gray hair because fear stuns the soul and dries up the moisture of the body. Under every hair there is a spring, and from it sweats. When fear dries up its moisture, the springs dry up, so the hair dries up and turns white, just as you see green plants with their watering place. When their watering is

gone, they dry up and turn white. The hair of an old man turns white because its moisture is gone and his skin dries up. The soul is stunned by the threat of God and the horrors of what the report from God has brought, so it withers, and its water dries up because of that threat and horror that it has brought, and because of that it turns gray. God the Most High said: **A Day when He will make children gray-haired** (al-Muzzammil 73:17). They turned gray because of fear. As for Surah Hud, when it mentioned the nations and what befell them of the immediate wrath of God the Most High, when the people of certainty recite it, their hearts will see His kingdom, His authority, and His moments of smiting His enemies. If they died from fear, it would be right for them, but God, Blessed and Exalted be His name, is gentle with them at those times until they read His words. As for its sisters, there are similar surahs, such as Al-Haqqah, Sa'ala Sa'il, Idha Ash-Shams Kuwwirat, and Al-Qari'ah. In reciting these surahs, there is that which reveals to the hearts of those who know His power and might, so that souls are amazed by it and heads turn gray. I said, and it has been said that what turned the Prophet's (*peace be upon him*) gray in Surah Hud was His saying, **So stand firm as you are commanded** (Hud 11:112), as will be explained, God willing. And "Yazid ibn Abaan said: I saw the Messenger of God (*peace be upon him*) in my dream, so I recited to him Surah Hud, and when I finished it, he said: O Zaid, this is the recitation, so where is the weeping?" Our scholars said, Abu Ja'far An-Nahhas said: It is said, "This is Hud, so know that without a tanween, as it is the name of the surah, because if you named Yazid's wife, it would not be declined. This is the saying of Al-Khalil and Sibawayh." And Isa bin Omar says: This is Hud with the tanween as the name of the surah, and likewise if he named a woman Zayd, because when it was quiescent in the middle it became light and was declined, and if you wanted to delete it, you declined according to what everyone said, so you said: This is Hud and you mean Surat Hud, Sibawayh said: The evidence for this is that you say this is Ar-Rahman, and if you did not mean this Surat Ar-Rahman you would not have said this.

God the Almighty said: **Alif, Lam, Ra**. This has been discussed previously. **He wrote** means this is a book. **He made His verses perfect** is in the nominative case as an attribute of the book. The best that has been said about the meaning of **He made His verses perfect** is the statement of Qatada, meaning He made them all perfect, with no fault or falsehood in them. Perfection prevents speech from corruption, meaning they are organized in a perfect system that is not affected by contradiction or fault. Ibn Abbas said: meaning no book abrogated them, unlike the Torah and the Gospel. Based on this, the meaning is: He made some of His verses perfect by making an abrogator not abrogated. This has been discussed previously. The generic noun may also refer to the type, so it is said: I ate Zayd's food, meaning some of his food. Al-Hasan and Abu Al-Aaliyah said: **He made His verses perfect** with commands and prohibitions. **Then He made them detailed** with promises and threats, rewards and punishments. Qatada said: God made them perfect

from falsehood, then He made them detailed with what is lawful and what is unlawful. Mujahid: He made them perfect as a whole, then He explained by mentioning verse by verse all that is needed of evidence for monotheism, prophethood, resurrection, and other things. It was said: It was collected in the Preserved Tablet, then detailed in the revelation. It was said: *Fussilat* was revealed star by star for you to contemplate. Ikrimah read *Fussilat* in a lightened form, meaning I ruled with truth. **Min ladan** means from *Alaikum* means *Wise* means He who rules over matters. *Aware* of everything that is and is not.

Tafsir Ibn Kathir

The letters of the alphabet have been discussed at the beginning of Surat Al-Baqarah, so there is no need to repeat them here. And God is the Grantor of success. As for His statement: **His verses are perfected and then detailed**, meaning they are perfect in their wording and detailed in their meaning, so it is complete in form and meaning. This is the meaning of what was narrated on the authority of Mujahid and Qatadah, and Ibn Jarir chose it. The meaning of His statement, **From the side of One Who is Wise and All-Aware**, is from God, the Wise in His words and rulings, All-Aware of the consequences of matters. **That you worship none but God**, meaning this perfect and detailed Qur'an was revealed for the worship of God alone, with no partner for Him, as God the Most High said: **And We did not send before you any messenger except that We revealed to him that there is no god but Me, so worship Me**, and He said: **And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false deities,'** and His statement, **Indeed, I am to you from Him a warner and a bringer of good tidings**, meaning that I am to you a warner of the punishment if you disobey Him, and a bringer of good tidings of the reward if you obey Him, as came in the authentic hadith that the Messenger of God, may God bless him and grant him peace, said: He ascended Safa and called the nearest clans of Quraysh, then the nearest, and they gathered together and said: **O people of Quraysh, what do you think if I told you that horses would attack you in the morning, would you not believe me?** They said: **We have never experienced you lying.** He said: **Then I am a warner to you before a severe punishment.** And His statement: "And that you seek forgiveness of your Lord and then repent to Him. He will grant you good provision for a specified term and will give every possessor of virtue his favour." That is, I command you to seek forgiveness for past sins and repent from them to God Almighty in what you will face, and to continue in that. **He will grant you good provision** meaning in this world. **For a specified term and will give every possessor of virtue his favour** meaning in the Hereafter. Qatadah said it like His statement: **Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life** (al-Baqarah 2:17).

It was reported in Sahih that the Messenger of God, may God bless him and grant him peace, said to Sa'd, **You will not spend anything seeking thereby the face**

of God except that you will be rewarded for it, even what you put in your wife's mouth. Ibn Jarir said: Al-Musayyab bin Sharik told me on the authority of Abu Bakr on the authority of Sa'id bin Jubayr on the authority of Ibn Mas'ud, may God be pleased with him, regarding His statement, **And every possessor of virtue will be given his virtue**, he said, "Whoever does a bad deed will have a bad deed recorded against him, and whoever does a good deed will have ten good deeds recorded for him. If he is punished for the bad deed he did in this world, ten good deeds will remain for him, and if he is not punished for it in this world, one of the ten good deeds will be taken away and nine good deeds will remain for him. Then he says, 'He who has one deed more than ten deed is doomed.'" And His statement, **But if you turn away, then indeed I fear for you the punishment of a great Day**, is a severe threat to whoever turns away from the commands of God Almighty and rejects His Messengers, for the punishment will inevitably befall him on the Day of Resurrection. **To God is your return**, meaning your return on the Day of Resurrection, **and He is over all things competent**, meaning He is capable of whatever He wills of His kindness to His friends, His vengeance on His enemies, and the restoration of creation. The Day of Resurrection, and this is a position of intimidation, just as the first is a position of encouragement.

Fath al-Qadir

It is Meccan according to Al-Hasan, Ikrimah, Ata' and Jabir. Ibn Abbas and Qatadah said: Except for one verse, which is His statement: **And establish prayer at the two ends of the day**. An-Nahhas in his Naskh, Abu Shaykh and Ibn Mardawayh narrated from various chains of narration on the authority of Ibn Abbas who said: Surah Hud was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Abdullah ibn Az-Zubayr. Ad-Darimi, Abu Dawud in his Marasil, Abu Shaykh, Ibn Mardawayh, Ibn Asakir and Al-Bayhaqi in Ash-Shu'ab narrated on the authority of Ka'b who said: The Messenger of God (peace and blessings of God be upon him) said: **Recite Hud on Friday**. Ibn Al-Mundhir, At-Tabarani, Abu Shaykh, Ibn Mardawayh and Ibn Asakir narrated on the authority of Masruq on the authority of Abu Bakr As-Siddiq who said: I said: O Messenger of God, your gray hair hastened, so he said: **Hud, Al-Waqi'ah, Al-Mursalat, 'Amma Yatas'alun, and Idha Ash-Shams Kuwwirat have made my gray hair turn white.** Al-Bazzar and Ibn Mardawayh narrated it on the authority of Anas on his authority, with the wording: I said: O Messenger of God, your gray hair hastened. He said: **Hud and its sisters, Al-Waqi'ah, Al-Haqqah, 'Amma Yatas'aloon, and Has there come to you the hadith of the Overwhelming?** Sa'id ibn Mansur and Ibn Mardawayh narrated it on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: Your gray hair hastened. He said: **Hud and its sisters from the Mufasssal have made my gray hair.** At-Tirmidhi narrated it and classed it as hasan, Ibn al-Mundhir, Al-Hakim narrated it and classed it as saheeh, Ibn Mardawayh and Al-Bayhaqi in Al-Ba'th wa Al-Nushur on the authority of Ikrimah on the authority of Ibn Abbas, who said: Abu Bakr said: O Messenger of God, your gray hair hastened. He said:

Surat Hud 11:1

Alif, Lam, Ra. This is a Book whose verses are perfected and then presented in detail from One Who is Wise and Acquainted.

Hud, Al-Waqi'ah, Al-Mursalat, 'Ammā Yatas'aloona, and Idha Ash-Shams Kuwwirat have made my gray hair. Ibn 'Asakir narrated on the authority of 'Ata' on his authority that the Companions said: O Messenger of God, your gray hair hastened. He said: **Yes, Hud and its sisters have made my gray hair.** 'Ata' said: Its sisters: The Hour has drawn near, Al-Mursalat, and Idha Ash-Shams Kuwwirat. Al-Bayhaqi narrated in Al-Dala'il on the authority of Abu Sa'id Al-Khudri who said: Umar ibn Al-Khattab said: O Messenger of God, your gray hair has come quickly to you. He said: "Hud and its sisters: Al-Waqi'ah, 'Ammā Yatas'aloona, and Idha Ash-Shams Kuwwirat have made my gray hair." Al-Tabarani and Ibn Mardawayh narrated on the authority of Sahl ibn Sa'd Al-Sa'idi who said: The Messenger of God, may God bless him and grant him peace, said: "Hud and its sisters: Al-Waqi'ah, Al-Haqqa, and Idha Ash-Shams Kuwwirat have made my gray hair." They also narrated on the authority of Ibn Mas'ud that Abu Bakr said: O Messenger of God, what has made your gray hair? He said: **Hud and Al-Waqi'ah.** In its chain of transmission is 'Amr ibn Thabit who is rejected. Al-Tabarani and Ibn Mardawayh narrated with a saheeh chain of transmission on the authority of 'Uqbah ibn 'Amir that a man said: O Messenger of God, my gray hair has come to you. He said: **Hud, Idha Ash-Shams Kuwwirat and its sisters have made my gray hair.** Al-Hakim Al-Tirmidhi in Nawadir Al-Usul, Abdullah bin Ahmad in Zawa'id Al-Zuhd, Abu Ya'la, Al-Tabarani, Abu Al-Shaykh, Ibn Mardawayh and Ibn Asakir narrated on the authority of Abu Juhafa who said: They said: O Messenger of God, we see that you have grown old. He said: **Hud and its sisters have made my hair grey.** Ibn Mardawayh and Ibn Asakir narrated on the authority of Imran bin Husayn that the Messenger of God, may God bless him and grant him peace, said to him: Your hair has turned grey quickly. He said: **Hud and its sisters from Al-Mufassal have made my hair grey.** Ibn Asakir narrated on the authority of Ja'far bin Muhammad on the authority of his father that the Messenger of God, may God bless him and grant him peace, said: **Hud and its sisters have made my hair grey, and what was done to the nations before me.**

His saying: 1- **Alif, Lam, Ra** if it is listed in a way of enumeration as in all the openings of the surahs then it has no place, and if it is the name of the surah then it is in the place of raising as a subject whose predicate is what comes after it or the predicate of a deleted subject, and *Kitab* in this way is the predicate of a deleted subject: i.e. this is a book and likewise on the assumption that **Alif, Lam, Ra** has no place, and it is permissible for **Alif, Lam, Ra** to be in the place of the accusative by estimating a verb that suits the situation such as: remember, or read, so *Kitab* in this way is the predicate of a deleted subject, and the reference in the estimated subject is either to some of the Qur'an or to the entire Qur'an, and the meaning of **Ihkmat Ayatuhu** is that it became decisive and perfect with no deficiency or violation in it like a decisive construction, and it was said that its meaning is: it was not abrogated unlike the Torah and the Gospel, and based on this this description of the book is based on the

majority, which is decisive that was not abrogated, and it was said that its meaning is: its verses were decisive with commands and prohibitions, then they were separated with promise and threat and reward and punishment, and it was said: God perfected it from falsehood, then separated it with what is lawful and what is unlawful. It was said: He perfected His entirety, then separated His verses. It was said: They were collected in the Preserved Tablet, then separated by revelation. It was said: They were supported by conclusive evidence indicating that they are from God. It was said: The meaning of perfecting it is that there is no corruption in it, taken from their saying: The beast is perfected: if wisdom is placed upon it to prevent it from running wild. **Then it is separated** is conjoined with perfected, and its meaning is what was mentioned above. The delay derived from then is either temporal if the separation is interpreted as astrology according to interests, or sequential if it is interpreted with something other than what was mentioned above. The sentences are in the nominative case as an attribute of a book or another predicate for the subject or predicate for a deleted subject. In His saying: **From the Wise, All-Knowing**, there is twisting and spreading, because the meaning is: He perfected it, and He separated it, All-Knowing, the Knower of the locations of matters.

Tafsir al-Baghawi

Meccan, except for the words: **And establish prayer at the two ends of the day**, which are one hundred and twenty-three verses.

1- "Alif, Lam, Ra. The Book," meaning: This is a Book. **Its verses are perfected**, Ibn Abbas said: It was not abrogated by a book as the books and laws were abrogated by it. **Then it is explained in detail**, it is explained with rulings and what is permissible and what is forbidden. Al-Hasan said: It is perfected with commands and prohibitions, then it is explained in detail with promises and threats. Qatada said: It is perfected, God has perfected it, so there is no difference or contradiction in it. Mujahid said: It is explained in detail. It was said: It is explained in detail, meaning: It was revealed little by little, **from One Who is Wise and Acquainted.**

Tafsir al-Baidawi

Meccan and has one hundred and twenty-three verses.

In the name of God, the most gracious, the most merciful

1. "Alif, Lam, Ra. The Book" is the subject and *Khair* or *Kitab* is the predicate of a deleted subject. **Its verses have been perfected** are organized in a perfect system that is not subject to any defect in terms of wording or meaning, or are prevented from corruption and abrogation, because what is meant are the verses of

the surah and there is nothing abrogated in it, or they have been perfected with arguments and evidence or made a ruling transferred from *hukm* with the damma if he chose a wise man because it includes the mothers of theoretical and practical rulings. **Then it was explained** with benefits from beliefs, rulings, sermons and report, or by making them surahs or by sending them down star by star, or he explained them and summarized what is needed. It was read **Then it was explained** meaning it distinguished between truth and falsehood and its verses were perfected. **Then it was explained** is in the construction for the speaker, and *then* is for the difference in the ruling or for the delay in the report. **From the Wise, the All-Knowing** is another description of *Book*, or report after report or a connection to **I have perfected** or **I have detailed**, which is a report of its rulings and its details in the most complete manner possible, considering what is apparent and what is hidden.

Surat Hud 11:2

That you worship none but God. Indeed, I am to you from Him a warner and a bringer of good tidings.

Surat Hud 11:2

That you worship none but God. Indeed, I am to you from Him a warner and a bringer of good tidings.

Tafsir al-Jalalayn

2 - *Not* meaning that you should not (worship except God. Indeed, I am a warner to you from Him) of the punishment if you disbelieve **and a bearer of good tidings** of the reward if you believe.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Then He detailed that you should worship none but God alone, with no partner for Him, and that you should renounce all gods and rivals. Then God Almighty said to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to the al-Nas 114: **I am to you, from God, a warner**, warning you of His punishment for your disobedience and worship of idols, **and a bearer of good tidings**, giving you good tidings of the abundant reward for obeying Him and sincerely worshipping and devoting oneself to Him.

Tafsir al-Qurtubi

The Almighty said: **That you worship none but God.** Al-Kisa'i and Al-Farra' said: That is, with *not*, that is, it was made clear and then detailed that you worship none but God. Al-Zajaj said: **So that**, that is, it was made clear and then detailed that you worship none but God. It was said: He ordered His Messenger to tell the people not to worship except God. **Indeed, I am from Him to you**, that is, from God. **A warner**, that is, one who frightens with His punishment and His power for those who disobey Him. **And a bearer of good tidings** of pleasure and Paradise for those who obey Him. It was said: It is from the statement of God first and last, that is, worship none but God. Indeed, I am from Him to you a warner", that is, God is a warner to you against worshipping other than Him, as He said: "And God warns you of Himself" (Al Imran 3:28).

Tafsir Ibn Kathir

The letters of the alphabet have been discussed at the beginning of Surat Al-Baqarah, so there is no need to repeat them here. And God is the Grantor of success. As for His statement: **His verses are perfected and then detailed**, meaning they are perfect in their wording and detailed in their meaning, so it is complete in form and meaning. This is the meaning of

what was narrated on the authority of Mujahid and Qatadah, and Ibn Jarir chose it. The meaning of His statement, **From the side of One Who is Wise and All-Aware**, is from God, the Wise in His words and rulings, All-Aware of the consequences of matters. **That you worship none but God**, meaning this perfect and detailed Qur'an was revealed for the worship of God alone, with no partner for Him, as God the Most High said: **And We did not send before you any messenger except that We revealed to him that there is no god but Me, so worship Me**, and He said: **And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false deities,'** and His statement, **Indeed, I am to you from Him a warner and a bringer of good tidings**, meaning that I am to you a warner of the punishment if you disobey Him, and a bringer of good tidings of the reward if you obey Him, as came in the authentic hadith that the Messenger of God, may God bless him and grant him peace, said: He ascended Safa and called the nearest clans of Quraysh, then the nearest, and they gathered together and said: **O people of Quraysh, what do you think if I told you that horses would attack you in the morning, would you not believe me?** They said: **We have never experienced you lying.** He said: **Then I am a warner to you before a severe punishment.** And His statement: "And that you seek forgiveness of your Lord and then repent to Him. He will grant you good provision for a specified term and will give every possessor of virtue his favour." That is, I command you to seek forgiveness for past sins and repent from them to God Almighty in what you will face, and to continue in that. **He will grant you good provision** meaning in this world. **For a specified term and will give every possessor of virtue his favour** meaning in the Hereafter. Qatada said it like His statement: **Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life** (al-Baqarah 2:17).

It was reported in Sahih that the Messenger of God, may God bless him and grant him peace, said to Sa'd, **You will not spend anything seeking thereby the face of God except that you will be rewarded for it, even what you put in your wife's mouth.** Ibn Jarir said: Al-Musayyab bin Sharik told me on the authority of Abu Bakr on the authority of Sa'id bin Jubayr on the authority of Ibn Mas'ud, may God be pleased with him, regarding His statement, **And every possessor of virtue will be given his virtue**, he said, "Whoever does a bad deed will have a bad deed recorded against him, and whoever does a good deed will have ten good deeds recorded for him. If he is punished for the bad deed he did in this world, ten good deeds will remain for him, and if he is not punished for it in this world, one of the ten good deeds will be taken away and nine good deeds will remain for him. Then he says, 'He who has one deed more than ten deed is doomed.'" And His statement, **But if you turn away, then indeed I fear for you the punishment of a great Day**, is a severe threat to whoever turns away from the commands of God Almighty and rejects His Messengers, for the punishment will inevitably befall him on the Day of Resurrection. **To God is your return**, meaning your

return on the Day of Resurrection, **and He is over all things competent**, meaning He is capable of whatever He wills of His kindness to His friends, His vengeance on His enemies, and the restoration of creation. The Day of Resurrection, and this is a position of intimidation, just as the first is a position of encouragement.

Fath al-Qadir

His saying: 2- "That you worship none but God" is an object from which the lam was deleted: thus in Al-Kashshaf, and in it it is not a verb for the agent of the reasoned verb, and it was said: that it is the explanation of what is in the details of the meaning of the saying, and it was said: it is a statement of the beginning disconnected from what preceded it, narrated on the tongue of the Prophet, may God bless him and grant him peace. Al-Kisa'i and Al-Farra' said: The meaning is I have determined that you worship none but God. Al-Zajjaj said: I have determined then detailed so that you worship none but God, then the Messenger of God, may God bless him and grant him peace, informed them that he is a warner and a bringer of good tidings, so he said: "Indeed, I am to you from Him a warner and a bringer of good tidings" meaning he warns them and frightens them from His punishment for those who disobey Him and gives them good tidings of Paradise and pleasure for those who obey Him, and the pronoun in from Him refers to God, the Most High: meaning I am to you a warner and a bringer of good tidings from the side of God, the Most High, and it was said: it is from the speech of God, the Most High, like His saying: "And God warns you of Himself.

Tafsir al-Baghawi

2- That you worship none but God", meaning: In that book: that you worship none but God, and the position of "that" is nominative. It was said: Its position is genitive, its meaning: that you worship none but God, "I am to you from Him" meaning: from God "a warner, **to the disobedient**, and a bearer of good tidings", to the obedient.

Tafsir al-Baidawi

2. "That you worship none but God" because you do not worship. It was said that the explanation of "lan" in the details of the verses has the meaning of saying, and it is possible that it is a statement that begins to encourage monotheism or to command disavowing the worship of others, as if it was said: abandon the worship of other than God, meaning oblige him or leave it completely. "I am to you from Him **from God** a warner and bearer of good tidings" of the punishment for polytheism and the reward for monotheism.

Surat Hud 11:3

And that you ask forgiveness of your Lord and then repent to Him. He will grant you good enjoyment for a specified term and will give to everyone possessed of bounty His bounty. But if you turn away, then indeed, I fear for you the punishment of a great Day.

Surat Hud 11:3

And that you ask forgiveness of your Lord and then repent to Him. He will grant you good enjoyment for a specified term and will give to everyone possessed of bounty His bounty. But if you turn away, then indeed, I fear for you the punishment of a great Day.

Tafsir al-Jalalayn

3 - **And that you seek forgiveness of your Lord** from polytheism **and then repent** return **to Him** with obedience **He will provide for you** in this world **with good provision** with good living and abundant provision **for a specified term** which is death **and He will give** in the Hereafter **to every possessor of virtue** in work **His virtue** his reward **and if they turn away** in it one of the two ta's is omitted, meaning they expose themselves **then indeed I fear for you the punishment of a great Day** which is the Day of Resurrection

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Then He detailed His verses, that you worship none but God, and that you seek forgiveness from your Lord. What He means by His statement: **And that you seek forgiveness from your Lord** is that you should do, O people, deeds that will please your Lord, so that He will cover for you the great sins that you committed by worshipping idols and statues, and associating other gods and rivals with Him in His worship.

And His statement: **Then repent to Him**, means: Then return to your Lord with sincere worship of Him, without anything else that you worship besides Him, after you have renounced rivals and declared your innocence from worshipping them. That is why it was said: **And seek forgiveness from your Lord, then repent to Him**, and He did not say: **And repent to Him**, because *repentance* means returning to working in obedience to God, and **seeking forgiveness** is seeking forgiveness for the polytheism that they were residing in. And working for God is not working for Him except after abandoning polytheism with Him. As for polytheism, its work is only for Satan, so that is why the Most High commanded them to repent to Him after seeking forgiveness for polytheism, because the polytheists thought that they were obeying God with many of their actions, while they were residing in their polytheism.

And His statement: **He will grant you good enjoyment for a specified term**, the Almighty says to the polytheists whom He addressed with these verses: Seek forgiveness from your Lord and then repent to Him, for if you do that, He will expand for you the world,

provide for you from its adornments, and prolong your lifespans until the time when He decrees death for you.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **He will grant you good enjoyment for a specified term**, so you are in that enjoyment, so obey God and know His right, for God is a benefactor who loves those who are grateful, and those who are grateful will have more from God, and that is His decree that He has decreed.

His saying: **for a specified term**, means death.

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: **Until a specified term**, he said: death.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **for a specified term**, which is death.

Al-Hasan told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **Until a specified term**, he said: death.

As for his saying: **And He will give every possessor of virtue his virtue**, it means: He will reward everyone who bestows the virtue of his wealth, strength, or kindness upon another, seeking reward for that and intending thereby the face of God, with the most generous reward and virtue in the Hereafter, as:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And every possessor of virtue will be given his virtue**, he said: what he counted from his wealth or the work with his hand or foot or word, or what he volunteered from his entire affair.

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 -

...And 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, in a similar manner, except that he said: Or he worked with his hands or feet and his speech, and whatever he prolonged of his entire affair.

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, in a similar manner, except that he said: And what he spoke of his entire affair.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And every possessor of virtue will be given his virtue**, meaning: in the Hereafter.

It was narrated on the authority of Ibn Masoud that he used to say in interpretation of that:

It was narrated to me on the authority of Al-Musayyab bin Sharik, on the authority of Abu Bakr, on the authority of Saeed bin Jubair, on the authority of Ibn Masoud, regarding his statement: **And every possessor of virtue will be given his virtue**, he said: Whoever does a bad deed, a bad deed will be recorded against him, and whoever does a good deed, ten good deeds will be recorded for him. If he is punished for the bad deed he did in this world, ten good deeds will remain for him. If he is not punished for it in this world, one of the ten good deeds will be taken, and nine good deeds will remain for him. Then he says: He is doomed whose ones outweigh his tenths!

And His statement: **But if they turn away, then indeed I fear for you the punishment of a great Day**, God Almighty says: And if they turn away from what I have called them to, of sincere worship of God and abandoning the worship of deities, and refrain from seeking forgiveness from God and repenting to Him, and turn away from that, **then indeed I fear for you the punishment of a great Day**, the affair of which is great in its terror, and that is the Day when every soul will be recompensed for what it has earned, and they will not be wronged.

And He, the Most High, said: **But if you turn away, then I fear for you the punishment of a great Day**, but it is something that may be preceded by a statement, and when the Arabs precede a statement with a statement, they address, then return to reporting on the absent, then return to addressing. We have explained this in more than one place, so there is no need to repeat it here.

Tafsir al-Qurtubi

The Almighty's saying: **And seek forgiveness from your Lord** is in apposition to the first. **Then repent to Him** meaning return to Him with obedience and worship. Al-Farra' said: *Then* here has the meaning of *and*, meaning and repent to Him, because seeking forgiveness is repentance, and repentance is seeking forgiveness. It was said: Seek forgiveness from Him for your past sins, and repent to Him for the new one whenever you commit them. Some of the righteous said: Seeking forgiveness without ceasing is the repentance of liars. This meaning was presented in full in *Al-Imran*. And in *Al-Baqarah* when He said: **And do not take the verses of God in jest**. It was said: The mention of seeking forgiveness was presented first because forgiveness is the desired goal, and repentance is the reason for it, so forgiveness comes first in what is desired and last in the reason. It is possible that the meaning is seek forgiveness from Him for minor sins, and repent to Him for major sins. **He will grant you good enjoyment**. This is the fruit of seeking forgiveness and repentance, meaning He will grant you benefits from abundant provision and a comfortable life, and He will not uproot you with torment as He did to those who were destroyed before you. It was also said: He will grant you good enjoyment,

and the root of enjoyment is to prolong, and from it is the word **God granted you enjoyment and He granted you enjoyment**. Sahl ibn Abdullah said: Good enjoyment is abandoning creation and turning to the truth. It was also said: It is contentment with what exists and abandoning grief over what is lost. **Until a specified term**. It was said: It is death. It was also said: The Resurrection. It was also said: Entering Paradise. According to this, good enjoyment is protection from every evil and feared matter, from what will happen in the grave and other terrors and distress of the Resurrection. The first is more apparent, because of His statement in this Surah: "And, O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in [continuing] showers and add you strength to your strength." (Hud 11:52). This ends with death, which is the specified term. And God knows best. Muqatil said: They refused, so the Messenger of God (peace be upon him) invoked God against them, and they were afflicted with famine for seven years until they ate burnt bones, filthy carcasses, and dogs. **And every possessor of virtue will be given his virtue** meaning every one who does good deeds will be given the reward for his deeds. It was also said: And every one whose good deeds outweigh his bad deeds will be given **his virtue** meaning Paradise, which is God's virtue, so the metaphor in His statement: **His virtue** refers to God the Most High. Mujahid said: It is what a person expects from words he says with his tongue, or work he does with his hand or foot, or what he volunteers from his money, it is God's virtue. He gives it to him if he believes, and He does not accept it from him if he is a disbeliever. **But if they turn away, then indeed I fear for you the punishment of a great Day** meaning the Day of Resurrection, which is great because of the horrors in it. It was also said: The great day is the day of Badr and others. And **turn away** may be in the past tense and the meaning is: And if they turn away, then say to them, indeed I fear for you the punishment of a great Day. It may be a future tense from which one of the two ta's has been deleted, and the meaning is: Tell them that if you turn away, then I fear for you.

Tafsir Ibn Kathir

The letters of the alphabet have been discussed at the beginning of Surat Al-Baqarah, so there is no need to repeat them here. And God is the Grantor of success. As for His statement: **His verses are perfected and then detailed**, meaning they are perfect in their wording and detailed in their meaning, so it is complete in form and meaning. This is the meaning of what was narrated on the authority of Mujahid and Qatadah, and Ibn Jarir chose it. The meaning of His statement, **From the side of One Who is Wise and All-Aware**, is from God, the Wise in His words and rulings, All-Aware of the consequences of matters. **That you worship none but God**, meaning this perfect and detailed Qur'an was revealed for the worship of God alone, with no partner for Him, as God the Most High said: **And We did not send before you any messenger except that We revealed to him that there is no god but Me, so worship Me**, and He said: **And We have certainly sent to every nation a messenger**,

Surat Hud 11:3

And that you ask forgiveness of your Lord and then repent to Him. He will grant you good enjoyment for a specified term and will give to everyone possessed of bounty His bounty. But if you turn away, then indeed, I fear for you the punishment of a great Day.

[saying], 'Worship God and avoid false deities,' and His statement, **Indeed, I am to you from Him a warner and a bringer of good tidings**, meaning that I am to you a warner of the punishment if you disobey Him, and a bringer of good tidings of the reward if you obey Him, as came in the authentic hadith that the Messenger of God, may God bless him and grant him peace, said: He ascended Safa and called the nearest clans of Quraysh, then the nearest, and they gathered together and said: **O people of Quraysh, what do you think if I told you that horses would attack you in the morning, would you not believe me?** They said: **We have never experienced you lying.** He said: **Then I am a warner to you before a severe punishment.** And His statement: "And that you seek forgiveness of your Lord and then repent to Him. He will grant you good provision for a specified term and will give every possessor of virtue his favour." That is, I command you to seek forgiveness for past sins and repent from them to God Almighty in what you will face, and to continue in that. **He will grant you good provision** meaning in this world. **For a specified term and will give every possessor of virtue his favour** meaning in the Hereafter. Qatada said it like His statement: **Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life** (al-Baqarah 2:17).

It was reported in Sahih that the Messenger of God, may God bless him and grant him peace, said to Sa'd, **You will not spend anything seeking thereby the face of God except that you will be rewarded for it, even what you put in your wife's mouth.** Ibn Jarir said: Al-Musayyab bin Sharik told me on the authority of Abu Bakr on the authority of Sa'id bin Jubayr on the authority of Ibn Mas'ud, may God be pleased with him, regarding His statement, **And every possessor of virtue will be given his virtue**, he said, "Whoever does a bad deed will have a bad deed recorded against him, and whoever does a good deed will have ten good deeds recorded for him. If he is punished for the bad deed he did in this world, ten good deeds will remain for him, and if he is not punished for it in this world, one of the ten good deeds will be taken away and nine good deeds will remain for him. Then he says, 'He who has one deed more than ten deed is doomed.'" And His statement, **But if you turn away, then indeed I fear for you the punishment of a great Day**, is a severe threat to whoever turns away from the commands of God Almighty and rejects His Messengers, for the punishment will inevitably befall him on the Day of Resurrection. **To God is your return**, meaning your return on the Day of Resurrection, **and He is over all things competent**, meaning He is capable of whatever He wills of His kindness to His friends, His vengeance on His enemies, and the restoration of creation. The Day of Resurrection, and this is a position of intimidation, just as the first is a position of encouragement.

Fath al-Qadir

His statement: 3- **And that you seek forgiveness from your Lord** is connected to that you do not worship, and the discussion is that this is like the discussion of the previous one. And his statement: **Then repent to Him** is connected to seek forgiveness, and guidance to seeking forgiveness was presented before repentance because it is a means to it, and it was said: Repentance is one of the complements to seeking forgiveness, and it was said: The meaning of seeking forgiveness is repent, and the meaning of repent is: be sincere in repentance and be steadfast in it, and it was said: seek forgiveness for past sins then repent for future ones, and it was said: seek forgiveness for polytheism then return to Him in obedience. Al-Farra' said: "Then here, with the meaning of the waw, that is, repent to Him because seeking forgiveness is repentance and repentance is seeking forgiveness. It was said: The mention of seeking forgiveness was brought forward because forgiveness is the desired goal, and repentance is the reason for it, and that which was last in obtaining was first in seeking. It was said: Seek forgiveness for minor sins and repent to Him for major sins. Then He arranged two matters based on what came before, the first: "He will grant you good enjoyment." The root of enjoyment is to prolong, and from it is **God granted you enjoyment**. So the meaning of the verse is: He will prolong your benefit in this world with good and pleasing benefits from abundant provision and comfortable living **for a specified term**, until a time determined by God, which is death. It was said: The Resurrection, and it was said: Entering Paradise, and the first is more appropriate. The second matter is the statement: **And He will give every possessor of virtue his virtue**, meaning He will give every possessor of virtue in obedience and action his virtue: meaning the reward for his virtue, either in this world or in the Hereafter or in both. The pronoun in **His virtue** refers to every possessor of virtue. It was said: It refers to God Almighty, meaning that God gives everyone whose good deeds are superior His virtue with which He bestows favor upon His servants. Then He threatened them for disobeying the command, saying: **But if you turn away**, meaning if you turn away and turn away from sincerity in worship, seeking forgiveness, and repentance, **then indeed I fear for you the punishment of a great Day**, which is the Day of Resurrection. He described it as great because of the horrors in it. It was said: The great day is the Day of Badr.

Tafsir al-Baghawi

3- **And that**, in apposition to the first, **seek forgiveness of your Lord and then repent to Him**, meaning: return to Him in obedience. Al-Farra' said: *Then* here means *and*, meaning: and repent to Him, because seeking forgiveness is repentance and repentance is seeking forgiveness.

It was said: Ask forgiveness from your Lord for your sins, then repent to Him in the new chapter.

He will grant you good provision, He will grant you a good life in ease, tranquility, security and spaciousness. Some of them said: A good life is contentment with what is easy and patience with what is destined.

Until a specified term, until death, **and every possessor of virtue will be given his virtue**, meaning: and every possessor of good deeds in this world will be given his reward and recompense in the Hereafter. Abu Al-Aaliyah said: Whoever increases his obedience in this world, his degrees will increase in the Hereafter in Paradise, because degrees are based on deeds.

Ibn Abbas said: Whoever's good deeds outweigh his bad deeds will enter Paradise, and whoever's bad deeds outweigh his good deeds will enter Hell, and whoever's good deeds and bad deeds are equal will be among the people of A'raf, then he will enter Paradise after that.

It was said: Everyone who has virtue will be given his virtue, meaning: whoever works for God Almighty, God will guide him in the future in obedience to Him.

And if you turn away, that is, turn away, **then I fear for you the punishment of a great Day**, which is the Day of Resurrection.

Tafsir al-Baidawi

3. **And that you seek forgiveness from your Lord** is in apposition to not worshipping. **Then repent to Him** then seek your desired goal through repentance, for the one who turns away from the path of truth must return. It was said that you seek forgiveness for polytheism, then repent to God through obedience. It is permissible that it is then due to the difference between the two matters. **He will grant you good provision** He will make you live in security and tranquility. **Until a specified term** is the last of your destined lives, or He will not destroy you with the punishment of extermination and provisions and terms, even if they are related to ages, they are named in addition to each one so they change. **And He will give everyone who has merit his merit** and everyone who has merit in his religion is given the reward of his merit in this world and the Hereafter, and it is a promise to the monotheist who repents with the best of both worlds. **And if you turn away** and if you turn away. **I fear for you the punishment of a great Day** the Day of Resurrection, and it was said the Day of Hardships, and they were afflicted with famine until they ate carcasses. It was read **And if they turn away** from the root word *wali*.

Surat Hud 11:4

To God is your return, and He is over all things competent.

Surat Hud 11:4

To God is your return, and He is over all things competent.

Tafsir al-Jalalayn

4 - **To God is your return, and He is over all things competent** and from Him are reward and punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja`far said: God Almighty says: **To God**, O people, is your return and destiny, so beware of His punishment if you turn away from what I call you to, which is repentance to Him from your worship of gods and idols, for He will make you abide in the fire of Hell if you perish in your polytheism before repenting to Him. **And He is over all things competent**, meaning: He is able to revive you after your death, and punish you for associating idols with Him, and other things that He intended for you and others.

Tafsir al-Qurtubi

God Almighty says: **To God is your return** meaning after death. **And He is over all things competent** of reward and punishment.

Tafsir Ibn Kathir

The letters of the alphabet have been discussed at the beginning of Surat Al-Baqarah, so there is no need to repeat them here. And God is the Grantor of success. As for His statement: **His verses are perfected and then detailed**, meaning they are perfect in their wording and detailed in their meaning, so it is complete in form and meaning. This is the meaning of what was narrated on the authority of Mujahid and Qatadah, and Ibn Jarir chose it. The meaning of His statement, **From the side of One Who is Wise and All-Aware**, is from God, the Wise in His words and rulings, All-Aware of the consequences of matters. **That you worship none but God**, meaning this perfect and detailed Qur'an was revealed for the worship of God alone, with no partner for Him, as God the Most High said: **And We did not send before you any messenger except that We revealed to him that there is no god but Me, so worship Me**, and He said: **And We have certainly sent to every nation a messenger, [saying], 'Worship God and avoid false deities,'** and His statement, **Indeed, I am to you from Him a warner and a bringer of good tidings**, meaning that I am to you a warner of the punishment if you disobey Him, and a bringer of good tidings of the reward if you obey Him, as came in the authentic hadith that the Messenger of

God, may God bless him and grant him peace, said: He ascended Safa and called the nearest clans of Quraysh, then the nearest, and they gathered together and said: **O people of Quraysh, what do you think if I told you that horses would attack you in the morning, would you not believe me?** They said: **We have never experienced you lying.** He said: **Then I am a warner to you before a severe punishment.** And His statement: "And that you seek forgiveness of your Lord and then repent to Him. He will grant you good provision for a specified term and will give every possessor of virtue his favour." That is, I command you to seek forgiveness for past sins and repent from them to God Almighty in what you will face, and to continue in that. **He will grant you good provision** meaning in this world. **For a specified term and will give every possessor of virtue his favour** meaning in the Hereafter. Qatadah said it like His statement: **Whoever does righteousness, whether male or female, while he is a believer - We will surely cause him to live a good life** (al-Baqarah 2:17).

It was reported in Sahih that the Messenger of God, may God bless him and grant him peace, said to Sa'd, **You will not spend anything seeking thereby the face of God except that you will be rewarded for it, even what you put in your wife's mouth.** Ibn Jarir said: Al-Musayyab bin Sharik told me on the authority of Abu Bakr on the authority of Sa'id bin Jubayr on the authority of Ibn Mas'ud, may God be pleased with him, regarding His statement, **And every possessor of virtue will be given his virtue**, he said, "Whoever does a bad deed will have a bad deed recorded against him, and whoever does a good deed will have ten good deeds recorded for him. If he is punished for the bad deed he did in this world, ten good deeds will remain for him, and if he is not punished for it in this world, one of the ten good deeds will be taken away and nine good deeds will remain for him. Then he says, 'He who has one deed more than ten deed is doomed.'" And His statement, **But if you turn away, then indeed I fear for you the punishment of a great Day**, is a severe threat to whoever turns away from the commands of God Almighty and rejects His Messengers, for the punishment will inevitably befall him on the Day of Resurrection. **To God is your return**, meaning your return on the Day of Resurrection, **and He is over all things competent**, meaning He is capable of whatever He wills of His kindness to His friends, His vengeance on His enemies, and the restoration of creation. The Day of Resurrection, and this is a position of intimidation, just as the first is a position of encouragement.

Fath al-Qadir

Then the Almighty explained the torment of the Great Day by saying: 4- **To God is your return** meaning your return to Him through death, then resurrection, then recompense, not to anyone else **and He is over all things competent** and part of that is your torment for not complying, and this sentence confirms what came before it.

Tafsir al-Baghawi

4-To God is your return, and He is over all things competent.

Tafsir al-Baidawi

4. **To God is your return** Your return on that day is an exception to the rule. **And He is over all things competent** He is able to punish you with the most severe punishment, as if it is an estimate of the enormity of the day.

Surat Hud 11:5

Unquestionably, they fold their breasts to hide themselves from Him. Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.

Surat Hud 11:5

Unquestionably, they fold their breasts to hide themselves from Him. Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.

Tafsir al-Jalalayn

5 - And it was revealed as narrated by Al-Bukhari on the authority of Ibn Abbas regarding those who were too shy to relieve themselves or have intercourse, so that they would reach the sky. And it was said regarding al-Munafiqun 63: **Indeed, they turn away their chests to hide from Him** meaning God **Indeed, when they cover themselves with their garments** covering themselves with them **He knows** the Most High **what they conceal and what they declare** so their concealment is of no benefit **Indeed, He is Knowing of that within the breasts** meaning what is in the hearts.

Tafsir al-Suyuti

Al-Bukhari narrated on the authority of Ibn Abbas regarding his statement: **Indeed, they fold their breasts.** He said: There were people who were ashamed to relieve themselves and expose their private parts to the sky, and to have intercourse with their wives and expose themselves to the sky, so this was revealed about them.

Ibn Jarir and others narrated on the authority of Abdullah bin Shaddad, who said: When one of them passed by the Prophet, may God bless him and grant him peace, he would turn his chest so that he would not see him, so this verse was revealed.

Tafsir al-Tabari

Abu Jaafar said: The readings differed in the reading of His statement: **Behold, they are bending their chests.** The majority of the readers of the regions read it as: **Behold, they are bending their chests**, on the basis of (*yaf'alun*) from (*thanayt*), and (*al-sudur*) is in the accusative case.

Readers of this also differed in their interpretation of it.

Some of them said: This was the action of some hypocrites. Whenever they passed by the Messenger of God, may God bless him and grant him peace, they would cover their faces and bend their backs.

Who said that?

Muhammad ibn al-Muthanna told us, he said, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Hisayn, on the authority of Abdullah ibn Shaddad, regarding his statement: "Behold, they turn their breasts away to hide themselves from Him. Behold, when they cover themselves with their

garments," he said: When one of them passed by the Messenger of God, may God bless him and grant him peace, he would throw his garment over his face and turn his back.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Hisin told us, on the authority of Abdullah bin Shaddad bin Al-Had, regarding his statement: **Indeed, they turn their chests away to hide themselves from Him**, he said: from the Messenger of God, may God bless him and grant him peace.

He said: When the hypocrites passed by him, one of them would bend his chest and lower his head. So God said: **Indeed, they bend their chests**, the verse.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Hisin, he said: I heard Abdullah bin Shaddad say regarding His statement: **They fold their chests**, he said: When one of them passed by the Prophet, may God bless him and grant him peace, he would fold his chest and cover himself with his garment, so that the Prophet, may God bless him and grant him peace, would not see him.

Others said: Rather, they did that out of ignorance of God, and thinking that God was unaware of what their hearts concealed if they did 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: **They turn their chests away**, he said: doubt and distrust of the truth, to hide from God if they are able.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They turn their chests away**, doubting and disputing the truth, **to hide from Him**, he said: from God if they are able.

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: **They fold their chests**, he said: They become narrow with doubt.

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: **They turn their chests away**, he said: They become narrow with doubt and skepticism about the truth. He said: **To hide from Him**, he said: From God if they are able.

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.

Muhammad ibn Bashir told us, he said, Hudha told us, he said, Aouf told us, on the authority of Al-Hasan, regarding His statement: "Indeed, they turn away their breasts to conceal themselves from Him. Unquestionably, when they cover themselves with

their garments," he said: Out of their ignorance of Him, God said: **Unquestionably, when they cover themselves with their garments**, in the darkness of the night, in the interior of their homes, **He knows**, at that hour, "what they conceal and what they declare. Indeed, He is Knowing of that within the breasts."

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Abu Razin: "Behold, they turn their chests to hide themselves from Him. Behold, when they cover themselves with their garments." He said: One of them would bend his back and cover himself with his garment.

Others said: They only did that so that they would not hear the Book of God.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Indeed, they bend their chests**, the verse. He said: They were bending their chests so that they would not hear the Book of God. God Almighty said: **Indeed, when they cover themselves with their garments, He knows what they conceal and what they declare**, and that is the most hidden thing that the son of Adam can be, when he bends his chest, covers himself with his garment, and conceals his concern in himself, for God does not hide that 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: **They cover themselves with their garments**, he said: The most hidden thing a person can be is when he conceals something in his soul and covers himself with his garment, then that is the most hidden thing he can be, and God knows what is in their souls, and God knows what they conceal and what they declare.

Others said: This is only an announcement from God to His Prophet, may God bless him and grant him peace, about the hypocrites who harbored enmity and hatred towards him, and showed him love and affection, that they were with him and of his religion. God, the Most High, says: But they conceal their hearts in disbelief in order to hide themselves from God. Then God, the Most High, informs that their secrets and their open actions are not hidden from Him.

Others said: They used to do that when they talked to each other.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Behold, they turn their breasts aside to hide themselves from Him**, he said: This is when some of them are conversing with one another. And he recited: **Behold, when they cover themselves with their garments**, the verse.

It was narrated on the authority of Ibn Abbas that he used to recite this: **Indeed, their breasts turn me away**, on the example of: **The fruit is thawuli**, "Tafa'u'l."

He told us... He said, Abu Usamah told us, on the authority of Ibn Jurayj, on the authority of Ibn Abi

Malekah, who said: I heard Ibn Abbas recite: **Behold, they turn their breasts away from Me**. He said: They would not come to women or to the toilet except after covering themselves with their clothes, out of dislike of exposing their private parts to the sky.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, I heard Muhammad Ibn Abbad Ibn Ja'far say, I heard Ibn Abbas recite it: **Indeed, their breasts turn away from Me**. He said: I asked him about it and he said: There were people who were ashamed to relieve themselves and go to the sky, and to get a wound and go to the sky.

It was narrated on the authority of Ibn Abbas regarding the interpretation of this, which is:

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said, I was told on the authority of Ikrimah: Ibn Abbas recited: (**Indeed, their breasts turn Me aside**), and Ibn Abbas said: (**their breasts turn Me aside**), doubting God, and doing evil deeds **covering themselves with their garments**, he is arrogant or hides himself from God, and God sees him, He knows what they conceal and what they declare.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of a man, on the authority of Ikrimah, on the authority of Ibn Abbas that he recited: **Indeed, their breasts turn Me away**. Ikrimah said: **Their breasts turn Me away**. He said: Doubting God and doing evil deeds, so he covers himself with his garments and seeks refuge from God, while God sees him and knows what they conceal and what they declare.

Abu Ja'far said: The correct reading of this, according to us, is what the countries read, which is: **Alas, they bend their chests**, on the example of **they do**, and **the chests**, in the accusative case, meaning: they bend their chests and conceal them, as in:

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 turn their chests away**, meaning: they use a metaphor.

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: **Behold, they turn away their breasts**, he says: they conceal what is in their hearts, **Behold, when they cover themselves with their garments**, he knows what they did by night and by day.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **Indeed, they turn their breasts away**, meaning: **They turn their breasts away**.

Abu Jaafar said: This interpretation, which Al-Dahhak interpreted according to the method of Ibn Abbas's reading, except that the one who told us this is how he mentioned the reading in the narration.

Surat Hud 11:5

Unquestionably, they fold their breasts to hide themselves from Him. Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.

Abu Ja'far said: If the reading we mentioned is the more correct of the two readings in this regard, due to the consensus of the proof from the readings on it, then the most correct of the interpretations is the interpretation of the one who said: They were doing this out of ignorance of God, that He is unaware of what their souls conceal, or what they whisper to Him among themselves.

We said that this is the most appropriate interpretation of the verse, because His statement, **that they may hide from Him**, means: that they may hide from God, and that the *ha* in His statement, **from Him**, refers to the name *God*, and Muhammad was not mentioned before, so it would be more appropriate to mention him, peace and blessings be upon him, while it is in the context of reporting on *God*. So since that is the case, it would be more appropriate to mention God. And if it is true that this is the case, then it is known that they did not think to themselves that they were hiding from God, except out of their ignorance of Him. So God, the Most High, informed them that the secret of their affairs and their openness is not hidden from Him, regardless of their condition, whether they cover themselves with clothing or appear in defecation, so He said: **Except when they cover themselves with their garments**, meaning: they cover themselves with their garments, cover themselves with them and wear them.

It is said: **He covered himself with his garment, he covered himself with it**. God said: **And they covered themselves with their garments**, (Nuh 71:7), and Al-Khansa' said:

I watch the stars, but I am not burdened with watching them, and sometimes I am covered with the excess of my treasures

He knows what they conceal, says the Most High: He knows what these ignorant people conceal about their Lord, who think that God is unaware of what their hearts conceal when they bend them over what is in them and fold them, and what they whisper among themselves and conceal it, **and what they declare**, the secrets of His servants and their public affairs are the same to Him. **He is Knowing of what is in the breasts**, says the Most High: God is the One with knowledge of everything that the breasts of His creation conceal, of faith and disbelief, truth and falsehood, good and evil, and what you conceal of what you have not yet committed, 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: **Not when they cover themselves with their garments**, he said: they cover their heads.

Abu Ja'far said: Beware lest your Lord looks upon you while you are harboring doubt in your hearts about something related to His Oneness, or His command or prohibition, or about what He has obligated you to believe in and confirm, and you perish because of your belief in that.

Part eleven of volume six is done

Followed, God willing, by the twelfth part of the seventh volume.

The first: The statement in the interpretation of the Almighty's saying: **And there is no creature on earth but that upon God is its provision**. Hud 11:6

Tafsir al-Qurtubi

The Almighty said: **Indeed, they turn away their breasts to hide from Him**. He informed us about the enmity of the polytheists towards the Prophet, may God bless him and grant him peace, and the believers, and they thought that their conditions were hidden from God. **They turn away their breasts** means they conceal their enmity towards the Muslims, so this is the deletion. Ibn Abbas said: They conceal what is in their breasts of rancor and enmity, and they show the opposite. It was revealed about Al-Akhns bin Shuraik, who was a man of sweet speech and sweet talk. He would meet the Messenger of God, may God bless him and grant him peace, with what he liked, but would conceal from him what would displease him. Mujahid said: **They turn away their breasts** out of doubt and suspicion. Al-Hasan said: They turn away what is in them of disbelief. It was said: It was revealed about some hypocrites. When he passed by the Prophet, may God bless him and grant him peace, he would turn his chest and back, lower his head and cover his face, so that the Prophet, may God bless him and grant him peace, would not see him and call him to faith. Its meaning was narrated on the authority of Abdullah bin Shaddad, so the letter *ha* in *minhu* refers to the Prophet, may God bless him and grant him peace. It was also said: The hypocrites said: If we close our doors, cover ourselves with our clothes, and turn our chests in enmity towards Muhammad, then who will know about us? So the verse was revealed. It was also said: Some Muslims used to cover their bodies and not expose them to the sky, so God, the Most High, explained that the act of worship is what their hearts contain of belief and what they show in word and deed. Ibn Jarir narrated on the authority of Muhammad bin Ibad bin Ja'far that he heard Ibn Abbas, may God be pleased with them both, say: **Indeed, they turn their chests to hide from Him**. He said: They did not have intercourse with women, nor did they go to the toilet while they were facing the sky, so this verse was revealed. Other than Muhammad ibn Abbas narrated on the authority of Ibn Abbas: **Indeed, they bend their chests** without a nun after the waw, in the weight of tantu, and the meaning of *tathnawi* and the other two readings are close, because it is not tanwa until they bend it. It was said: Some of them would bend to the left of others in slandering the Muslims, and their ignorance reached the point that they thought that this was hidden from God Almighty. *Li-yashfiu* means to hide from Him, meaning from Muhammad or from God.

Except when they cover themselves with their garments meaning they cover their heads with their garments. Qatada said: The most hidden thing a servant can be is when he bends his back, covers himself with his garment, and conceals his concern within himself.

Tafsir Ibn Kathir

Ibn Abbas said: They hated to face the sky with their private parts and during intercourse, so God revealed this verse. Al-Bukhari narrated it on the authority of Ibn Jurayj on the authority of Muhammad ibn Abbad ibn Ja'far that Ibn Abbas recited: **Behold, they turn their chests aside**, the verse. I said: O Abu al-Abbas, what is it that they turn their chests aside? He said: A man would have intercourse with his wife and feel shy, or relieve himself and feel shy, so this verse was revealed: **Behold, they turn their chests aside**. In another version of his, Ibn Abbas said: Some people were shy to relieve themselves and go to the sky, or to have intercourse with their wives and go to the sky, so this verse was revealed about them. Then he said: Al-Hamidi told us, Sufyan told us, Amr told us, Ibn Abbas recited: **Behold, they turn their chests aside to hide from Him, except when they cover themselves with their garments**.

Al-Bukhari said, and others said on the authority of Ibn Abbas, **They cover themselves** means covering their heads. Ibn Abbas said in another narration in the interpretation of this verse: He means doubting God and doing evil deeds. And this was also narrated on the authority of Mujahid, Al-Hasan, and others, meaning that they would cover their chests when they said or did something, thinking that they were hiding it from God. So God Almighty informed them that when they covered themselves with their clothes when they slept in the darkness of the night, **He knows what they conceal** of speech, "and what they declare. Indeed, He is Knowing of that within the breasts" meaning He knows what their breasts conceal of intentions, consciences, and secrets. How beautiful is what Zuhair ibn Abi Salma said in his famous Mu'allaqat:

So do not conceal from God what is in your hearts, lest it be hidden. Whatever is concealed, God knows.

It is either delayed and placed in a book and stored for the Day of Reckoning, or it is hastened and punished.

This pre-Islamic poet acknowledged the existence of the Creator and His knowledge of details, resurrection, reward, and the writing of deeds in the books on the Day of Resurrection. Abdullah bin Shaddad said: When one of them passed by the Messenger of God, he would turn his chest away from him and cover his head, so God revealed that. The return of the pronoun to God is more appropriate, because of His saying: **Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare**. Ibn Abbas read: Unquestionably, they turn their chests away, raising the chests as the subject, and this is close in meaning.

Fath al-Qadir

Then God the Almighty informed that this warning, caution and threat did not work on them, nor did their hearts soften to it, but they persist in their stubbornness and are determined to disbelieve, so He said, as a source for this information, the word warning, which indicates astonishment at their state, and that it is a matter that the wise should be aware of and understand: 5- **Indeed, they turn their breasts away**. It is said: He turned his breast away from something: if he turned away from it and deviated from it, so the speech is a metaphor for turning away, because whoever turns away from something turns his chest away from it and folds his flank from it, and it was said that its meaning is: they turn their breasts towards what is in it of disbelief and turning away from the truth, so the speech is a metaphor for concealing what they believe of disbelief as was the habit of the hypocrites. The second aspect is more appropriate, and it is supported by his saying: **So that they may hide from Him**, meaning that they may hide from God so that His Messenger and the believers do not see it, or that they may hide from the Messenger of God, may God bless him and grant him peace. Then he repeated the word of warning, explaining the time when they would fold their chests, saying: **Not when they cover themselves with their garments**, meaning that they would hide at the time of covering themselves with garments, which is covering themselves with them. They used to say, **If we close our doors and cover ourselves with our garments and fold our chests in enmity to Muhammad, then who will know about us?** It was said: The meaning of **when they cover themselves** is when they go to bed and cover themselves with their clothes. It was said: It is the reality, and that is because some of the infidels, when the Messenger of God, may God bless him and grant him peace, passed by, would bend their chests and turn their backs and cover themselves with their clothes so that he would not hear the words of the Messenger of God, may God bless him and grant him peace. The phrase **He knows what they conceal and what they declare** is a new sentence to clarify that there is no benefit to them in concealing, because God, the Exalted, knows what they conceal in themselves or in what is between them and what they reveal. The apparent and the hidden are the same to Him, and the secret and the public are the same. The phrase **He is All-Knowing of what is in the breasts** is an explanation of what preceded it and a confirmation of it. The **what is in the breasts** are the pronouns that the breasts contain. It was said that they are the hearts. The meaning is: He is All-Knowing of all pronouns, or He is All-Knowing of the hearts and their states in secret and in public, so nothing of that is hidden from Him.

Tafsir al-Baghawi

5- The Almighty said: **Indeed, they turn away their breasts**. Ibn Abbas said: It was revealed about Al-Akhns bin Shuraik, who was a man of sweet speech and sweet appearance. He would meet the Messenger of God, may God bless him and grant him peace, with what he liked, but he concealed in his heart what he

Surat Hud 11:5

Unquestionably, they fold their breasts to hide themselves from Him. Unquestionably, when they cover themselves with their garments, He knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts.

disliked.

His saying: **They hide their hearts** means: They hide the rancor and enmity in their hearts.

Abdullah bin Shaddad said: It was revealed about some hypocrites who, when they passed by the Messenger of God, may God bless him and grant him peace, would bend their chests and backs, lower their heads, and cover their faces so that the Prophet, may God bless him and grant him peace, would not see them.

Qatada said: They used to bow their chests so that they would not hear the Book of God Almighty or mention Him.

It was said: A man from the infidels would enter his house, lower his curtain, bend his back, and cover himself with his garment, and say: Does God know what is in my heart?

Al-Suddi said: **They turn away** means: they turn away with their hearts, from their saying: **I turned away my reins**. It was also said: **They turn away**, and from this comes the word **turn away the garment**.

Ibn Abbas read: *yathnawuni* with the weight of *yahluli* making the verb a source, and its meaning is exaggeration in the praising.

To hide from Him, meaning: from the Messenger of God, may God bless him and grant him peace.

Mujahid said: To hide from God if they can, **Except when they cover themselves with their garments**, covering their heads with their garments, "He knows what they conceal and what they declare. Indeed, He is Knowing of that within the breasts." Al-Azhari said: The meaning of the verse from beginning to end is: The state of those who harbor enmity against the Messenger of God, may God bless him and grant him peace, is not hidden from us.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Hasan bin Muhammad bin Sabah told us, Hajjaj told us: Ibn Jurayj said, Muhammad bin Abbad bin Ja'far told me that he heard Ibn Abbas, may God be pleased with them both, recite: **Indeed, they turn their breasts away**, so he said: I asked him about it. He said: There were people who liked to relieve themselves and then go to heaven, and to have intercourse with their wives and then go to heaven, so that was revealed about them.

and its origin is tathnawunna **from thn which is weak grass, he meant by it the weakness of their hearts or the compliance of their breasts with** wathnaw, **and** wathnaw **from** ithana **like** baida **with a hamza and** wathnaw to hide from Him" from God their secret so that His Messenger and the believers do not know about it. It was said that it was revealed about a group of polytheists who said: If we lower our curtains and cover ourselves with our clothes and fold our breasts in enmity towards Muhammad, how will he know? It was said that it was revealed about the hypocrites, and there is a view in this as the verse is Meccan and hypocrisy occurred in Medina. **When they cover themselves with their garments** When they go to bed and cover themselves with their garments. **He knows what they conceal** in their hearts and what they declare" with their mouths. Their secret and their public are equal in His knowledge, so how could what they may disclose be hidden from Him? **Indeed, He is Knowing of that within the breasts** of the secrets of the breasts or of the hearts and their conditions.

Tafsir al-Baidawi

5. "Indeed, they turn their breasts away from the truth and deviate from it, or they turn them towards disbelief and enmity towards the Prophet, may God bless him and grant him peace, or they turn their backs. It was read "yathnawni **with a ya and a ta from ithnawni, which is an exaggerated construction and** wathnawn,

Surat Hud 11:6

And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

Tafsir al-Jalalayn

6 - **And there is not** an extra **creature on the earth** is what crawls on it **but that upon God is its provision** He guarantees it as a favor from Him, the Most High **and He knows its place of dwelling** its dwelling in this world or the loins **and its place of storage** after death or in the womb *all* of what was mentioned **is in a clear Book** clear, which is the Preserved Tablet.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty meant by His saying: **And there is no creature on earth but that upon God is its provision**, and no creature creeps on the earth.

The active animal, from daba, so he crawls, and he is daba, and she is a beast.

Except that her provision is from God, meaning: except that her provision is from God, which reaches her, and He is responsible for it, and that is her strength, her food, and what sustains her.

Some of the interpreters said something similar to what we said about this.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Mujahid said regarding His statement: **And there is no creature on earth but that upon God is its provision**, he said: Whatever provision comes to us is from God, and perhaps He does not provide for it until it dies of hunger, but whatever provision there is is from God.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And there is no creature on earth but that upon God is its provision**, he said: Every creature.

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 Dahhak say regarding His statement: **And there is no creature on earth but that upon God is its provision**, meaning every creature, and people are among them.

Some of the scholars of the Arabic language from Basra claimed that all money is a beast, and that the meaning of the statement is: and what is a beast on the earth, and that *min* is redundant.

His saying: **And He knows its resting place**, where it settles, and that is its shelter to which it takes refuge at

night or during the day, and **its depository**, the place where it is deposited, either by its death in it, or by burying it.

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

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn al-Taymi told us, on the authority of Laith, on the authority of al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas, he said: **Its resting place** is where it takes refuge, and **its repository** is where it dies.

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 He knows its resting place**, meaning where it takes refuge, **and its depository**, meaning when it dies.

Ibn Wakee' told us: Al-Maharibi told us, on the authority of Laith, on the authority of Al-Hakam, on the authority of Muqsim, on the authority of Ibn Abbas: **And He knows its place of rest and its place of storage**. He said: The place of rest is where it takes refuge, and the place of storage is where it dies.

Others said: **Its resting place** is in the womb, and **its repository** is in the loins.

Who said that?

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And He knows its place of rest**, in the womb, **and its place of deposit**, in the loins, like that of livestock.

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 He knows its place of rest and its place of deposit**. So the place of rest is what is in the womb, and the place of deposit is what is in the loins.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **And He knows its place of rest**, meaning: in the womb, and **and its depository**, meaning: in the loins.

Others said that the stable place is in the womb, and the warehouse is where you die.

Who said that?

Ibn Wakee' told us, he said, my father, Ya'la, and Ibn Fadil told us, on the authority of Ismail, on the authority of Ibrahim, on the authority of Abdullah: **And He knows its place of rest and its place of deposit**. He said: **Its place of rest** is the wombs, **and its place of deposit** is the land in which it dies.

He said: Ubaidullah told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Marra, on the authority of Abdullah: **And He knows its place of rest and its place of storage**. The place of rest is the womb, and the place of storage is the place where it

Surat Hud 11:6

And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

dies.

Others said: **Her resting place** is the days of her life, and **her warehouse** is where she dies.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd told us, he said, Abu Ja'far told us, on the authority of al-Rabi' ibn Anas, regarding his statement: **And He knows its place of rest and its place of deposit.** He said, **its place of rest** means the days of its life, and **its place of deposit** means where it dies and from where it will be resurrected.

Abu Ja'far said: We chose the statement that we chose about it because God, may He be glorified and exalted, informed us that whatever sustenance the animals are provided with is from Him, so it is more appropriate to follow that He knows their resting place and their resting place, rather than the statement about His knowledge of what the loins and wombs contain.

What he means by his saying: **All is in a clear book**, is the number of each creature, the amount of its provisions, the amount of its resting place, and the duration of its stay in its storehouse. All of that is in a book with God, established and written, *clear*, making clear to whoever reads it that it is established and written before He created it and brought it into existence.

This is a message from God, the Most High, to those who were turning their hearts away to belittle Him, that He knew things for them and recorded them in a book with Him before He created them and brought them into existence.

God Almighty says to them: If someone knew that about them before He created them, how could He be unaware of what their souls conceal when they turn their chests to Him and cover themselves with their garments?

Tafsir al-Qurtubi

The Almighty said: **And there is no creature on earth but that upon God is its provision.** *Ma* is a negation, *Min* is redundant, and *Dabbah* is in the nominative case. The meaning is: And there is no creature. **But upon God is its provision.** *Upon* means *Min*, meaning from God is its provision. This is indicated by the statement of Mujahid: Everything that comes to it of provision is from God. It was said: **Upon God** meaning as a favor, not an obligation. It was said: A promise from Him that is true. This meaning was explained previously in *An-Nisa* and that nothing is obligatory upon Him, the Almighty. *Rizqah* is in the nominative case as a subject, and according to the Kufians as an adjective. The apparent meaning of the verse is general but its meaning is specific, because many of the creatures perish before they are provided with provision. It was said: It is general for every animal:

And for you, an animal that has not been provided with sustenance to live, has been provided with its soul. The point of organization with what came before: That He, the Almighty, informed about the sustenance of everyone, and that He does not neglect to nurture it, so how could your conditions be hidden from Him, O group of disbelievers, while He provides for you?! And the animal is every animal that moves. And sustenance in reality is that which the living being is nourished by, and in it is the survival of its soul and the growth of its body. And sustenance cannot mean ownership, because animals are provided with sustenance and it is not correct to describe them as owning their fodder, and likewise children are provided with milk and it cannot be said: The milk in the breast belongs to the child. And God Almighty said: **And in the heaven is your provision** (al-Dhariyat 51:22) and we do not have ownership in the heaven, and because if sustenance were ownership, then if a person ate from the property of someone else, he would have eaten from the sustenance of someone else, and that is impossible, because the servant only eats his own sustenance. This meaning was mentioned in *Al-Baqarah*, and praise be to God. And it was said to some of them: Where do you eat from? He said: He who created the millstone brings it flour, and He who split the jaws is the Creator of provisions. Abu Usaid was asked: Where do you eat from? He said: Glory be to God, and God is the greatest! God provides for the dog, so will He not provide for Abu Usaid? Hatim al-Asamm was asked: Where do you eat from? He said: From God. He was asked: God sends down to you dinars and dirhams from the sky? He said: As if he has nothing but the sky! O man, the earth is his and the sky is his. If he does not give me my provision from the sky, He will bring it to me from the earth. And he recited:

How can I fear poverty when God is my provider and the provider of this creation in hardship and ease?

He provides sustenance for all creation, for the lizard in the desert, and for the whale in the sea.

Al-Tirmidhi al-Hakim mentioned in Nawadir al-Usul on the authority of Zayd ibn Aslam: When the Ash'aris, Abu Musa, Abu Malik, and Abu Amir, migrated and came to the Messenger of God, may God bless him and grant him peace, and they were widowed from provisions, they sent a man from them to the Messenger of God, may God bless him and grant him peace, asking him. When he reached the door of the Messenger of God, may God bless him and grant him peace, he heard him reciting this verse: "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and place of storage. All is in a clear register." The man said: The Ash'aris are not the least of the creatures to God. So he returned and did not enter upon the Messenger of God, may God bless him and grant him peace. He said to his companions: Be glad, relief has come to you. They thought nothing but that he had spoken to the Messenger of God, may God bless him and grant him peace, and promised him. While they were like that, two men came to them carrying a bowl between them

filled with bread and meat. They ate from it as much as they wanted, then some of them said to each other: If only we could return this food to the Messenger of God, may God bless him and grant him peace, so that he may fulfill his need. They said: The two men said: Take this food to the Messenger of God, may God bless him and grant him peace, for we have already had our fill of it. Then they came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, we have never seen food more abundant or tastier than the food you have sent. He said: I have not sent you any food. They told him that they had sent their companion. The Messenger of God, may God bless him and grant him peace, asked him and he told him what he had done and what he had said to them. The Messenger of God, may God bless him and grant him peace, said: That is something that God has provided for you.

God the Almighty says: **And He knows its place of rest** meaning in the earth where it will take refuge. **And its place of deposit** meaning the place where it will die and be buried. This was said by Muqsim on the authority of Ibn Abbas, may God be pleased with them both. Al-Rabi' ibn Anas said: **Its place of rest** is in the womb, and **its place of deposit** is in the loins. It was also said: **He knows its place of rest** in Paradise or in Hell. **And its place of deposit** is in the grave, as indicated by God the Almighty's statement describing the people of Paradise and the people of Hell: **An excellent place to settle and to stay Al-Furqan 25:76. Evil is the place to settle and to stay Al-Furqan 25:66. All is in a clear register** meaning in the Preserved Tablet.

Tafsir Ibn Kathir

God Almighty informed us that He is responsible for the sustenance of all creatures on earth, large and small, on land and at sea, and that He knows their resting place and their place of storage, meaning He knows where they end their journey on earth and where they take refuge in their den, which is their place of storage. Ali bin Abi Talha and others said on the authority of Ibn Abbas, **And He knows their resting place**, meaning where they take refuge, **and their place of storage**, where they die. And on the authority of Mujahid, **their place of storage** is in the womb, **and their place of storage** in the loins, like that of livestock. This was also narrated on the authority of Ibn Abbas, Ad-Dahhak, and a group. Ibn Abi Hatim mentioned the statements of the commentators here as he mentioned regarding that verse, so God knows best. And that all of that is written in a book with God that explains all of that, like His saying: "There is no creature on earth or bird that flies with its wings except that they are communities like you. We have not neglected anything in the Book. Then to their Lord they will be gathered." And His saying: "And with Him are the keys of the unseen. None knows them except Him. And He knows what is on the land and the sea. Not a leaf falls but that He knows it. And no grain is there within the darknesses of the earth and no moist or dry thing but that it is [all] in a clear Book."

Fath al-Qadir

Then he confirmed that he is knowledgeable of all information, including the utmost gratitude and the ultimate benevolence, saying: 6- **And there is no creature on earth but that upon God is its provision** meaning the provision that it needs of food appropriate for animals of all kinds, as a favor and benevolence from Him. It was brought in the way of obligation, as is indicated by the word *upon* in consideration of the previous promise of it from Him, and *from* is redundant for emphasis. The connection of this statement to what came before it is that since God, the Exalted, does not neglect every animal in consideration of what He has apportioned for it of provision, how could He neglect its conditions, words, and actions? A creature is every animal that moves, **and He knows its resting place** meaning its place of settlement in the earth or its place of settlement in the loins, **and its place of storage** its location in the wombs, and what comes after it, such as the egg and the like. Al-Farra' said: Its resting place is where it takes refuge during the night and the day, and its warehouse is the place where it dies. The full statements have been mentioned in Surat Al-An'am. The reason for the precedence of the settled place over the warehouse according to Al-Farra' is clear. As for the first statement, perhaps the reason for that is that the settled place is more appropriate considering what it is like when it is an animal. The meaning is: There is no animal on earth but that God provides for it wherever it is in its places after it was an animal and before it was an animal, and that is when it is in the womb and the like. Then he concluded the verse by saying: **All is in a clear book**, meaning all of what was mentioned above of the animals and their resting place, warehouse, and provision are in a clear book, which is the Preserved Tablet, meaning it is recorded in it.

Tafsir al-Baghawi

6- The Almighty said: **And there is no creature on the earth**, meaning: there is no creature, *of* is a relative clause, and the creature is every animal that crawls on the face of the earth.

His saying: **Except that it is upon God to provide for her**, meaning: He is the one who is responsible for that as a favor, and it is up to His will. If He wills, He provides for her, and if He wills, He does not provide for her.

It was said: *On* means: *From*, that is: from God's provision.

Mujahed said: Whatever provision she received was from God Almighty, and perhaps He did not provide for her until she died of hunger.

And He knows its resting place and its place of deposit. Ibn Muqsim said: This is narrated on the authority of Ibn Abbas. Its resting place is the place where it takes refuge and settles in it day and night, and its place of deposit is the place where it is buried if it dies.

Abdullah bin Masoud, may God be pleased with him, said: The place of rest is the wombs of mothers and the place of repository is the place where you die. Ata'

Surat Hud 11:6

And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and place of storage. All is in a clear register.

said: The place of rest is the wombs of mothers and the place of repository is the loins of fathers.

It was narrated by Saeed bin Jubair, Ali bin Abi Talha, and Ikrimah on the authority of Ibn Abbas.

It was said: The place of settlement is Paradise and Hell, and the place of deposit is the grave, based on the Almighty's saying in describing Paradise and Hell: **A good place to settle and to stay** (al-Furqan 25:76).

All is in a clear book, meaning: all is recorded in the Preserved Tablet before He created it.

Tafsir al-Baidawi

6. **And there is no creature on earth but that upon God is its provision** its food and its livelihood, as He guarantees it out of His favor and mercy. The wording of obligation was used to confirm its arrival and to encourage reliance on Him. **And He knows its resting place and its depository** its places in life and death, or the loins and wombs or its dwellings in the earth when it actually existed and its depository of materials and places when it was later in potential. *Every* every one of the creatures and their places. **In a clear book** mentioned in the Preserved Tablet. It is as if the verse was intended to clarify His knowledge of all information and what comes after it, clarifying His ability to do all possibilities, confirming monotheism and what preceded of promise and threat.

Surat Hud 11:7

And it is He who created the heavens and the earth in six days - and His Throne was over the water - that He might test you [as to] which of you is best in deed. And if you say, **Indeed, you will be resurrected after death**, those who disbelieve will surely say, **This is not but obvious magic**.

Tafsir al-Jalalayn

7 - **And it is He who created the heavens and the earth in six days** the first of which was Sunday and the last of which was Friday **and His Throne was** before He created them **over the water** and it was on the wind **to test you** related to creation, that is, He created them and what is in them of benefits for you and interests to test you **which of you is best in deed** that is, most obedient to God **and if you say** O Muhammad to them **Indeed, you will be resurrected after death, those who disbelieve will surely say, This what is (this the Qur'an** that speaks of resurrection and which you say **is nothing but obvious magic** clear, and in the reading {magician}, and the one referred to is the Prophet, may God bless him and grant him peace.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: God, to whom you will return, O people, all together, **He is the One who created the heavens and the earth in six days**. He says: Is He who created that from nothing unable to bring you back to life after He has caused you to die?

It was said: God Almighty created the heavens and the earth and what is in them in six days, so in this place it was sufficient to mention the creation of the heavens and the earth, instead of mentioning the creation of what is in them.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, he said, Ismail bin Umayya informed me, on the authority of Ayoub bin Khalid, on the authority of Abdullah bin Rafi', the freed slave of Umm Salamah, "on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, took my hand and said: God created the soil on Saturday, and created the mountains in it on Sunday, and created the trees in it on Monday, and created the detestable on Tuesday, and created the light on Wednesday, and spread in it every kind of creature on Thursday, and created Adam after the afternoon of Friday at the end of creation, in the last hours of Friday, between the afternoon and the night."

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **in six days**, he said: He began the creation of the earth in two days, and measured its sustenance in two days.

Ibn Hamid told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Salih,

on the authority of Ka'b, who said: God began the creation of the heavens and the earth on Sunday, Monday, Tuesday, Wednesday, and Thursday, and finished them on Friday. Then He created Adam in the last hour of Friday. He said: Then He made a thousand years in place of each day.

And it was narrated on the authority of Al-Musayyab bin Sharik, on the authority of Abu Rawq, on the authority of Al-Dahhak: **And it is He who created the heavens and the earth in six days**, he said: Of the days of the Hereafter, each day is equivalent to a thousand years. He began creation on Sunday, and concluded creation on Friday, so it was called Friday, and Saturday was Saturday, so He created nothing.

And his saying: **And His Throne was over the water**, means: And His Throne was over the water before He created the heavens and the earth and what is in them, as:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding God's statement: **And His Throne was over the water**, before He created anything.

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

Al-Muthanna told me, he said, 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, similarly.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And His Throne was over the water**. Your Lord, blessed and exalted be He, informs you of how the beginning of His creation was before He created the heavens and the earth.

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 His Throne was over the water**, he said: This is the beginning of His creation before He created the heavens and the earth.

Al-Muthanna told me, he said, Hajjaj told us, he said, Hammad told us, on the authority of Ya'la ibn Ata', on the authority of Wakee' ibn Hadas, on the authority of his uncle Abu Razeen al-Uqayli, he said: I said: O Messenger of God, where was our Lord before He created the heavens and the earth? He said: In the clouds, above which was air, and below which was air, then He created His Throne upon the water.

Khallad bin Aslam narrated to us, he said: An-Nadr bin Shumayl narrated to us, he said: Al-Mas'udi narrated to us, he said: Jami' bin Shaddad narrated to us, on the authority of Safwan bin Mahraz, on the authority of Ibn Husayn, who was one of the companions of the Messenger of God, may God bless him and grant him peace, he said: "Some people came to the Messenger of God, may God bless him and grant him peace, and they entered upon him. He began to give them good report and they said: 'Give us,' until that upset the Messenger of God, then they left him. Other people came and entered upon him and they said: 'We have

Surat Hud 11:7

And it is He who created the heavens and the earth in six days - and His Throne was over the water - that He might test you [as to] which of you is best in deed. And if you say, "Indeed, you will be resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."

come to greet the Messenger of God, may God bless him and grant him peace, and to learn about the religion and to ask him about the beginning of this matter.' He said: 'Then accept the good report, since those who left did not accept it.' They said: 'We accept it.' The Messenger of God, may God bless him and grant him peace, said: 'God was and there was nothing else besides Him, and His Throne was over the water, and He wrote in the Remembrance before all things, then He created seven heavens.' Then someone came and said: 'Your she-camel has gone.' So she left, and the mirage was cut off before her. I wish I had left her.

Muhammad ibn Mansur narrated, Ishaq ibn Sulayman narrated, Amr ibn Abi Qays narrated, on the authority of Ibn Abi Layla, on the authority of Al-Munhal ibn Amr, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas, regarding his statement: "And His Throne was over the water," he said: The Throne of God was over the water, then He created for Himself a garden, then He created another beneath it, then He covered them with a single pearl. He said: **And beneath them are two gardens.** He said: And they are the ones **so no soul knows** - or he said: And they are the ones that no soul knows - **what has been hidden for them of comfort for eyes as reward for what they used to do**, he said: And they are the ones that the creation does not know what is in it - or: what is in them - and every day a gift comes to them from it - or from them.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, he said: Ibn Abbas was asked about the statement of God: **And His Throne was over the water**, he said: On what was the water? He said: On the back of the wind.

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-A'mash, on the authority of Sa'id ibn Jubayr, he said: Ibn Abbas was asked about his statement: **And His Throne was over the water**, on what was the water? He said: On the back of the wind.

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 Saeed, on the authority of Ibn Abbas, the same.

He said, Al-Husayn told us, he said, Mubashar Al-Halabi told us, on the authority of Artah bin Al-Mundhir, he said: I heard Damrah say: God's throne was over the water, and He created the heavens and the earth in truth, and He created the pen and wrote with it what He created and what would be of His creation, then that book glorified and praised God for a thousand years before He created anything of creation.

Al-Muthanna told me, he said, Ishaq told us, he said,

Ismail bin Abdul Karim told us, he said, Abdul Samad bin Maqal told me, he said: I heard Wahb bin Munabbih say: The Throne existed before God created the heavens and the earth, then He took a handful of pure water, then He opened the handful and it rose as smoke, then He completed them as seven heavens in two days. Then He took clay from the water and placed it in the place of the House, then He spread out the earth from it, then He created sustenance in two days, and the heavens in two days, and He created the earth in two days, then He finished the last of the creation on the seventh day.

And His statement: **To test you, which of you is best in deed**, the Most High says: And He is the One who created the heavens and the earth, O people, and He created you in six days, **To test you**, meaning: To test you, **which of you is best in deed**, meaning: Which of you is best in obedience to Him, as:

He told us on the authority of Dawud bin Al-Muhabbir, who said: Abd Al-Wahid bin Zaid told us, on the authority of Kulayb bin Wa'il, on the authority of Abdullah bin Umar, "On the authority of the Prophet, may God bless him and grant him peace, that he recited this verse: 'To test you as to which of you is best in deed.' He said: Which of you has the best intellect, is most pious in avoiding God's prohibitions, and is quickest to obey God!"

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **To test you as to which of you is best in deed**, meaning the two heavy burdens.

And His statement: **And if you were to say, 'You will be resurrected after death,' those who disbelieve would surely say, 'This is not but obvious magic,'** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And if you were to say to these polytheists among your people, **You will be resurrected alive after your death**, and I recited to them My revelation and revelation, **those who disbelieve would surely say, 'This is not but obvious magic,'** meaning: What you are reciting to us of what you are saying is nothing but obvious magic, clear to its listener about its true nature as magic.

This is according to the interpretation of the one who reads it: **This is nothing but obvious magic.**

As for the one who reads: **This is nothing but an obvious magician**, then the report about them is directed to the fact that they described the Messenger of God, may God bless him and grant him peace, as being, in what he brought to them, an obvious magician.

Abu Jaafar said: We have already explained the correct reading of this in similar texts, previously, so there is no need to repeat it here.

Tafsir al-Qurtubi

The Almighty said: **And it is He who created the heavens and the earth in six days.** This was explained in *Al-A'raf*, and praise be to God. **And His Throne was over the water.** He explained that He created the Throne and the water before He created the earth and the heaven. Ka'b said: God created a green ruby and looked at it with awe, so it became water that trembles in fear of God Almighty. That is why the water trembles until now, even though it was still. Then He created the wind and made the water on its surface, then He placed the Throne on the water. Sa'id bin Jubair said on the authority of Ibn Abbas: He was asked about the Almighty's saying: **And His Throne was over the water,** so he said: On what was the water? He said: On the surface of the wind. Al-Bukhari narrated on the authority of Imran bin Husayn. He said: "I was with the Prophet, may God bless him and grant him peace, when a group of Banu Tamim came to him, and he said: 'Accept the good report, O Banu Tamim.' They said: 'You have given us good report, so give us *twice*.' Then some people from Yemen entered, and he said: 'Accept the good report, O people of Yemen, since Banu Tamim did not accept it.' They said: 'We accept it. We came to learn about the religion, and to ask you about this matter, what was it?' He said: 'God was and there was nothing other than Him, and His throne was over the water. Then He created the heavens and the earth and wrote everything in the remembrance. Then a man came to me and said: 'O Imran, catch your she-camel, for she has gone.' So I went looking for her, and suddenly a mirage was crossing her path. By God, I gave birth to her and she had gone and I had not yet risen."

God the Almighty said: **That He may test you as to which of you is best in deed.** That is, He created this to test His servants by considering and deducing evidence of the perfection of His power and the Resurrection. Qatada said: The meaning of **Which of you is best in deed** (Hud 11:11) is which of you is most perfect in mind. Al-Hasan and Sufyan al-Thawri said: Which of you is most ascetic in this world. "It was mentioned that Jesus, peace be upon him, passed by a sleeping man and said: O sleeper, get up and worship. He said: O spirit of God, you have worshipped. He said: And what did you worship? He said: I have left this world for its people. He said: Sleep, for you have surpassed the worshippers." Ad-Dahhak: Which of you is most grateful? Muqatil: Which of you is most pious to God? Ibn Abbas: Which of you works most in obeying God the Almighty.

It was narrated on the authority of Ibn Umar that the Prophet, may God bless him and grant him peace, recited: **Which of you is best in deed?** He said: **Which of you is best in mind, most wary of the prohibitions of God, and most quick to obey God.** So he gathered all the sayings, and this will also come in *Al-Kahf*, God willing. The meaning of the test has already been presented. **And if you say, 'You will be resurrected,'** meaning, if you were to indicate, O Muhammad, the resurrection, **after death,** and you mentioned that to the polytheists, they would say: This is magic. And *in* was broken because it is a subject after the saying. Sibawayh narrated the opening. **Those who disbelieve will surely say,** the opening of the lam is because it is

an advanced verb with no pronoun in it, and after it **they will say,** because it has a pronoun in it. And *magic* means false deception, because magic is false according to them. Hamza and Al-Kisa'i read **This is nothing but a clear magician** as a metaphor for the Prophet, may God bless him and grant him peace.

Tafsir Ibn Kathir

God the Almighty tells us about His power over everything and that He created the heavens and the earth in six days and that His throne was on the water before that as Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Jami' bin Shaddad, on the authority of Safwan bin Mahrar, on the authority of Imran bin Husayn, who said: The Messenger of God, may God bless him and grant him peace, said: **Accept the good report, O Banu Tamim.** They said: You have given us good report, so give us. He said: **Accept the good report, O people of Yemen.** They said: We have accepted. So tell us about the beginning of this matter, how it was? He said: **God was before everything, and His throne was on the water, and He wrote in the Preserved Tablet the mention of everything.** He said: Then someone came to me and said: O Imran, your she-camel has been untied from its tether. He said: So I went out after it and I do not know what came after me. This hadith is reported in the two Sahih of Al-Bukhari and Muslim with many wordings, including: They said: We came to you to ask you about the beginning of this matter, so he said: **God was and there was nothing before Him.** In another narration - other than him - and in another narration With him - and his throne was over the water, and he wrote everything in the remembrance, then he created the heavens and the earth.

In Sahih Muslim, on the authority of Abdullah bin Amr bin Al-Aas, he said: The Messenger of God, may God bless him and grant him peace, said: **God determined the destinies of creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water.** Al-Bukhari said in his interpretation of this verse: Abu Al-Yaman told us, Shu'ayb told us, Abu Al-Zinad told us, on the authority of Al-A'raj, 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: "God Almighty said: Spend, and I will spend on you." And he said: "The hand of God is full, and no spending decreases it. He is generous by night and by day." And he said: "Have you seen what He has spent since He created the heavens and the earth? What is in His right hand has not decreased, and His Throne was over the water, and in His hand is the scale; He lowers and raises."

Imam Ahmad said: Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Ya'la bin Ata', on the authority of Wake' bin Adas, on the authority of his uncle Abu Razeen, whose name was Laqeet bin Aamer bin Al-Muntafiq Al-'Aqili, who said: I said: O Messenger of God, where was our Lord before He created His creation? He said: **He was in a cloud with no air beneath it and no air above it, then He created the Throne after that.** Al-Tirmidhi narrated it in his

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And it is He who created the heavens and the earth in six days - and His Throne was over the water - that He might test you [as to] which of you is best in deed. And if you say, "Indeed, you will be resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."

Tafseer and Ibn Majah in his Sunan from the hadith of Yazid bin Harun with it. Al-Tirmidhi said: This is a good hadith. Mujahid said: **And His Throne was over the water** before He created anything. Wahb bin Munabbih, Damrah, Qatadah, Ibn Jarir and others said the same. Qatadah said regarding His statement: **And His Throne was over the water** He is informing you of how the beginning of His creation was before He created the heavens and the earth. Al-Rabi' bin Anas said: **And His Throne was over the water** so when He created the heavens and the earth He divided that water into two parts and made one half under the Throne, which is the burning sea.

Ibn Abbas said: The throne was called the throne because of its height. Ismail bin Abi Khalid said: I heard Saad al-Ta'i say: The throne is a red ruby. Muhammad bin Ishaq said regarding the words of God Almighty: **And it is He who created the heavens and the earth in six days, and His throne was over the water**, so it was as He described Himself, the Almighty, since there is nothing but water, and upon Him is the throne, and upon the throne is the possessor of majesty and honor, and might and authority, and dominion and power, and forbearance and knowledge, and mercy and grace, the doer of what He wills. Al-A'mash said on the authority of al-Munhal bin Amr on the authority of Saeed bin Jubayr, who said: Ibn Abbas was asked about the words of God Almighty: **And His throne was over the water**, on what was the water? He said on the wind, and the Almighty's saying: **To test you as to which of you is best in deed** means He created the heavens and the earth to benefit His servants whom He created to worship Him and not associate anything with Him, and He did not create that in vain, as He said: "And We did not create the heaven and the earth and what is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire." And the Almighty said: "Did you think that We created you in vain and that to Us you would not be returned?" * So exalted is God, the True King. There is no god but He, Lord of the Noble Throne." And the Almighty said: **And I did not create the jinn and mankind except to worship Me** the verse, and His saying **To test you** means to test you **as to which of you is best in deed**. He did not say more work, but rather the best work, and the work is not good until it is sincere to God the Almighty according to the law of the Messenger of God, may God bless him and grant him peace, so when the work lacks one of these two conditions, it is nullified and invalidated.

And His saying: **And if you say, 'You will be resurrected after death'** the verse means that God Almighty says: And if you, O Muhammad, were to inform these polytheists that God will resurrect them after their death as He began them, even though they know that God Almighty is the One Who created the heavens and the earth, as God Almighty says: **And if you were to ask them, 'Who created them?' they would surely say, 'God.'** "And if you were to ask them, 'Who created the heavens and the earth and subjected the

sun and the moon?' they would surely say, 'God.'" And despite this, they deny resurrection and revival on the Day of Resurrection, which is easier for the Almighty than the beginning, as God Almighty says: **And it is He who begins creation and then repeats it, and that is easier for Him.** And God Almighty says: **He did not create you and resurrect you except as a single soul.** And their saying: **This is nothing but obvious magic**, meaning they say out of disbelief and stubbornness, **We do not believe you about the occurrence of resurrection**, and no one mentions that except his magicians, so he follows you in what you say. And His saying: **And if We postpone the punishment from them for a limited term**, the verse. God Almighty says: "And if We delay the punishment and the punishment for these polytheists for a specified term and a limited period and We threaten them for a specified period, they will surely say in denial and hastening, 'What is holding it back?'" That is, what is delaying this punishment from Us? Their nature has become accustomed to denial and doubt, so there remains for them no escape from it or way to avoid it. The word *nation* is used in the Qur'an and Sunnah in various meanings, meaning a period, as in His statement in this verse: **for a specified nation**.

And His saying about Joseph: **And the one of them who was saved said, and remembered after a time.** It is used for the leader who is followed, as in His saying: **Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of the polytheists.** It is used for religion and faith, as in His saying, informing about the polytheists, that they said: **Indeed, we found our fathers upon a religion, and indeed, we are following in their footsteps.** It is used for the group, as in His saying: **And when he came to the water of Madyan, he found there a nation of people watering their [own] water.** And His saying: **And We had certainly sent to every nation a messenger, [saying], 'Worship God and avoid false gods.'** And God Almighty said: "And for every nation is a messenger. So when their messenger comes, the matter will be judged between them with justice, and they will not be wronged." What is meant by the nation here are those among whom the messenger is sent, their believers and their disbelievers, as in Sahih Muslim: **By Him in Whose Hand is my soul, no one from this nation, Jew or Christian, hears of me and then does not believe in me, except that he will enter the Fire.** As for the nation of followers, they are those who believe in the messengers, as God Almighty said: **You are the best nation produced for mankind. In Sahih, I say, 'My nation, my nation.'** The word *nation* is used to mean a group or a sect, as in the Almighty's saying: **And among the people of Moses was a nation guiding with the truth and doing justice thereby.** And as in His saying: **Among the People of the Scripture was a community standing.**

Fath al-Qadir

Then he confirmed the evidence of His power by

mentioning the creation of the heavens and the earth, and how things were before their creation, so he said: **7- And it is He who created the heavens and the earth in six days.** This was explained previously in Al-A'raf. It was said: What is meant by days is times: that is, in six times, as in His statement: **And whoever turns his back to them that Day.** It was also said: the amount of six days. It is not correct that what is meant by days here is the known days, which are the equivalent of the nights, because at that time there was neither earth nor sky, and the day is nothing but an expression for the period of time that the sun was above the earth. The creation of the heavens was in two days, and the earths in two days, and what was on them of the types of animals, plants, and inanimate objects in two days, as will come in Ha Mim As-Sajdah. His statement: **And His Throne was over the water** means that before their creation, His Throne was over the water, and in it is a statement of the precedence of the creation of the Throne and the water over the heavens and the earths. His statement: **To test you, which of you is best in deed.** The *lām* is related to *khalq*, meaning He created these creatures to test His servants with consideration, contemplation, and reasoning about the perfection of His power and about resurrection and reward, which of them is better in deed than others. Belief is included in deed, because it is from the deeds of the heart. It was said that what is meant by **best deed** is the one who is most perfect in intellect, and it was said that it is the one who is most ascetic in this world, and it was said that it is the one who is most grateful, and it was said that it is the one who is most pious to God. His statement: **And if you were to say, Indeed, you will be resurrected after death, those who disbelieve would say, This is not but obvious magic.**" Then since the test includes talk about resurrection, He followed that with mentioning it, and the meaning is: If you were to say to them, O Muhammad, as the issue of the test requires, "You will be resurrected after death, **then He will reward the good-doer for his good and the evil-doer for his evil, those who disbelieved among the people would say,** This that you say, O Muhammad, is nothing but falsehood like the falsehood of magic and a deception like its deception." It is possible that the reference in this is to the Qur'an, because it includes report of resurrection. Hamzah and Al-Kisa'i read **This is nothing but magic**, meaning the Prophet, may God bless him and grant him peace. The *in* of his saying *you* was broken because it came after the saying. Sibawayh reported the opening on the basis of **I said** including the meaning of **I mentioned**, or on the basis that *an* means *perhaps*, meaning **And if you said**, perhaps you will be resurrected. The hope is based on the state of those being addressed, meaning **expect that**, and do not base the statement on denying it.

Tafsir al-Baghawi

7- The Almighty said: **And it is He who created the heavens and the earth in six days, and His Throne was over the water**, before He created the heavens and the earth, and that water was on the wind.

Kaaf said: God Almighty created a green ruby, then looked at it with awe and it became trembling water.

Then He created the wind, and put the water on its back, then He placed the throne on the water.

Damrah said: God Almighty's throne was over the water, then He created the heavens and the earth, and created the pen and wrote with it what He created and what was to come of His creation, then that book praised and glorified God for a thousand years before He created anything of His creation.

To test you, to examine you, and He knows best, **which of you is best in deed**, who obeys God and is most pious in avoiding what God Almighty has forbidden. **And if you say**, O Muhammad, **Indeed, you will be resurrected**, that is, **after death, those who disbelieve will surely say, 'This is not but obvious magic,'** meaning the Qur'an.

Hamza and Al-Kisa'i read: **a magician**, meaning Muhammad, may God bless him and grant him peace.

Tafsir al-Baidawi

7. "And it is He who created the heavens and the earth in six days" meaning He created them and what is in them as was explained in Al-A'raf, or what is in the two directions of the upper and lower, and He gathered the heavens without the earth because the upper things differ in origin and essence from the lower things. "And His Throne was over the water" before He created them, there was no barrier between them because it was placed on the surface of the water, and it was used as evidence for the possibility of emptiness and that the water was the first occurrence after the throne from the bodies of this world. And it was said that the water was on the surface of the wind, and God knows best about that. "To test you, which of you is best in deed **is related to created**" meaning He created that like the creation of someone who created to treat you as one who tests you, how you act, for the sum of that is reasons and resources for your existence and livelihood and what your actions need and evidence and signs by which you infer and deduce from it, and it is permissible to suspend the action of the test because of what it contains of the meaning of knowledge in that it is a path to it like looking and listening, and the mention of the formula of preference and choice is inclusive of the groups of those charged with responsibility in consideration of good and bad to incite The best of virtues, and the urging to always advance in the ranks of knowledge and action, as what is meant by action is what includes the work of the heart and the limbs, and therefore the Prophet, may God bless him and grant him peace, said: **Which of you has the best mind, is most pious in avoiding the prohibitions of God, and is quickest in obeying God?** The meaning is: Which of you is most perfect in knowledge and action? **And if you say, 'You will be resurrected after death,' those who disbelieve will surely say, 'This is nothing but obvious magic.'** That is, the resurrection, or the saying about it, or the Qur'an that includes mentioning it, is nothing but magic in deception or falsehood. Hamzah and Al-Kisa'i read **except a magician**, on the basis that the reference is to the speaker. And it was read that you are with the fat-ha, on the basis that I said included the meaning of

Surat Hud 11:7

And it is He who created the heavens and the earth in six days - and His Throne was over the water - that He might test you [as to] which of you is best in deed. And if you say, "Indeed, you will be resurrected after death," those who disbelieve will surely say, "This is not but obvious magic."

I mentioned, or that it could mean *on*, that is, if you say, 'You will be resurrected,' meaning expect your resurrection and do not deny it to your enemy, as if it has no reality, exaggerating in denying it.

Surat Hud 11:8

And if We delay the punishment from them for a specified term, they will surely say, **What is holding it back?** Unquestionably, the Day it comes to them, it will not be averted from them. And that which they used to ridicule will overtake them.

Tafsir al-Jalalayn

8 - **And if We delay the punishment from them** for the coming of a **specified number of times, they will surely say** mockingly **what is holding it back** what is preventing it from descending. God Almighty said: **Behold, the Day it comes to them, it will not be averted repelled from them, and that which they used to ridicule will encompass** descend on them of the punishment.

Tafsir al-Suyuti

Ibn Abi Hatim narrated on the authority of Qatada who said: When the verse, **The reckoning of the people has drawn near**, was revealed, some people said, **The Hour has drawn near**. So they desisted, and the people desisted for a little while, then they returned to their evil plotting. Then God revealed, **And if We delay the punishment from them for a limited term**, the verse. Ibn Jarir narrated on the authority of Ibn Jurayj something similar.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And if We delay the punishment for these polytheists of your people, O Muhammad, then We do not hasten it for them, and We extend their terms, **for a limited term**, a limited time, and known years.

The origin of the word *ummah* is what we have explained previously in this book of ours, that it is a group of people who come together on a doctrine and religion, then it is used in many meanings that go back to the meaning of the origin that I mentioned. And the only thing that is said about the numbered years and the time, in this place and similar to it, is: *ummah*, because in it the nation is formed.

The meaning of the words is: If We delay the punishment from them until the coming of a nation and the extinction of another nation before it.

And in a manner similar to what we said, that the meaning of the nation, in this context, is the term and the time, the people of interpretation said.

Who said that?

Muhammad bin Bashir told us, he said, Abd al-Rahman told us - and al-Muthanna told me, he said, Abu Naim told me, he said, Sufyan al-Thawri told us, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Asim, on the authority of Abu Razin, on the authority of

Ibn Abbas: **And if We delay the punishment from them for a limited term**, he said: for a limited term.

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 Ibn Abbas, similarly.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **To a limited nation**, he said: a limited term.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: For a specified term.

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: **To a limited nation**, he said: For a time.

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

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, similarly.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **And if We delay the punishment from them for a limited time**, he says: We withhold the punishment from them, **for a limited time**, Ibn Jurayj said, Mujahid said: for a time.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And if We delay the punishment from them for a limited term**, he says: for a known term.

And His statement: **He will surely say, 'What is holding him back?'** He says: **He will surely say**, these polytheists, **What is holding him back?** What is it that prevents him from hastening the punishment with which he threatens us? As a denial from them of it, and as they think that this only delays the lie that was threatened from them, as:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, his statement: **He will say, 'What is holding him back?'** He said: To deny it, or that it is nothing.

And His statement: **Behold, the Day when it comes to them, it will not be averted from them**, the Most High says, fulfilling His threat and correcting His report: **Behold, the Day when it comes to them**, the torment that they deny, **will not be averted from them**, meaning that no one will avert it from them, nor will anyone repel it from them, but it will come upon them and destroy them, **and that which they used to ridicule will overtake them**, meaning: And that which they used to ridicule of the torment of God will descend upon them and befall them. And their mockery of it that God mentioned was their saying before it descended: **What is holding it back**, and why don't you bring it to us?

Some of the interpreters said something similar to

Surat Hud 11:8

And if We delay the punishment from them for a specified term, they will surely say, "What is holding it back?" Unquestionably, the Day it comes to them, it will not be averted from them. And that which they used to ridicule will overtake them.

what we said about that.

Who said that?

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And that which they used to ridicule overtook them**, he said: What their prophets brought of the truth.

Tafsir al-Qurtubi

The Almighty said: **And if We postponed the punishment from them for a specified term** The lam in *لا* is for swearing, and the answer is *لا قولنا*. The meaning of **to a term** is to a specified term and a known time, so the term here is the period, as stated by Ibn Abbas, Mujahid, Qatadah and the majority of commentators. The root of the term ummah is the group, so the time and years were expressed by the term ummah because the ummah is in it. It was said: It is with the deletion of the complement, and the meaning is until the coming of a nation in which there are no believers, so they deserve destruction. Or the extinction of a nation in which there are believers, so no one remains after its extinction. The term ummah is a common noun that is said in eight ways: The ummah is the group, as in the Almighty's saying: **And he found upon him a nation of mankind** (al-Qasas 28:23). The ummah is also the followers of the prophets, peace be upon them. The ummah is the man who gathers goodness and is followed, as in the Almighty's saying: **Indeed, Abraham was a nation obedient to God, inclining toward truth** (al-Nahl 16:120). The nation is the religion and creed, as in the saying of God the Almighty: **Indeed, we found our fathers upon a religion** (al-Zukhruf 43:23). The nation is the time and place, as in the saying of God the Almighty: **And if We should delay the punishment from them for a specified term** (al-Zukhruf 43:23). And also in His saying: **And remember after a term** (Yusuf 12:45). The nation is the stature, which is the height and height of a person. It is said from that: So-and-so has a good nation, meaning stature. The nation is the man who is alone in his religion and no one shares it with him. The Prophet, may God bless him and grant him peace, said: **Zayd ibn Amr ibn Nufayl will be sent as a single nation**. And the mother nation, it is said: This is the nation of Zayd, meaning the mother of Zayd. **He will say, 'What is holding it back?'** meaning the punishment. And they said this either as a denial of the punishment because it was delayed from them, or in hastening it and mocking it, meaning what is holding it back from us: **Behold, the day it comes to them, it will not be averted from them**. It was said: It is the killing of the polytheists at Badr, and Gabriel's killing of the mockers, as will come. **And what they used to mock befell them** means it descended and encompassed them. **That which they used to mock** means the recompense for what they used to mock, and the complement is omitted.

Tafsir Ibn Kathir

God the Almighty tells us about His power over everything and that He created the heavens and the earth in six days and that His throne was on the water before that as Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Jami' bin Shaddad, on the authority of Safwan bin Mahraz, on the authority of Imran bin Husayn, who said: The Messenger of God, may God bless him and grant him peace, said: **Accept the good report, O Banu Tamim**. They said: You have given us good report, so give us. He said: **Accept the good report, O people of Yemen**. They said: We have accepted. So tell us about the beginning of this matter, how it was? He said: **God was before everything, and His throne was on the water, and He wrote in the Preserved Tablet the mention of everything**. He said: Then someone came to me and said: O Imran, your she-camel has been untied from its tether. He said: So I went out after it and I do not know what came after me. This hadith is reported in the two Sahihs of Al-Bukhari and Muslim with many wordings, including: They said: We came to you to ask you about the beginning of this matter, so he said: **God was and there was nothing before Him**. In another narration - other than him - and in another narration With him - and his throne was over the water, and he wrote everything in the remembrance, then he created the heavens and the earth.

In Sahih Muslim, on the authority of Abdullah bin Amr bin Al-Aas, he said: The Messenger of God, may God bless him and grant him peace, said: **God determined the destinies of creation fifty thousand years before He created the heavens and the earth, and His Throne was over the water**. Al-Bukhari said in his interpretation of this verse: Abu Al-Yaman told us, Shu'ayb told us, Abu Al-Zinad told us, on the authority of Al-A'raj, 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: "God Almighty said: Spend, and I will spend on you." And he said: "The hand of God is full, and no spending decreases it. He is generous by night and by day." And he said: "Have you seen what He has spent since He created the heavens and the earth? What is in His right hand has not decreased, and His Throne was over the water, and in His hand is the scale; He lowers and raises."

Imam Ahmad said: Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Ya'la bin Ata', on the authority of Wake' bin Adas, on the authority of his uncle Abu Razeen, whose name was Laqeet bin Aamer bin Al-Muntafiq Al-'Aqli, who said: I said: O Messenger of God, where was our Lord before He created His creation? He said: **He was in a cloud with no air beneath it and no air above it, then He created the Throne after that**. Al-Tirmidhi narrated it in his Tafseer and Ibn Majah in his Sunan from the hadith of Yazid bin Harun with it. Al-Tirmidhi said: This is a good

hadith. Mujahid said: **And His Throne was over the water** before He created anything. Wahb bin Munabbih, Damrah, Qatadah, Ibn Jarir and others said the same. Qatadah said regarding His statement: **And His Throne was over the water** He is informing you of how the beginning of His creation was before He created the heavens and the earth. Al-Rabi' bin Anas said: **And His Throne was over the water** so when He created the heavens and the earth He divided that water into two parts and made one half under the Throne, which is the burning sea.

Ibn Abbas said: The throne was called the throne because of its height. Ismail bin Abi Khalid said: I heard Saad al-Ta'i say: The throne is a red ruby. Muhammad bin Ishaq said regarding the words of God Almighty: **And it is He who created the heavens and the earth in six days, and His throne was over the water**, so it was as He described Himself, the Almighty, since there is nothing but water, and upon Him is the throne, and upon the throne is the possessor of majesty and honor, and might and authority, and dominion and power, and forbearance and knowledge, and mercy and grace, the doer of what He wills. Al-A'mash said on the authority of al-Munhal bin Amr on the authority of Saeed bin Jubayr, who said: Ibn Abbas was asked about the words of God Almighty: **And His throne was over the water**, on what was the water? He said on the wind, and the Almighty's saying: **To test you as to which of you is best in deed** means He created the heavens and the earth to benefit His servants whom He created to worship Him and not associate anything with Him, and He did not create that in vain, as He said: "And We did not create the heaven and the earth and what is between them in vain. That is the assumption of those who disbelieve. So woe to those who disbelieve from the Fire." And the Almighty said: "Did you think that We created you in vain and that to Us you would not be returned? * So exalted is God, the True King. There is no god but He, Lord of the Noble Throne." And the Almighty said: **And I did not create the jinn and mankind except to worship Me** the verse, and His saying **To test you** means to test you **as to which of you is best in deed**. He did not say more work, but rather the best work, and the work is not good until it is sincere to God the Almighty according to the law of the Messenger of God, may God bless him and grant him peace, so when the work lacks one of these two conditions, it is nullified and invalidated.

And His saying: **And if you say, 'You will be resurrected after death'** the verse means that God Almighty says: And if you, O Muhammad, were to inform these polytheists that God will resurrect them after their death as He began them, even though they know that God Almighty is the One Who created the heavens and the earth, as God Almighty says: **And if you were to ask them, 'Who created them?' they would surely say, 'God.'** "And if you were to ask them, 'Who created the heavens and the earth and subjected the sun and the moon?' they would surely say, 'God.'" And despite this, they deny resurrection and revival on the Day of Resurrection, which is easier for the Almighty than the beginning, as God Almighty says: **And it is He who begins creation and then repeats it, and that is easier for Him.** And God Almighty says: **He did not create you and resurrect you except as a single soul.**

And their saying: **This is nothing but obvious magic**, meaning they say out of disbelief and stubbornness, **We do not believe you about the occurrence of resurrection**, and no one mentions that except his magicians, so he follows you in what you say. And His saying: **And if We postpone the punishment from them for a limited term**, the verse. God Almighty says: "And if We delay the punishment and the punishment for these polytheists for a specified term and a limited period and We threaten them for a specified period, they will surely say in denial and hastening, 'What is holding it back?'" That is, what is delaying this punishment from Us? Their nature has become accustomed to denial and doubt, so there remains for them no escape from it or way to avoid it. The word *nation* is used in the Qur'an and Sunnah in various meanings, meaning a period, as in His statement in this verse: **for a specified nation**.

And His saying about Joseph: **And the one of them who was saved said, and remembered after a time**. It is used for the leader who is followed, as in His saying: **Indeed, Abraham was a nation obedient to God, inclining toward truth, and he was not of the polytheists**. It is used for religion and faith, as in His saying, informing about the polytheists, that they said: **Indeed, we found our fathers upon a religion, and indeed, we are following in their footsteps**. It is used for the group, as in His saying: **And when he came to the water of Madyan, he found there a nation of people watering their [own] water**. And His saying: **And We had certainly sent to every nation a messenger, [saying], 'Worship God and avoid false gods.'** And God Almighty said: "And for every nation is a messenger. So when their messenger comes, the matter will be judged between them with justice, and they will not be wronged." What is meant by the nation here are those among whom the messenger is sent, their believers and their disbelievers, as in Sahih Muslim: **By Him in Whose Hand is my soul, no one from this nation, Jew or Christian, hears of me and then does not believe in me, except that he will enter the Fire**. As for the nation of followers, they are those who believe in the messengers, as God Almighty said: **You are the best nation produced for mankind**. In Sahih, I say, 'My nation, my nation.' The word *nation* is used to mean a group or a sect, as in the Almighty's saying: **And among the people of Moses was a nation guiding with the truth and doing justice thereby**. And as in His saying: **Among the People of the Scripture was a community standing**.

Fath al-Qadir

8- **And if We delay the punishment from them** meaning that which was mentioned previously in His statement: **The punishment of a great Day** and it was said the punishment of the Day of Resurrection and what comes after it, and it was said the Day of Badr to a **limited number of days** meaning to a group of few days, because what is limited by the number is little, and the nation is derived from the mother: which is the intention, and what is meant by it is the intended time for the punishment to be inflicted, and it was said: it is originally a group of people, and the time may be called by the name of what occurs in it like your saying I was with so-and-so at the afternoon prayer: meaning

Surat Hud 11:8

And if We delay the punishment from them for a specified term, they will surely say, "What is holding it back?" Unquestionably, the Day it comes to them, it will not be averted from them. And that which they used to ridicule will overtake them.

at that time, so what is meant by this is until a limited number of people pass **they will say, 'What is holding it back'** meaning what is preventing it from descending in order to hasten it in a mocking and denying manner, so God answered them by saying: **Behold, the Day will come upon them, it will not be averted from them** meaning it will not be averted from them, but will inevitably befall them, and the Day is governed by the object of the verb **and that which they used to ridicule will encompass them** meaning it will encompass them. The punishment they were hastening was in mockery of them. He used the word *mocking* instead of *hastening*, because their hastening was in mockery of them. He used the past tense to indicate that it would happen, as if it had already overtaken them.

Ibn Abi Hatim narrated on the authority of Ibn Zayd that he recited: **A Book whose verses are perfected.** He said: They are all perfect, meaning Surah Hud. **Then they are explained in detail.** He said: Then he mentioned Muhammad, may God bless him and grant him peace, and he judged between him and those who disagreed with him, and he recited the entire verse like the two groups, then he mentioned the people of Noah, then Hud. This was the explanation of that, and its beginning was perfect. He said: My father used to say that, meaning Zayd ibn Aslam. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of al-Hasan regarding his statement: **A Book whose verses are perfected.** He said: They are perfected with commands and prohibitions, and explained with promises and threats. And these narrated on the authority of Mujahid: **It is explained.** He said: It is explained. These people also narrated on the authority of Qatada regarding the verse, he said: God made it perfect from falsehood, then He separated it with His knowledge, so He made clear what is lawful and unlawful, and His obedience and disobedience. And regarding His statement, **from the presence of a Wise One**, meaning from a Wise One. And regarding His statement, **He will grant you good enjoyment**, he said: So you are in that enjoyment, so take it through obedience to God and knowledge of His right, for God is the Giver of favors and loves the grateful, and the grateful are in more from God, and that is His decree that He has decreed. And regarding His statement, **for a specified term**, meaning death. And regarding His statement, **He will give to every possessor of virtue his virtue**, meaning in the Hereafter. And these people also narrated on the authority of Mujahid regarding His statement, **He will give to every possessor of virtue his virtue**, meaning in the Hereafter. And Abu al-Shaykh narrated on the authority of al-Hasan, he said: Every possessor of virtue in Islam will be given the virtue of degrees in the Hereafter. Ibn Jarir narrated on the authority of Ibn Mas'ud regarding his statement: **And every possessor of virtue will be given his virtue**, he said: Whoever does a bad deed, a bad deed will be recorded against him, and whoever does a good deed, ten good deeds will be recorded for him. If he is punished for the bad deed he did in this world, ten good deeds will remain for him. If he is not punished for it in this world, one of the ten good deeds will be

taken away and nine good deeds will remain for him. Then he says: He is destroyed whose one-tenths outweigh his one-tenths. Al-Bukhari and others narrated on the authority of Ibn 'Abbas regarding his statement: **Indeed, they fold their breasts**, the verse, he said: They were ashamed to relieve themselves and go to the sky, and to have intercourse with their wives and go to the sky, so this was revealed about them. Al-Bukhari said: And on the authority of Ibn 'Abbas, **they cover their heads** means they cover their heads. Al-Bukhari also narrated on the authority of Ibn Abbas in his interpretation of this verse, meaning doubt in God and doing evil deeds. It was also narrated on the authority of Mujahid, Al-Hasan and others: That is, they would turn their chests when they said or did something, thinking that they were hiding it from God. So God informed them that when they covered themselves with their garments when they slept in the darkness of the night, **He knows what they conceal of speech and what they declare.** Saeed bin Mansour, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Abdullah bin Shaddad bin Al-Haad regarding his statement, **Indeed, they turn their chests**, he said: When the hypocrites passed by the Prophet, may God bless him and grant him peace, he would turn his chest and cover himself with his garment so that he would not see him, so this was revealed. Ibn Jarir narrated on the authority of Al-Hasan regarding his statement, **Indeed, when they cover themselves with their garments**, he said: In the darkness of the night in the interior of their homes. Ibn Abi Shaybah, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Abu Razin regarding the verse, he said: One of them would bend his back and cover himself with his garment. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada regarding the verse, he said: They concealed their chests so that they would not hear the Book of God. God the Almighty said: {Unquestionably, when they cover themselves with their garments, He knows what they conceal.} That is the most concealed of the son of Adam when he bends his back and covers himself with his garment and conceals his concern in himself, for God does not hide that from Him. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, he said regarding the verse: They conceal what is in their hearts. Unquestionably, when they cover themselves with their garments, He knows what they did by night and by day. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse: {And there is no creature} the verse, he said: It means every creature. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid regarding the verse: {And there is no creature} the verse, he said: It means whatever provision comes to it is from God, and perhaps He does not provide it until it dies of hunger, but whatever provision it has is from God. Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **And He knows its place of rest**, he said: Where it takes refuge, and its

place of deposit, he said: Where it dies. Ibn Abi Hatim narrated on his authority: **And He knows its place of rest**, he said: Its provision comes to it wherever it is. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Hakim narrated **who authenticated it** on the authority of Ibn Mas'ud, he said: Its place of rest is in the wombs and its place of deposit is where it dies. This interpretation mentioned by Ibn Mas'ud is supported by what was narrated by al-Tirmidhi al-Hakim in Nawadir al-Usul, al-Hakim **who authenticated it**, Ibn Mardawayh and al-Bayhaqi in al-Shu'ab on the authority of Ibn Mas'ud on the authority of the Prophet (peace and blessings of God be upon him), who said: "When the term of one of you is in a land, a need will be made available to him there, until when he reaches the furthest point of it, he is taken away, and the earth will say on the Day of al-Qiyamah 75: This is what you entrusted to me." Abdul Razzaq in Al-Musannaf, Al-Faryabi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, Al-Hakim **who authenticated it**, and Al-Bayhaqi in Al-Asma' wa Al-Sifat narrated on the authority of Ibn Abbas that he was asked about the statement: **And His Throne was over the water**, on what was the water? He said: On the wind. Many hadiths have been narrated about the description of the Throne and how the heavens and the earth were created, but this is not the place to mention them. Ibn Jarir, Ibn Abi Hatim, Al-Hakim in Al-Tarikh, and Ibn Mardawayh narrated on the authority of Ibn Umar that he said: The Messenger of God (blessings and peace of God be upon him) recited this verse: **That He may test you which of you is best in deed**. It was said: What is the meaning of that, O Messenger of God? He said: **That He may test you which of you is best in intellect**. Then he said: **And the best of you in intellect is the most pious of you in avoiding the forbidden things of God and the most devoted to obeying God**. Ibn Abi Hatim narrated on the authority of Qatada that he said: Which of you has the most perfect intellect? He also narrated on the authority of Sufyan that he said: The most ascetic of you in this world. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada that he said: When the verse: **The reckoning of the people has drawn near** was revealed. Some people said: The Hour has drawn near, so they desisted. The people desisted for a while, then they returned to their evil deeds. Then God revealed: **The command of God has come, so do not hasten it**. Some of the people of misguidance said: This is the command of God that has come. The people desisted, then they returned to their evil plotting. Then God revealed this verse: **And if We should delay the punishment from them for a specified term**. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, and al-Hakim narrated **and authenticated it** on the authority of Ibn Abbas regarding his statement: **for a specified term**, he said: for a specified term. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatadah: "He will say: What is holding it back?" meaning the hypocrites. Ibn Abi Hatim narrated on the authority of al-Suddi regarding his statement: **And that which they used to ridicule overtook them**, he said: the punishment which they used to ridicule befell them.

Tafsir al-Baghawi

8- **And if We delay the punishment from them for a limited term**, for a limited period, and the root of the word *nation* is: a group, so it is as if he said: until the loan of one nation and the coming of another nation **they will say, 'What is holding it back?'** What is holding it back? They say it to hasten the punishment and to mock it, meaning: that it is nothing.

God Almighty said: **Behold, the Day will come upon them**, meaning: the torment, **not averted from them**, it will not be averted from them, **and that which they used to ridicule will befall them**, befall them, **that which they used to ridicule**, meaning: the consequences of their ridicule.

Tafsir al-Baidawi

8. "And if We delay from them the promised punishment for a limited time, for a few times, they will surely say in mockery, 'What is holding it back?' 'What is preventing it from happening?' 'Is there not a day that will come to them like the day of Badr?' It will not be averted from them, the punishment will not be averted from them, and 'day' is the subject of the predicate of 'not,' which is not upon it, and it is evidence of the reward for presenting its predicate before it. 'And it encompassed them' and surrounded them, placing the past in place of the future, to confirm and exaggerate the threat. 'That which they were mocking' meaning the punishment that they were hastening, so 'they mocked' was placed in place of 'they hasten' because their hastening was mockery.

Surat Hud 11:9

And if We let man taste mercy from Us and then take it away from him, he is indeed despairing and ungrateful.

Surat Hud 11:9

And if We let man taste mercy from Us and then take it away from him, he is indeed despairing and ungrateful.

Tafsir al-Jalalayn

9 - **And if We let man taste mercy from Us** wealth and health **and then We take it away from him, he is indeed despairing** despairing of God's mercy *ungrateful* extremely ungrateful to Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And if We let a man taste from Us ease and abundance in provision and living, and We spread out for him from the world - which is the mercy that God Almighty mentioned in this place - **then We take it away from him**, meaning: Then We take it away from him, and calamities befall him that make him miserable and take him away, **indeed, he is despairing and ungrateful**, meaning: He remains hopeless of God's mercy, hopeless of goodness.

His saying: **He despairs**, is a noun derived from the saying of the speaker: **So-and-so despaired of such-and-such**, so he is **he despairs**, if that is a description of him.

His saying: *ungrateful*, means: He is ungrateful to those who bestowed blessings upon him, and he is not thankful to his Lord who has bestowed blessings upon him for what He has bestowed upon him of His blessings.

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

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: **And if We let a man taste mercy from Us and then take it away from him, indeed, he is despairing and ungrateful**. He said: O son of Adam, if you have a blessing from God of abundance, security and well-being, then you are ungrateful for it. But if it is taken away from you, seeking your strength and your mind, then you despair of God's mercy, despairing of His mercy. That is how the hypocrite and the disbeliever are.

Tafsir al-Qurtubi

The Almighty said: **And if We let man taste mercy from Us** Man is a common name for the species in all disbelievers. It is said that man here is Al-Walid bin Al-Mughira and it was revealed about him. It was also

said about Abdullah bin Abi Umayya Al-Makhzumi.

Mercy means a blessing. **Then We took it away from him** means We deprived him of it. **Indeed, he despairs** means he despairs of mercy. *Ungrateful* for blessings, he is ungrateful for them, Ibn Al-A'rabi said. An-Nahhas: *Li'awus* from Ya'isa and Ya'as, and Sibawayh narrated Ya'isa ya'as on the basis of the verb yaf'al, and its equivalent is Hasab yahusub and Na'am yan'am, and Ya'as ya'as, and some of them say Ya'as ya'as, and in Arabic speech only these four letters are known from the sound ones that came on the basis of the verb yaf'al, and there is a difference in one of them. It is Ya'as and *Yawus* on the basis of abundance like Fakhur for exaggeration.

Tafsir Ibn Kathir

God Almighty tells us about man and the reprehensible qualities within him, except for those of his believing servants whom God has mercy upon. If he is afflicted with hardship after a blessing, he becomes hopeless and despairs of goodness in the future, and becomes disbelief and denial of the past, as if he had not seen goodness and had not hoped for relief after that. And thus if a blessing befalls him after a calamity, **he will surely say, 'The evil deeds have gone from me'** meaning he will say: **No injustice or harm will befall me after this**. "Indeed, he is joyful and boastful," meaning he is happy with what he has in his hand, proudly arrogant towards others. God the Most High said: **Except for those who are patient**, meaning in hardships and misfortunes, **and do righteous deeds**, meaning in ease and well-being. **For them is forgiveness**, meaning for what befalls them of hardship, **and a great reward**, for what they did in times of ease, as stated in the hadith: "By the One in Whose hand is my soul, no worry, grief, fatigue, illness, or sadness befalls a believer, not even the prick he receives from a thorn, except that God expiates some of his sins because of it." And in the two Sahih: "By the One in Whose hand is my soul, God does not decree for a believer a decision except that it is good for him. If ease befalls him and he is grateful, it is good for him, and if hardship befalls him and he is patient, it is good for him. And that is not the case for anyone except the believer." For this reason God the Most High said: **By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience**. And God the Most High said: **Indeed, man was created anxious**.

Fath al-Qadir

The lam in 9- **And if We let man taste** is the introduction to the oath, and man is the species, so it includes the believer and the disbeliever, and this exception is indicated by His saying: **Except those who are patient** and it was said that what is meant is the species of disbelievers, and this is supported by the fact that despair, disbelief, joy and pride are descriptions of the people of disbelief, not the people

of Islam in most cases, and it was said that what is meant by man is Al-Walid bin Al-Mughirah, and it was said: Abdullah bin Umayyah Al-Makhzumi. What is meant by mercy here is the blessing of providing sustenance, health and safety from hardships. **Then We took it away from him** means We deprived him of it. **Indeed, he is despairing** meaning he is hopeless of mercy, very hopeless of its return and the like. The ungrateful person is extremely ungrateful, which is to deny it. This was said by Ibn al-A'rabi. In the two forms of exaggeration in **despairing, ungrateful** there is what indicates that a person is very hopeless and very ungrateful when God takes away some of His blessings from him, so he does not hope for their return, nor is he grateful for what he has already received. And in the expression *taste* there is what indicates that this happens when the slightest blessing that God bestows upon him is taken away, because tasting and tasting are the least of what taste can be found in.

Tafsir al-Baghawi

9- The Almighty's saying: **And if We let man taste mercy from Us**, a blessing and abundance, **and then take it away from him**, meaning: We take it away from him, **he is indeed despairing**, despondent in hardship, *ungrateful* for the blessing.

Tafsir al-Baidawi

9. **And if We let man taste mercy from Us** and if We give him a blessing such that he finds pleasure in it. **Then We take it away from him.** "Then We take away that blessing from him. Indeed, he despairs." His hope in the grace of God Almighty has been cut off due to his lack of patience and lack of trust in Him. "Ungrateful." He exaggerates in his ingratitude for the blessings that came before him.

Surat Hud 11:10

And if We let him taste a blessing after adversity has touched him, he will surely say, "The bad times have gone away from me." Indeed, he is exultant and boastful.

Surat Hud 11:10

And if We let him taste a blessing after adversity has touched him, he will surely say, **The bad times have gone away from me.** Indeed, he is exultant and boastful.

Tafsir al-Jalalayn

10 - **And if We let him taste favor after hardship** poverty and hardship **that had befallen him, he would surely say, The evils have gone away from me** and he did not expect them to go away nor was he grateful for them. **Indeed, he is exultant** arrogant *boastful* towards people for what he has been given.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **And if We let him taste a blessing after hardship had befallen him, he will surely say, 'The bad times have gone away from me.'** Indeed, he is exultant and boastful.

Tafsir al-Qurtubi

The Almighty said: **And if We let him taste [good] blessings** meaning health, prosperity, and abundance in provision. **After a hardship has befallen him** meaning after distress, poverty, and hardship. **He will surely say, 'The evil deeds have departed from me'** meaning the sins that harm their doer such as distress and poverty. **Indeed, he is exultant and boastful** meaning he rejoices and boasts about the abundance he has attained and forgets to thank God for it. It is said: a proud man if he boasts - and *fakhkur* is for exaggeration - Yaqub al-Qari' said: Some of the people of Madinah read *l-farah* with a damma on the ra' as they say: a man who is clever, cautious, and sneaky. In both languages, it is permissible to use the sukoon because of the weight of the damma and kasra.

Tafsir Ibn Kathir

God Almighty tells us about man and the reprehensible qualities within him, except for those of his believing servants whom God has mercy upon. If he is afflicted with hardship after a blessing, he becomes hopeless and despairs of goodness in the future, and becomes disbelief and denial of the past, as if he had not seen goodness and had not hoped for relief after that. And thus if a blessing befalls him after a calamity, **he will surely say, 'The evil deeds have gone from me'** meaning he will say: **No injustice or**

harm will befall me after this. "Indeed, he is joyful and boastful," meaning he is happy with what he has in his hand, proudly arrogant towards others. God the Most High said: **Except for those who are patient,** meaning in hardships and misfortunes, **and do righteous deeds,** meaning in ease and well-being. **For them is forgiveness,** meaning for what befalls them of hardship, **and a great reward,** for what they did in times of ease, as stated in the hadith: "By the One in Whose hand is my soul, no worry, grief, fatigue, illness, or sadness befalls a believer, not even the prick he receives from a thorn, except that God expiates some of his sins because of it." And in the two Sahih: "By the One in Whose hand is my soul, God does not decree for a believer a decision except that it is good for him. If ease befalls him and he is grateful, it is good for him, and if hardship befalls him and he is patient, it is good for him. And that is not the case for anyone except the believer." For this reason God the Most High said: **By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience.** And God the Most High said: **Indeed, man was created anxious.**

Fath al-Qadir

And the blessing is a favor whose effect is apparent on its owner, and the hardship is the appearance of the effect of harm on the one who was afflicted by it. The meaning is: If God the Almighty lets the servant taste His blessings of health, safety, and wealth after he was in hardship of poverty, sickness, or fear, he does not respond to that with what is appropriate for him of thanks to God the Almighty, but rather he says the bad things are gone: meaning the calamities that distressed him of hardship, poverty, fear, and sickness and their effect is gone, not thanking God or praising Him for His blessings. 10- **Indeed, he is joyful and boastful** meaning very joyful with arrogance and evil, very proud of people and arrogant towards them for the blessings that God bestows upon him, and in expressing the association of hardship with him by touching is appropriate to expressing the aspect of blessings by tasting, because both are the lowest thing that is called encounter, as mentioned above.

Tafsir al-Baghawi

10- **And if We let him taste a blessing after a hardship had befallen him,** after a calamity had befallen him, **he will surely say, 'The bad things have departed from me,'** the hardships have been removed from me, **Indeed, he is joyful and boastful,** the most insolent, and joy is: pleasure in the heart in attaining what is desired, and pride is: arrogance towards people by enumerating virtues, and that is forbidden.

Tafsir al-Baidawi

10. And if We let him taste a blessing after a hardship that had befallen him such as health after sickness and wealth after nothingness, and in the difference between the two verbs there is a point that is not hidden. He will surely say, 'The bad things have gone away from me' meaning the calamities that have befallen me. Indeed, he is joyful arrogant about the blessings, conceited by them. Proud towards people, busy with gratitude and fulfilling their rights. In the wording of tasting and touching, there is an indication that what a person finds in this world of blessings and trials is like a model for what he finds in the Hereafter, and that he falls into ingratitude and renunciation with the slightest thing because tasting is the perception of taste and touching is the beginning of arrival.

Surat Hud 11:11

Except for those who are patient and do righteous deeds - those will have forgiveness and a great reward.

Surat Hud 11:11

Except for those who are patient and do righteous deeds - those will have forgiveness and a great reward.

Tafsir al-Jalalayn

11 - *Except* but **those who are patient** in adversity **and do righteous deeds** in the blessings **they will have forgiveness and a great reward** which is Paradise.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Almighty says: And if We make things easy for man in his worldly life, and provide him with ease in his life, and expand his provision for him, and these are the blessings of which God Almighty said: **And if We let him taste [some] blessings**, and His saying: **after a hardship has befallen him**, means: after a hardship he was in, and a difficulty he was dealing with, **he will surely say, 'The evils have departed from me,'** the Almighty says: He will say at that time: The hardship and difficulty have departed from me, and the difficulties and misfortunes have gone away, **He is indeed joyful and boastful**, the Almighty says: Man is joyful with the blessings he is given, delighted by them, *proud*, means: and he abandons seeking the bliss that remains, and the joy that lasts and does not go away.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, his saying: **The evil deeds have gone away from me**, is a deception of God and an audacity towards Him, **He is indeed joyful**, and God does not love those who are joyful, *proud*, after what he has been given, and he does not thank God.

Then He, the Most High, made an exception from the human being whom He described with these two attributes: **Those who are patient and do righteous deeds**. It is only permissible to exclude them from Him because the human being has the meaning of a species and a meaning of a group, and it is like His saying: **By time, indeed, mankind is in loss, except for those who believe and do righteous deeds**. So He, the Most High, said: **Except for those who are patient and do righteous deeds**. For if hardship and difficulty befall them in this world, that does not deter them from obeying God, but they are patient for His command and decree. If they attain ease and plenty in it, they thank Him and fulfill His rights with what He has given them from it. God says: **For those is forgiveness**, which He forgives them, and He does not disgrace them for it in their afterlife, **and a great reward**, meaning: And for them from God, along with the forgiveness of their sins, is a reward for the righteous deeds that they did in this world, a great reward and a tremendous recompense.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **Except for those who are patient** in the face of affliction, **and do righteous deeds** in the face of blessing, **for them is forgiveness** for their sins, **and a great reward** he said: Paradise.

Tafsir al-Qurtubi

The Almighty said: **Except those who are patient** meaning the believers, He praised them for their patience in adversity. It is in the accusative case. Al-Akhfash said: It is an exception not from the first, meaning but those who are patient and do righteous deeds in the states of blessing and adversity. Al-Farraa said: It is an exception from **And if We let him taste it** meaning from man, for man means people, and people includes the disbeliever and the believer, so it is a connected exception and it is good. **For those is forgiveness** is subject and predicate. **And a reward** is conjoined. *Great* is an adjective.

Tafsir Ibn Kathir

God Almighty tells us about man and the reprehensible qualities within him, except for those of his believing servants whom God has mercy upon. If he is afflicted with hardship after a blessing, he becomes hopeless and despairs of goodness in the future, and becomes disbelief and denial of the past, as if he had not seen goodness and had not hoped for relief after that. And thus if a blessing befalls him after a calamity, **he will surely say, 'The evil deeds have gone from me'** meaning he will say: **No injustice or harm will befall me after this**. "Indeed, he is joyful and boastful," meaning he is happy with what he has in his hand, proudly arrogant towards others. God the Most High said: **Except for those who are patient**, meaning in hardships and misfortunes, **and do righteous deeds**, meaning in ease and well-being. **For them is forgiveness**, meaning for what befalls them of hardship, **and a great reward**, for what they did in times of ease, as stated in the hadith: "By the One in Whose hand is my soul, no worry, grief, fatigue, illness, or sadness befalls a believer, not even the prick he receives from a thorn, except that God expiates some of his sins because of it." And in the two Sahih: "By the One in Whose hand is my soul, God does not decree for a believer a decision except that it is good for him. If ease befalls him and he is grateful, it is good for him, and if hardship befalls him and he is patient, it is good for him. And that is not the case for anyone except the believer." For this reason God the Most High said: **By time, indeed, mankind is in loss, except for those who have believed and done righteous deeds and advised each other to truth and advised each other to patience**. And God the Most High said: **Indeed, man was created anxious**.

Fath al-Qadir

11- **Except those who are patient** for their habit is patience when trials befall them, and gratitude when blessings are received. Al-Akhfash said: It is an exception not from the first: that is, but those who are patient and do righteous deeds in the states of blessing and trial. Al-Farra' said: It is an exception from **if we let him taste**: that is, from man, for man means people, and people include the disbeliever and the believer, so it is a connected exception, and the reference in his saying: *those* to the relative pronoun is in consideration of his being characterized by patience and doing righteous deeds. **For them is forgiveness** for their sins **and a reward** with which they will be rewarded for their good deeds *great*, exceedingly great.

Tafsir al-Baghawi

11- **Except for those who are patient**, Al-Farra' said: This is an isolated exception, meaning: But those who are patient **and do righteous deeds**, for if hardship befalls them they are patient, and if they attain a blessing they are grateful, **for them is forgiveness**, for their sins, **and a great reward**, which is Paradise.

Tafsir al-Baidawi

11. **Except for those who are patient** in the face of adversity, believing in God Almighty and submitting to His judgment.. **and do righteous deeds** in gratitude for His blessings, past and future. **For them is forgiveness** for their sins. **And a great reward**, the least of which is Paradise. The exception from the human being is because what is meant by it is the genus. So if it is placed by the lam, it indicates comprehensiveness. And whoever applies it to the disbeliever because of their previous mention, makes the exception discontinuous.

Surat Hud 11:12

So perhaps you would abandon some of what is revealed to you, and your breast is constrained by it because they say, "Why was a treasure not sent down to him or an angel not come with him?" You are only a warner, and God is Disposer of affairs over all things.

Surat Hud 11:12

So perhaps you would abandon some of what is revealed to you, and your breast is constrained by it because they say, **Why was a treasure not sent down to him or an angel not come with him?** You are only a warner, and God is Disposer of affairs over all things.

Tafsir al-Jalalayn

12 - **Perhaps you** O Muhammad **would leave some of what is revealed to you** so that you do not convey it to them due to their negligence of it **and your breast is constrained by it** by reciting it to them so that (they would say: Why was not) why **not a treasure sent down to him or an angel came with him** to confirm him as we suggested **You are only a warner** so all you have to do is convey it, not do what they suggested **and God is, over all things, Disposer of affairs** Guardian, so He will reward them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: The Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Perhaps, O Muhammad, you are abandoning some of what your Lord has revealed to you to convey from your command to convey it, and your heart is constrained by what is revealed to you, so you do not convey it to them, for fear that they will say: **Why was not a treasure sent down to him or an angel come with him?**, to him believing that he is a Messenger of God! The Almighty says: So convey to them what I have revealed to you, for you are only a warner warning them of My punishment, and warning them of My wrath for their disbelief in Me. The verses that they ask of you are with Me and under My authority. I will send them down if You wish. You are not required to do anything but convey the warning. **And God is the Guardian over all things**, meaning: God is the Guardian of all things, and in His hand is its management, so carry out what I have commanded you to do, and do not let their asking you for verses prevent you from conveying My revelation to them and carrying out My command.

In the same way that we said about that, some of the people of interpretation said.

Who said that?

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: God said to His Prophet: Perhaps you are abandoning some of what is revealed to you, so that you may do what you have been commanded to do, and call to it as you were sent. They said: **Why was a treasure not sent down to him?**

We do not see any money with him! Where is the money? **Or an angel came with him** to warn with him! **You are only a warner**, so convey what you have been commanded.

Tafsir al-Qurtubi

The Almighty said: **Perhaps you will abandon some of what is revealed to you** meaning perhaps because of the greatness of what you see from them of disbelief and denial you imagine that they will remove you from some of what you are upon. It was said: When they said **Why was not a treasure sent down to him or an angel brought with him?** they intended to stop cursing their gods, so this verse was revealed. The meaning of the speech is a question, meaning are you going to stop what contains cursing their gods as they asked you? And the command to convey was emphasized to him, like His saying: **O Messenger, announce that which has been revealed to you from your Lord** (al-Ma'idah 5:5). It was said: The meaning of the speech is negation with exclusion, meaning that you will not do that, but rather convey to them everything that was revealed to you, and that is because the polytheists of Mecca said to the Prophet, may God bless him and grant him peace: If we bring a book that does not contain cursing of our gods, we will follow you, so the Prophet, may God bless him and grant him peace, intended to stop cursing their gods, so this verse was revealed.

God the Almighty said: **And your breast is constricted by it** is in apposition to *abandoning* and **your breast** is raised by it, and the *ha* in **by it** refers back to *what* or to *some*, or to conveying, or to denying. He said *constricted* and did not say *constricted* to resemble *abandoning* which preceded it, and because constriction is an accident, and constriction is more necessary than it. **That they say** is in the accusative case, meaning that they hate to say, or lest they say, like His statement: **God makes clear to you, lest you go astray** (An-Nisa': 4), meaning lest you go astray. Or lest they say. *Why* means **why was a treasure sent down to him or an angel come with him** to confirm him, said Abdullah bin Abi Umayyah bin Al-Mughirah Al-Makhzumi, so God the Almighty said: O Muhammad, **You are only a warner** you are only required to warn them, not to bring them what they suggest of signs. **And God is Disposer of affairs** meaning Guardian and Witness.

Tafsir Ibn Kathir

The Almighty says, comforting His Messenger, may God bless him and grant him peace, about what the polytheists were stubborn about in what they were saying about the Messenger, as the Almighty informed about them in His statement: "And they said, 'What is this Messenger that he eats food and walks in the

markets? Why is not an angel sent down to him to be a warner with him? Or is a treasure thrown down to him or is there for him a garden from which he can eat?' And the wrongdoers say, 'You are following none but a man bewitched.'" So God Almighty commanded His Messenger, may God bless him and grant him peace, and guided him not to be distressed by that, nor to be turned away or prevented from calling them to God Almighty at all times of the night and day, as the Almighty said: **And We certainly know that your breast is constrained by what they say**, the verse, and He said here, **Perhaps you would abandon some of what is revealed to you, and your breast is constrained by it because they say**, meaning because of their saying that, you are only a warner, and you have an example in your brothers from the messengers before you, for they were denied and harmed, but they were patient until the victory of God Almighty came to them. Then the Almighty explained The miracle of the Qur'an and that no one can produce anything like it, nor ten surahs like it, nor a surah like it, because the speech of the Lord Almighty is not like the speech of created beings, just as His attributes are not like the attributes of created things. Nothing resembles His Essence, He is exalted, sanctified and transcendent. There is no god but Him, and there is no lord but Him. Then the Almighty said: **So if they do not respond to you**, if they do not produce anything that opposes what you have called them to, then know that they are incapable of that and that this speech was sent down from God and includes His knowledge, His commands and His prohibitions, **and that there is no god but Him, so will you submit?**

Fath al-Qadir

Then God, the Most High, consoled His Messenger, may God bless him and grant him peace, and said: 12- **Perhaps you are abandoning some of what is revealed to you** meaning perhaps, due to the greatness of what you see from them of disbelief and denial, and the suggestion of the verses that they suggest to you according to their whims and their stubbornness, you are abandoning some of what is revealed to you of what God sent down to you and commanded you to convey, which is difficult for them to hear or which they find difficult to act upon, earning their gods and commanding them to believe in God alone. It was said: This statement is outside the context of a question: meaning are you abandoning? It was said: It is in the meaning of negation with exclusion: that is, that will not happen from you, but you will convey to them all that God has revealed to you, whether they like it or dislike it, whether they like it or not. **And your breast is constricted by it** is in apposition to *abandoning*, and the pronoun in **by it** refers to *what* or *some*, and He expressed it with *constriction* rather than *distress* because the active participle has the meaning of occurrence and occurrence, and the adjective has the meaning of necessity. **That they say** meaning, disliking to say, or fearing to say, or lest they say: **Why was a treasure not sent down to him?** meaning, why was a treasure not sent down to him: that is, stored, preserved money that can be used. **Or an angel came with him** who would confirm him and show us the truth of his message. Then the Almighty explained that his state, may God bless him and grant him peace, was

limited to warning, so He said: **You are only a warner**, all that is required of you is to warn you of what has been revealed to you, and you are not required to fulfill their request or fulfill their proposals. **And God is a Disposer of affairs**, He preserves what they say and He does to them what He must do.

Tafsir al-Baghawi

12- **Perhaps you**, O Muhammad, **will abandon some of what is revealed to you**, so do not convey it to them. This is because when the infidels of Mecca said: **Bring a Qur'an other than this** (Yunus 10:15) that does not contain insults to our gods, they wanted the Prophet, may God bless him and grant him peace, to abandon their gods openly, so God Almighty revealed:

Perhaps you would abandon some of what is revealed to you, meaning: cursing the gods, **and your breast would be constricted by it**, meaning: perhaps your breast would be constricted **that they would say**, meaning: that they would say, **Why was a treasure not sent down to him**, that he would spend, **or an angel came with him**, to confirm him, said Abdullah bin Abi Umayya Al-Makhroomi.

God Almighty said: **You are only a warner**, you are only responsible for conveying the message, **and God is, over all things, Disposer of affairs**, Guardian.

Tafsir al-Baidawi

12. **Perhaps you will abandon some of what is revealed to you**. You abandon conveying some of what is revealed to you, which is contrary to the opinion of the polytheists, for fear of their rejection and mockery of it. Expecting something because there is something that calls for it does not necessarily mean that it will happen, as it is possible that what is diverted from it is the infallibility of the messengers from betrayal in revelation and trust in conveying it here. **And your chest is constricted by it**. Sometimes your chest is constricted by it because you recite it to them for fear. **That they will say, "Why was a treasure not sent down to him?"** that he would spend it in following like kings. **Or an angel came with him** that would confirm him. It was said that the pronoun in **by it** is ambiguous and explains **that they will say**. "You are only a warner. **You are only responsible for warning about what was revealed to you, and you are not responsible for rejecting or suggesting, so why is your chest constricted by it?** And God is Disposer of affairs." So put your trust in Him, for He is All-Knowing of their condition and will deal with them in recompense for their words and actions.

Surat Hud 11:13

Or do they say, "He has fabricated it?" Say, "Then bring ten fabricated surahs like it and call upon whomever you can besides God, if you should be truthful."

Surat Hud 11:13

Or do they say, **He has fabricated it?** Say, **Then bring ten fabricated surahs like it and call upon whomever you can besides God, if you should be truthful.**

Tafsir al-Jalalayn

13 - *Orr* rather, **do they say, He has fabricated it** meaning the Qur'an? **Say, Then bring ten surahs like it** in eloquence and rhetoric **that have been fabricated**, for you are eloquent Arabs like me. He challenged them with it first, then with another surah **and call upon** to assist in that **whoever you can besides God** meaning other than Him **if you should be truthful** in that it is a fabrication.

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: This Qur'an is sufficient proof for you of the truth of what you have brought them, and evidence of the truth of your prophethood, from all other verses, since verses are only for those who are given them as evidence of their truthfulness, because all creation is incapable of producing anything like it. And this Qur'an, all creation is incapable of producing anything like it, so if they say you have fabricated it, that is, you have invented it and denied it.

And it is indicated that the meaning of the statement is what we mentioned, His statement: **Or do they say, 'He invented it'** to the end of the verse. And what the Most High means by His statement: **Or do they say, 'He invented it'** is: Do they say, 'He invented it'?

We have shown the reason for the Arabs inserting *umm* in such a situation.

So tell them to bring ten surahs like this Qur'an, *fabricated*, meaning: fabricated and different, if what I have brought you from this Qur'an is fabricated, and not a miraculous sign like the rest of the signs that you asked me about, like the treasure that you said, **Why was it not sent down to him?** or the angel about whom you said, **Why did not a warner come with him to confirm him?** For you are my people, and you are from the people of my language, and I am a man from among you, and it is impossible for me to be able to create by myself one hundred and fourteen surahs, and you cannot all be able to fabricate and invent ten secrets like them, especially if you seek help in that from whomever you wish from among the creation.

God, the Most High, says: Say to them: And call upon whomever you are able to call upon besides God - meaning other than God - to fabricate and invent that from the gods. If you are not able to fabricate ten

chapters like it, then it has become clear to you that you are lying in your saying: **He fabricated it**, and the truth of what I have brought to you that it is from God has become clear to you. But you may choose the signs from your Lord, and there has come to you from the proof that what you are denying is from God, like the proof that you ask for, and you desire that you believe in its coming.

His saying: **If you are truthful**, is because he said: **Then bring ten surahs like it**, but it is: Say: Then bring ten surahs like it that are fabricated, if you are truthful that this Qur'an was fabricated by Muhammad, and call upon whomever you can besides God to do so, from among the gods and rivals.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **Or do they say, 'He has fabricated it,'** they have said it. **Say, 'Then bring ten fabricated surahs like it,'** and call your witnesses. He said: They testify that it is like it. This is what Al-Qasim said in his hadith.

Tafsir al-Qurtubi

The Almighty said: **Or do they say, 'He invented it?'** '*Or*' means 'rather,' and it was mentioned before in *Yunus*, meaning, you have removed their excuse and their doubt about your prophethood with this Qur'an, and you have provided them with an argument with it. If they say, 'You invented it' - meaning, you made it up - then let them produce something similar to it, invented according to their claim. **And call upon whomever you can besides God**, meaning, of the priests and helpers.

Tafsir Ibn Kathir

The Almighty says, comforting His Messenger, may God bless him and grant him peace, about what the polytheists were stubborn about in what they were saying about the Messenger, as the Almighty informed about them in His statement: "And they said, 'What is this Messenger that he eats food and walks in the markets? Why is not an angel sent down to him to be a warner with him? Or is a treasure thrown down to him or is there for him a garden from which he can eat?' And the wrongdoers say, 'You are following none but a man bewitched.'" So God Almighty commanded His Messenger, may God bless him and grant him peace, and guided him not to be distressed by that, nor to be turned away or prevented from calling them to God Almighty at all times of the night and day, as the Almighty said: **And We certainly know that your breast is constrained by what they say**, the verse, and He said here, **Perhaps you would abandon some of what is revealed to you, and your breast is constrained by it because they say**, meaning because of their saying that, you are only a warner, and you have an example in your brothers from the messengers before you, for they were denied and harmed, but they were patient until the victory of God Almighty came to them. Then

the Almighty explained The miracle of the Qur'an and that no one can produce anything like it, nor ten surahs like it, nor a surah like it, because the speech of the Lord Almighty is not like the speech of created beings, just as His attributes are not like the attributes of created things. Nothing resembles His Essence, He is exalted, sanctified and transcendent. There is no god but Him, and there is no lord but Him. Then the Almighty said: **So if they do not respond to you**, if they do not produce anything that opposes what you have called them to, then know that they are incapable of that and that this speech was sent down from God and includes His knowledge, His commands and His prohibitions, **and that there is no god but Him, so will you submit?**

Fath al-Qadir

His statement: 13- **Or do they say, 'He invented it?'** "Am **is the disconnected particle that means** rather" and the hamza, and he struck out what came before about their negligence of the revelation, and their lack of contentment with what it brought of apparent miracles, and he began to mention their committing what is worse than that, which is their fabrication against him that he invented it, and the question is for rebuke and reprimand, and the hidden pronoun in "he invented it" for the Prophet, may God bless him and grant him peace, and the apparent one refers to what is revealed. Then God, the Most High, commanded him to answer them with what would sever their ties, reveal their lies, and demonstrate their inability, so He said: "Say: Then bring ten surahs like it," meaning similar to it in eloquence, beauty of composition, richness of wording, magnificence of meanings, and describing the surahs with what is described as a single word. He said **like them** and did not say **like them**, because what is meant is the similarity of each one of the surahs, or to indicate the point of similarity, and its focus is similarity in one thing, which is eloquence reaching the level of miraculousness. This is only based on the statement that matching in the plural, dual, and singular is a condition. Then He described the surahs with another description, so He said: **fabricated, and call upon**, to demonstrate the opposition with the ten surahs, **whomever you can**, to call upon and are able to seek help from from this human kind, and from those whom you worship and make a partner with God, the Most High. And His statement: **other than God** is related to **call upon**, meaning call upon whomever you can, going beyond God, **if you are truthful**, in what you claim of my fabricating it.

Tafsir al-Baghawi

13- "Or do they say, 'He invented it,' **rather, they say**, He fabricated it. **Say**, Then bring ten fabricated surahs like it."

If it is said: He said in Surat Yunus 10: **Then bring a surah like it**, and they were unable to do so, so how did he say: **Then bring ten surahs**, so it is like a man saying to another: Give me a dirham, and he is unable to do so, so he says: Give me ten?

Answer: Surah Hud was revealed first.

Al-Mubarrad denied this and said: Rather, Surah Yunus was revealed first. He said: The meaning of his statement in Surah Yunus 10: **Then bring a surah like it**, is: like it in the report of the unseen, the rulings, the promise and the threat. But they were unable to do so, so he said to them in Surah Hud 11: If you are unable to bring a surah like it in the report, the rulings, the promise and the threat, then bring ten surahs like it without report, promise or threat. Rather, it is merely eloquence. **And call upon whomever you can**, and seek help from whomever you can, **other than God, if you should be truthful**.

Tafsir al-Baidawi

13. "Or do they say, 'He has fabricated it'? Or **is disconnected and the ha'** is not yet revealed. Say, 'Bring ten surahs like it'" in eloquence and beauty of composition. He first challenged them with ten surahs, then when they were unable to do so, He made the matter easy for them and challenged them with a surah, and the unification of the example by considering each one. "Fabricated" are different from yourselves if it is true that I fabricated it from myself, then you are eloquent Arabs like me, you are capable of what I am capable of. Rather, you are to teach you stories and poetry and accustom you to poetry and composition. "And call upon whomever you can besides God" to assist in the opposition. "If you are truthful" that it is fabricated.

Surat Hud 11:14

But if they do not respond to you, then know that it has only been revealed with the knowledge of God and that there is no god except Him. So will you be Muslims?

Surat Hud 11:14

But if they do not respond to you, then know that it has only been revealed with the knowledge of God and that there is no god except Him. So will you be Muslims?

Tafsir al-Jalalayn

14 - **But if they do not respond to you** that is, to those whom you called to help **then know** addressing the polytheists **that it was only revealed** ambiguously **with the knowledge of God** and not a slander against Him **and that** is a lightened form, meaning that (there is no god but Him. So will you be Muslims) after this decisive argument, meaning submit?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet, Say, O Muhammad, to these polytheists: If those whom you call upon besides God do not respond to you until they produce ten fabricated surahs like this Qur'an, and you and they are not able to produce that, then know and be certain that it was only sent down from the heaven to Muhammad, may God bless him and grant him peace, with the knowledge and permission of God, and that Muhammad did not fabricate it, nor is he able to fabricate it, **and that there is no god but Him**, meaning: And be certain also that there is no deity worthy of divinity over creation except God, to whom belongs creation and command, so renounce rivals and gods, and devote worship to Him alone.

It has been said that his statement, **If they do not respond to you**, is an address from God to His Prophet, as if He said: If these infidels do not respond to you, O Muhammad, then know, O polytheists, that it was revealed with the knowledge of God. This is an interpretation far from the concept.

And his saying: **Are you Muslims?** means: Are you obedient to God and sincere in your worship of Him, after the proof has been established against you?

Mujahid used to say: What he meant by this statement were the companions of Muhammad, 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: **So are you Muslims?** He said: To the companions of Muhammad, may God bless him and grant him peace.

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:

And 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: **And that there is no god but He, so are you Muslims?** He said to the companions 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.

It was said: **If they do not respond to you**, and the address at the beginning of the speech was to one person, and that is his saying: **Say, 'Come,'** and he did not say: **If they do not respond to you**, in the manner that we have explained before in addressing the leader of the people and the one in charge of their affairs, that the Arabs sometimes address him as a group address, since his address was an address to his followers and soldiers, and sometimes as an address to one person, since he was one in himself.

Tafsir al-Qurtubi

The Almighty said: **If they do not respond to you** meaning in the exchange and it was not prepared for them, then the proof has been established against them, since they are the eloquent tongues and the owners of the most eloquent tongues. **Then know that it has been revealed with the knowledge of God** and know the truth of Muhammad, may God bless him and grant him peace, *and* know **and that there is no god but Him, so are you Muslims?** An interrogative meaning a command. The meaning of this verse has been discussed previously, and that the Qur'an is miraculous in the introduction to the book. Praise be to God. And He said: **Say, then bring** and after it. **If they do not respond to you** and He did not say to you, so it was said: It is to change the address from the individual to the plural for the sake of glorification and magnification, and the leader may be addressed in the same way as the group. It was said: The pronoun in **for you** and in **so know** refers to everyone, meaning let everyone know **that it was revealed with the knowledge of God**, as Mujahid said. It was also said: The pronoun in **for you** and in **so know** refers to the polytheists, and the meaning is: If the one you call to help does not respond to you, and you are not prepared to exchange, **then know that it was revealed with the knowledge of God**. It was also said: The pronoun in **for you** refers to the Prophet, may God bless him and grant him peace, and to the believers, and in **so know** refers to the polytheists.

Tafsir Ibn Kathir

The Almighty says, comforting His Messenger, may God bless him and grant him peace, about what the polytheists were stubborn about in what they were saying about the Messenger, as the Almighty informed about them in His statement: "And they said, 'What is

this Messenger that he eats food and walks in the markets? Why is not an angel sent down to him to be a warner with him? Or is a treasure thrown down to him or is there for him a garden from which he can eat?" And the wrongdoers say, "You are following none but a man bewitched." So God Almighty commanded His Messenger, may God bless him and grant him peace, and guided him not to be distressed by that, nor to be turned away or prevented from calling them to God Almighty at all times of the night and day, as the Almighty said: **And We certainly know that your breast is constrained by what they say**, the verse, and He said here, **Perhaps you would abandon some of what is revealed to you, and your breast is constrained by it because they say**, meaning because of their saying that, you are only a warner, and you have an example in your brothers from the messengers before you, for they were denied and harmed, but they were patient until the victory of God Almighty came to them. Then the Almighty explained The miracle of the Qur'an and that no one can produce anything like it, nor ten surahs like it, nor a surah like it, because the speech of the Lord Almighty is not like the speech of created beings, just as His attributes are not like the attributes of created things. Nothing resembles His Essence, He is exalted, sanctified and transcendent. There is no god but Him, and there is no lord but Him. Then the Almighty said: **So if they do not respond to you**, if they do not produce anything that opposes what you have called them to, then know that they are incapable of that and that this speech was sent down from God and includes His knowledge, His commands and His prohibitions, **and that there is no god but Him, so will you submit?**

Fath al-Qadir

14- **If they do not respond to you** meaning if they do not do what you asked of them and challenged them to do by bringing ten surahs like it and they do not respond to the opposition required of them, and the pronoun in **for you** refers to the Messenger of God, may God bless him and grant him peace, and to the believers or to the Prophet, may God bless him and grant him peace, alone, and it is a collective expression of glorification and magnification. **Then know** is a command to the Messenger of God, may God bless him and grant him peace, and to the believers or to the Messenger alone according to the interpretation that was mentioned earlier. The meaning of commanding them to know is commanding them to remain steadfast in it because they know that before the infidels were unable to bring ten surahs like it, or what is meant by the command to know is the command to increase it, to a level that is not tainted by doubt or mixed with suspicion, which is certain knowledge, and the first is more appropriate. The meaning of **It was sent down with the knowledge of God** is that it was sent down with the knowledge of God that is specific to Him, the essence of which cannot be comprehended by the minds nor its meaning clarified by the understandings, because it contains a miracle that is beyond the capacity of human beings. **And that there is no god but He** means, know that God is the One and Only in divinity, with no partner, and no one else is able to do what He is able to do. Then He concluded the verse by saying: **Are you**

then Muslims? meaning, steadfast in Islam, sincere in it, increasing in acts of obedience, because the infidels' inability to produce even ten Surahs of this Book has given you peace of mind and increased insight. If you were Muslims before this, then steadfastness in it, increased insight in it, and peace of mind are required of you. It was said that the pronoun in **If they do not respond** refers to the relative pronoun in **whoever you are able to**, and the pronoun for *you* refers to the infidels whom the Messenger of God challenged, and the pronoun for *know* is the same. Meaning: If those whom you called for support and assistance in bringing ten Surahs from all the infidels and those whom they worship, and claim that they can both harm and benefit, do not respond to you, then know that this Qur'an that God sent down to this Messenger is beyond the power of anyone other than Him, glory be to Him, because it contains miracles that the power of created beings cannot comprehend, and that it was sent down with the knowledge of God that minds cannot comprehend nor can understandings reach. And know that He is the One and Only in divinity, with no partner for Him. So are you Muslims after this? That is, have you entered Islam, followed its rulings, and emulated its laws. This aspect is stronger than the first aspect in one respect and weaker in another. As for its strength, it is not because the pronouns are consistent and compatible and some of them do not need interpretation. As for its weakness, it is because the arrangement of the command to know the lack of response from those you call upon and seek help from is hidden and requires effort, which is to say: The lack of response from those you call upon and seek help from among the infidels and deities, despite their eagerness to support and assist them and their exaggeration in their lack of faith and their persistence in disbelief, indicates that these infidels have acquired knowledge that this Qur'an is from God, and that God, the Exalted, is the only God with no partner, and that necessitates their entering Islam. Know that the challenge to the infidels to oppose the Qur'an has varied. Sometimes it occurred with the entire Qur'an, as in His statement: "Say: If mankind and the jinn gathered to produce the like of this Qur'an, they could not produce it." And with ten surahs, as in this verse, because ten is the first decade of the decades, and with a surah from it, as mentioned above, because a surah is the smallest group of it.

Tafsir al-Baghawi

14- **If they do not respond to you**, O companions of Muhammad: It was said: Its wording is plural and what is meant by it is the messengers, may God bless him and grant him peace, alone.

Know, it was said: This is addressed to the believers. It was also said: To the polytheists, **that it was sent down with the knowledge of God**, meaning: the Qur'an. It was also said: He sent it down and in it was His knowledge, **that there is no god but Him**, meaning: Know that there is no god but Him. **Are you Muslims?** Its wording is a question but its meaning is a command, meaning: Submit.

Surat Hud 11:14

But if they do not respond to you, then know that it has only been revealed with the knowledge of God and that there is no god except Him. So will you be Muslims?

Tafsir al-Baidawi

14. **So if they do not respond to you** by doing what you have called for, and the pronoun is plural either to glorify the Messenger, may God bless him and grant him peace, or because the believers were also challenging them, and the command of the Messenger, may God bless him and grant him peace, was applicable to them in that it is obligatory for them to follow him in every matter except what the evidence specifies, and to draw attention to the fact that the challenge is what necessitates the firmness of their faith and the comfort of their certainty so that they do not neglect it, and for this reason He based His statement on it: **So know that it has been revealed with the knowledge of God** mixed with what no one knows except God and no one else has power over. **And that there is no god but Him** and know that there is no god but God because He is the All-Knowing and Able to do what no one else knows or has power over, and because the inability of their gods is evident and because this established statement is a truth in its miracle for him, and in it is a threat and despair that their gods will protect them from the wrath of God. **So are you Muslims?** steadfast in Islam, firmly rooted in it, sincere in it, if you have realized its absolute miracle. It is possible that the entirety is addressed to the polytheists, and the pronoun in **did not respond** refers to those you were able to, meaning if they did not respond to you in the demonstration due to their inability and you have known from yourselves the inability to compensate, then know that it is a system that only God knows, and that it was revealed from Him, and that what He called you to of monotheism is true. So are you entering Islam after the establishment of the decisive proof? In such a question there is a powerful affirmation because of what is in it of the meaning of the request and the warning of the establishment of the obligation and the removal of the excuse.

Surat Hud 11:15

Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.

Tafsir al-Jalalayn

15 - **Whoever desires the life of this world and its adornments** by persisting in polytheism, and it was said that it refers to hypocrites **We will fully repay them for their deeds** meaning the reward for what they did of good, such as charity and maintaining family ties *therein* by expanding their provision **and they therein** meaning the world **will not be deprived** will not be diminished in anything.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Whoever desires through his work the life of this world, and seeks it and its adornments, We will fully pay them the wages of their deeds therein and their recompense, **and they will therein**, meaning: while they are in this world, **will not be deprived**, meaning: their reward will not be diminished, but they will be fully paid therein.

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

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Whoever desires the life of this world and its adornments**, the verse, which is what God gives them of this world in return for their good deeds, and that is because they will not be wronged, even as much as a speck on a date seed. He says: Whoever does righteous deeds seeking this world, fasting, praying, or praying at night, and does not do them except seeking this world, God says: I will give him what he sought in this world of reward, and his deeds which he did seeking this world will be in vain, and he will be among the losers in the Hereafter.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mansur, on the authority of Saeed bin Jubair: **Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein**. He said: The reward for the good they did in this world will be given to them in this world, and in the Hereafter they will have nothing but the Fire, and what they did therein will be in vain.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Saeed bin Jubair, regarding his statement: **Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein**, he said: The weight of what they did of good they were given in this world, and in the Hereafter they will have nothing but the Fire,

and what they did therein will be in vain. He said: It is like the verse in al-Rum 30: **And whatever you give in interest that it may increase within the wealth of people - it does not increase with God.**

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: **Whoever desires the life of this world and its adornments**, he said: Whoever works for the world, and has in it in the world.

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: **Whoever desires the life of this world and its adornment**, he said: Whoever does an action that God has commanded, such as prayer or charity, not seeking thereby the face of God, God will give him in this world the reward for that like what he spent, so that is His statement: **We will fully repay them for their deeds therein**, in this world, **and therein they will not be deprived**, the reward for what they did therein, **Those are the ones who will have nothing in the Hereafter except the Fire, and what they did therein will be worthless**, the verse.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Isa - meaning Ibn Maymun - on the authority of Mujahid regarding his statement: **Whoever desires the life of this world and its adornments**, he said: from someone from whom it is not accepted, he will be rewarded for it, he will be given its reward.

Ibn Wakee' told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Isa Al-Jarashi, on the authority of Mujahid: **Whoever desires the life of this world and its adornments, We fully repay them for their deeds therein**, he said: From those from whom it is not accepted, it is hastened for them in this world.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived**, meaning: they will not be wronged. He says: Whoever's concern and obsession, his desire and his intention is the world, God will reward him for his good deeds in this world, then he will go to the Hereafter, and he will not have a good deed for which he will be given a reward. As for the believer, he will be rewarded for his good deeds in this world, and he will be recompensed for them in the Hereafter, **and they therein will not be deprived**, meaning: in the Hereafter they will not be wronged.

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 on the authority of Muammar, on the authority of Qatada: **Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein**, the verse. He said: Whoever desires only the world, seeking it, God will give him wealth, and give him in it what he can live on, and that will be recompense for his deeds. **And therein they will not be deprived**, he said: They will not be wronged.

He said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Laith bin Abi

Surat Hud 11:15

Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.

Salim, on the authority of Muhammad bin Ka'b Al-Qurazi: The Prophet, may God bless him and grant him peace, said: **Whoever does good to a doer of good, his reward is with God in this world and the hereafter.**

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 the words of God, **Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein**, the verse, he said: Whoever does a righteous deed without piety - meaning: from the people of polytheism - will be given a reward for that in this world: he will maintain ties of kinship, give to one who asks, show mercy to one in need, in similar acts of righteousness. God will hasten for him the reward for his work in this world, expand his livelihood and provision, and make his eyes content with what He has given him, and ward off from him the hardships of this world, in similar ways, but he will have no share in the Hereafter.

Muhammad bin Al-Muthanna told us, he said, Hafs bin Omar Abu Omar Al-Dharee' told us, he said, Hammam told us, on the authority of Qatada, on the authority of Anas, regarding his statement: **We will fully repay them for their deeds therein, and they will not be deprived therein**, he said: It refers to the Jews and Christians.

He said, Hafs bin Omar told us, Yazid bin Zari' told us, on the authority of Abu Raja' al-Azdi, on the authority of al-Hasan: **We will repay them for their deeds therein**, he said: their good deeds.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, similarly.

Ibn Wakee' told us, he said, Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, similarly.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Wahib: It reached him that Mujahid used to say about this verse: They are the people of hypocrisy, they are the people of hypocrisy.

He said: Ibn Al-Mubarak told us, on the authority of Haywah bin Shuraih, who said: Al-Walid bin Abi Al-Walid Abu Uthman told me: Uqbah bin Muslim told him: Shafi bin Mati' Al-Asbahi told him: He entered Madinah and saw a man around whom the people had gathered, so he said: Who is this? They said: Abu Hurairah! So I approached him and sat in front of him, and he was talking to the people. When he was silent and alone, I said: I ask you by right and by right, when you told me a hadith from the Messenger of God, may God bless him and grant him peace, I understood it and learned it. He said: Abu Hurairah said: I will do it, I will tell you a hadith that the Messenger of God, may God bless him and grant him peace, told me! Then he was distracted, then he came to and said: I will tell you a hadith that the Messenger of God, may God bless him and grant him peace, told me in this house, and

there is no one in it except me and him! Then Abu Hurairah was overcome with a violent sigh, then he fell on his face, and he remained in a severe state for a long time, then he regained consciousness and said: The Messenger of God (peace and blessings of God be upon him) told me: When the Day of Resurrection comes, God, the Blessed and Exalted, will descend to the Resurrection to judge between them, and every nation will be kneeling. The first to be called will be a man who collected the Qur'an, a man who was killed in the way of God, and a man with great wealth. God will say to the reciter: Did I not teach you what I revealed to My Messenger? He will say: Yes, O Lord! He will say: What did you do with what you learned? He will say: I used to stand during the night and during the day! God will say to him: You lie! The angels will say to him: You lie! God will say to him: Rather, you wanted it to be said: So-and-so is a reciter, and that has been said! The owner of the wealth will be brought and God will say to him: Did I not provide for you so generously that I did not leave you in need of anyone? He will say: Yes, O Lord! He will say: What did you do with what I gave you? He will say: I used to maintain family ties and give charity. God will say to him: You lie! The angels will say to him: You lie! And God will say to him: Rather, you wanted it to be said: You were commanded to fight, so you fought until you were killed. God will say to him: You lied! And the angels will say to him: You lied! And God will say to him: Rather, you wanted it to be said: So-and-so is brave, and that has been said! Then the Messenger of God, may God bless him and grant him peace, struck my knee and said: O Abu Hurairah, those three are the first of God's creation to be set on fire by the Fire on the Day of Resurrection.

Al-Walid Abu Uthman said: Uqba informed me that Shafi' was the one who entered upon Mu'awiyah and informed him of this.

Abu Uthman said: Al-Ala' bin Abi Hakim told me that he was a guide for Muawiyah. He said: A man entered upon him and told him this on the authority of Abu Hurairah. Abu Hurairah said: He did this to these people, so what about those who remain among the people?! Then Muawiyah wept intensely until we thought he had perished, and we said: This man has brought us evil! Then Muawiyah came to, wiped his face and said: God and His Messenger spoke the truth: **Whoever desires the life of this world and its adornments, We fully repay them for their deeds therein**, and he recited until: **And in vain is what they used to do.**

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Isa bin Maimun, on the authority of Mujahid: **Whoever desires the life of this world and its adornments**, the verse, he said: from those from whom it is not accepted, he fasts and prays, seeking thereby the world, and to ward off the worries of the Hereafter, **and therein they will not be deprived**, they will not be diminished.

Tafsir al-Qurtubi

It has three issues:

The first: The Almighty's saying: **Whoever was** "was" is redundant, and for this reason He made the answer definite and said: **We will call them** as Al-Farra' said. Al-Zajjaj said: **Whoever was** is in the place of the definite with the condition, and its answer is **We will call them** meaning whoever is meant, and the first in the wording is past and the second is future, as Zuhair said:

Whoever fears the causes of death will meet them, even if he seeks the causes of heaven with a ladder.

Scholars differed in the interpretation of this verse. It was said: It was revealed about the disbelievers. Ad-Dahhak said this, and An-Nahhas chose this, based on the evidence of the verse that follows it: **Those are the ones for whom there is nothing in the Hereafter except the Fire.** That is, whoever among them does kinship or charity, We will reward him for it in this world, with physical health and abundant provision, but he will have no good deed in the Hereafter. This meaning was presented in full in *Bara'ah*. It was also said: What is meant by the verse are the believers, that is, whoever intends the reward of this world through his work, the reward will be hastened for him and nothing will be diminished in this world, and he will have the punishment in the Hereafter because he intended only this world. This is like what the Prophet (peace and blessings of God be upon him) said: **Actions are but by intentions.** The servant is only given according to his intention and according to his conscience. This is something agreed upon among nations and religions. It was also said: It is for the hypocrites. In the hadith, it is said to al-Munafiqun 63: **You fasted, prayed, gave charity, struggled, and read so that it might be said, and it has been said.** Then he said: **These are the first to be set on fire by the Fire.** Narrated by Abu Hurairah, then he cried bitterly and said: The Messenger of God (peace and blessings of God be upon him) spoke the truth. God the Almighty said: **Whoever desires the life of this world and its adornments** and he recited the two verses. Muslim included it in his *Sahih* with the same meaning, and so did At-Tirmidhi. It was said: The verse is general in all those who intend by their actions other than God the Almighty, whether they have a basis in faith or not. This was said by Mujahid and Maymun ibn Mihran, and Muawiyah **may God have mercy on him** agreed with him. Maymun ibn Mihran said: No one does a good deed except that he will be rewarded for it. If he is a sincere Muslim, he will be rewarded in this world and the Hereafter, and if he is a disbeliever, he will be rewarded in this world. It was said: Whoever desires the worldly life by going on a campaign with the Prophet (peace and blessings of God be upon him) and in it, meaning in the reward of the campaigners and it will not be diminished from it. This is specific, but the correct view is general.

Second: Some scholars said: The meaning of this verse is the saying of the Prophet, peace be upon him: **Actions are but by intentions.** This verse indicates that whoever fasts in Ramadan, not for Ramadan, it does not count for Ramadan, and it indicates that whoever

performs ablution to cool down and clean himself does not count as an act of worship other than prayer, and so on with everything that is similar in meaning.

Third: Most scholars have said that this verse is absolute, as is the verse in *al-Shura* 42: "Whoever desires the harvest of the Hereafter, We increase for him his harvest. And whoever desires the harvest of this world, We give him thereof." (*al-Shura* 42:42) The verse. Likewise, **Whoever desires the reward of this world, We give him thereof.** (Aal 'Imran: 145) The verse in *Subhan* has restricted and explained it: **Whoever desires the immediate, We hasten for him therein what We will for whom We intend.** (*al-Isra* 17:18) to His saying *prohibited*. So the Almighty informed that the servant intends and desires, and God Almighty decrees what he desires. Ad-Dahhak narrated on the authority of Ibn 'Abbas, may God be pleased with them both, regarding His statement: **Whoever desires the life of this world**, that it was abrogated by His statement: **Whoever desires the immediate.** What we have mentioned is correct, and that it is a matter of generality and restriction. Similar to it is His statement: "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" (*al-Baqarah* 2:186). This appears to be a report about always answering every supplicant in every situation, but it is not so, because the Most High said: **Then He will remove that to which you call, if He wills** (*al-An'am* 6:41). Abrogation in reports is not permissible, because it is impossible for rational obligations to change, and because it is impossible to lie about God the Most High. As for reports about legal rulings, it is permissible to abrogate them with a difference of opinion about them, as mentioned in the fundamentals, and its explanation will come in *An-Nahl*, God willing.

Tafsir Ibn Kathir

Al-Awfi said on the authority of Ibn Abbas regarding this verse: The people of hypocrisy are rewarded for their good deeds in this world, and that is because they will not be wronged even by a speck. He says: Whoever does a good deed seeking this world, fasting, praying, or praying at night, and does not do it except seeking this world, God the Most High says: He will give him what he sought in this world of reward, and his work which he did for seeking this world will be in vain, and he will be among the losers in the Hereafter. And thus it was narrated on the authority of Mujahid, Ad-Dahhak, and others. Anas bin Malik and Al-Hasan said: It was revealed about the Jews and Christians. Mujahid and others said: It was revealed about the people of hypocrisy. Qatada said: Whoever has the world as his concern, intention, and pursuit, God will reward him for his good deeds in this world, then he will go to the Hereafter and he will not have a good deed for which he will be given a reward. As for the believer, he will be rewarded for his good deeds in this world and will be rewarded for them in the Hereafter. Something similar to this has been reported in the hadith attributed to the Prophet. God the Most High said: "Whoever desires the immediate, We hasten for him therein what We will for whom We intend. Then

Surat Hud 11:15

Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein, and they therein will not be deprived.

We have made for him Hell.” He will enter it blamed and rejected. And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - for those, their effort is ever appreciated. No, these and those We provide from the gift of your Lord, and the gift of your Lord is not restricted. See how We have favored some of them over others. And the Hereafter is greater in degrees and greater in preference. And God Almighty said: “Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but he has not in the Hereafter any share.”

Fath al-Qadir

Then God, the Most High, threatened those whose ambitions are limited to this world, seeking nothing but it and desiring nothing but it, saying: 15- **Whoever desires the life of this world and its adornments - We fully repay them for their deeds therein.** Al-Farra' said: If this is redundant, then the answer is in the subjunctive mood. Al-Zajaj said: Whoever is in a subjunctive mood with the condition, and its answer is We fully repay them: meaning whoever desires.

The commentators differed regarding this verse. Ad-Dahhak said: It was revealed about the disbelievers, and An-Nahhas chose it based on the evidence of the verse that follows it: **Those are the ones for whom there is nothing in the Hereafter except the Fire.** It was said: The verse was revealed about people in general, disbelievers and Muslims alike. The meaning is that whoever desires the worldly reward through his actions will be rewarded for that. What is meant by its adornment is what adorns and beautifies it, such as health, security, abundance in provision, high fortune, effective speech, and the like. The inclusion of *was* in the verse indicates that they continue to desire the worldly reward through their actions, and they hardly desire the Hereafter. For this reason, it was said that even though they are given the fortunes of the world, they will be tormented in the Hereafter because they devoted their intention to the worldly reward and did not work for the Hereafter. The apparent meaning of His statement: **We will fully repay them for their deeds therein** is that whoever desires the worldly reward through his actions will inevitably obtain the worldly reward, but the reality on the outside is contrary to that. Not every wisher will attain his wish from the worldly reward, even if he works for it and desires it. It is necessary to restrict that to the will of God, the Most High. Al-Qurtubi said: Most scholars have said that this verse is absolute, as is the verse in al-Shura 42: **Whoever desires the cultivation of this world, We give him thereof**, and also **And whoever desires the reward of this world, We give him thereof**, which is qualified and explained by the verse in Subhan: **Whoever desires the immediate, We hasten for him therein what We will for whomever We intend.** His statement: **and they therein will not be diminished**, meaning, and these people who desire their worldly deeds are in it: meaning, in this world, they will not be diminished: meaning, their reward therein will not be

reduced according to their deeds for it, and this is usually not constant, rather if His will, glory be to Him, decrees it and His perfect wisdom favors it. Al-Qadi said: The meaning of the verse is: Whoever desires by doing good deeds the life of this world and its adornments, We will fully repay them for their deeds without diminishing them in this world, which is what they attain of health, sufficiency, and all other pleasures and benefits. So He specified the reward with something similar to what He mentioned, and it is obtained by every worker for this world, even if it is little and insignificant.

Tafsir al-Baghawi

15- The Almighty's saying: **Whoever desires the life of this world, and its adornment**, meaning: whoever desires the life of this world, **and its adornment**, was revealed regarding everyone who does a deed with the intention of other than God Almighty. **We will fully repay them for their deeds therein**, meaning: We will fully repay them for their deeds in this world by providing them with abundant provision, avoiding hardships, and the like. **And therein they will not be deprived**, meaning: in this world their portion will not be diminished.

Tafsir al-Baidawi

15. **Whoever desires the life of this world and its adornment** with his goodness and righteousness. **We fully repay them for their deeds therein** We give them the reward for their deeds in this world of health, leadership, abundant provision, and many children. And it was read *Yuf* with the letter *ya* meaning **God will repay** and *Nuf* is in the passive form and *Nuf* with the lightening and raising because the condition is past like his saying:

And if a generous person comes to him on a day of famine, he says, **Neither my wealth nor my harem is absent.**

“And they will not be deprived therein.” They will not be deprived of anything from their rewards. The verse is about the hypocrites. It was also said about the disbelievers, their purpose, and their righteousness.

Surat Hud 11:16

Those are the ones for whom there is nothing in the Hereafter except the Fire, and what they did therein will be in vain, and what they used to do will be in vain.

Tafsir al-Jalalayn

16 - (Those are the ones who will have nothing in the Hereafter except the Fire. And what they did therein will be in vain, meaning the Hereafter, so there will be no reward for them. And what they used to do will be in vain.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These are the ones whom I mentioned, I will give them the reward for their deeds in this world. **They will have nothing in the Hereafter but the Fire**, which they will enter, **and what they did therein will be in vain**, meaning: what they did in this world will be gone, **and what they used to do will be in vain**, because they were working for other than God, so God made it null and void the reward of the one who did it.

Abu Ja'far said: God Almighty says: **Is he who has a clear proof from his Lord?** He has made his religion clear to him, so he understands it, **and a witness from Him recites it**.

The interpreters differed in their interpretation of this.

Some of them said: What he means by his saying: **Is he who has clear evidence from his Lord?** is Muhammad, may God bless him and grant him peace.

Who said that?

Muhammad ibn Khalaf told me, he said, Husayn ibn Muhammad told us, he said, Shaiban told us, on the authority of Qatada, on the authority of Urwah, on the authority of Muhammad ibn al-Hanafiyyah, he said: I said to my father: O my father, are you the one who recites in: **And a witness from Him follows him?** He said: No, by God, my son, I wish that I was him, but it is his tongue.

Yaqub and Ibn Wakee' told me: Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan: **And a witness from Him recites it**, he said: His tongue.

Ibn Bashar told us, he said, Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, regarding his statement: **And a witness from Him follows him**, he said: His tongue.

Muhammad bin Al-Muthanna told us, he said, Al-Hakam bin Abdullah Abu Al-Nu'man Al-Ajli told us, he said, Shu'bah told us, on the authority of Abu Raja', on the authority of Al-Hasan, the same.

Ali bin Al-Hassan Al-Azdi told me, he said, Al-Mu'afa

bin Imran told us, on the authority of Qura bin Khalid, on the authority of Al-Hassan, similarly.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Is he who has a clear proof from his Lord?** - and he is Muhammad - he has a clear proof from his Lord.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, regarding his statement: **And a witness from Him follows him**, he said: His tongue.

Muhammad bin Abdul A'la told us, he said, Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And a witness from Him recites it**, he said: His tongue is the witness.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Shu'bah, on the authority of Abu Raja', on the authority of Al-Hasan, the same.

Ibn Wakee' told us, he said, Ghundar told us, on the authority of Aouf, on the authority of Al-Hasan, the same.

Others said: What he means by his saying: **And a witness from Him follows him** is Muhammad, may God bless him and grant him peace.

Who said that?

Muhammad bin Bashar told us, he said, Ibn Abi Uday told us, on the authority of Awf, on the authority of Sulayman al-Alaaf, on the authority of al-Hasan bin Ali, regarding his statement: **And a witness from Him follows him**, he said: The witness is Muhammad, may God bless him and grant him peace.

Ibn Wakee' told us, he said, Ghundar told us, on the authority of Awf, he said, Sulayman Al-Alaaf told me, he said: It reached me that Al-Hasan bin Ali said: **And a witness from Him follows him**, he said: Muhammad, may God bless him and grant him peace.

He said, Abu Osama told us, on the authority of Aouf, on the authority of Sulayman al-Alaaf, who heard al-Hasan ibn Ali: **And a witness from Him follows him**, saying: Muhammad, he is the witness from God.

Yunus bin Abdul A'la told me: Ibn Wahb told us: Ibn Zayd said regarding His statement: **Is he who has a clear proof from his Lord and a witness from Him recites it?** He said: The Messenger of God, may God bless him and grant him peace, had a clear proof from his Lord, and the Qur'an was also recited by a witness from God, that he is the Messenger of God, may God bless him and grant him peace.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Laith, on the authority of Mujahid: **Is he who has a clear proof from his Lord?** He said: The Prophet, may God bless him and grant him peace.

Ibn Wakee' told us, he said, my father told us, on the authority of Nadr ibn Arabi, on the authority of Ikrimah, the same.

He said, my father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, the same.

Surat Hud 11:16

Those are the ones for whom there is nothing in the Hereafter except the Fire, and what they did therein will be in vain, and what they used to do will be in vain.

Al-Harith told us, he said, Abu Khalid told us, I heard Sufyan say: **Is he who has a clear proof from his Lord?** He said: Muhammad, may God bless him and grant him peace.

Others said: He is Ali bin Abi Talib.

Who said that?

Muhammad bin Amara Al-Asadi told me, Raziq bin Marzouq told us, Sabah Al-Farra told us, on the authority of Jabir, on the authority of Abdullah bin Naji, who said, Ali, may God be pleased with him, said: There is no man from Quraysh about whom this or that verse was not revealed. A man said to him: What was revealed about you? Ali said: Do you not read the verse that was revealed about Hud 11:**And a witness from Him follows him.**

Others said: It is Gabriel.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas: **And a witness from Him follows him**, that he used to say: Gabriel.

Abu Kuraib and Ibn Wakee' told us, they said, Ibn Idris told us, on the authority of Al-Hasan Ibn Ubaid God, on the authority of Ibrahim: **And a witness from Him recites it**, he said: Gabriel.

Abu Kuraib told us about it again, with his chain of transmission on the authority of Ibrahim, who said: He said: They say: Ali, but it is Gabriel.

Abu Kuraib and Ibn Wakee' told us, they said, Ibn Idris told us, on the authority of Laith, on the authority of Mujahid, he said: He is Gabriel, he recited the Torah, the Gospel, and the Qur'an, and he is the witness from God.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us - and Muhammad ibn Abd God al-Mukhrami told us, he said, Ja'far ibn `Awn told us, he said, Sufyan told us, and al-Hasan ibn Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, and al-Muthanna told me, he said, Abu Na'im told us, he said, Sufyan told us - on the authority of Mansur, on the authority of Ibrahim: **And a witness from Him recites it**, he said: Gabriel.

Muhammad bin Al-Muthanna told us, he said, Muhammad bin Jaafar told us, he said, Shu'bah told us, on the authority of Mansur, on the authority of Ibrahim, the same.

He said, Sahl bin Yusuf told us, Shu'bah told us, on the authority of Mansur, on the authority of Ibrahim, the same.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mansur, on the authority of Ibrahim, the same.

He said: Jarir told us, on the authority of Laith, on the authority of Mujahid, who said: Gabriel.

He said, Abdullah told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Saleh: **And a witness from Him recites it**, he said: Gabriel.

He said, Abu Muawiyah told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And a witness from Him recites it**, he said: Gabriel.

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 Ad-Dahhak, saying regarding His statement: **Is he who has a clear proof from his Lord**, meaning Muhammad, who has a clear proof from God, **and a witness from Him recites to him**, Gabriel, a witness from God, recites to Muhammad what he was sent with.

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Jaafar, on the authority of Al-Rabi', on the authority of Abu Al-Aaliyah, he said: He is Gabriel.

He said, my father told us, on the authority of Nadr bin Arabi, on the authority of Ikrimah, who said: He is Gabriel.

He said, my father told us, on the authority of Sufyan, on the authority of Mansour, on the authority of Ibrahim, who said: Gabriel.

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: **Is one who has a clear proof from his Lord**, meaning Muhammad, on a clear proof from his Lord, **and a witness from Him recites it**, he is Gabriel, a witness from God regarding what he recites from the Book of God that was revealed to Muhammad. He said: And it is said: **and a witness from Him recites it**, meaning: the angel who is with him preserves it.

Al-Muthanna told me, he said, Abu Al-Nu'man A'rim told us, he said, Hammad bin Yazid told us, on the authority of Ayoub, he said, Mujahid used to say regarding His statement: **Is he who has a clear proof from his Lord**, he said: meaning Muhammad, **and a witness from Him recites it**, he said: Gabriel.

Others said: He is a king who protects him.

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 a witness from Him recites it**, he said: With him is a guardian from God, an angel.

Ibn Wakee' told us, he said, Yazid bin Harun and Suwaid bin Amr told us, on the authority of Hammad bin Salamah, on the authority of Ayoub, on the authority of Mujahid: **And a witness from Him recites it**, he said: An angel who memorizes it.

He said, Muhammad bin Bakr told us, on the authority of Ibn Jurayj, on the authority of someone who heard Mujahid: **And a witness from Him recites it**, he said: The angel.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Nujayh, on the authority of Mujahid: **And a witness from Him follows him**, he is followed by a guardian from God, an angel.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Ayoub, on the authority of Mujahid: **And a witness from Him recites it**, he said: The angel preserves it: **They recite it as it should be recited**, he said: They follow it as it should be followed.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And a witness from Him recites it**, he said: A guardian from God, an angel.

Abu Ja'far said: The most correct of these statements that we have mentioned in interpreting His statement: **And a witness from Him recites it**, is the statement of the one who said: It is Gabriel, because His statement: **And before him was the Book of Moses as a guide and a mercy**, indicates the correctness of that. That is because the Prophet of God, may God bless him and grant him peace, did not recite the Book of Moses before the Qur'an, so that is evidence for the correctness of the statement of the one who said: It meant the tongue of Muhammad, may God bless him and grant him peace, or: Muhammad himself, or Ali, according to the statement of the one who said: It meant Ali. And it is not known that anyone recited that before the Qur'an or brought it, from those who the people of interpretation mentioned that he meant by His statement: **And a witness from Him recites it**, other than Gabriel, peace be upon him.

If someone says: If that is your evidence that what is meant by it is Gabriel, then the reading of His statement, **And before it was the book of Moses**, must be in the accusative case, because the meaning of the statement, according to what you have interpreted, must be: And a witness from God recites the Qur'an, and before the Qur'an was the book of Moses?

It was said: The reading in the countries has agreed to read it in the nominative case, so no one disagreed with it. If the reading had come in the accusative case, it would have been a correct reading and a correct meaning.

If he said: Then what is the reason for their raising the book, according to what you claimed of interpretation?

It was said: The reason for their raising this is that they began the report about the coming of the book of Moses before our book revealed to Muhammad, so they raised it, with *from* and *from it*, and the reading is like that, and the meaning that I mentioned of the meaning of Gabriel's recitation of that before the Qur'an, and that what is meant by its meaning is that, even though the report is resumed as I described, sufficing with the indication of the speech to its meaning.

As for his saying: **an Imam**, it is in the accusative case as a break from **the Book of Moses**, and his saying: **and a mercy**, is in apposition to the Imam, as if it was said: And before it was the Book of Moses as an Imam for the Children of Israel to follow, and a mercy from

God that he recited to Moses as:

Ibn Wakee' told us, he said, my father told us, on the authority of his father, on the authority of Mansur, on the authority of Ibrahim, regarding his statement: **And before it was the Book of Moses**, he said: Before it came the Book to Moses.

There is an omission in the speech, and it was left out because what was mentioned about it was sufficient, which is: **Is he who is upon clear evidence from his Lord and recites it a witness from Him, and before him the Scripture of Moses as an imam and a mercy**, like one who is in misguidance, wavering, not guided to the right path, does not know truth from falsehood, and does not seek by his work anything but the life of this world and its adornment. This is similar to His statement: "Or is he who is devoutly obedient during periods of the night, prostrating and standing, fearing the Hereafter and hoping for the mercy of his Lord? Say, Are those who know equal to those who do not know?" The evidence for the truth of what we have said about this is that it follows His statement: **He who desires the life of this world**, the verse, then it was said: Is this better, he who is upon clear evidence from his Lord? The Arabs often do this if what is mentioned indicates what they mean by what was omitted, such as the saying of the poet:

I swear that if anything came to us from his messenger other than you, we would not have found a defense for you.

And his saying: **Those believe in it**, he says: These are the ones I mentioned, they believe in it and acknowledge it, even though these polytheists who say: Muhammad invented it disbelieve in it.

Tafsir al-Qurtubi

The Almighty's saying: **Those are the ones who will have nothing in the Hereafter except the Fire** refers to eternity, and the believer will not remain eternal, because the Almighty said: **Indeed, God does not forgive association with Him, but He forgives what is less than that** (al-Nisa 4:116) the verse. It is interpreted as if this hypocrite had met with disbelief. It was said: The meaning is that they will have nothing but the Fire for a specified number of days, then he will be taken out, either by intercession or by being seized. The verse requires a threat of taking away faith, and in the previous hadith he means disbelief and especially hypocrisy, since it is polytheism as was explained previously in *An-Nisa* and will come at the end of *Al-Kahf*. **And in vain is what they used to do** is subject and predicate. Abu Hatim said: And the ha' was deleted. An-Nahhas said: This does not need to be deleted, because it is in the sense of a source, meaning and in vain is his work. In the wording of Abu and Abdullah: **And in vain is what they used to do** and *ma* is redundant, meaning and they used to do vain.

Tafsir Ibn Kathir

Al-Awfi said on the authority of Ibn Abbas regarding

Surat Hud 11:16

Those are the ones for whom there is nothing in the Hereafter except the Fire, and what they did therein will be in vain, and what they used to do will be in vain.

this verse: The people of hypocrisy are rewarded for their good deeds in this world, and that is because they will not be wronged even by a speck. He says: Whoever does a good deed seeking this world, fasting, praying, or praying at night, and does not do it except seeking this world, God the Most High says: He will give him what he sought in this world of reward, and his work which he did for seeking this world will be in vain, and he will be among the losers in the Hereafter. And thus it was narrated on the authority of Mujahid, Ad-Dahhak, and others. Anas bin Malik and Al-Hasan said: It was revealed about the Jews and Christians. Mujahid and others said: It was revealed about the people of hypocrisy. Qatada said: Whoever has the world as his concern, intention, and pursuit, God will reward him for his good deeds in this world, then he will go to the Hereafter and he will not have a good deed for which he will be given a reward. As for the believer, he will be rewarded for his good deeds in this world and will be rewarded for them in the Hereafter. Something similar to this has been reported in the hadith attributed to the Prophet. God the Most High said: "Whoever desires the immediate, We hasten for him therein what We will for whom We intend. Then We have made for him Hell." He will enter it blamed and rejected. And whoever desires the Hereafter and strives for it with the necessary effort while he is a believer - for those, their effort is ever appreciated. No, these and those We provide from the gift of your Lord, and the gift of your Lord is not restricted. See how We have favored some of them over others. And the Hereafter is greater in degrees and greater in preference. And God Almighty said: "Whoever desires the harvest of the Hereafter - We increase for him in his harvest. And whoever desires the harvest of this world - We give him thereof, but he has not in the Hereafter any share."

Fath al-Qadir

His statement: 16- **Those are the ones for whom there is nothing in the Hereafter except the Fire** refers to the aforementioned seekers, and it is necessary to restrict this to the fact that they did not desire the Hereafter with any of the deeds that are considered to be good rewards in the Hereafter, or the verse is specific to the disbelievers as mentioned above. **And what they did was in vain** meaning that what they did of deeds that were in the form of acts of obedience that necessitate the Hereafter's reward was made in vain in the Hereafter, had it not been for the fact that they corrupted them with the corruption of their intentions, lack of sincerity, and desire for what is with God in the Hereafter, but rather they limited that to this world and its adornments, then the Almighty ruled that their work was in vain and said: **And what they did was in vain** meaning that their work was in itself in vain and not considered, because it was not done for a correct reason that necessitates reward, and what results from correct work results from it.

Tafsir al-Baghawi

16- **Those are the ones who will have nothing in the Hereafter except the Fire, and what they did therein will be in vain** meaning: in this world, **and in vain, what they used to do.**

They differed about the meaning of this verse. Mujahid said: They are the people of hypocrisy. We narrated that the Prophet, may God bless him and grant him peace, said: **What I fear most for you is minor polytheism.** They said: O Messenger of God, what is minor polytheism? He said: Hypocrisy."

It was said: This is about the infidels. As for the believer: he wants this world and the hereafter, and his desire for the hereafter is predominant, so he is rewarded for his good deeds in this world, and is recompensed for them in the hereafter.

We narrated on the authority of Anas, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "God Almighty does not wrong the believer in a good deed. He is rewarded for it with provision in this world and recompense for it in the Hereafter. As for the disbeliever, he is fed with his good deeds in this world until when he reaches the Hereafter, he has no good deed for which he can be given anything good."

Tafsir al-Baidawi

16. **Those who will have nothing in the Hereafter but the Fire** absolutely in return for what they did because they fulfilled what the forms of their good deeds require and the burdens of their bad intentions remained for them. **And what they did therein was in vain** because they had no reward left for them in the Hereafter. Or it was not because they did not intend by it the face of God and the main thing in requiring its reward is sincerity, and it is permissible to suspend the circumstance with **they made** on the basis that the pronoun refers to **the world**. "And void" in itself. "What they used to do" because he did not do as he should, and it is as if each of the two sentences is the cause of what preceded it. And it was read void as the object of "they do **and** what" is ambiguous or in the meaning of the source like his saying:

Nor outside of false speech

Surat Hud 11:17

Is one who is on clear evidence from his Lord and has a witness from Him reciting it, and before it was the Book of Moses as a guide and a mercy? Those are the ones who believe in it. And whoever disbelieves in it from the factions - the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

Tafsir al-Jalalayn

17 - **Is he who is on clear evidence** a statement from **his Lord** meaning the Prophet, may God bless him and grant him peace, or the believers, meaning the Qur'an and recites it follows it a **witness** for him of his truthfulness from **Him** meaning from God, meaning Gabriel **and before it** the Qur'an **the Book of Moses** the Torah is also a witness for him **as an Imam and a mercy** a state like someone who is not like that, no *those* meaning he who is on clear evidence **believe in it** meaning the Qur'an, so they will have Paradise **and whoever disbelieves in it from the parties** all the disbelievers **the Fire is his promised destination, so be not in doubt** about it of the Qur'an **it is the truth from your Lord, but most of the people** meaning the people of Mecca **do not believe**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And whoever disbelieves in this Qur'an, and denies that it is from God, **of the parties**, and they are the parties of their religions, **the Fire is his promised destination**, that he will go to it in the Hereafter because of his denial of it. God says to His Prophet Muhammad, may God bless him and grant him peace: **So be not in doubt about it**, meaning: So be not in doubt about it, that whoever disbelieves in the Qur'an from the parties will be promised the Fire, and that this Qur'an that We have sent down to you is from God.

Then He, may His praise be glorified, began the story about the Qur'an and said: This Qur'an that We have revealed to you, O Muhammad, is the truth from your Lord, there is no doubt about it, but most people do not believe that it is so.

If someone says: Was the Prophet, may God bless him and grant him peace, in doubt that the Qur'an was from God and that it was true, so much so that it was said to him: **So do not be in doubt about it?**

It was said: This is similar to his saying: **If you are in doubt about what We have revealed to you**, and we have explained that there.

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

Who said that?

Muhammad bin Bashar told us, Abdul Wahhab told us,

Ayoub told us: I was informed that Saeed bin Jubair said: I have not heard a hadith from the Messenger of God, may God bless him and grant him peace, in its entirety, except that I found its confirmation in the Book of God Almighty, until he said: And no one from this nation, neither Jew nor Christian, hears of me and does not believe in what I have been sent with, except that he will enter the Fire. Saeed said: So I said: Where is this in the Book of God? Until I came upon this verse: "And before it was the Book of Moses as a guide and a mercy. Those believe in him. But whoever disbelieves in him from the parties - the Fire is his promised destination." He said: From the people of all religions.

Muhammad bin Abdullah Al-Mukhrami and Ibn Wakee' told us, they said: Ja'far bin Awn told us, he said: Sufyan told us, on the authority of Ayoub, on the authority of Saeed bin Jubair, regarding his statement: **And whoever disbelieves in it from the parties**, he said: from all religions.

Yaqub and Ibn Wakee' told me, they said: Ibn Ulayyah told us, he said: Ayoub told us, "On the authority of Saeed bin Jubair, he said: I would not hear a hadith from the Messenger of God, may God bless him and grant him peace, as it was, except that I would find its confirmation - or he said: its verification - in the Qur'an. Then it reached me that the Messenger of God, may God bless him and grant him peace, said: No one from this nation, neither Jew nor Christian, hears of me and does not believe in what I was sent with, except that he will enter the Fire." So I began to say: Where is its confirmation? Until I came to this: **Then is he who is upon a clear proof from his Lord** to His saying: **Then the Fire is his promised destination**. He said: So the parties, all the religions.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said, Ayoub told me, on the authority of Sa'id ibn Jubayr, the Messenger of God, may God bless him and grant him peace, said: **There is no one from this nation who hears of me, neither Jew nor Christian, and does not believe in me, but he will enter the Fire**. So I began to say: Where is its proof in the Book of God? He said: I rarely heard a hadith from the Prophet, may God bless him and grant him peace, but I found proof for it in the Qur'an, until I found these verses, **And whoever disbelieves in it from the parties - the Fire is his promised destination**, all religions.

He said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And whoever disbelieves in it from the parties, the Fire is his promised destination**. He said, the disbelievers are parties, all of them disbelievers.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And among the parties are those who deny part of it**, meaning they disbelieve in part of it, and they are the Jews and Christians. He said: It has reached us that the Prophet of God, may God bless him and grant him peace, used to say: **No one from this nation hears of me, neither Jew nor Christian, and then dies before believing in me, except that he will enter the Fire**.

Is one who is on clear evidence from his Lord and has a witness from Him reciting it, and before it was the Book of Moses as a guide and a mercy? Those are the ones who believe in it. And whoever disbelieves in it from the factions - the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

Al-Muthanna told me, he said, Yusuf bin Adi Al-Basri told us, he said, Ibn Al-Mubarak told us, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, on the authority of Abu Musa Al-Ash'ari, that the Messenger of God, may God bless him and grant him peace, said: **Whoever hears about me from my nation, or a Jew or a Christian, and does not believe in me, will not enter Paradise.**

Tafsir al-Qurtubi

The Almighty's saying: **Is he who has clear evidence from his Lord** is the beginning and the predicate is omitted, meaning is he who has clear evidence from his Lord in following the Prophet, may God bless him and grant him peace, and who has with him the virtue that makes him clear like others who desire the life of this world and its adornments?! On the authority of Ali bin Al-Hussein and Al-Hassan bin Abi Al-Hassan. Ibn Zayd also said: The one who has clear evidence is he who follows the Prophet Muhammad, may God bless him and grant him peace. **And a witness from Him follows him** from God, and he is the Prophet, may God bless him and grant him peace. It was said that what is meant by His saying: **Is he who has clear evidence from his Lord** is the Prophet, may God bless him and grant him peace, and the statement refers back to His saying: **And your breast is constrained by it**, meaning is he who has with him a statement from God, and a miracle like the Qur'an, and with him a witness like Gabriel - as will come - and the previous books gave glad tidings of him, his breast is constrained by the delivery, and he knows that God will not deliver him. The *ha* in **his Lord** refers back to him, and His saying: **And a witness from Him follows him**. And Ikrimah narrated from Ibn Abbas that it is Gabriel, and this is the opinion of Mujahid and Al-Nakha'i. The *ha* in **from him** is God, the Almighty, meaning that a witness from God the Almighty recites the explanation and proof. Mujahid said: The witness is the tongue of the Messenger of God, may God bless him and grant him peace. Muhammad bin Ali bin Al-Hanafiyyah said: I said to my father, are you the witness? He said: I wish I was him, but it is the tongue of the Messenger of God, may God bless him and grant him peace. And it was said: He is Ali bin Abi Talib. It was narrated from Ibn Abbas that he said: He is Ali bin Abi Talib. And it was narrated from Ali that he said: There is no man from Quraysh except that a verse or two verses were revealed about him, so a man said to him: What was revealed about you? Ali said: **And a witness from him recites it**. And it was said: The witness is the image of the Messenger of God, may God bless him and grant him peace, and his face and appearance, because whoever has virtue and intelligence and looks at the Prophet, may God bless him and grant him peace, knows that he is the Messenger of God, may God bless him and grant him peace. So the *ha* in this case

refers back to the Prophet, may God bless him and grant him peace, according to the opinion of Ibn Zayd and others. It was said that the witness is the Qur'an in its organization and eloquence, and the many meanings of it in one word, said Al-Husayn bin Al-Fadl, so the *ha* in *minhu* is for the Qur'an. Al-Farra' said that some of them said: **And a witness from it follows it** the Gospel, and if it was before it, then it follows the Qur'an in belief, and the *ha* in *minhu* is for God the Almighty. It was said: The evidence is the knowledge of God for which the hearts are enlightened, and the witness that it follows is the mind that was implanted in his brain and his chest was enlightened by its light. **And before it** means before the Gospel. **The Book of Moses** is raised by the beginning, Abu Ishaq Al-Zajjaj said: The meaning is and the Book of Moses follows it before it, because the Prophet, may God bless him and grant him peace, is described in the Book of Moses **They find it written with them in the Torah and the Gospel** in the accusative, and Al-Mahdawi narrated it from Al-Kalbi, it is conjoined with the *ha* in *yataluhu* and the meaning is: And the Book of Moses is recited by Gabriel, peace be upon him, and Ibn Abbas, may God be pleased with them both, said the meaning is before it Gabriel recited the Book of Moses to Moses. It is also permissible, according to what Ibn Abbas mentioned from this statement, to raise *book* so that the meaning is: and before it the book of Moses as well, meaning Gabriel recited it to Moses as he recited the Qur'an to Muhammad. *Imam* is in the accusative case as a state. **And mercy** is conjoined. **Those believe in it** refers to the Children of Israel, meaning they believe in what is in the Torah of good tidings about you, and only those who came later disbelieved in you, so they are the ones whose appointment is the Fire, as narrated by Al-Qushayri. The *ha* in **in it** may be the Qur'an, or it may be for the Prophet, may God bless him and grant him peace. **And whoever disbelieves in it** meaning the Qur'an or the Prophet, may God bless him and grant him peace. **Of the parties** means of all religions, according to Qatadah. And Saeed bin Jubair said the same: **the parties** are the people of all religions, because they form parties. And it was said: Quraysh and their allies. **Then the Fire is his appointment** meaning he is from the people of the Fire. And Hassan recited:

You brought her to the pools of death, she is a victim, so the fire is her destination and death will meet her.

In Sahih Muslim, on the authority of Abu Yunus **on the authority of Abu Hurairah** on the authority of the Prophet, may God bless him and grant him peace: "By the One in Whose Hand is the soul of Muhammad, no one of this nation, Jew or Christian, hears of me and then dies without believing in that with which I was sent, but that he will be among the companions of the Fire." **So be not in doubt** means in doubt. **About it** means about the Qur'an. **Indeed, it is the truth from your Lord** meaning the Qur'an from God, as Muqatil said. Al-Kalbi said: The meaning is, so be not in doubt that the disbeliever is in the Fire. **Indeed, it is the truth**

means the true statement that will be, and the address is to the Prophet, may God bless him and grant him peace, and what is meant is all those who are accountable.

Tafsir Ibn Kathir

God Almighty tells us about the state of the believers who are upon the nature of God Almighty upon which He created His servants, which is to acknowledge that there is no god but Him, as God Almighty said: "So direct your face toward the religion, inclining to truth. [Adhere to] the nature of God upon which He has created mankind." And in the two Sahihs on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "Every child is born upon the fitrah, then his parents make him a Jew, a Christian, or a Zoroastrian, just as an animal is born whole. Do you see any among them with their ears cut off?" The hadith. In Sahih Muslim, on the authority of Iyad bin Hammad, on the authority of the Messenger of God, may God bless him and grant him peace, he said: "God the Most High says: 'Indeed, I created My servants as monotheists, but the devils came to them and led them astray from their religion, and forbade them what I had permitted them, and commanded them to associate with Me that for which I had not sent down any authority.' " In Al-Musnad and Al-Sunan, **Every newborn is born upon this religion until his tongue expresses it**, the hadith. So the believer remains upon this fitrah. His statement, **and a witness from Him follows him**, means a witness from God comes to him, which is what He revealed to the prophets of the pure, perfect, and honored laws that conclude with the law of Muhammad, may God bless him and grant him peace and them all. For this reason, Ibn Abbas, Mujahid, Ikrimah, Abu Al-Aaliyah, Ad-Dahhak, Ibrahim An-Nakha'i, As-Suddi, and more than one said regarding His statement, **and a witness from Him follows him**, that he is Gabriel, peace be upon him.

And on the authority of Ali, may God be pleased with him, and Al-Hasan and Qatadah, it is Muhammad, may God's prayers and peace be upon him, and both are close in meaning because both Gabriel and Muhammad, may God's prayers be upon them, conveyed the message of God Almighty, so Gabriel to Muhammad and Muhammad to the nation, and it was said that it was Ali, and it is weak and no one can prove it, and the first and second are the truth, and that is because the believer has from the innate disposition what testifies to the Sharia in terms of the general and the details taken from the Sharia and the innate disposition confirms it and believes in it, and for this reason God Almighty said: **Is he who is on clear evidence from his Lord and a witness from Him recites it?** and it is the Qur'an that Gabriel conveyed to the Prophet, may God's prayers and peace be upon him, and the Prophet Muhammad, may God's prayers and peace be upon him, conveyed it to his nation, then God Almighty said: **And before it was the Book of Moses** meaning and before the Qur'an was the Book of Moses, which is the Torah **as an imam and a mercy** meaning God Almighty sent it down to that nation as

an imam for them and a role model for them to follow and a mercy from God to them, so whoever believes in it with true faith, that leads him to believe in the Qur'an, and for this reason God Almighty said: **Those believe in it** then God Almighty said, threatening whoever denies the Qur'an or any part of it: **And whoever disbelieves in it from the parties** "Then the Fire is his promised destination", meaning whoever disbelieves in the Qur'an from among all the people of the earth, including polytheists, unbelievers, People of the Book, and others from among all the sects of the children of Adam, regardless of their color, shape, or race, to whom the Qur'an has reached, as God Almighty said: **To warn you thereby and whomever it reaches.** And God Almighty said: **Say, 'O mankind, indeed I am the Messenger of God to you all.'** And God Almighty said: **And whoever disbelieves in it from the parties, the Fire is his promised destination.**

In Sahih Muslim, from the hadith of Shu'bah, from Abu Bishr, from Sa'id ibn Jubayr, from Abu Musa al-Ash'ari, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, no one from this nation, whether Jewish or Christian, hears of me and does not believe in me except that he will enter the Fire.** Ayoub al-Sakhtiyani said, from Sa'id ibn Jubayr, who said: I would not hear a hadith from the Prophet, may God bless him and grant him peace, as it is, except that I found its confirmation, or he said its verification, in the Qur'an. Then it reached me that the Prophet, may God bless him and grant him peace, said: **No one from this nation, whether Jewish or Christian, hears of me and does not believe in me except that he will enter the Fire.** So I began to say, **Where is its confirmation in the Book of God?** He said: I rarely heard about the Messenger of God, may God bless him and grant him peace, except that I found confirmation of it in the Qur'an until I found this verse: **And whoever disbelieves in it from the parties - the Fire is his promised destination.** He said: **From all religions.** And His saying: "So be not in doubt about it. Indeed, it is the truth from your Lord." The verse, meaning the Qur'an is the truth from God, there is no doubt or suspicion in it, as God the Almighty said: "Alif, Lam, Meem. The revelation of the Book, about which there is no doubt, is from the Lord of the worlds." And God the Almighty said: "Alif, Lam, Meem. That is the Book about which there is no doubt." And His saying: **But most people do not believe**, is like His saying: **And most people are not believers, even if you strive to do so.** And God the Almighty said: **And if you obey most of those on the earth, they will mislead you from the way of God.** And God the Almighty said: **And Satan has already proven true about them his assumption, so they followed him, except for a party of the believers.**

Fath al-Qadir

His statement: 17- **Is he who has clear evidence from his Lord?** God the Almighty made clear that there is a great difference and a far-reaching contrast between he who seeks only this world and he who seeks the Hereafter. The meaning is: Is he who has clear evidence from his Lord in following the Prophet, may God bless him and grant him peace, and believing in

Surat Hud 11:17

Is one who is on clear evidence from his Lord and has a witness from Him reciting it, and before it was the Book of Moses as a guide and a mercy? Those are the ones who believe in it. And whoever disbelieves in it from the factions - the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

God like others who desire the worldly life and its adornments? It was said: What is meant by he who has clear evidence from his Lord is the Prophet, may God bless him and grant him peace: that is, is he who has a statement from God and a miracle like the Qur'an and a witness like Gabriel, and the previous books gave glad tidings of him, like he who desires the worldly life and its adornments? The meaning of clear evidence is the proof that indicates the truth, and the pronoun in His statement: **and a witness recites it** refers to clear evidence in consideration of its interpretation as proof, and the pronoun in **from it** refers to the Qur'an, because it was mentioned previously in His statement: **Or do they say, 'He has invented it'** or it refers to God the Almighty. Meaning: And the proof, which is the evidence, is followed by a witness who testifies to its authenticity from the Qur'an, or from God, the Most High. And the witness is the miracle in the Qur'an, or the miracles that appeared to the Messenger of God, may God bless him and grant him peace, for that is from the witnesses that follow the Qur'an. Al-Farra' said: Some of them said: And a witness from it follows it, the Gospel, and if it was before it, then it follows the Qur'an in confirmation, and the *ha* in **from it** is for God, the Most High. And it was said: What is meant by those who have evidence from their Lord are the believers among the People of the Book, such as Abdullah bin Salam and his likes. His statement: **And before it the Book of Moses** is connected to the witness, and the meaning is: And the witness is followed by another witness from before it, which is the Book of Moses, so even if it was revealed before it, it follows the witness in testimony, and the witness was presented before the Book of Moses despite it being later in existence because it is a necessary description that does not separate, so it was more immersed in description than the Book of Moses. And the meaning of the testimony of the Book of Moses, which is the Torah, is that it gave good tidings of Muhammad, may God bless him and grant him peace, and informed that he is a Messenger from God. Al-Zajjaj said: The meaning is: And before him follows the Book of Moses, because the Prophet, may God bless him and grant him peace, is described in the Book of Moses, which they find written with them in the Torah and the Gospel. Abu Hatim narrated from some of them that he read: **And before him the Book of Moses** in the accusative case, and Al-Mahdawi narrated it from Al-Kalbi, so it is conjoined with the *ha* in *yataluhu*. The meaning is: And Gabriel follows the Book of Moses, and the accusative of Imam and Mercy is in the state. The Imam is the one who is followed in religion and emulated, and Mercy is the great blessing that God bestowed upon those upon whom He revealed it and upon those after them, considering what it contains of legal rulings that agree with the ruling of the Qur'an, and the reference in His saying: *those* is to those who are described with that virtuous characteristic, which is being upon the clear evidence from God, and the demonstrative pronoun is the subject and its predicate is **they believe in him**

meaning they believe in the Prophet, may God bless him and grant him peace, or in the Qur'an, **and whoever disbelieves in him from the parties** meaning in the Prophet or in the Qur'an. And the parties who are partisan against the Messenger of God, may God bless him and grant him peace, from the people of Mecca and others, or the parties from the people of all religions, **the Fire is his appointed time**, meaning he is one of the people of the Fire without fail. And in making the Fire his appointed time, there is an indication that in it are types of torment that cannot be described, and similar to it is the saying of Hassan:

You brought her to the pools of death while she was awake, so the fire is her appointment and death will meet her.

So be not in doubt about it meaning, do not be in doubt about the Qur'an. This is an allusion to someone other than him, may God bless him and grant him peace, because he is protected from doubting the Qur'an or the promise. **It is the truth from your Lord**. There is no room for doubt in it under any circumstances. **But most people do not believe** in that, despite the obligation to believe in it and the emergence of evidence that requires it. However, they are stubborn, despite their knowledge that it is the truth, or that it has been sealed in their hearts so that they do not understand that it is the truth at all.

Ibn Jarir and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **So are you Muslims?** He said: To the companions of Muhammad, may God bless him and grant him peace. Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Anas regarding his statement: **Whoever desires the life of this world and its adornments**, he said: It was revealed about the Jews and Christians. Ibn Abi Hatim narrated on the authority of Abdullah bin Ma'bad who said: A man stood up to Ali and said: Tell us about this verse: **Whoever desires the life of this world** to His statement: **And what they used to do is futile**, he said: Woe to you, that is for whoever desires the life of this world, not the Hereafter. An-Nahhas narrated on the authority of Ibn Abbas: **Whoever desires the life of this world** meaning its reward **and its adornments** its wealth **We will fully repay them** We provide them with health and happiness in family, wealth and children **and therein they will not be deprived** they will not be diminished. Then it was abrogated by: **Whoever desires the immediate, We hasten for him therein what We will** the verse. Abu Al-Shaykh narrated something similar on the authority of Al-Suddi. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse, he said: Whoever does righteous deeds - seeking this world, fasting, praying, or staying up at night - and does nothing but seek this world, God says: Or in it is what he sought in this world. And his work that he used to do will be in vain, and in the Hereafter he will be among the losers. Ibn Jarir narrated on the authority of Ad-Dahhak, he said: This verse was

revealed about the polytheists. Abu Al-Shaykh narrated on the authority of Al-Hasan regarding His statement, **We will fully repay them for their deeds**, he said: Their good deeds. Abu Al-Shaykh narrated something similar from Ibn Jurayj. Abu Al-Shaykh narrated on the authority of Al-Suddi regarding His statement, **And whatever they did therein will be in vain**, he said: Whatever good they did will be in vain and will be void in the Hereafter, and they will have no reward in it. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Mujahid regarding the verse, he said: They are the people of hypocrisy. Ibn Abi Hatim, Ibn Mardawayh, and Abu Nu'aym narrated in Al-Ma'rifah on the authority of Ali Ibn Abi Talib, he said: There was no man from Quraysh except that a portion of the Qur'an was revealed about him, so a man said to him: What was revealed about you? He said: Do you not read Surah Hud, **Is he who is on clear evidence from his Lord and a witness from Him recites it?** The Messenger of God, may God bless him and grant him peace, said: **Is he who is on clear evidence from his Lord, and a witness from Him recites it?** Ibn Asakir and Ibn Mardawayh narrated from another chain of transmission on his authority that he said: The Messenger of God, may God bless him and grant him peace, said: **Is he who is on clear evidence from his Lord, I, and a witness from Him recites it, Ali?** Abu Al-Shaykh narrated on the authority of Abu Al-Aaliyah regarding his statement, **Is he who is on clear evidence from his Lord?** He said: That is Muhammad, may God bless him and grant him peace. Abu Al-Shaykh narrated something similar from Ibrahim. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani in Al-Awsat, and Abu Al-Shaykh narrated on the authority of Muhammad bin Ali bin Abi Talib that he said: I said to my father: People claim regarding the statement of God, the Most High, **and a witness from Him recites it**, that you are the one who recites it. He said: I wish I was him, but it is the tongue of Muhammad, may God bless him and grant him peace. Abu Al-Shaykh narrated on the authority of Ikrimah, on the authority of Ibn Abbas, that the witness is Gabriel, and Saeed bin Jubair agreed with him. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated through various chains of transmission on the authority of Ibn Abbas who said: Gabriel is a witness from God regarding what he recites of the Book of God that was revealed to Muhammad. **And before it was the Book of Moses.** He said: And before it was the Torah on the tongue of Moses, just as the Qur'an was recited on the tongue of Muhammad, may God bless him and grant him peace. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Asakir narrated on the authority of Al-Hasan Ibn Ali regarding his statement: **And a witness from Him recites it.** He said: Muhammad is the witness from God. Abu Al-Shaykh narrated on the authority of Ibrahim, **And before it was the Book of Moses.** He said: And before it was the Book that came to Moses. Abd Al-Razzaq and Abu Al-Shaykh narrated on the authority of Qatada, **And whoever disbelieves in it from the parties.** He said: The disbelievers are parties, all of them are in disbelief. Abu Al-Shaykh narrated on the authority of Qatada who said: **And whoever disbelieves in it from the parties.** He said: Of the Jews and Christians.

Tafsir al-Baghawi

17- The Almighty's saying: **Is he who is on clear evidence from his Lord?** It is said that there is an omission in the verse, and its meaning is: Is he who is on clear evidence from his Lord like he who desires the life of this world and its adornments, or is he who is on clear evidence from his Lord like he who is in misguidance and ignorance? What is meant by the one who is on clear evidence from his Lord is the Prophet, may God bless him and grant him peace.

And a witness from Him follows him, meaning: someone follows him who testifies to his truthfulness. They differed regarding this witness: Ibn Abbas, Alqamah, Ibrahim, Mujahid, Ikrimah, Ad-Dahhak, and most of the commentators said: It is Gabriel, peace be upon him.

Al-Hasan and Qatada said: It is the tongue of the Messenger of God, may God bless him and grant him peace.

Ibn Jurayj narrated on the authority of Mujahid, who said: He is an angel who protects him and guides him.

Al-Hussein bin Al-Fadl said: It is the Qur'an, its organization and its miracle.

It was said: He is Ali bin Abi Talib, may God be pleased with him. Ali said: There is no man from Quraysh about whom a verse of the Qur'an was not revealed. A man said to him: And what was revealed about you? He said: **And a witness from him recites it.**

It was said: A witness to it is the Gospel.

And before it, meaning: before the coming of Muhammad, may God bless him and grant him peace. It was also said: before the revelation of the Qur'an.

The Book of Moses, meaning: the Book of Moses was an Imam and a mercy, for those who followed it, meaning: the Torah, which confirms the Qur'an and is a witness for the Prophet, may God bless him and grant him peace. **Those believe in it**, meaning: the Companions of Muhammad, may God bless him and grant him peace. It was also said: He meant those who converted to Islam from the People of the Book.

And whoever disbelieves in it, meaning: in Muhammad, may God bless him and grant him peace. It was also said: in the Qur'an, **of the parties**, of the disbelievers from among the people of all religions, **the Fire is his promised destination.**

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 bin Munabbih, Abu Hurairah, may God be pleased with him, told us: The Messenger of God, may God bless him and grant him peace, said: "By the One in Whose Hand is the soul of Muhammad, no one from this nation hears of me, neither Jew nor Christian, and then dies without believing in that with which I was sent, except that he will be among the people of the Fire."

God Almighty says: **So be not in doubt about it**, meaning: in doubt about it, **It is the truth from your Lord**,

Surat Hud 11:17

Is one who is on clear evidence from his Lord and has a witness from Him reciting it, and before it was the Book of Moses as a guide and a mercy? Those are the ones who believe in it. And whoever disbelieves in it from the factions - the Fire is his promised destination. So be not in doubt about it. Indeed, it is the truth from your Lord, but most of the people do not believe.

but most people do not believe.

Tafsir al-Baidawi

17. And the verb **Is he who is on clear evidence from his Lord** is a proof from God that guides him to the truth and right in what he does and leaves, and the hamza is to deny that someone like this would follow these negligent people with their aspirations and thoughts on the world and that they would be similar in status, and that is what made mentioning good and its estimation unnecessary. Is he who is on clear evidence like he who desires the worldly life? It is a ruling that includes every sincere believer. It was said that it refers to the Prophet, may God bless him and grant him peace, and it was said that it refers to the believers of the People of the Book. **And he recites it** and that is followed by the proof which is the evidence of the mind. **A witness from it** is a witness from God that testifies to its correctness, which is the Qur'an. **And before it** is before the Qur'an. **The Book of Moses** means the Torah, for it also recites it in belief, or the proof is the Qur'an. **And he recites it** from the recitation and the witness is Gabriel, or the tongue of the Messenger, may God bless him and grant him peace, on the basis that the pronoun refers to him or from the recitation and the witness is an angel who protects him. The pronoun in *yatilhu* refers to either *whom* or to the evidence, considering the meaning. **And before it the Book of Moses** is a nominative sentence. *Kitab* is read in the accusative case in apposition to the pronoun in *yatilhu*, meaning the Qur'an is recited by a witness from among those who had evidence indicating that it is true, as in His statement: **And a witness from among the Children of Israel testified.** "And he recites before the Qur'an the Torah. An Imam" is a book followed in religion. "And a mercy" upon that which was sent down to them because it is the connection to winning the best of both worlds. "Those" refers to those who had evidence. "They believe in it" by the Qur'an. "And whoever disbelieves in it from the parties" from the people of Mecca and those who sided with them against the Messenger of God, may God bless him and grant him peace. "The Fire is his appointed time" he will inevitably return to it. "So be not in doubt about it" from the appointment, or the Qur'an. "Muriyah" is read with the damma, and they are doubt. "It is the truth from your Lord, but most people do not believe" due to their lack of insight and confusion of thought.

Surat Hud 11:18

And who is more unjust than he who invents a lie against God? Those will be presented before their Lord, and the witnesses will say, **These are the ones who lied against their Lord.** Unquestionably, the curse of God is upon the wrongdoers.

Tafsir al-Jalalayn

18 - **And who** meaning no one **is more unjust than he who invents a lie against God** by attributing a partner and a son to Him **those will be presented before their Lord** on the Day of Resurrection among all creation **and the witnesses will say** the plural of witness, and they are the angels who testify for the messengers that they conveyed the message and against the disbelievers that they denied it (those are the ones who lied against their Lord: Unquestionably, the curse of God is upon the wrongdoers) the polytheists.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And which people will be more severely punished than he who fabricates a lie against God and then lies about Him? **Those will be presented before their Lord, and the witnesses will say, 'These are the ones who lied about their Lord.'** They will be presented before their Lord on the Day of Resurrection, and He will ask them about what they did in this world, as:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And who is more unjust than he who invents a lie against God?** He said: The disbeliever and the hypocrite. **Those will be presented before their Lord,** and He will ask them about their deeds.

And His statement: **And the witnesses will say,** meaning the angels and prophets who witnessed them and recorded for them what they were doing, and they are the plural of witness, like companions, which is the plural of companion, **These are the ones who lied about their Lord,** meaning: These witnesses will testify in the Hereafter against these slanderers against God in this world, and they will say: These are the ones who lied about their Lord in this world. God says: **Unquestionably, the curse of God is upon the wrongdoers,** meaning: Unquestionably, the wrath of God is upon the transgressors who disbelieved in their Lord.

And similar to what we said about his statement: **And the witnesses say,** the people of interpretation said.

Who said that?

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: **And the witnesses say,** he said: the angels.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: The angels.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And the witnesses will say,** and **the witnesses** are the angels, they testify about the deeds of the children of Adam.

Muhammad bin Abdul-A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **The witnesses,** he said: the creatures, or he said: the angels.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, something similar.

Al-Qasim told us, he said, Al-Hasan told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, **And the witnesses will say,** those who record their deeds against them in this world, **These are the ones who lied about their Lord,** they recorded it and testified about it against them on the Day of Resurrection. Ibn Jurayj said: Mujahid said: **The witnesses** are the angels.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, he said: I asked Al-A'mash about his statement: **And the witnesses say,** he said: The angels.

It was narrated on the authority of Al-Hasan bin Al-Faraj who said: I heard Abu Muadh who said: Ubaid bin Sulayman narrated to us who said: I heard Ad-Dahhak say regarding His statement: **And the witnesses will say,** meaning the prophets and messengers, which is His statement: **And the Day We will raise up in every nation a witness against them from among themselves, and We will bring you as a witness over these,** he said: And His statement: **And the witnesses will say, 'These are the ones who lied about their Lord,'** they say: O our Lord, we brought them the truth and they lied, so we bear witness against them that they lied about You, O our Lord.

Muhammad ibn Bashir narrated to us, he said, Ibn Abi Uday narrated to us, on the authority of Saeed, on the authority of Hisham, on the authority of Qatada, "On the authority of Safwan ibn Muhriz al-Mazini, he said: While we were in the House with Abdullah ibn Umar, and he was performing the Tawaf, a man came to him and said: O Ibn Umar, what did you hear the Messenger of God, may God bless him and grant him peace, say about the secret conversation? He said: I heard the Prophet of God, may God bless him and grant him peace, say: The believer draws near to his Lord until He places His cloak over him and confesses his sins to him, and says: Do you know such and such? He says: O Lord, I know! Twice, until when he has reached what God willed for him to reach, He says: I concealed it from you in this world, and I forgive you for it today. He said: Then he is given his scroll of good deeds - or: his book - in his right hand. As for the disbelievers and hypocrites, they will be called out before all witnesses: "These are the ones who lied about their Lord. Unquestionably, the curse of God is upon the wrongdoers."

Surat Hud 11:18

And who is more unjust than he who invents a lie against God? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of God is upon the wrongdoers.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Hisham told us, on the authority of Qatada, on the authority of Safwan ibn Mahraz, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Bishr told us, Yazid told us, Saeed told us on the authority of Qatada: We used to say that no one is disgraced when he is in front of God, and his disgrace is hidden from anyone whom God created - or: the creation.

Tafsir al-Qurtubi

God the Almighty said: **And who is more unjust than he who invents a lie against God?** That is, no one is more unjust to themselves than they are because they invent a lie against God, so they attributed His words to someone other than Him, and they claimed that He had a partner and a son, and they said about the idols, **These are our intercessors with God.** "Those will be presented before their Lord," that is, He will hold them accountable for their deeds. "And the witnesses will say," meaning the guardian angels, according to Mujahid and others. Sufyan said: I asked Al-A'mash about **the witnesses**, and he said: the angels. Ad-Dahhak: They are the prophets and messengers, his evidence is his statement: "How **will it be** when We bring from every nation a witness and We bring you, [O Muhammad], as a witness over these?" (An-Nisa': 41). It was said: the angels, prophets, and scholars who conveyed the messages. Qatada said: He meant all of creation. In Sahih Muslim, on the authority of Safwan bin Mahraz, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, in which he said: "As for the disbelievers and hypocrites, they will be called out in front of all creation: These are the ones who lied about God." **The curse of God be upon the wrongdoers**, meaning His distance, His wrath, and His exclusion from His mercy upon those who put worship in the wrong place.

Tafsir Ibn Kathir

God Almighty shows the state of those who slander Him and their disgrace in the Hereafter in front of all creation, from the angels, messengers, prophets, and all other human beings and jinn, as Imam Ahmad said: He told us, Haz and Affan told us, Hammam told us, Qatada told us, on the authority of Safwan bin Mahraz, who said: I was holding the hand of Ibn Umar when a man came to him and said: How did you hear the Messenger of God, may God bless him and grant him peace, say about the secret conversation on the Day of Resurrection? He said: I heard him say: "God, the Almighty, brings the believer close, covers him with His cloak, conceals him from the people, and makes him confess his sins and says to him: Do you

recognize such and such a sin? Do you recognize such and such a sin? Do you recognize such and such a sin? Until when He makes him confess his sins and he sees in himself that he has perished, He says: I concealed them from you in this world, and I forgive them today." Then he is given the book of his good deeds. As for the disbelievers and hypocrites, He says: "These are the witnesses who lied about their Lord. Unquestionably, the curse of God is upon the wrongdoers." The verse was narrated by Al-Bukhari and Muslim in the two Sahihs from the hadith of Qatadah with it. His statement: **Those who hinder [people] from the path of God and seek to make it crooked** means they prevent people from following the truth and taking the path of guidance that leads to God, the Almighty, and they avoid Paradise. **And seek to make it crooked** means they want their path to be crooked and not straight. **And in the Hereafter they are disbelievers** meaning they deny it and reject its occurrence and existence. **Those were not able to escape on earth, and they had no power to do so.** "There are no protectors besides God." That is, they were under His subjugation and dominance and in His grasp and authority, and He is able to take revenge on them in this world before the Hereafter. **He only delays them for a Day when eyes will stare in horror.**

In the two Sahihs: **Indeed, God gives respite to the wrongdoer until, when He seizes him, He does not let him escape.** That is why God the Almighty said: **He will double their punishment 1:18**, meaning He will double their punishment. That is because God the Almighty gave them hearing, sight, and hearts, but their hearing, sight, and hearts did not avail them, rather they were deaf to hearing the truth and blind to following it, as God the Almighty informed us about them when they entered the Fire, as He said: **And they said, 'If only we had listened or reasoned, we would not have been among the companions of the Blaze.'** 1:18, and God the Almighty said: **Those who disbelieved and averted from the way of God - We will increase for them a punishment over the punishment. 1:18**, and that is why they are punished for every command they abandoned and every prohibition they committed. That is why the most correct of the sayings is that they are charged with the branches of the laws, their commands and prohibitions with respect to the Hereafter. His statement: **Those are the ones who have lost their souls, and what they used to invent has gone astray from them**, meaning they have lost their souls because they have entered a blazing Fire, so they are punished in it and its punishment will not abate for the blink of an eye, as God the Almighty said: **Every time it subsides, We increase for them a punishment over the punishment. 1:18**, and that is why they are punished for every command they abandoned and every prohibition they committed. That is why the most correct of the sayings is that they are charged with the branches of the laws, their commands and prohibitions with respect to the Hereafter. His statement: **Those are the ones who have lost their souls, and what they used to invent has gone astray from them**, meaning they have lost their souls because they have entered a

blazing Fire, so they are punished in it and its punishment will not abate for them for the blink of an eye, as God the Almighty said: **Every time it subsides, We increase for them a punishment over the punishment. (A Blaze** "And what they used to invent" other than God of rivals and idols was lost from them. So you did not find anything from them, but rather it harmed them completely, as God Almighty said: **And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship.**

God the Almighty said: "And they have taken other gods besides God that they might be a source of strength for them. No! They will disbelieve in their worship and will be opponents to them." And Abraham said to his al-Nas 114: "You have only taken other than God idols out of affection among yourselves in worldly life. Then on the Day of Resurrection some of you will disbelieve in others and curse one another, and your refuge will be the Fire, and you will have no helpers." And His statement: **When those who followed disown those who followed them and they see the punishment, and their ties are severed.** And other verses indicating their loss and destruction. For this reason He said: **There is no doubt that in the Hereafter they are the greatest losers.** God the Almighty informs about their fate, that they are the greatest losers in the Hereafter, because they exchanged the levels for the degrees, and exchanged the bliss of Paradise for boiling water, and the drinking of sealed nectar for poisonous water and boiling water and the shade of hot water, and the wide-eyed hours for food of pure water, and the high palaces for the abyss, and the closeness of the Most Merciful and seeing Him for the wrath of the Judge and His punishment. So there is no doubt that in the Hereafter they are the greatest losers.

Fath al-Qadir

His statement: 18- "And who is more unjust than he who invents a lie against God?" That is, no one is more unjust than them to themselves because they invent a lie against God by saying to their idols: These are our intercessors with God, and their saying: The angels are the daughters of God, and they attributed His words to others, and although the wording only requires the denial of the existence of someone more unjust than them, as is indicated by the rhetorical question, the situation indicates the denial of those who are equal to them in injustice. So the meaning according to this is: No one is like them in injustice, let alone that there is someone more unjust than them, and the reference in His statement "those" is to those described with extreme injustice, and it is a subject, and its predicate is that they will be presented before their Lord, and He will hold them accountable for their deeds, or what is meant by their presentation is the presentation of their deeds. "And the witnesses will say, 'These are the ones who lied against their Lord.'" The witnesses are the guardian angels, and it was said that they are the messengers. It was said that it is the angels, messengers, and scholars who conveyed what God commanded them to convey, and it was said that it is all of creation. The meaning is that these witnesses will say when they are presented: These are the ones who are exposed or whose deeds are

presented who lied about their Lord by what they attributed to Him and did not state what they lied about as if it was a known matter to the people of that situation. His statement: **Indeed, the curse of God is upon the wrongdoers** is part of the speech of the witnesses: that is, they say: These are the ones who lied about their Lord, and they say: Indeed, the curse of God is upon the wrongdoers who wronged themselves by fabricating. It is possible that it is from the speech of God, the Most High, that He said it after the witnesses said: These are the ones who lied about their Lord. And the witnesses is the plural of witness, and Abu Ali preferred it due to the frequent occurrence of witness in the Qur'an, like His statement: **And the Messenger will be a witness over you.** "How then will it be when We bring from every nation a witness and We bring you as a witness over these?" It was said: It is the plural of witness like companions and friend, and the benefit of the witnesses saying this statement is to exaggerate the disgrace of the infidels, and to rebuke them in front of all witnesses.

Tafsir al-Baghawi

18- "And who is more unjust than he who invents a lie against God," claiming that He has a son or a partner, meaning: no one is more unjust than him. "Those," meaning: the liars and those who deny, "will be presented before their Lord," and He will ask them about their deeds.

And the witnesses say, meaning: the angels who were recording their deeds, said Mujahid.

On the authority of Ibn Abbas, may God be pleased with them both. They are the prophets and messengers, peace and blessings be upon them, and this is what Ad-Dahhak said.

Qatada said: All creatures.

We narrated on the authority of Abdullah ibn Umar, may God be pleased with them both, on the authority of the Messenger of God, may God bless him and grant him peace: "God brings the believer close, places His cloak over him, and conceals him, and says: Do you recognize such-and-such sin? Do you recognize such-and-such sin? He says: Yes, O Lord. Then, when He has made him acknowledge his sins and he sees in himself that he has perished, He says: I concealed them for you in this world, and I forgive them for you today. So he is given his book of good deeds." As for the disbelievers and hypocrites, He calls out to them in front of all creation, "These are the ones who lied about their Lord. Unquestionably, the curse of God is upon the wrongdoers."

Tafsir al-Baidawi

18. "And who is more unjust than he who invents a lie against God?" He attributed to Him what He did not reveal or denied from Him what He revealed. "Those" meaning the liars. "will be presented before their Lord" in the gathering place where they will be detained and their deeds will be presented. "And the witnesses will

Surat Hud 11:18

And who is more unjust than he who invents a lie against God? Those will be presented before their Lord, and the witnesses will say, "These are the ones who lied against their Lord." Unquestionably, the curse of God is upon the wrongdoers.

say" from among the angels and prophets or from among their limbs, which is the plural of witness like companions or witness like nobles, the plural of noble.

"These are the ones who lied about their Lord.

Unquestionably, the curse of God is upon the wrongdoers" a great terror of what will befall them then for their injustice in lying about God.

Surat Hud 11:19

Those who hinder [people] from the way of God and seek to make it crooked, and they, concerning the Hereafter, are disbelievers.

Tafsir al-Jalalayn

19 - **Those who hinder [people] from the way of God** the religion of Islam **and seek it** they seek the way *crooked* crooked **and they are disbelievers in the Hereafter** emphasis (

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: May the curse of God be upon the oppressors who prevent people from believing in Him, and acknowledging His worship, and sincerely worshipping Him instead of the gods and rivals, from the polytheists of Quraysh, and they were the ones who tempted those who entered Islam from it, **and seek to make it crooked**, meaning: and they seek the path of God, which is the Islam to which Muhammad called people, meaning: deviation and inclination from the straight path, **and they are disbelievers in the Hereafter**, meaning: and they are disbelievers in the resurrection after death, along with their preventing people from the path of God, and their seeking to make it crooked, *disbelievers*, meaning: they deny that and reject it.

Tafsir al-Qurtubi

The Almighty's saying: **Those who hinder [people] from the way of God** It is possible that (those) is in the accusative case as a description of the wrongdoers, and it is possible that it is in the nominative case, meaning they are those. It was said: It is the beginning of a speech from God the Almighty, meaning they are those who disbelieve themselves and others about faith and obedience. **And they seek to make it crooked** meaning they divert people from it to sins and polytheism. **And they are disbelievers in the Hereafter** He repeated the word *they* for emphasis.

Tafsir Ibn Kathir

God Almighty shows the state of those who slander Him and their disgrace in the Hereafter in front of all creation, from the angels, messengers, prophets, and all other human beings and jinn, as Imam Ahmad said: He told us, Haz and Affan told us, Hammam told us, Qatada told us, on the authority of Safwan bin Mahraz, who said: I was holding the hand of Ibn Umar when a man came to him and said: How did you hear the Messenger of God, may God bless him and grant him peace, say about the secret conversation on the Day of Resurrection? He said: I heard him say: "God, the

Almighty, brings the believer close, covers him with His cloak, conceals him from the people, and makes him confess his sins and says to him: Do you recognize such and such a sin? Do you recognize such and such a sin? Do you recognize such and such a sin? Until when He makes him confess his sins and he sees in himself that he has perished, He says: I concealed them from you in this world, and I forgive them today." Then he is given the book of his good deeds. As for the disbelievers and hypocrites, He says: "These are the witnesses who lied about their Lord. Unquestionably, the curse of God is upon the wrongdoers." The verse was narrated by Al-Bukhari and Muslim in the two Sahihs from the hadith of Qatadah with it. His statement: **Those who hinder [people] from the path of God and seek to make it crooked** means they prevent people from following the truth and taking the path of guidance that leads to God, the Almighty, and they avoid Paradise. **And seek to make it crooked** means they want their path to be crooked and not straight. **And in the Hereafter they are disbelievers** meaning they deny it and reject its occurrence and existence. **Those were not able to escape on earth, and they had no power to do so.** "There are no protectors besides God." That is, they were under His subjugation and dominance and in His grasp and authority, and He is able to take revenge on them in this world before the Hereafter. **He only delays them for a Day when eyes will stare in horror.**

In the two Sahihs: **Indeed, God gives respite to the wrongdoer until, when He seizes him, He does not let him escape.** That is why God the Almighty said: **He will double their punishment 1:18**, meaning He will double their punishment. That is because God the Almighty gave them hearing, sight, and hearts, but their hearing, sight, and hearts did not avail them, rather they were deaf to hearing the truth and blind to following it, as God the Almighty informed us about them when they entered the Fire, as He said: **And they said, 'If only we had listened or reasoned, we would not have been among the companions of the Blaze.' 1:18**, and God the Almighty said: **Those who disbelieved and averted from the way of God - We will increase for them a punishment over the punishment. 1:18**, and that is why they are punished for every command they abandoned and every prohibition they committed. That is why the most correct of the sayings is that they are charged with the branches of the laws, their commands and prohibitions with respect to the Hereafter. His statement: **Those are the ones who have lost their souls, and what they used to invent has gone astray from them**, meaning they have lost their souls because they have entered a blazing Fire, so they are punished in it and its punishment will not abate for the blink of an eye, as God the Almighty said: **Every time it subsides, We increase for them a punishment over the punishment. 1:18**, and that is why they are punished for every command they abandoned and every prohibition they committed. That is why the most correct of the sayings is that they are charged with the branches of the laws, their commands and prohibitions with respect to the Hereafter. His statement: **Those are the ones who have lost their souls, and what they used to invent has gone astray from them**, meaning they have lost their souls because they have entered a blazing Fire, so they are punished in it and its

Surat Hud 11:19

Those who hinder [people] from the way of God and seek to make it crooked, and they, concerning the Hereafter, are disbelievers.

punishment will not abate for them for the blink of an eye, as God the Almighty said: **Every time it subsides, We increase for them a punishment over the punishment.** (A Blaze "And what they used to invent" other than God of rivals and idols was lost from them. So you did not find anything from them, but rather it harmed them completely, as God Almighty said: **And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship.**

God the Almighty said: "And they have taken other gods besides God that they might be a source of strength for them. No! They will disbelieve in their worship and will be opponents to them." And Abraham said to his al-Nas 114: "You have only taken other than God idols out of affection among yourselves in worldly life. Then on the Day of Resurrection some of you will disbelieve in others and curse one another, and your refuge will be the Fire, and you will have no helpers." And His statement: **When those who followed disown those who followed them and they see the punishment, and their ties are severed.** And other verses indicating their loss and destruction. For this reason He said: **There is no doubt that in the Hereafter they are the greatest losers.** God the Almighty informs about their fate, that they are the greatest losers in the Hereafter, because they exchanged the levels for the degrees, and exchanged the bliss of Paradise for boiling water, and the drinking of sealed nectar for poisonous water and boiling water and the shade of hot water, and the wide-eyed houris for food of pure water, and the high palaces for the abyss, and the closeness of the Most Merciful and seeing Him for the wrath of the Judge and His punishment. So there is no doubt that in the Hereafter they are the greatest losers.

Fath al-Qadir

Then he described these oppressors who were cursed as 19- **those who avert [people] from the path** meaning they prevent those they are able to prevent from the religion of God and from entering it **and seek to make it crooked** meaning they describe it as crooked in order to repel people from it, or they seek for its people to be crooked by deviating from it to disbelief. It is said, I **sought evil for you** meaning I sought it for you *and* the situation is that **and they are disbelievers in the Hereafter** meaning they describe it as crooked, and the situation is that they are not believers in the Hereafter, so how can they avert people from the path of truth while they are on pure falsehood? The repetition of the pronoun is to emphasize their disbelief and their exclusivity to it, as if the disbelief of others is not taken into account in comparison to the enormity of their disbelief.

disbelievers.

Tafsir al-Baidawi

19. **Those who turn people away from the way of God** from His religion. **And seek to make it crooked** they describe it as deviating from the truth and right or seek its people to make it crooked by apostasy. **And they are disbelievers in the Hereafter** and the fact is that they are disbelievers in the Hereafter and their repetition is to confirm their disbelief and their exclusivity to it.

Tafsir al-Baghawi

19- **Those who hinder [people] from the way of God,** prevent people from the religion of God, **and seek to make it crooked, and they are, in the Hereafter,**

Surat Hud 11:20

Those were not able to cause failure on earth, nor did they have besides God any protectors. The punishment will be doubled for them. They could not hear, nor could they see.

Tafsir al-Jalalayn

20 - **They were not able to frustrate God on earth, and they had no protectors besides God** that is, other than Him (who would prevent them from His punishment. The punishment will be doubled for them) by their misleading others. **They were not able to hear** the truth **nor were they able to see** that is, because of their extreme hatred for it, as if they were not able to do so.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, meant by His statement: **Those were not able to escape on earth**, are those whom He, the Most High, described as turning people away from the path of God. He, the Most High, says: They were not those who could escape their Lord by fleeing from Him on earth if He wanted to punish them and take revenge on them, but they are in His grip and dominion, they cannot escape from Him if He wants them, and they cannot escape Him if He seeks them. **And they had no protectors besides God**, meaning: And these polytheists had no supporters to aid them from God if He wanted to punish them besides God, and to stand between them and Him if He punished them, and they had in this world a means of protection by which they could protect themselves from those among the people who wanted to harm them. And His statement: **The punishment will be doubled for them**, the Most High says: Their punishment will be increased, so He made for them two in place of one.

His saying: **They could not hear, nor could they see**, there is a difference of opinion regarding its interpretation.

Some of them said: This is how God described these polytheists, that He has sealed their hearing and their sight, and that they do not hear the truth, nor do they see God's proofs, with beneficial hearing, nor guided sight.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **They were not able to hear, nor did they see**, deaf to the truth, so they did not hear it, dumb, so they did not speak it, blind, so they did not see it, nor did they benefit from it.

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **They were not able to hear, nor were they able to see**. He said: They

were not able to hear good and benefit from it, nor see good and take 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, he said: God Almighty informed us that He stood between the people of polytheism and their obedience to Him in this world and the Hereafter. As for this world, He said: **They were not able to hear**, which is His obedience, **nor were they able to see**. As for the Hereafter, He said: **They were not able * humbled**.

Others said: What he meant by his statement: **And they had no protectors besides God**, are the gods who hinder people from the path of God. They said: The meaning of the statement is: Those and their gods, they were not able to defeat God on earth, the punishment would be doubled for them, they were not able to hear, nor could they see, meaning the gods, that they had neither hearing nor sight. This is a statement narrated on the authority of Ibn Abbas from a source that I disliked mentioning due to the weakness of its chain of transmission.

Abu Ja'far said: The meaning of this is that the punishment will be doubled for them because they were able to hear but did not hear, and because they saw but did not contemplate God's proofs with their eyes and take heed from them. They said: The preposition *ba* should have been inserted, because He said: **And for them is a painful punishment because they used to lie**, because of their lie, in more than one place in the revelation where the preposition *ba* was inserted, and its omission is permissible in speech, like saying in speech: **I will surely reward you for what you did**, and for what you did. This is a statement made by some of the Arabists.

Abu Ja'far said: The correct statement regarding this, according to us, is what Ibn Abbas and Qatada said, that God Almighty described them as being unable to hear the truth with beneficial hearing, nor to see it with guided sight, because they were too busy with the disbelief in which they were established to use their limbs in obedience to God, even though they had hearing and sight.

Tafsir al-Qurtubi

The Almighty said: **Those were not able to escape on earth** meaning they could not escape the punishment of God. Ibn Abbas said: They were not able to command the earth so that it would swallow them up. **And they had no protectors besides God** meaning helpers, and *min* is redundant. It was said: *ma* means who, and its meaning is: Those were not able to escape, neither they nor those who had protectors besides God, and this is the saying of Ibn Abbas, may God be pleased with them both. **The punishment will be doubled for them** meaning according to the extent of their disbelief and sins. **They were not able to hear** *ma* is in the accusative case so that the meaning is: because they were able to hear. **And they did not see** and they did not use that in hearing and seeing the truth. The Arabs say: I rewarded him for what he did

Surat Hud 11:20

Those were not able to cause failure on earth, nor did they have besides God any protectors. The punishment will be doubled for them. They could not hear, nor could they see.

and for what he did, so they delete the ba' once and keep it another time, and Sibawayh recited:

I have commanded you to do good, so do what I have commanded you to do, for I have left you with wealth and lineage.

It is possible that *ma* is an adverb, and the meaning is: It will be doubled for them forever, meaning the time they are able to hear and see, and God, the Most High, will make them in Hell able to do that forever. It is possible that *ma* is a negative that has no place, since the speech was completed before it, and stopping at the punishment is sufficient, and the meaning is: They were not able in this world to hear with a hearing that would negate them, nor to see with a guided sight. Al-Farra' said: They were not able to hear, because God led them astray in the Preserved Tablet. Al-Zajjaj said: Because of their hatred for the Prophet, may God bless him and grant him peace, and their enmity towards him, they were not able to hear from him nor understand from him. Al-Nahhas said: This is well-known in the speech of the Arabs. It is said: So-and-so cannot look at so-and-so if that is too much for him.

Tafsir Ibn Kathir

God Almighty shows the state of those who slander Him and their disgrace in the Hereafter in front of all creation, from the angels, messengers, prophets, and all other human beings and jinn, as Imam Ahmad said: He told us, Haz and Affan told us, Hammam told us, Qatada told us, on the authority of Safwan bin Mahraz, who said: I was holding the hand of Ibn Umar when a man came to him and said: How did you hear the Messenger of God, may God bless him and grant him peace, say about the secret conversation on the Day of Resurrection? He said: I heard him say: "God, the Almighty, brings the believer close, covers him with His cloak, conceals him from the people, and makes him confess his sins and says to him: Do you recognize such and such a sin? Do you recognize such and such a sin? Do you recognize such and such a sin? Until when He makes him confess his sins and he sees in himself that he has perished, He says: I concealed them from you in this world, and I forgive them today." Then he is given the book of his good deeds. As for the disbelievers and hypocrites, He says: "These are the witnesses who lied about their Lord. Unquestionably, the curse of God is upon the wrongdoers." The verse was narrated by Al-Bukhari and Muslim in the two Sahihs from the hadith of Qatadah with it. His statement: **Those who hinder [people] from the path of God and seek to make it crooked** means they prevent people from following the truth and taking the path of guidance that leads to God, the Almighty, and they avoid Paradise. **And seek to make it crooked** means they want their path to be crooked and not straight. **And in the Hereafter they are disbelievers** meaning they deny it and reject its occurrence and existence. **Those were not able to**

escape on earth, and they had no power to do so.

"There are no protectors besides God." That is, they were under His subjugation and dominance and in His grasp and authority, and He is able to take revenge on them in this world before the Hereafter. **He only delays them for a Day when eyes will stare in horror.**

In the two Sahihs: **Indeed, God gives respite to the wrongdoer until, when He seizes him, He does not let him escape.** That is why God the Almighty said: **He will double their punishment** 1:18, meaning He will double their punishment. That is because God the Almighty gave them hearing, sight, and hearts, but their hearing, sight, and hearts did not avail them, rather they were deaf to hearing the truth and blind to following it, as God the Almighty informed us about them when they entered the Fire, as He said: **And they said, 'If only we had listened or reasoned, we would not have been among the companions of the Blaze.'** 1:18, and God the Almighty said: **Those who disbelieved and averted from the way of God - We will increase for them a punishment over the punishment.** 1:18, and that is why they are punished for every command they abandoned and every prohibition they committed. That is why the most correct of the sayings is that they are charged with the branches of the laws, their commands and prohibitions with respect to the Hereafter. His statement: **Those are the ones who have lost their souls, and what they used to invent has gone astray from them,** meaning they have lost their souls because they have entered a blazing Fire, so they are punished in it and its punishment will not abate for the blink of an eye, as God the Almighty said: **Every time it subsides, We increase for them a punishment over the punishment.** 1:18, and that is why they are punished for every command they abandoned and every prohibition they committed. That is why the most correct of the sayings is that they are charged with the branches of the laws, their commands and prohibitions with respect to the Hereafter. His statement: **Those are the ones who have lost their souls, and what they used to invent has gone astray from them,** meaning they have lost their souls because they have entered a blazing Fire, so they are punished in it and its punishment will not abate for them for the blink of an eye, as God the Almighty said: **Every time it subsides, We increase for them a punishment over the punishment.** (A Blaze "And what they used to invent" other than God of rivals and idols was lost from them. So you did not find anything from them, but rather it harmed them completely, as God Almighty said: **And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship.**

God the Almighty said: "And they have taken other gods besides God that they might be a source of strength for them. No! They will disbelieve in their worship and will be opponents to them." And Abraham said to his al-Nas 114: "You have only taken other than God idols out of affection among yourselves in worldly life. Then on the Day of Resurrection some of you will disbelieve in others and curse one another, and your refuge will be the Fire, and you will have no helpers."

And His statement: **When those who followed disown those who followed them and they see the punishment, and their ties are severed.** And other verses indicating their loss and destruction. For this reason He said: **There is no doubt that in the Hereafter they are the greatest losers.** God the Almighty informs about their fate, that they are the greatest losers in the Hereafter, because they exchanged the levels for the degrees, and exchanged the bliss of Paradise for boiling water, and the drinking of sealed nectar for poisonous water and boiling water and the shade of hot water, and the wide-eyed houris for food of pure water, and the high palaces for the abyss, and the closeness of the Most Merciful and seeing Him for the wrath of the Judge and His punishment. So there is no doubt that in the Hereafter they are the greatest losers.

Fath al-Qadir

20- *Those* who are described with these attributes **were not able to cause failure on earth** meaning they could not cause failure for God in this world if He wanted to punish them **and they had no protectors besides God** to repel from them what God the Almighty wanted of their punishment and to bring down His wrath upon them. The phrase **the punishment will be doubled for them** is a new sentence to explain that delaying the punishment and delaying its hastening for them is to be a double punishment. Ibn Kathir, Ibn Amir, Yazid and Yaqub read **the punishment will be doubled** with emphasis **they were not able to hear** meaning they went to extremes in their turning away from the truth and hating it, to the point that it was as if they were unable to hear or see due to their extreme blindness to the truth. It is possible that what is meant by his saying: **And they had no protectors besides God** is that they made their gods protectors besides God, and that does not benefit them. These protectors were not able to hear, nor could they see, so how could they benefit them by bringing them benefit or repelling harm from them? It is possible that what is the extension is what is the extension. The meaning is that the punishment is doubled for them as long as they are able to hear and see. Al-Farra' said: They were not able to hear because God led them astray in the Preserved Tablet. Al-Zajaj said: Because of their hatred of the Prophet (peace and blessings of God be upon him) and their enmity towards him, they were unable to hear from him or understand from him. Al-Nahhas said: This is well-known in the speech of the Arabs. It is said: So-and-so cannot look at so-and-so, if he is too much for him.

Tafsir al-Baghawi

20- *Those were not able to escape*, Ibn Abbas said: forerunners. Qatada said: fleeing. Muqatil said: passing. **On the earth and they had no protectors besides God**, meaning supporters and helpers who would protect them from Our punishment, **the punishment will be doubled for them**, meaning: their punishment will be increased. It was said: the punishment will be doubled for them because they led others astray and the followers followed their example.

They could not hear, nor could they see. Qatada said: They were deaf to hearing the truth, so they did not hear it, and they could not see the guidance. Ibn Abbas, may God be pleased with him, said: God, the Almighty, informed us that He stood between the polytheists and their obedience to Him in this world and the Hereafter. As for this world, He said: **They could not hear**, which is His obedience, and as for the Hereafter, He said: **So they could not**, with their eyes lowered.

Tafsir al-Baidawi

20. **They were not able to cause God to fail on earth** meaning they were not able to cause God to punish them in this world. **And they had no protectors besides God** to prevent them from being punished, but He delayed their punishment until this day so that it would be more severe and lasting. **The punishment will be doubled for them** is a resumption. Ibn Kathir read that 'Amir and Yaqub are doubled with emphasis. **They were not able to hear** because they were deaf to the truth and hated it. **And they were not able to see** because they were blind to the signs of God, and it seems to be the reason for the punishment being doubled. It was said that it is a statement of what he denied of the authority of the gods by saying: **And they had no protectors besides God** because that which does not hear or see is not suitable for authority. His saying: **The punishment will be doubled for them** is an objection.

Surat Hud 11:21

Those are the ones who have lost their souls, and what they used to invent has gone away from them.

Surat Hud 11:21

Those are the ones who have lost their souls, and what they used to invent has gone away from them.

Tafsir al-Jalalayn

21 - **Those who have lost their souls** because of their fate in the eternal fire upon them **and what they used to invent** about God of claiming a partner has gone astray) has been hidden **from them**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: These people who have this description are the ones who have cheated themselves of their share of God's mercy, **and what they used to invent has gone astray from them**, and their lies, slander, and falsehood against God have been invalidated by their claiming that He has partners. So those who were gods besides God took a path other than theirs, and took a path other than theirs, and went astray from them, because it led them to Hell, and their gods became nothingness, nothing, because they were stones, wood, or copper in this world, or God had a friend who led him to Paradise. This is also not their path, and this is also a deviation from them.

Tafsir al-Qurtubi

The Almighty's saying: **Those are the ones who have lost their souls** is a subject and predicate. **And what they used to invent has been lost to them** meaning their inventions have been lost to them and have been destroyed.

Tafsir Ibn Kathir

God Almighty shows the state of those who slander Him and their disgrace in the Hereafter in front of all creation, from the angels, messengers, prophets, and all other human beings and jinn, as Imam Ahmad said: He told us, Haz and Affan told us, Hammam told us, Qatada told us, on the authority of Safwan bin Mahraz, who said: I was holding the hand of Ibn Umar when a man came to him and said: How did you hear the Messenger of God, may God bless him and grant him peace, say about the secret conversation on the Day of Resurrection? He said: I heard him say: "God, the Almighty, brings the believer close, covers him with His cloak, conceals him from the people, and makes him confess his sins and says to him: Do you recognize such and such a sin? Do you recognize

such and such a sin? Do you recognize such and such a sin? Until when He makes him confess his sins and he sees in himself that he has perished, He says: I concealed them from you in this world, and I forgive them today." Then he is given the book of his good deeds. As for the disbelievers and hypocrites, He says: "These are the witnesses who lied about their Lord. Unquestionably, the curse of God is upon the wrongdoers." The verse was narrated by Al-Bukhari and Muslim in the two Sahihs from the hadith of Qatadah with it. His statement: **Those who hinder [people] from the path of God and seek to make it crooked** means they prevent people from following the truth and taking the path of guidance that leads to God, the Almighty, and they avoid Paradise. **And seek to make it crooked** means they want their path to be crooked and not straight. **And in the Hereafter they are disbelievers** meaning they deny it and reject its occurrence and existence. **Those were not able to escape on earth, and they had no power to do so.** "There are no protectors besides God." That is, they were under His subjugation and dominance and in His grasp and authority, and He is able to take revenge on them in this world before the Hereafter. **He only delays them for a Day when eyes will stare in horror.**

In the two Sahihs: **Indeed, God gives respite to the wrongdoer until, when He seizes him, He does not let him escape.** That is why God the Almighty said: **He will double their punishment 1:18**, meaning He will double their punishment. That is because God the Almighty gave them hearing, sight, and hearts, but their hearing, sight, and hearts did not avail them, rather they were deaf to hearing the truth and blind to following it, as God the Almighty informed us about them when they entered the Fire, as He said: **And they said, 'If only we had listened or reasoned, we would not have been among the companions of the Blaze.' 1:18**, and God the Almighty said: **Those who disbelieved and averted from the way of God - We will increase for them a punishment over the punishment. 1:18**, and that is why they are punished for every command they abandoned and every prohibition they committed. That is why the most correct of the sayings is that they are charged with the branches of the laws, their commands and prohibitions with respect to the Hereafter. His statement: **Those are the ones who have lost their souls, and what they used to invent has gone astray from them**, meaning they have lost their souls because they have entered a blazing Fire, so they are punished in it and its punishment will not abate for the blink of an eye, as God the Almighty said: **Every time it subsides, We increase for them a punishment over the punishment. 1:18**, and that is why they are punished for every command they abandoned and every prohibition they committed. That is why the most correct of the sayings is that they are charged with the branches of the laws, their commands and prohibitions with respect to the Hereafter. His statement: **Those are the ones who have lost their souls, and what they used to invent has gone astray from them**, meaning they have lost their souls because they have entered a blazing Fire, so they are punished in it and its punishment will not abate for them for the blink of an

eye, as God the Almighty said: **Every time it subsides, We increase for them a punishment over the punishment.** (**A Blaze** "And what they used to invent" other than God of rivals and idols was lost from them. So you did not find anything from them, but rather it harmed them completely, as God Almighty said: **And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship.**

God the Almighty said: "And they have taken other gods besides God that they might be a source of strength for them. No! They will disbelieve in their worship and will be opponents to them." And Abraham said to his al-Nas 114: "You have only taken other than God idols out of affection among yourselves in worldly life. Then on the Day of Resurrection some of you will disbelieve in others and curse one another, and your refuge will be the Fire, and you will have no helpers." And His statement: **When those who followed disown those who followed them and they see the punishment, and their ties are severed.** And other verses indicating their loss and destruction. For this reason He said: **There is no doubt that in the Hereafter they are the greatest losers.** God the Almighty informs about their fate, that they are the greatest losers in the Hereafter, because they exchanged the levels for the degrees, and exchanged the bliss of Paradise for boiling water, and the drinking of sealed nectar for poisonous water and boiling water and the shade of hot water, and the wide-eyed houris for food of pure water, and the high palaces for the abyss, and the closeness of the Most Merciful and seeing Him for the wrath of the Judge and His punishment. So there is no doubt that in the Hereafter they are the greatest losers.

Fath al-Qadir

21- *Those* who have these qualities **are those who have lost themselves** by worshipping other than God. The meaning is: they bought the worship of gods with the worship of God, so their loss in their trade was the greatest loss. **And what they used to invent has gone away from them**, meaning what they used to invent of the gods that they claim would intercede for them has gone and been lost, and nothing remains in their hands except loss.

Tafsir al-Baghawi

21- **Those are the ones who have lost their souls**, they have deceived themselves, **and what they used to invent has gone astray from them**, they claim about the intercession of angels and idols.

Tafsir al-Baidawi

21. **Those who lost themselves** by purchasing the worship of gods with the worship of God Almighty. **And what they used to invent** of gods and their intercession was lost to them, or they lost what they changed and what they obtained was lost to them, so nothing remained with them but regret and remorse.

Surat Hud 11:22

There is no doubt that they, in the Hereafter, will be the greatest losers.

Surat Hud 11:22

There is no doubt that they, in the Hereafter, will be the greatest losers.

Tafsir al-Jalalayn

22 - **There is no doubt truly that they, in the Hereafter, will be the greatest losers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Indeed, these people who have this description in this world and in the Hereafter are the greatest losers, who have sold their homes in Paradise for the homes of the people of Paradise in Hell, and that is the clear loss.

We have already explained that the meaning of their saying: **You have committed a sin is you have earned the sin and you have committed it.** The Arabs used it frequently in places of oaths and in places of **there is no escape**, like their saying: **It is certain that you are going**, meaning **there is no escape**, until they used it in places of confirmation, so they said: **It is certain that you will stand**, meaning **it is certain that you will stand**. So the meaning of the statement is: **There is no prevention from them**, and no turning away from them.

Tafsir al-Qurtubi

The Almighty's saying: **La Jarm** The scholars have different opinions about it. Al-Khalil and Sibawayh said: **La Jarm** means right, so *La* and *Jarm* are one word for them, and *An* is in the nominative case for them, and this is the opinion of Al-Farra and Muhammad bin Yazid, narrated by Al-Nahhas. Al-Mahdawi said: Al-Khalil also said that its meaning is inevitably and inevitably, and this is also the opinion of Al-Farra, mentioned by Al-Tha'labi. Al-Zajjaj said: *La* here is a negation and it is a response to their saying: The idols benefit them, as if the meaning is that it does not benefit them, and Jarm means earned, that is, that action earned them loss, and the subject of Kas is implied, and *An* is in the accusative case with Jarm, as you say: Your harshness earned Zayd his anger towards you, and the poet said:

We set his head on a bee stump for what his hands had done and what we had transgressed against him.

That is, by what you have earned. Al-Kisa'i said: The meaning of **la jaram** is no turning away or preventing them. It was said: The meaning is no cutting off a cutter, so the subject was omitted when it was used frequently. Jaram is cutting. He cut the palm tree and harvested it, meaning he cut it, so he is a jarim. A people of Jaram and Jaram, and this is the age of Jaram and Jaram. Jarmat the wool of the sheep

means I cut it, and I took from it, like Jalamt al-shay' Jalaman means I cut, and Jalamt al-juzur means I aklamha Jalam if you take the meat from its bones, and Akhdhat al-shay' bi-jalamtu - with a sukoon on the lam - if you take it all, and this is Jalamt al-juzur - with a fat-ha - meaning I gathered its meat, as al-Jawhari said. Al-Nahhas said: Al-Kisa'i claimed that it has four languages: La Jaram, La 'an Dha Jaram, La An Dha Jaram. He said: Some people from Fazara say: La Jar annahu without a mim. Al-Farra' narrated two other languages for it. He said: Banu Amir say: La dha Jarm. He said: And some Arabs say: La Jarm, with a damma on the jim.

Tafsir Ibn Kathir

God Almighty shows the state of those who slander Him and their disgrace in the Hereafter in front of all creation, from the angels, messengers, prophets, and all other human beings and jinn, as Imam Ahmad said: He told us, Haz and Affan told us, Hammam told us, Qatada told us, on the authority of Safwan bin Mahraz, who said: I was holding the hand of Ibn Umar when a man came to him and said: How did you hear the Messenger of God, may God bless him and grant him peace, say about the secret conversation on the Day of Resurrection? He said: I heard him say: "God, the Almighty, brings the believer close, covers him with His cloak, conceals him from the people, and makes him confess his sins and says to him: Do you recognize such and such a sin? Do you recognize such and such a sin? Do you recognize such and such a sin? Do you recognize such and such a sin? Until when He makes him confess his sins and he sees in himself that he has perished, He says: I concealed them from you in this world, and I forgive them today." Then he is given the book of his good deeds. As for the disbelievers and hypocrites, He says: "These are the witnesses who lied about their Lord. Unquestionably, the curse of God is upon the wrongdoers." The verse was narrated by Al-Bukhari and Muslim in the two Sahihs from the hadith of Qatadah with it. His statement: **Those who hinder [people] from the path of God and seek to make it crooked** means they prevent people from following the truth and taking the path of guidance that leads to God, the Almighty, and they avoid Paradise. **And seek to make it crooked** means they want their path to be crooked and not straight. **And in the Hereafter they are disbelievers** meaning they deny it and reject its occurrence and existence. **Those were not able to escape on earth, and they had no power to do so.** "There are no protectors besides God." That is, they were under His subjugation and dominance and in His grasp and authority, and He is able to take revenge on them in this world before the Hereafter. **He only delays them for a Day when eyes will stare in horror.**

In the two Sahihs: **Indeed, God gives respite to the wrongdoer until, when He seizes him, He does not let him escape.** That is why God the Almighty said: **He will double their punishment 1:18**, meaning He will double their punishment. That is because God the Almighty gave them hearing, sight, and hearts, but their hearing,

sight, and hearts did not avail them, rather they were deaf to hearing the truth and blind to following it, as God the Almighty informed us about them when they entered the Fire, as He said: **And they said, 'If only we had listened or reasoned, we would not have been among the companions of the Blaze.'** 1:18, and God the Almighty said: **Those who disbelieved and averted from the way of God - We will increase for them a punishment over the punishment.** 1:18, and that is why they are punished for every command they abandoned and every prohibition they committed. That is why the most correct of the sayings is that they are charged with the branches of the laws, their commands and prohibitions with respect to the Hereafter. His statement: **Those are the ones who have lost their souls, and what they used to invent has gone astray from them,** meaning they have lost their souls because they have entered a blazing Fire, so they are punished in it and its punishment will not abate for the blink of an eye, as God the Almighty said: **Every time it subsides, We increase for them a punishment over the punishment.** 1:18, and that is why they are punished for every command they abandoned and every prohibition they committed. That is why the most correct of the sayings is that they are charged with the branches of the laws, their commands and prohibitions with respect to the Hereafter. His statement: **Those are the ones who have lost their souls, and what they used to invent has gone astray from them,** meaning they have lost their souls because they have entered a blazing Fire, so they are punished in it and its punishment will not abate for them for the blink of an eye, as God the Almighty said: **Every time it subsides, We increase for them a punishment over the punishment.** (A Blaze "And what they used to invent" other than God of rivals and idols was lost from them. So you did not find anything from them, but rather it harmed them completely, as God Almighty said: **And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship.**

God the Almighty said: "And they have taken other gods besides God that they might be a source of strength for them. No! They will disbelieve in their worship and will be opponents to them." And Abraham said to his al-Nas 114: "You have only taken other than God idols out of affection among yourselves in worldly life. Then on the Day of Resurrection some of you will disbelieve in others and curse one another, and your refuge will be the Fire, and you will have no helpers." And His statement: **When those who followed disown those who followed them and they see the punishment, and their ties are severed.** And other verses indicating their loss and destruction. For this reason He said: **There is no doubt that in the Hereafter they are the greatest losers.** God the Almighty informs about their fate, that they are the greatest losers in the Hereafter, because they exchanged the levels for the degrees, and exchanged the bliss of Paradise for boiling water, and the drinking of sealed nectar for poisonous water and boiling water and the shade of hot water, and the wide-eyed houris for food of pure water, and the high palaces for the abyss, and the closeness of the Most Merciful and seeing Him for the wrath of the Judge and His punishment. So there is no doubt that in the Hereafter they are the greatest losers.

Fath al-Qadir

His saying: 22- **La Jarm** Al-Khalil and Sibawayh said: La Jarm means Haqq, so according to them it is like one word, and Al-Farra' said the same. It was narrated from Al-Khalil and Al-Farra' that it is like saying La Bade wa La Mahala, then its use became so much that it became like Haqq. Al-Zajaj said: That Jarm means Kasab: that is, that action earned them the loss, and the subject of Kasab is implied, and that is in the accusative case with rajm. Al-Azhari said: This is one of the best things that have been transmitted in this language. Al-Kisa'i said: The meaning of La Jarm is: There is no turning away or prevention from the fact that they are the greatest losers in the Hereafter. A group of grammarians said: The meaning of **la jaram wa la qata' qata'** is that in the Hereafter they are the greatest losers. They said: **And jaram is severing,** and **jaram** means cutting off the palm tree, meaning he cut it down. In this verse there is a statement that they are in loss and have reached a limit that others fall short of and cannot reach. These verses confirm what came before of denying the similarity between the one who wanted the life of this world and its adornments, and the one who was on clear evidence from his Lord.

Tafsir al-Baghawi

22- **No crime**, meaning: truly. It was also said: Yes. Al-Farra' said: Inevitably, **that in the Hereafter they are the greatest losers**, meaning: more than others, even if everyone is in loss.

Tafsir al-Baidawi

22. **There is no doubt that they, in the Hereafter, will be the greatest losers.** No one is more evident and more lost than them.

Surat Hud 11:23

Indeed, those who have believed and done righteous deeds and humbled themselves before their Lord - those are the companions of Paradise; they will abide therein eternally.

Surat Hud 11:23

Indeed, those who have believed and done righteous deeds and humbled themselves before their Lord - those are the companions of Paradise; they will abide therein eternally.

Tafsir al-Jalalayn

23 - **Indeed, those who have believed and done righteous deeds and humbled themselves** settled and were reassured and turned **to their Lord - those are the companions of Paradise; they will abide therein eternally.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Those who believed in God and His Messenger, and worked in this world in obedience to God, **and humbled themselves before their Lord.**

The interpreters differed about the meaning of humility.

Some of them said: The meaning of this is: And they turned to their Lord.

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: **Indeed, those who have believed and done righteous deeds and humbled themselves before their Lord**, he said: Humility is turning back.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: His statement: **And they humbled themselves before their Lord**, he said: And they turned to their Lord.

Others said: The meaning of this is: And they feared.

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 they humbled themselves before their Lord**, he said: They feared.

Others said: It means: Be reassured.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, and 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: **And they humbled**

themselves before their Lord, he said: They were reassured.

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

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

Others said: The meaning of this is: they were humble.

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they humbled themselves before their Lord**, humility, reverence and modesty.

Abu Jaafar said: These sayings are close in meaning, even if their wording differs, because turning to God comes from fear of God, and from humility and submission to God through obedience, and reassurance with Him comes from submission to Him. However, the very essence of submission, among the Arabs, is humility and submission.

He said, **To their Lord**, meaning: And they humbled themselves before their Lord. This is because the Arabs often place the letter *lam* in place of *ila* and *ila* in place of the letter *lam*, as God Almighty said: **That your Lord inspired her**, meaning: inspired her. It may be possible that it was said thus, because they were described as having deliberately humbled themselves before God.

And His statement: **Those are the companions of Paradise; they will abide therein eternally**, means: Those who have this description are the inhabitants of Paradise who will not leave it, nor will they die in it, but will remain in it forever.

Tafsir al-Qurtubi

The Almighty said: **Indeed, those who have believed** *who* is the noun of *in* and *believed* is a relative clause, meaning they have been truthful. **And done righteous deeds and humbled themselves before their Lord** is in apposition to the relative clause. Ibn Abbas said: They humbled themselves, repented. Mujahid: They obeyed. Qatadah: They were humble and submissive. Muqatil: They were sincere. Al-Hasan: Humility is humility due to the fear that is fixed in the heart, and the origin of humility is leveling, from *khabt* which is the flat and wide land. So humility is humility and reassurance, or continuous repentance to God Almighty on a level basis. **To their Lord** Al-Farra' said: To their Lord, and their Lord is one, and the meaning may be: They directed their humility to their Lord. *Those* is the predicate of *in*.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the wretched, He followed it with mentioning the happy ones, who are those who believed and did righteous deeds, so their hearts believed and their limbs performed righteous deeds in word and deed, such as performing acts of obedience and abandoning evil. With this, they inherited the Gardens, which contain high rooms, lined couches, low-hanging fruits, high and beautiful beauties, various fruits, desirable foods and delicious drinks, and looking at the Creator of the earth and the heavens. They are immortal in that, they do not die, nor do they grow old, nor do they get sick, nor do they sleep, nor do they defecate, nor do they spit, nor do they blow their noses. It is nothing but a musk odor that they sweat. Then God the Almighty gave an example of the disbelievers and the believers, saying: **The example of the two groups**, meaning those whom He described first as wretched and the believers as happy. Those are like the blind and deaf, and these are like the seeing and hearing. The disbeliever is blind to the face of truth in this world and the hereafter, he is not guided to good nor... He knows it, but he is deaf to hearing arguments and does not hear what benefits him. **If God had known any good in them, He would have made them hear.**

As for the believer, he is intelligent, clever, perceptive of the truth, distinguishing between it and falsehood, so he follows good and abandons evil. He hears the argument and distinguishes between it and doubt, so falsehood does not prevail over him. Are these equal? **Do you not remember?** Do you not consider and differentiate between these and those, as He said in the other verse: **The companions of the Fire are not equal to the companions of Paradise? The companions of Paradise - they are the successful ones.** And as He said: "And the blind and the seeing are not alike, nor are darkness and light, nor shade and heat. Nor are the living and the dead. Indeed, God hears whom He wills, but you cannot make hear those in the graves. You are only a warner. Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner. And there was no nation but that a warner had passed among them."

Fath al-Qadir

23- **Indeed, those who have believed** meaning, believed in everything that must be believed in, such as the Qur'an being from God and other characteristics of faith, **and done righteous deeds and humbled themselves before their Lord** meaning, turned to Him, and it was said, *revered*, and it was said, *submissive*. It was said: The origin of humility is to be level in the filth: which is the flat, spacious earth, so it fits the meaning of humility and reassurance. Al-Farra' said: to their Lord, and their Lord is One. *Those* are described with those righteous attributes, **are the companions of Paradise, they will abide therein eternally.**

Tafsir al-Baghawi

23- **Indeed, those who believed and did righteous deeds and humbled themselves**, Ibn Abbas said: feared. Qatada said: repented. Mujahid said: were reassured. It was also said: were humble. And His statement: **to their Lord**, meaning: to their Lord. **Those are the companions of Paradise; they will abide therein eternally.**

Tafsir al-Baidawi

23. **Indeed, those who have believed and done righteous deeds and humbled themselves before their Lord - those are the companions of Paradise; they will abide therein eternally.**

Surat Hud 11:24

The parable of the two parties is like that of the blind and the deaf and the seeing and the hearing. Are they equal in comparison? Then will you not remember?

Surat Hud 11:24

The parable of the two parties is like that of the blind and the deaf and the seeing and the hearing. Are they equal in comparison? Then will you not remember?

Tafsir al-Jalalayn

24 - *Like* the description of **the two groups** the infidels and the believers **like the blind and the deaf** this is like the infidel **and the seeing and the hearing** this is like the believer **Are they equal in comparison** no **Do you not then remember** in it is the assimilation of the ta' in the original into the dhal you learn a lesson

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The example of the two groups of disbelief and faith is like the example of the blind man who sees nothing with his eye, and the deaf man who hears nothing. Likewise, the group of disbelief does not see the truth and follow it and act upon it, because it is preoccupied with its disbelief in God, and the overwhelming defeat of God upon it. It does not hear God's caller to guidance, so it responds to him and is guided by it, so it persists in its misguidance, wavering in its confusion. As for the All-Hearing and All-Seeing, that is the group of faith. It saw God's proofs and acknowledged what they indicated of the Oneness of God, and innocence from deities and rivals, and the prophethood of the prophets, peace be upon them. It heard God's caller and responded to him, and acted in obedience to God, as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **The example of the two groups is like that of the blind and the deaf, and the seeing and the hearing.** He said: The blind and the deaf are the disbelievers, and the seeing and the hearing are the believers.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **The parable of the two groups is like that of the blind and the deaf, and the seeing and the hearing.** The two groups are the disbelievers and the believers. As for the blind and the deaf, they are the disbelievers, and as for the seeing and the hearing, they are the believers.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **The parable of the two parties is like that of the blind and the deaf, and the seeing and the hearing,** the verse. This is a parable that God has given for the disbeliever and the believer. As for the disbeliever, he is deaf to the truth and does not hear it, and blind to it and does not see it. As for the believer, he hears the truth and benefits from it, and sees it and comprehends it, memorizes it, and acts upon it.

God Almighty says: **Are they equal in comparison?** He says: Are these two groups equal in their different states in themselves before you, O people? They are not equal before you, just as the state of the disbeliever and the believer are not equal before God. **Do you not remember?** He, the Most High, says: Do you not consider, O people, and reflect, and learn the truth of the difference between their two states, so that you may be deterred from what you are upon of misguidance and guidance, and from disbelief and faith?

The blind and the deaf, the seeing and the hearing, are four in wording, but two in meaning. Therefore it was said: **Are they equal in example?**

It was said: **Like the blind and the deaf**, meaning: like the blind and the deaf. It was also said: **and the seeing and the hearing**, meaning: the seeing and the hearing, like the saying of the speaker: the elegant and the intelligent, and he is describing one person with that.

Tafsir al-Qurtubi

The Almighty said: **The likeness of the two parties** is the beginning, and the predicate is **like the blind** and what follows. Al-Akhfash said: That is, like the blind. An-Nahhas: The meaning is like the party of the disbeliever is like the blind and the deaf, and like the party of the believer is like the hearing and the seeing, and for this reason he said: **Are they equal?** So he returned to the two parties, and they are two, its meaning was narrated from Qatada and others. Ad-Dahhak said: The blind and the deaf are like the disbeliever, the hearing and the seeing are like the believer. It was said: The meaning is: Are the blind and the seeing equal, and are the deaf and the hearing equal? *Likewise* is in the accusative case as a specification. **Do you not remember** in the two descriptions and consider.

Tafsir Ibn Kathir

When God the Almighty mentioned the state of the wretched, He followed it with mentioning the happy ones, who are those who believed and did righteous deeds, so their hearts believed and their limbs performed righteous deeds in word and deed, such as performing acts of obedience and abandoning evil. With this, they inherited the Gardens, which contain high rooms, lined couches, low-hanging fruits, high and beautiful beauties, various fruits, desirable foods and delicious drinks, and looking at the Creator of the earth and the heavens. They are immortal in that, they do not die, nor do they grow old, nor do they get sick, nor do they sleep, nor do they defecate, nor do they spit, nor do they blow their noses. It is nothing but a musk odor that they sweat. Then God the Almighty gave an example of the disbelievers and the believers, saying: **The example of the two groups**, meaning those whom He described first as wretched and the believers

as happy. Those are like the blind and deaf, and these are like the seeing and hearing. The disbeliever is blind to the face of truth in this world and the hereafter, he is not guided to good nor... He knows it, but he is deaf to hearing arguments and does not hear what benefits him. **If God had known any good in them, He would have made them hear.**

As for the believer, he is intelligent, clever, perceptive of the truth, distinguishing between it and falsehood, so he follows good and abandons evil. He hears the argument and distinguishes between it and doubt, so falsehood does not prevail over him. Are these equal? **Do you not remember?** Do you not consider and differentiate between these and those, as He said in the other verse: **The companions of the Fire are not equal to the companions of Paradise? The companions of Paradise - they are the successful ones.** And as He said: "And the blind and the seeing are not alike, nor are darkness and light, nor shade and heat. Nor are the living and the dead. Indeed, God hears whom He wills, but you cannot make hear those in the graves. You are only a warner. Indeed, We have sent you, [O Muhammad], with the truth as a bringer of good tidings and a warner. And there was no nation but that a warner had passed among them."

Fath al-Qadir

His saying: 24- **The example of the two groups is like the blind and the deaf, and the seeing and the hearing.** He gave an example for the two groups, which is the comparison of the group of disbelievers to the blind and the deaf, and the comparison of the group of believers to the seeing and the hearing, on the basis that each group is likened to two things, or likened to someone who combined the two things. So the disbeliever is likened to someone who combined blindness and deafness, and the believer is likened to someone who combined hearing and sight. Based on this, the waw in **and the deaf**, and in **and the hearing**, is to connect the description to the description, as in the poet's saying:

To the venerable king and son of the hero

The question in his statement: **Are they equal?** is for denial: meaning the two groups. This sentence confirms what came before in his statement: **Is he who is on clear evidence from his Lord?** The accusative of **for example** is for distinguishing from the agent of **are equal**: meaning are they equal in state and description **Do you not remember** in their lack of equality and in what is between them of the apparent difference that is hidden from he who remembers and has thought and contemplation, and the hamza is for denying the lack of remembrance and the improbability of it coming from those addressed.

Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ibn Jurayj regarding his statement: **And who is more unjust?** He said: The disbeliever and the hypocrite. **Those will be presented before their Lord**, He will ask them about their deeds. **And the witnesses will say**, who used to record their deeds against them in this world, **These are the ones who lied about their Lord**, who will testify against them on the Day of Resurrection. Ibn Jarir narrated on the authority of

Mujahid, who said: The witnesses are the angels. Abu Al-Shaykh narrated on the authority of Qatadah something similar. In the two Sahihs and others on the authority of Ibn Umar: I heard the Messenger of God, may God bless him and grant him peace, say: "God brings the believer close until He places His protection and screens him from the people and makes him confess his sins and says to him: Do you recognize such-and-such sin? Do you recognize such-and-such sin? He says: My Lord, I know. Then when He makes him confess his sins and he sees in himself that he has perished, He says: I concealed them for you in this world and I forgive you today. Then he is given his book of good deeds. As for the disbeliever and the hypocrite, the witnesses will say: These are the ones who lied about their Lord. Unquestionably, the curse of God is upon the wrongdoers." Ibn Abi Hatim and Abu Sheikh narrated on the authority of Al-Suddi regarding his statement: **Those who hinder [people] from the way of God**, he said: It is Muhammad, meaning the way of God, and the Quraysh hindered the people from it. Ibn Abi Hatim narrated on the authority of Abu Malik regarding his statement: **And they seek to make it crooked**, meaning they hope for a religion other than Islam in Mecca. Ibn Jarir and Abu Sheikh narrated on the authority of Ibn Abbas regarding his statement: **Those were not able to escape on earth**, the verse. He said: God the Almighty informed that He stood between the polytheists and their obedience to Him in this world and the Hereafter. As for this world, He said: **They were not able to hear, nor were they able to see**, and as for the Hereafter, He said: **They were not able to * humbled.** Abd Al-Razzaq, Ibn Jarir, and Abu Sheikh narrated on the authority of Qatadah regarding his statement: **They were not able to hear**, he said: They were not able to hear good and benefit from it, nor see good and take it. Ibn Jarir, Ibn Abi Hatim, and Abu Sheikh narrated on the authority of Ibn Abbas regarding his statement: **They were afraid**, he said: They were afraid. Ibn Jarir narrated on his authority that he said: Submission is repentance. Abd al-Razzaq, Ibn Jarir and Abu al-Sheikh narrated that he said: Submission is humility and modesty. Ibn Jarir and Abu al-Sheikh narrated on the authority of Mujahid that he said: They were reassured. Ibn Jarir and Abu al-Sheikh narrated on the authority of Ibn Abbas regarding his statement: **The parable of the two parties is like that of the blind and the deaf**, he said: the disbeliever. **And the seeing and the hearing**, he said: the believer.

Tafsir al-Baghawi

24- **The parable of the two groups**, the believer and the disbeliever, "is like the blind and the deaf, and the seeing and the hearing. Are they equal in comparison?" Al-Farra' said: He did not say are they equal, because the blind and the deaf are in a position as if they are one, because they are from the description of the disbeliever, and the seeing and the hearing are in a position as if they are one, because they are from the description of the believer. **So will you not remember?** That is: will you not be admonished.

Surat Hud 11:24

The parable of the two parties is like that of the blind and the deaf and the seeing and the hearing. Are they equal in comparison? Then will you not remember?

Tafsir al-Baidawi

24. **Like the two groups** the disbeliever and the believer. **Like the blind and the deaf, the seeing and the hearing.** It is possible that what is meant by it is likening the disbeliever to the blind because he is blind to the signs of God, and to the deaf because he is deaf to hearing the words of God Almighty and refuses to contemplate their meanings, and likening the believer to the hearing and seeing because his command is the opposite, so each one of them is likened to two in consideration of two descriptions, or likening the disbeliever to the one who combines blindness and deafness and the believer to the one who combines their opposites and the conjunction to connect the description to the description like his saying:

Good morning, good evening, good evening

This is a case of antithesis and contradiction. **Are they equal?** "Are the two groups equal?" **For example** meaning a metaphor, description, or condition. **Do you not remember?** by giving examples and contemplating them.

Surat Hud 11:25

And We had certainly sent Noah to his people, [saying], **Indeed, I am to you a clear warner.**

Tafsir al-Jalalayn

25 - **And We certainly sent Noah to his people, I am, meaning, I am, and in a reading with the kasra, with the omission of the word, to you is a clear warner a clear warning.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We had certainly sent Noah to his people, [saying], 'Indeed, I am to you a clear warner.'**

Tafsir al-Qurtubi

The Almighty said: **And We had certainly sent Noah to his people.** The Almighty mentioned the stories of the prophets, peace be upon them, to the Prophet, peace and blessings be upon him, to alert him to the need to be patient in the face of the harm of the disbelievers until God relieves him of their matter. / means he said: /, because sending has the meaning of saying. Ibn Kathir, Abu Amr, and Al-Kisa'i read *ani* with the opening of the hamza, meaning *We sent him saying that I am to you a clear warner.* He did not say *that* because he returned from the absence to addressing Noah to his people, as He said: **And We wrote for him on the tablets of all things** then He said: **So take it with strength** (al-A'raf 7:145).

Tafsir Ibn Kathir

God Almighty tells us about Noah, peace be upon him, who was the first Messenger sent by God to the people of the earth from the polytheists who worshipped idols. He said to his people, **Indeed, I am to you a clear warner**, meaning, a clear warning to you of God's punishment if you worship other than God. That is why He said, **That you worship none but God.** And His statement, **Indeed, I fear for you the punishment of a painful Day**, meaning, if you continue as you are, God will punish you with a painful, hurtful, and difficult punishment in the Hereafter. **Then the eminent ones among his people who disbelieved said**, and the eminent ones are the leaders and notables among the disbelievers among them, **We see you only as a human being like ourselves**, meaning, you are not a king, but you are a human being. So how could revelation be sent to you without us? Then we see that only the most lowly of us follow you, like the merchants, the weavers, and their likes. Neither the nobles nor the leaders among us followed you. Then those who followed you were not out of deliberation, thought, or

consideration, but rather as soon as you called them, they responded to you and followed you. That is why they said, **And "We see that you are followed by none but the most worthless among us, at first sight**, that is, at the first sight of the first sight, **and we see that you have no superiority over us**, they say, **We see that you have no superiority over us in character, nor in creation, nor in provision, nor in condition, since you have entered this religion of yours**, "but we think you are liars," that is, in what you claim for yourself of righteousness, goodness, worship, and happiness in the Hereafter when you reach it. This is the objection of the disbelievers to Noah, peace be upon him, and his followers, and it is evidence of their ignorance, lack of knowledge, and intellect, for it is not a disgrace to the truth that the one who follows it is worthless, for the truth in itself is correct, whether the nobles or the lowly follow it. Rather, the truth about which there is no doubt is that the followers of the truth are the nobles, even if they are poor, and those who reject it are the lowly, even if they are rich. Then the reality is that the truth is often followed by the weak among the people, and the majority of the nobles and the great oppose it, as God Almighty said: **And likewise, We did not send before you a warner to any city except that its affluent ones said, 'Indeed, we found our fathers upon a religion, and we will indeed follow in their footsteps.'**

When Heraclius, the king of the Romans, asked Abu Sufyan Sakhr ibn Harb about the characteristics of the Prophet, may God bless him and grant him peace, he said to him, among other things: The nobles of the people followed him, or the weak among them. He said: Rather, the weak among them. Heraclius said: They are the followers of the Messengers, and their saying **the first opinion** is not a blame or a defect, because when the truth is clear, there is no room for opinion or thought, rather the truth must be followed, and this is the case for every intelligent and clever person, rather, no one thinks here except the stupid or the feeble-minded, and the Messengers, may God bless them and grant them peace, came with a clear and obvious command. It was reported in the hadith that the Messenger of God, may God bless him and grant him peace, said: **I did not call anyone to Islam except that he had a stumble, except for Abu Bakr, for he did not falter.** That is, he did not hesitate or hesitate because he saw a clear, great, and obvious matter, so he hastened to it and rushed to it. And his saying: **And we do not see that you have any superiority over us** they do not see that because they are blind to the truth, they do not hear or see, rather they are in their doubt, hesitating in the darkness of ignorance, wandering blindly, and they are the liars, the liars, the least, the most despicable, and in the Hereafter they are the greatest losers.

Fath al-Qadir

When the Almighty mentioned to the unbelievers who were contemporary with Muhammad, may God bless him and grant him peace, the types of evidence that are clearer than the sun, He emphasized that by mentioning the stories in a manner of skillful speech, and moving it from one style to another so that the sermon would be clearer, the argument more evident, and the acceptance more complete, so He said: 25-

Surat Hud 11:25

And We had certainly sent Noah to his people, [saying], "Indeed, I am to you a clear warner."

"And We had certainly sent Noah to his people, [saying], 'Indeed, I am to you a clear warner.' " Ibn Kathir, Abu Amr, and Al-Kisa'i read with the opening of the hamza on the assumption of the preposition: that is, We sent him with that speech, which is, 'Indeed, I am to you a clear warner.' The rest read with the breaking of the hamza on the meaning of the statement: that is, saying, 'Indeed, I am to you.' The waw in 'Indeed' is for the beginning, and the lam is the one that introduces the oath, and He limited it to the warning without the good report, because his call was merely a warning, or because they did not act upon what he had given them good report of.

Tafsir al-Baghawi

25- The Almighty said: **And We had certainly sent Noah to his people, [saying], 'Indeed, I am to you a clear warner.'** Ibn Kathir, Abu Amr, Al-Kisa'i, and Ya'qub read *ani* with the opening of the hamza, meaning: **that I am**. The rest read it with the breaking of the hamza, meaning: "so he said, 'I am,' because in sending there is the meaning of saying: I am to you a clear warner.

Tafsir al-Baidawi

25. "And We had certainly sent Noah to his people, [saying], 'I am to you a clear warner,' explaining to you the reasons for the punishment and the way to salvation. Nafi', Asim, Ibn Amir, and Hamza read it with a kasra, intending to say. 'I am to you a clear warner.'"

Surat Hud 11:26

That you worship none but God. Indeed, I fear for you the punishment of a painful Day.

Tafsir al-Jalalayn

26 - *That* meaning that (that you worship none but God. Indeed, I fear for you) if you worship other than Him **the punishment of a painful Day** painful in this world and the Hereafter.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: We sent Noah to his al-Nas 114: I am to you, O people, a warner from God, warning you of His punishment for your disbelief in Him, so believe in him and obey his command.

What he means by his saying: *clear* is that he explains to you what he was sent with of God's commands and prohibitions.

The readings of his saying: / differed.

The majority of the Kufan reciters and some of the Medinans read it with a kasra on the letter *in* as a beginning, since it was in the sending, meaning: the saying.

Some of the people of Medina, Kufa, and Basra read it with the fat-ha on the an, based on the use of the sending in it, as if the meaning of the speech according to them was: We sent Noah to his people, saying, **I am a clear warner to you.**

Abu Jaafar said: The correct thing to say about this, in my opinion, is that they are two readings that agree in meaning. A group of people have read each of them, so whichever one the reader reads, he is correct in that.

And his saying: **That you worship none but God**, whoever breaks the alif in his saying: /, makes his saying: **We sent**, an agent for the *that* in his saying: **That you worship none but God**, and the meaning then becomes: And We sent Noah to his people that you worship none but God, and say to them: I am to you a clear warner. And whoever opens it, returns the *that* in his saying: **That you worship none**, to it. So the meaning then becomes: We sent Noah to his people that I am to you a clear warner, that you worship none but God.

His saying: **That you worship none but God**, O people, means worshipping gods and idols, and associating them with Him in His worship. And single out God in monotheism, and devote worship to Him, for He has no partner in His creation.

And His saying: **Indeed, I fear for you the punishment of a painful Day**, means: O people, if you do not single out God for worship, and single Him out for monotheism, and abandon all rivals and idols besides

Him, then I fear for you from God the punishment of a painful Day, the punishment and torment of whomever is tormented on it.

And He made the painful a description of the day, which is a description of the torment, since the torment was in it, as it was said: **And He made the night a place of rest**, and rest is a description of what is rested in, not the night.

Tafsir al-Qurtubi

The Almighty said: **That you worship none but God** meaning leave the idols and do not worship them, and obey God alone. Whoever reads *inni* with the kasra makes it an interjection in the speech, and the meaning is that We sent him to not worship anyone but God. **Indeed, I fear for you the punishment of a painful Day.**

Tafsir Ibn Kathir

God Almighty tells us about Noah, peace be upon him, who was the first Messenger sent by God to the people of the earth from the polytheists who worshipped idols. He said to his people, **Indeed, I am to you a clear warner**, meaning, a clear warning to you of God's punishment if you worship other than God. That is why He said, **That you worship none but God**. And His statement, **Indeed, I fear for you the punishment of a painful Day**, meaning, if you continue as you are, God will punish you with a painful, hurtful, and difficult punishment in the Hereafter. **Then the eminent ones among his people who disbelieved said**, and the eminent ones are the leaders and notables among the disbelievers among them, **We see you only as a human being like ourselves**, meaning, you are not a king, but you are a human being. So how could revelation be sent to you without us? Then we see that only the most lowly of us follow you, like the merchants, the weavers, and their likes. Neither the nobles nor the leaders among us followed you. Then those who followed you were not out of deliberation, thought, or consideration, but rather as soon as you called them, they responded to you and followed you. That is why they said, **And "We see that you are followed by none but the most worthless among us, at first sight**, that is, at the first sight of the first sight, **and we see that you have no superiority over us**, they say, **We see that you have no superiority over us in character, nor in creation, nor in provision, nor in condition, since you have entered this religion of yours**, "but we think you are liars," that is, in what you claim for yourself of righteousness, goodness, worship, and happiness in the Hereafter when you reach it. This is the objection of the disbelievers to Noah, peace be upon him, and his followers, and it is evidence of their ignorance, lack of knowledge, and intellect, for it is not a disgrace to the truth that the one who follows it is worthless, for the truth in itself is correct, whether the nobles or the lowly follow it. Rather, the truth about which there is no doubt is that the followers of the truth are the nobles, even if they are poor, and those who reject it are the lowly, even if they are rich. Then the reality is that the

Surat Hud 11:26

That you worship none but God. Indeed, I fear for you the punishment of a painful Day.

truth is often followed by the weak among the people, and the majority of the nobles and the great oppose it, as God Almighty said: **And likewise, We did not send before you a warner to any city except that its affluent ones said, 'Indeed, we found our fathers upon a religion, and we will indeed follow in their footsteps.'**

When Heraclius, the king of the Romans, asked Abu Sufyan Sakhr ibn Harb about the characteristics of the Prophet, may God bless him and grant him peace, he said to him, among other things: The nobles of the people followed him, or the weak among them. He said: Rather, the weak among them. Heraclius said: They are the followers of the Messengers, and their saying **the first opinion** is not a blame or a defect, because when the truth is clear, there is no room for opinion or thought, rather the truth must be followed, and this is the case for every intelligent and clever person, rather, no one thinks here except the stupid or the feeble-minded, and the Messengers, may God bless them and grant them peace, came with a clear and obvious command. It was reported in the hadith that the Messenger of God, may God bless him and grant him peace, said: **I did not call anyone to Islam except that he had a stumble, except for Abu Bakr, for he did not falter.** That is, he did not hesitate or hesitate because he saw a clear, great, and obvious matter, so he hastened to it and rushed to it. And his saying: **And we do not see that you have any superiority over us** they do not see that because they are blind to the truth, they do not hear or see, rather they are in their doubt, hesitating in the darkness of ignorance, wandering blindly, and they are the liars, the liars, the least, the most despicable, and in the Hereafter they are the greatest losers.

Fath al-Qadir

And the sentence 26- **That you worship none but God** instead of **Indeed, I am to you a clear warner**: meaning, We sent him to not worship except God, or it could be an explanatory *that* related to **We sent**, or **a warner**, or **a clear one**. And the sentence **Indeed, I fear for you the punishment of a painful day** is causal. The meaning is: I forbade you from worshipping other than God because I fear for you, and in it is the realization of the meaning of the warning, and the painful day: is the Day of Resurrection, or the Day of the Flood, and describing it as painful is a metaphorical attribution of exaggeration.

Tafsir al-Baghawi

26- "That you worship none but God. Indeed, I fear for you the punishment of a painful Day," meaning: painful. Ibn Abbas said: Noah, peace be upon him, was sent after forty years, and he continued calling his people for nine hundred and fifty years, and he lived sixty years after the flood, and his age was one thousand and fifty years.

Muqatil said: He was sent when he was one hundred years old.

It was said: He was sent when he was fifty years old.

It was said: He was sent when he was two hundred and fifty years old, and he continued calling his people for nine hundred and fifty years, and he lived after the flood for two hundred and fifty years, so his age was one thousand four hundred and fifty years. God Almighty said: **And he remained among them a thousand years minus fifty years** (al-Ankabut 29:14), meaning: He remained among them calling.

Tafsir al-Baidawi

26. **That you worship none but God** instead of **I am for you**, or a clear object, and it is possible that *that* is an explanatory particle related to **We sent** or to **a warner**. **I fear for you the punishment of a painful day** painful, and it is in reality a description of the tormentor, but the torment and its time are described in the manner of his grandfather and his day is fasting for the sake of exaggeration.

Surat Hud 11:27

Then the eminent ones who disbelieved among his people said, "We do not see you as anything but a human being like ourselves, and we do not see that anyone follows you except those who are the most vile among us in appearance, and we do not see that you have any superiority over us. Rather, we think you are liars."

Tafsir al-Jalalayn

27 - (Then the leaders of his people who disbelieved said, **We see you only as a human being like ourselves**, and you have no superiority over us. **And we see none following you except those who are the lowest of us**, such as the weavers and shoemakers. **At first sight**, with the hamza and without it, meaning starting without thinking about you, and its accusative is in the context, meaning at the time of the occurrence of their first opinion. **And we see no superiority for you over us**, so that you would deserve to be followed by us. **Rather, we think you are liars**, in claiming to be messengers. They included his people with him in the discourse.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The great ones of Noah's people and their nobles - who are the *elites* - who disbelieved in God and denied the prophethood of their prophet Noah, peace be upon him, said, **We do not see you**, O Noah, **except as a human being like us**, meaning by that: that he is a human being like them in creation, form, and kind, as if they were denying that God would send a messenger from among humans to His creation.

And his saying: **And we do not see you followed except by those who are our lowest in appearance**, means: And we do not see you followed except by those who are our lowest among the people, not the great and noble, as we see and what appears to us.

His saying: **The first opinion**, the reading of it differed.

The majority of the readers of Medina and Iraq read it as **Baḍī al-Ra'y** without the hamza of al-Baḍī and with the hamza of al-Ra'y, meaning: apparent opinion, from their saying: the thing appeared, if it appeared, as the rajaz poet said:

My uncle has become like me, my body is like my body, and my tongue and hand are like the stallion

Badi Badi, without a hamza, and another said:

The height of my body has risen above me

Some people of Basra read it as: **baḍī al-ra'y**, also with a hamza, meaning: **the initiator of opinion**, from their saying: **I started with this matter**, if you started with it before something else.

Abu Ja'far said: The more correct of the two readings in this regard, in our view, is the reading of the one who reads: **Baḍī al-ra'ī**, without the hamza of al-baḍī, and with the hamza of al-ra'ī, because the meaning of that statement is: except for those who are our lowest, in apparent opinion, and in what appears to us.

And His statement: **And we do not see that you have any superiority over us**, means: And we do not see that you have any superiority over us that you attain by opposing us in worshipping idols, to worshipping God and sincerely devoting your servitude to Him, so we follow you seeking that superiority and seeking what you have attained by opposing us, **but we think you are liars**.

This is a speech from them to Noah, peace be upon him, because they only denied Noah and not his followers, because his followers were not messengers. The speech, which is one, was presented in the same way as the speech of all, as it was said: (O Prophet, when you divorce women).

Abu Jaafar said: The interpretation of the statement is: Rather, we think that you, O Noah, in your claim that God sent you to us as a messenger, are lying.

And similar to what we said in the interpretation of his saying: **at the beginning of the opinion**, the people of interpretation said.

Who said that?

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, regarding his statement: **And we do not see that you are followed except by those who are the lowest of us in appearance**, he said: according to what appeared to us.

Tafsir al-Qurtubi

It has four issues:

The first: The Almighty's saying: **Then the chiefs said**. Abu Ishaq al-Zajjaj said: The chiefs are the leaders, meaning they are full of what they say. This has been mentioned previously in *al-Baqarah* and others. **We see you as nothing but a human being**. "Like us" is in the accusative case as a state. And **like us** is added to a definite noun and it is indefinite and the tanween is estimated in it, as the poet said:

Oh God, there is someone like you who is jealous of women

Second: The Almighty's saying: **And we do not see that you were followed by anyone except the lowest of us**. Arazel is the plural of ardhall and ardhall is the plural of radhal, like kalb *dog*, akalab *dogs*, and akalib *dogs*. It was said: aradhall is the plural of ardhall, like aswad is the plural of aswad *black* among snakes. And ardhall is the vile, they meant that our lowest, downtrodden, and base people followed you. Al-Zajjaj said: They attributed them to weaving, and they did not know that industries have no effect on religion. Al-Nahhas said: the lowest are the poor, those who

Surat Hud 11:27

Then the eminent ones who disbelieved among his people said, "We do not see you as anything but a human being like ourselves, and we do not see that anyone follows you except those who are the most vile among us in appearance, and we do not see that you have any superiority over us. Rather, we think you are liars."

have no lineage, and the lowly in industries. In the hadith: **They were weavers and cuppers**. This was out of ignorance on their part, because they criticized the Prophet of God (blessings and peace of God be upon him) for something that was not faulty, because the prophets (blessings and peace of God be upon them) are only required to come with proofs and signs, they are not required to change images and forms, and they are sent to all people, so if a lowly person among them converts to Islam, they will not be deprived of that, because they are required to accept the Islam of everyone among them who converts to Islam.

I said: The lowly here are the poor and the weak, as Heraclius said to Abu Sufyan: Did the nobles of the people follow him or the weak? He said: Rather, the weak. He said: They are the followers of the messengers. Our scholars said: This was only because the leadership took control of the nobles, and the difficulty of separating from it, and their disdain to submit to others, and the poor are free from those obstacles, so he is quick to respond and submit. This is the most common condition of the people of this world.

Third: Scholars differed in identifying the lowly ones. Ibn al-Mubarak reported on the authority of Sufyan that the lowly ones are those who go to the doors of judges and rulers asking for testimonies. Tha'lab reported on the authority of Ibn al-A'rabi: The lowly ones are those who eat the world with their religion. He was asked: Who is the lowly ones? He said: The one who improves the worldly life of others by corrupting his religion. Ali, may God be pleased with him, was asked about the lowly ones. He said: Those who, when they gather, are victorious, and when they disperse, are not recognized. Malik ibn Anas, may God be pleased with him, was asked: Who are the lowly ones? He said: The one who curses the Companions. It was narrated on the authority of Ibn Abbas, may God be pleased with them both: The lowest ones are the weavers and the cuppers. Yahya ibn Aktham: The tanner and the sweeper if he is not from the Arabs.

Fourth: If a woman says to her husband: You lowlife, and he says: If you are one of them, then you are divorced. Al-Naqqash narrated that a man came to Al-Tirmidhi and said: My wife said to me: You lowlife, and I said: If you are lowlife, then you are divorced. Al-Tirmidhi said: What is your profession? He said: Your name. He said: Lowlife, by God, lowlife, by God lowlife.

I said: According to what Ibn al-Mubarak mentioned on the authority of Sufyan, she is not divorced, and likewise according to the statement of Malik and Ibn al-A'rabi, nothing is required of him.

The Almighty said: **The outward appearance of opinion**. That is, the apparent opinion, but their inner self is the opposite of that. It is said: **bada badawan** if it appears, as He said:

Today, when there is no sight

The wilderness is called badi' because of its appearance. It appeared to me that I should do such-and-such, meaning that a different opinion appeared to me. Al-Azhari said: Its meaning is in what appears to us of opinion. It is possible that **badi' al-ra'y** is from bada'a yada' and the hamza was deleted. Abu Amr emphasized the hamza and read: **badi' al-ra'y** or awwal al-ra'y, meaning they followed you when they began to look, and if they had looked and thought deeply they would not have followed you. The meaning does not differ here with the hamza and without the hamza. It is in the accusative case with the deletion of *fi* as God Almighty said: **And Moses chose his people**. (al-A'raf 7:7) **And we see no superiority for you over us** meaning in following him, and this is a denial from them of his turn, may God bless him and grant him peace. **Rather, we think you are liars** the address is to Nahaj and those who believed with him.

Tafsir Ibn Kathir

God Almighty tells us about Noah, peace be upon him, who was the first Messenger sent by God to the people of the earth from the polytheists who worshipped idols. He said to his people, **Indeed, I am to you a clear warner**, meaning, a clear warning to you of God's punishment if you worship other than God. That is why He said, **That you worship none but God**. And His statement, **Indeed, I fear for you the punishment of a painful Day**, meaning, if you continue as you are, God will punish you with a painful, hurtful, and difficult punishment in the Hereafter. **Then the eminent ones among his people who disbelieved said**, and the eminent ones are the leaders and notables among the disbelievers among them, **We see you only as a human being like ourselves**, meaning, you are not a king, but you are a human being. So how could revelation be sent to you without us? Then we see that only the most lowly of us follow you, like the merchants, the weavers, and their likes. Neither the nobles nor the leaders among us followed you. Then those who followed you were not out of deliberation, thought, or consideration, but rather as soon as you called them, they responded to you and followed you. That is why they said, **And "We see that you are followed by none but the most worthless among us, at first sight**, that is, at the first sight of the first sight, **and we see that you have no superiority over us**, they say, **We see that you have no superiority over us in character, nor in creation, nor in provision, nor in condition, since you have entered this religion of yours**, "but we think you are liars," that is, in what you claim for yourself of righteousness, goodness, worship, and happiness in the Hereafter when you reach it. This is the objection of the disbelievers to Noah, peace be upon him, and his followers, and it is evidence of their ignorance, lack of knowledge, and intellect, for it is not a disgrace to

the truth that the one who follows it is worthless, for the truth in itself is correct, whether the nobles or the lowly follow it. Rather, the truth about which there is no doubt is that the followers of the truth are the nobles, even if they are poor, and those who reject it are the lowly, even if they are rich. Then the reality is that the truth is often followed by the weak among the people, and the majority of the nobles and the great oppose it, as God Almighty said: **And likewise, We did not send before you a warner to any city except that its affluent ones said, 'Indeed, we found our fathers upon a religion, and we will indeed follow in their footsteps.'**

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Fath al-Qadir

Then he mentioned what his people answered him with, and this answer includes their attack on his prophethood from three aspects. He said: 27- **Then the leaders of his people who disbelieved said** and the leaders are the nobles as mentioned more than once, and he described them as disbelievers as a disparagement of them, and in it is evidence that some of the nobles of his people were not disbelievers **We see you only as a human being like us** This is the first aspect of their attack on his prophethood: that is, we and you share in humanity, so you did not have an advantage over us that would merit prophethood over us, and the second aspect: **And we do not see you followed except by the lowest of us** and none of the nobles followed you, so you have no advantage over us by these lowly people following you, and the lowest is the plural of ardal and ardhall is the plural of radhal like akaalib and aklab and kelb, and it was said that the lowest is the plural of ardhall like aswad is the plural of aswad, and they are the lowly. An-Nahhas said: the lowest are the poor and those who have no lineage, and lineage is the industries. Al-Zajaj said: They attributed them to weaving, and they did not

know that industries have no effect on religion. Tha'lab said on the authority of Ibn al-A'rabi: The lowly is the one who reforms the world with his religion. He was asked: Who is the lowly of the lowly? He said: The one who reforms the world of others with the corruption of his religion. What appears from the words of the linguists is that the lowly is the one who enters into the lowly letter, and the vision in both places if it is the heart, then Bashar in the first and Atabaka in the second are the second object, and if it is the vision, then they are in the accusative case as a state and the accusative case of Badi al-Ra'y is in the circumstance and the factor in it is Atabaka. The meaning is: in the apparent opinion without delving into it. It is said: Bada Bada' if it appears. Al-Azhari said: Its meaning is in what appears to us from the opinion. The third aspect: From the aspects of their disparagement of his prophethood, **And we do not see that you have any superiority over us**, they addressed him in the first two aspects alone, and in this aspect they addressed him with his followers, meaning: We do not see that you and those who follow you from the lowly ones have any superiority over us by which they are distinguished and that you deserve what you claim. Then they turned away from the three objections and moved to their assumption devoid of proof, which has no basis except mere fanaticism, envy, and preserving what they have of worldly leadership, so they said: **Rather, we think you are liars** in what you claim. It is possible that this was addressed to the lowly ones alone, and the first is more appropriate, because the speech was with Noah, not with them except by way of following him.

Tafsir al-Baghawi

27- **Then the chiefs of his people who disbelieved said:** The chiefs are the nobles and leaders. **We do not see you**, Noah, **except as a human being**, a human being, "like us. And we do not see you followed except by those who are the lowest of us", our lowest, and the lowest is the lowest of everything and the plural is: arzal, then it is pluralized as arazal, like: dog and dogs and akalib, and he said in Surat Ash-Shu'ara: **And the lowest of us followed you** meaning: the lowest. And Ikrimah said: the weavers and the shoemakers, **in the beginning of the opinion**, Abu Amr read badi with a hamza, meaning: the beginning of the opinion, they mean that they followed you in the beginning of the opinion without deliberation and thinking, and if they had thought they would not have followed you. The others read without a hamza, meaning the apparent opinion from their saying: bada'a something: if it appeared, its meaning: they followed you outwardly without contemplating and thinking inwardly. Mujahed said: It is seen with the eyes, "We do not see that you have any advantage over us. Rather, we think you are liars."

Tafsir al-Baidawi

27. "Then the leaders of his people who disbelieved said, 'We see you only as a human being like us. You have no advantage over us that would make you

Surat Hud 11:27

Then the eminent ones who disbelieved among his people said, "We do not see you as anything but a human being like ourselves, and we do not see that anyone follows you except those who are the most vile among us in appearance, and we do not see that you have any superiority over us. Rather, we think you are liars."

special in prophethood and the obligation of obedience.' And we see that none follow you except those who are the lowest among us.' The lowest among us is the plural of 'arzl,' because by force it became like the noun, like 'akbar,' or 'arzl,' the plural of 'radhl.' The apparent opinion is the apparent opinion without delving into it from the beginning, or the beginning of the opinion from the beginning, and the 'ya' is replaced by the hamza because of the kasra of what precedes it. Abu 'Amr read it with the hamza and its accusative with the circumstance of deleting the added, meaning: at the time of the occurrence of the apparent opinion, and the factor in it is 'ataba'ak.' And they despised them for that or because of their poverty, because they did not know except the apparent of the worldly life, the most fortunate in it was more honorable in their eyes, and the deprived of it was more despicable. 'And we see for you' for you and your followers 'over us of any advantage' that would qualify you for prophethood and the deserving of following. 'Rather, we think you are liars' to me in claiming prophethood and to them. In the claim of knowledge of your truthfulness, the addressee prevailed over the absent.

Surat Hud 11:28

He said, "O my people, have you considered: if I am on clear evidence from my Lord and He has bestowed upon me mercy from Himself, but it has been concealed from you, should We impose it upon you while you are averse to it?"

Tafsir al-Jalalayn

28 - **He said, O my people, have you considered? Tell me if I am on clear evidence** clarification **from my Lord and He has given me mercy** prophecy **from Himself and I am blind** hidden **from you** and in a reading with a shaddah on the meem and the passive voice **shall We force it upon you** shall We compel you to accept it **while you are averse to it** we are not able to do that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Noah said to his people when they denied him and rejected the advice he brought them from God: **O my people, have you considered, if I am on clear evidence from my Lord**, on knowledge, understanding, and clarification from God to me of what is required of me for Him, and what is required of me in terms of sincere worship of Him and abandoning associating idols with Him in it, **and He has given me mercy from Him**, meaning: and He has granted me success, prophethood, and wisdom from Him, so I believed in Him and obeyed Him in what He commanded me and forbade me, **then it has become blind to you**.

There are different readings of this.

The people of Medina and some of the people of Basra and Kufa read it as: *Fa'amt*, with the 'ayn open and the mim softened, meaning: **The mercy was blinded to you, so you were not guided to it, so you acknowledged it and gave your Messenger charity on it**.

The majority of the Kufi reciters read it as: *Fa'maitu alaykum*, with a damma on the 'ayn and a shaddah on the meem, considering it to be Abdullah's recitation, as it is mentioned in Abdullah's recitation: *Fa'maitu alaykum*.

Abu Ja'far said: The more correct of the two readings in this regard, in my opinion, is the reading of the one who read it: **So it was made blind to you**, with a damma on the 'ayn and a shaddah on the meem, because of what they mentioned as a reason for the one who read it with it, and because of its proximity to His statement: **Have you considered, if I am upon clear evidence from my Lord and He has given me mercy from Himself**, so He attributed mercy to God, so likewise his blinding others to Him, with the addition to Him, is more appropriate.

This word is one of the words that the Arabs have changed the verb from its place. This is because man

is the one who is blind to seeing the truth, since he is blind to seeing it. The truth is not described as blind except in the usage that has been used in speech. It is permissible for the Arabs to use it, similar to their saying: The ring entered my hand, and the shoe entered my foot. It is known that the foot is what enters the shoe, and the finger into the ring, but they used it in this way because what was intended by it was known.

And his saying: **Shall we force it upon you while you are averse to it?** He says: Shall we force you to enter Islam, while God has blinded you to it? **While you are averse to it?** He says: And you are averse to our forcing it upon you. **Hate it**. He says: We will not do that, but we will entrust your affair to God, so that He may be the one who decides regarding your affair as He sees and wills.

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 me, on the authority of Ibn Jurayj, Noah said: **O my people, have you considered if I am upon clear evidence from my Lord**, he said: I have known it, and I have known through it His command, and that there is no god but Him, **and He has given me mercy from Himself**, Islam, guidance, faith, wisdom, and prophethood.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Have you considered, if I am on clear evidence from my Lord**, the verse, but by God, if the Prophet of God, may God bless him and grant him peace, had been able to do so, he would have made his people do it, but he was not able to do so and did not possess it.

Ibn Wakee' told us, he said, my father told us, he said, Sufyan told us, on the authority of Dawud, on the authority of Abu Al-Aaliyah, he said: In my father's reading: Shall we force it upon you from among ourselves while you are averse to it?

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, he said, Amr bin Dinar told us, he said, Ibn Abbas read, **We will force you to do it from within ourselves**, Abdullah said: **From within ourselves, from our own volition**.

Al-Harith told me, he said, Abdul Aziz told us, he said, Ibn Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, the same.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Dawud bin Abi Hind, on the authority of Abu Al-Aaliyah, on the authority of Abi bin Kaab: We force you to do it with half of our hearts while you are averse to it.

Tafsir al-Qurtubi

God the Almighty said: **He said, 'O my people, have you considered, if I am upon clear evidence from my Lord?'** meaning, upon certainty, said Abu Imran

Surat Hud 11:28

He said, "O my people, have you considered: if I am on clear evidence from my Lord and He has bestowed upon me mercy from Himself, but it has been concealed from you, should We impose it upon you while you are averse to it?"

Al-Joni. It was also said: upon a miracle, and this meaning was mentioned previously in *Al-An'am*. **And He has given me mercy from Himself**, meaning, prophecy and a message, according to Ibn Abbas, and it is a mercy to creation. It was also said: guidance to God through proof. It was also said: through faith and Islam. **So it was blinded to you** meaning, the message and guidance were blinded to you, so you did not understand them. It is said: I was blinded to such-and-such, and such-and-such was blinded to me, meaning, I did not understand it. The meaning is: So mercy was blinded, and it was said: it is reversed, because mercy is not blinded, rather one is blinded to it, so it is like saying: I put my head in the skullcap, and the shoe entered my foot. Al-A'mash, Hamzah and Al-Kisa'i read it *Fa'mait* with a damma on the 'ayn and a shaddah on the meem for what the agent is not named, meaning God blinded you to it. This is also in Abu's reading *Fa'maaha*, mentioned by Al-Mawardi. *Analazimkumuha* It was said: the testimony that there is no god but God. It was also said: the ha' refers to mercy. It was also said: to the evidence, meaning: Shall I force you to accept it, and make it obligatory upon you?! It is a question with the meaning of denial, meaning I cannot force you to know it. Noah, peace be upon him, intended by this statement to respond to them. Al-Kisa'i and Al-Farra' narrated *Analazimkumuha* with a sukoon on the first meem for ease. Sibawayh permitted such a thing, and he recited:

Today I drink without deserving any sin from God nor being excessive.

An-Nahhas said: It is permissible, according to what Yunus said, in a sentence other than the Qur'an, to say, **We will force you to do it**, and the pronoun is used in the same way as the explicit, just as you say, **We will force you to do that**. "And you are averse to it," meaning it is not correct for you to accept it while you are averse to it. Qatada said: By God, if the Prophet of God, Noah, peace be upon him, had the power, he would have forced his people to do it, but he did not have the power to do that.

Tafsir Ibn Kathir

God Almighty says, informing us of what Noah responded to his people with in this regard: **Have you considered, if I am on clear evidence from my Lord?** That is, on certainty, a clear command, and a true prophecy, which is the great mercy from God to him and to them, **but it is hidden from you**, that is, it was concealed from you, so you were not guided to it, nor did you know its value, but rather you hastened to deny it and reject it. **Should We force it upon you?** That is, should We anger you by accepting it while you are averse to it?

Fath al-Qadir

Then the Almighty mentioned what Noah answered

them with, saying: 28- **He said, 'O my people, have you considered, if I am on clear evidence from my Lord'** meaning, tell me, if I am on a proof from my Lord regarding prophethood that indicates its validity and requires you to accept it, even though what you have made a flaw is not a flaw in reality, for equality in the quality of humanity does not prevent difference in the quality of prophethood, and following the vile, as you claim, is not what prevents prophethood, for they are like you in humanity, reason, and understanding, so their following me is an argument against you, not for you. It is possible that he means by the proof the miracle **and He has given me mercy from Himself** which is prophethood, and it was said that mercy is the miracle, and the proof is prophethood. It was said: It is possible that mercy is the proof itself, and it is better to interpret mercy in a way other than what proof was interpreted, and the singular in *fa'mait* is to intend each of them, or to intend the proof, because it is what appears to the one who thinks and is hidden from the one who does not think, and the meaning of "amait" is "khafit", and it was said: Mercy is for creation, and it was said: It is guidance to knowledge of proof, and it was said: Faith, it is said: "amait" about such-and-such", and "amait" ... Al-A'mash, Hamzah, Al-Kisa'i and Hafs read *Fa'mait* with a damma on the 'ayn and a shaddah on the meem in the passive voice, meaning God made it blind to you. In Abu's reading, it is **Fa'mait alaykum** and the interrogative in *Anlazimkumuha* is for denial, meaning I cannot force you to know about it while you are averse to it. The meaning is tell me, if I have a clear proof of the truth of my prophethood but it is hidden from you, can we force you to know about it while you are averse to it and have not contemplated it? For no one is able to do that except God Almighty. Al-Kisa'i and Al-Farra' narrated that the first meem in *Anlazimkumuha* is sukun for the sake of alleviation, as in the saying of the poet:

Today I drink without deserving any sin from God nor being excessive.

The sukoon of the letter Baa in Ashrab is for the sake of alleviation. Abu Amr read it like this.

Tafsir al-Baghawi

28- **He said**, Noah, "O my people, have you considered: if I am upon clear evidence from my Lord," meaning: a statement from my Lord, **and He has given me mercy**, meaning: guidance and knowledge, **from Himself, then it has become hidden from you**, meaning: hidden and confused for you. Hamzah, Al-Kisa'i, and Hafs read: **and it has become hidden from you**, with a damma on the 'ayn and a shaddah on the 'mim, meaning: it has become doubtful and confusing for you. **Shall We impose it upon you**, meaning: Shall We impose upon you the clear evidence and mercy, **while you are averse to it**, not wanting it. Qatada said: If the prophets, peace and blessings be upon them, were able to force their people to believe, they would have

forced them to believe, but they were not able to.

Tafsir al-Baidawi

28. "He said, 'O my people, have you considered? Tell me, if I am on clear evidence from my Lord, a proof that testifies to the truth of my claim. And He has given me mercy from Himself, by giving clear evidence or prophethood. 'But it was hidden from you, so it did not guide you.' The singularity of the pronoun is because the evidence itself is mercy, or because its concealment necessitates the concealment of prophethood, or on the assumption that it was hidden after the evidence and its deletion for brevity, or because each of them has one. Hamza, Al-Kisa'i, and Hafs read, 'so it was hidden,' meaning it was concealed. It was read, 'so it was blinded,' on the basis that the action belongs to God. 'We will force you to be guided by it. 'And you are averse to it,' you do not choose it nor do you reflect on it. When two pronouns come together and neither of them is raised and the more familiar of them is presented, separation and connection are permissible in the second.

Surat Hud 11:29

And O my people, I do not ask of you any wealth for this. My reward is only from God. And I will not drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.

Surat Hud 11:29

And O my people, I do not ask of you any wealth for this. My reward is only from God. And I will not drive away those who have believed. Indeed, they will meet their Lord, but I see that you are a people behaving ignorantly.

Tafsir al-Jalalayn

29 - And O my people, I do not ask of you for it for conveying the message **any money** that you give me **my reward** is only from God. And I will not drive away those who believe) as you have commanded me **indeed, they will meet their Lord** by resurrection, and He will reward them and take for them from those who wronged them and drove them away **but I see that you are a people who are ignorant** of the outcome of your affair.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is also report from God about what Noah said to his people, that he said to them: O my people, I do not ask you for any reward for my advice to you and my calling you to the Oneness of God and the sincerity of worship to Him, so you accuse me of my advice and think that my action is seeking worldly gain. **My reward is only from God**, meaning: What is the reward for my advice to you and my calling you to what I call you to, except from God, for He is the One who will reward me and recompense me for it. **And I will not drive away those who believe**, and I will not drive away those who believe in God, and acknowledge His Oneness, and abandon the idols and disavow them, since they are not from your elite and nobles. **Indeed, they will meet their Lord**, meaning: These people whom you ask me to drive away will go to God, and God will ask them about what they did in this world, not about their honor and lineage.

Noah was told this to his people, because his people said to him, as:

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: "And I will not drive away those who have believed. Indeed, they will meet their Lord." He said: They said to him: O Noah, if you wish for us to follow you, then drive them away, otherwise we will not be satisfied for us and them to be equal in this matter. So he said: "I will not drive away those who have believed. Indeed, they will meet their Lord." So He will ask them about their deeds.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, and Muhammad Ibn Amr told me, he said, Abu Asim told

us, he said, Isa told us, on the authority of Ibn Abi Nujayh, all on the authority of Mujahid, regarding his statement: **My reward is only from God**, he said: My recompense.

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

He said, Ishaq told us, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

And his saying: **But I see you are a people who are ignorant**, means: But I, O people, see you are a people who are ignorant of what is due to you from the right of God, and what is required of you from His obligations. And therefore, out of your ignorance, you asked me to expel those who believed in God.

Tafsir al-Qurtubi

The Almighty said: **And O my people, I do not ask of you for it** meaning for conveying, calling to God, and believing in Him any reward, meaning *money* that would be too heavy for you. **My reward is only from God** meaning my reward for conveying the message. **And I will not drive away those who believe** They asked him to drive away the lowly ones who believed in him, just as the Quraysh asked the Prophet, may God bless him and grant him peace, to drive away the clients and the poor, according to what was explained in *Al-An'am*, so he answered them by saying: **And I will not drive away those who believe, for they are to meet their Lord** It is possible that he said this in order to show them respect for meeting God, the Almighty, and it is possible that he said it in order to argue, meaning if I did that, they would argue with me before God, so He would reward them for their faith, and reward those who drove them away. **But I see you as a people behaving ignorantly** in your despising them and asking them to drive them away.

Tafsir Ibn Kathir

He says to his people, "I do not ask you for money for my advice to you: a fee that I take from you. I only seek the reward from God Almighty. "And I will not drive away those who believe." It is as if they asked him to drive away the believers out of modesty and respect for them to sit with them, just as their peers asked the Seal of the Messengers, may God bless him and grant him peace, to drive away a group of weak people and sit with them in a special session. So God Almighty revealed: "And do not drive away those who call upon their Lord morning and evening." The verse. And God Almighty said: "And thus We have tried some of them by others that they may say, **Are these among us whom God has bestowed favor upon? Is not God most knowing of the grateful?**" The verses.

Fath al-Qadir

His saying: 29- "And O my people, I do not ask of you any money for it. My reward is only from God." This is an explicit statement from him, peace be upon him, that he does not ask for money for conveying the message, so that he would be subject to suspicion, and there would be room for the infidels to say that he only claimed what he claimed in pursuit of the world, and the pronoun in **upon him** refers to what he said to them before this. And His saying: **And I will not drive away those who believe** is like the answer to what is understood from their saying: **And we do not see you followed except by those who are the lowest of us** from their hint to keeping the lowest of us away from him, and it was said that they asked him to drive them away explicitly, not implicitly, then he explained that by saying: **Indeed, they will meet their Lord** meaning I will not drive them away, for they will meet their Lord on the Day of Resurrection, so He will reward them for their faith because they sought with their faith what is with Him, glory be to Him, and it is as if he said this in order to show them respect, and it is possible that he said it out of fear of their quarreling with him before their Lord because of his driving them away, then he explained to them what they were upon in these demands that they asked of him and the reasons that they used to justify their answer to him, so he said: **But I see you are a people who are ignorant** of everything that should be known, including their despising of those who followed him and their asking him to drive them away.

Tafsir al-Baghawi

29- His saying: **And O my people, I do not ask of you any wealth for it**, meaning: for the revelation and conveying the message, a metaphor for something not mentioned, **My reward**, what is my recompense, **is only from God**, and **I will not drive away those who believe**, this is evidence that they asked him to drive away the believers, **They will meet their Lord**, meaning: they will go to their Lord in the afterlife, and He will reward those who drove them away, **but I see that you are a people behaving ignorantly**.

Tafsir al-Baidawi

29. **And O my people, I do not ask of you for it** for conveying the message, and even if it was not mentioned, it is known from what was mentioned. *Money* as a reward. **My reward is only from God** for that is what is hoped for from Him. **And I will not drive away those who believe** is an answer to them when they asked to drive them away. **Indeed, they will meet their Lord** so they will dispute with their drive away before Him, or they will meet Him and be successful in His closeness, so how can I drive them away? **But I see that you are a people ignorant** of meeting your Lord or of their ability or in seeking to drive them away, or you are foolish towards them by calling them lowly.

Surat Hud 11:30

And O my people, who will protect me from God if I expel them? Then will you not remember?

Surat Hud 11:30

And O my people, who will protect me from God if I expel them? Then will you not remember?

Tafsir al-Jalalayn

30 - **And O my people, who will protect me** prevent me **from God** that is, His punishment **if I expel them** that is, I have no supporter **so will you not** will you not *remind* by assimilating the second ta' in the original into the dhal: ta'athikruna

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: He says: O people, who will support me and protect me from God, if He punishes me for expelling the believers who believe in God's Oneness, if I expel them? **Do you not remember?** He says: Do you not think about what you are saying, so that you know its error, and then stop it?

Tafsir al-Qurtubi

The Almighty said: **And O my people, who will protect me from God?** Al-Farra' said: meaning, will prevent me from His punishment. **If I drive them out** meaning because of their faith. **Will you not remember?** The ta' was assimilated into the dhal. It is permissible to delete it, so you say: you remember.

Tafsir Ibn Kathir

He says to his people, "I do not ask you for money for my advice to you: a fee that I take from you. I only seek the reward from God Almighty. "And I will not drive away those who believe." It is as if they asked him to drive away the believers out of modesty and respect for them to sit with them, just as their peers asked the Seal of the Messengers, may God bless him and grant him peace, to drive away a group of weak people and sit with them in a special session. So God Almighty revealed: "And do not drive away those who call upon their Lord morning and evening." The verse. And God Almighty said: "And thus We have tried some of them by others that they may say, **Are these among us whom God has bestowed favor upon? Is not God most knowing of the grateful?** The verses.

Fath al-Qadir

Then he confirmed the impermissibility of expelling them by saying: 30- **And O my people, who will protect me from God if I expel them?** That is, who will protect me from God's punishment and vengeance if I expel them? For expelling them because they were the first

to believe and respond to the call for which God sent His Messenger is a great injustice that does not occur from God's prophets who are supported by infallibility. If that had occurred from them as a hypothesis and as a presumption, it would have been an injustice that would not have occurred if it had been done by anyone other than them from among the people. His saying: **Will you not remember?** is connected to something presumed, as if it was said: Will you continue in your ignorance of what was mentioned? Will you not remember from their conditions what should be remembered and reflect on it so that you may know what you are doing wrong and what they are doing right.

Tafsir al-Baghawi

30- **O my people, who will protect me from God?** Who will protect me from God's punishment? **If I expel them, will you not remember?** Will you not be admonished?

Tafsir al-Baidawi

30. **And O my people, who will protect me from God** by repelling His vengeance. **If I expel them** while they are in that condition and status. **Do you not remember?** So that you may know that seeking to expel them and stopping faith on them is not correct.

Surat Hud 11:31

And I do not say to you that I have the treasures of God, nor that I know the unseen, nor do I say that I am an angel, nor do I say to those whom your eyes despise, **God will never give them any good.** God knows best what is within their souls. Indeed, then I would be among the wrongdoers.

Tafsir al-Jalalayn

31 - **And I do not say to you that I have the treasures of God, nor that I know the unseen, nor do I say that I am an angel** but rather that I am a human being like you **and I do not say to those whom your eyes despise** that they despise (that God will never give them any good. God knows best what is in their souls) their hearts **that I would then** if I said that **be among the wrongdoers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: His saying: **And I do not say to you that I have the treasures of God**, is connected to his saying: **And O my people, I do not ask you for any wealth for it.**

The meaning of the words: **O my people, I do not ask you for any money for it**, "nor do I tell you that I have the treasures of God," which nothing can exhaust, so I call you to follow me in them. Nor do I know the unseen - meaning: what is hidden from the secrets of the servants, for no one knows that except God - so I claim divinity and call you to worship me. Nor do I say: I am an angel sent to you, so that I would be lying in my claim. Rather, I am a human being like you, as you say. I was commanded to call you to God, and I have conveyed to you what I was sent with. **And I do not say to those whom your eyes despise, 'God will never give them any good.'** He says: Nor do I say to those who followed me and believed in God and made Him One, whom your eyes despise, and you said: **They are the ones who despise you**, "God will never give them any good," and that is belief in God. **God knows best what is in their souls**, He says: God knows best what is in their hearts, and the belief of their hearts, and He is their guardian in that. I only have from them what is apparent and evident, and they have shown belief in God and followed me, so I do not expel them nor do I consider that permissible. **Indeed, then I would be among the wrongdoers**, He says: If I said to those who showed belief in God and my belief, **God will never give them any good**, and I judged their inner selves contrary to what I revealed, would I speak to them without my knowledge of what is in their souls, and would I expel them? By doing so, I am doing what they should not do, transgressing against what God has commanded them to do, and that is injustice.

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, regarding his statement: **And I do not say to you that I have the treasures of God**, which nothing will exhaust, so I am only calling you to follow me in them, so that I may give you from them, and I do not say: I am an angel who came down from the heavens with a message, I am not a human being like you, and I do not know the unseen, and I do not say: Follow me in knowledge of the unseen.

Tafsir al-Qurtubi

The Almighty said: **And I do not tell you that I have the treasures of God, nor that I know the unseen.** He informed of his humility and humbleness before God the Almighty, and that he does not claim what he does not have from the treasures of God, which are His blessings upon whomever He wills of His servants, and that he does not know the unseen, because no one knows the unseen except God the Almighty. **And I do not say that I am an angel** means I do not say that my status among the people is the status of the angels. The scholars have said: The benefit of the statement is to indicate that the angels are better than the prophets, because of their constant obedience, and their continuous worship until the Day of Judgment, may the prayers of God be upon them all. This meaning was previously mentioned in *Al-Baqarah*. **And I do not say to those whose eyes despise them** meaning that your eyes find them heavy and despise them, and the original is tazdihim, the ha and mim were deleted due to the length of the name. The letter dal is replaced by a ta', because the original form of tazdari is taztari, but the ta' is replaced after the zay with a dal, because the zay is voiced and the ta' is unvoiced, so the ta' was replaced by a voiced letter from its point of articulation. It is said: azrayt alayhi if you criticize him. And zarayt alayhi if you belittle him. Al-Farra' recited:

His friend distances him, his wife despises him, and his little one scolds him.

God will not give them any good meaning, your contempt for them will not invalidate their rewards or reduce their recompense. **God knows best what is within their souls** so He will reward them for it and hold them accountable for it. **Indeed, then I would be among the wrongdoers** meaning, if I said what was mentioned above. And *then* is omitted because it is in the middle.

Tafsir Ibn Kathir

He tells them that he is a messenger from God calling to the worship of God alone, with no partner for Him, with God's permission for that, and he does not ask them for a reward for that, but rather he calls whoever he meets, noble or lowly, and whoever responds to him is saved. He tells them that he has no power to dispose of God's treasures and he does not know of the unseen except what God has informed him of, and he is not an angel from the angels, but rather he is a human being sent and supported by miracles. I do not say about those whom you belittle and despise that

Surat Hud 11:31

And I do not say to you that I have the treasures of God, nor that I know the unseen, nor do I say that I am an angel, nor do I say to those whom your eyes despise, "God will never give them any good." God knows best what is within their souls. Indeed, then I would be among the wrongdoers.

they have no reward from God for their deeds. God knows best what is in their souls. If they were believers inwardly, as is apparent from their state, then they will have a good reward. If a human being were to cut them off after they had believed, he would be unjust, saying what he has no knowledge of.

Fath al-Qadir

His statement: 31- **And I do not say to you that I have the treasures of God** He explained to them that just as he does not ask them for anything from their money in order to convey the message, he does not claim that he has the treasures of God so that they can use their lack of it as evidence of his lying, as they said: **And we do not see for you any favor over us** What is meant by the treasures of God is the treasures of His provision. **And I do not know the unseen** meaning, I do not claim that I know the unseen of God, rather I only said to you that I am a clear warner, I fear for you the punishment of a painful day. **And I do not say to you that I am an angel** so that you say, **We see you only as a human being like us.** This was used as evidence by those who said that the angels are better than the prophets, and the evidence in this matter is different, and the seeker of the truth has no need to verify it, as it is not something that God has charged us with knowing. **And I do not say to those whose eyes despise** meaning that they despise, and despise is taken from the verb azra alayhi: if he finds fault with him, and zara alayhi: if he despises him, and al-Farra' recited:

The friend distances himself, his mistress despises him, and the little one scolds him.

Meaning: I do not say to those followers of mine who believe in God, whom you criticize and despise, **God will never give them any good.** Rather, He has given them great good through faith in Him and following His Prophet. He will reward them with a great reward in the Hereafter and will raise them in this world to the highest station. Your despising them will not harm them at all. **God knows what is in their souls** of faith in Him and sincerity towards Him, so He will reward them according to that. Neither I nor you have anything to do with their affair. **Indeed, then I would be among the wrongdoers** to them if I did what you wanted to them, or among the wrongdoers to themselves if I did that to them.

Tafsir al-Baghawi

31- **And I do not tell you that I have the treasures of God**, so that I can bring from them what you ask for, **nor do I know the unseen**, so that I can tell you what you want. It was said that when they said to Nuh 71:Those who believed in you only followed you in what you see of them, Noah said in response to them: And I do not tell you that I have the treasures of the unseen of God, from which He knows what people conceal, nor do I know the unseen, so that I know what

they conceal in their souls, so my way is to accept what is apparent of their faith, **nor do I say that I am an angel**, this is the answer to their saying: **We see you only as a human being like us.** "And I do not say to those whom your eyes despise," meaning: those whom your eyes despise and belittle, meaning: the believers, because they said: They are the lowest of us, "God will never give them any good," meaning: success, faith, and reward, "God knows best what is in their souls, **of good and evil than me**, then I would be among the wrongdoers," if I said this.

Tafsir al-Baidawi

31. "And I do not say to you that I have the treasures of God" His provision and His wealth until you deny My favor. "And I do not know the unseen **is an apposition** to I have the treasures of God" meaning: I do not say to you that I know the unseen until you deny me out of estrangement, or until I know that these people followed me at first sight without insight and a firm heart, and according to the second, it is permissible to apposition it to I say. "And I do not say that I am an angel **until you say**, You are only a human being like us. And I do not say to those whom your eyes despise" and I do not say regarding those whom you have despised because of their poverty. "God will not give them any good" for what God has prepared for them in the Hereafter is better than what He has given you in this world. "God knows best what is in their souls. Indeed, then I would be among the wrongdoers" if you say something like that, and the contempt for it is an irradiation from zarā alayhi if he criticizes him, its taa is changed to dal because of the similarity of the raa in the voice and its attribution to the eyes for exaggeration, and to draw attention to the fact that they despised them at first sight without considering what They witnessed their wretched condition and limited attainment without contemplating their meanings and perfections.

Surat Hud 11:32

They said, **O Noah, you have disputed with us and prolonged the dispute with us, so bring us what you promise us, if you should be of the truthful.**

Tafsir al-Jalalayn

32 - (They said, "O Noah, you have disputed with us and prolonged your dispute with us. So bring us what you threaten us with, if you should be of the truthful."

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The people of Noah said to Noah, peace be upon him: You have argued with us and have increased your argument with us, so bring us what you threaten us with of punishment, if you are truthful in your hostility and your claim that you are a Messenger of God. He meant by that that he would not be able to do any of 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: **He argued with us**, he said: We argued.

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

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Al-Qasim narrated, he said, Al-Husayn narrated, he said, Hajjaj narrated, on the authority of Ibn Jurayj, he said, Mujahid said: **They said, 'O Noah, you have disputed with us,'** he said: **You have argued with us, 'and you have prolonged your dispute with us, so bring us what you threaten us with,'** Ibn Jurayj said: Denying the punishment, and that it is false.

Tafsir al-Qurtubi

God the Almighty said: **They said, 'O Noah, you have disputed with us and prolonged your dispute with us'** meaning you have argued with us and prolonged your dispute with us and exaggerated it. Argument in the speech of the Arabs means exaggeration in dispute, derived from the word *jadal* which means intense killing, and the falcon is also called *ajrad* due to its intensity in flying, and this meaning has been mentioned in (Al-An'am) more fully than this. Ibn Abbas read *fa-ha-jadalna* as mentioned by Al-Nahhas. Argument in religion is praiseworthy, and for this reason Noah and the prophets argued with their people until the truth appears, so whoever accepts it is successful and prosperous, and whoever rejects it is disappointed and loses. As for arguing for other than

the right until falsehood appears in the guise of truth, it is reprehensible, and its companion is blameworthy in both worlds. **Then bring us what you promise us** meaning of punishment. **If you should be of the truthful** in your statement.

Tafsir Ibn Kathir

God Almighty says, informing us about the people of Noah's hastening of God's vengeance, punishment, and anger, and the affliction is entrusted to logic. They said, **O Noah, you have disputed with us and prolonged your dispute with us.** That is, you have argued with us and prolonged that, and we do not follow you. **Bring to us what you threaten us.** That is, of punishment and torment. Invoke upon us whatever you wish, so let what you invoke come to us, **if you should be of the truthful.** He said, "Only God will bring it upon you, if He wills. And you will not escape." That is, the One Who will punish you and hasten it for you is God, for Whom nothing is impossible. **And my advice will not benefit you, if I intended to advise you, if God wants to mislead you.** That is, what would my informing you, warning you, and advising you do to you, **if God wants to mislead you?** That is, mislead you and destroy you. **He is your Lord, and to Him you will be returned.** That is, He is the Master of all affairs, the Disposer of affairs, the Just Ruler Who does not transgress. To Him belongs creation and to Him belongs the command. He is the Originator, the Restorer, the Owner of this world and the Hereafter.

Fath al-Qadir

Then they answered him with other than what they had said and his, unable to provide the argument and falling short of the level of debate and breaking off from the competition, by saying: 32- **O Noah, you have argued with us and prolonged your argument with us**, meaning you have quarrelled with us with all kinds of quarrels, and you have pushed us with every need that has a bearing on the situation, and there is no room left for us in this matter, for the paths have become narrow for us and the doors of tricks have been closed, **so bring us what you threaten us with**, of the punishment that you fear for us and that you fear for us, **if you should be of the truthful**, in what you say to us.

Tafsir al-Baghawi

32- "They said, 'O Noah, you have argued with us,' you have disputed with us, 'and prolonged your argument with us. So bring us what you threaten us with,' of punishment, 'if you should be of the truthful.'"

Tafsir al-Baidawi

32. "They said, 'O Noah, you have argued with us and prolonged your argument with us. So bring us what you threaten us with, if you should be truthful in your claim and threat. Your debate will not affect us.'"

Surat Hud 11:32

They said, "O Noah, you have disputed with us and prolonged the dispute with us, so bring us what you promise us, if you should be of the truthful."

Surat Hud 11:33

He said, **God will only bring it to you if He wills, and you will not cause failure.**

Tafsir al-Jalalayn

33 - (He said: Only God wills to bring it to you if He wills) to hasten it for you, for its command is up to Him, not to me **and you will not escape** by escaping God.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: "He said: Only God will bring it to you if He wills, and you will not cause failure."

Tafsir al-Qurtubi

The Almighty said: **He said, 'God will only bring it to you if He wills.'** That is, if He wanted to destroy you, He would punish you. **And you will not escape.** That is, you will not escape. It was said: you will be victorious because of your great numbers, because they were amazed by that. They filled the earth with plains and mountains, as will come.

Tafsir Ibn Kathir

God Almighty says, informing us about the people of Noah's hastening of God's vengeance, punishment, and anger, and the affliction is entrusted to logic. They said, **O Noah, you have disputed with us and prolonged your dispute with us.** That is, you have argued with us and prolonged that, and we do not follow you. **Bring to us what you threaten us.** That is, of punishment and torment. Invoke upon us whatever you wish, so let what you invoke come to us, **if you should be of the truthful.** He said, "Only God will bring it upon you, if He wills. And you will not escape." That is, the One Who will punish you and hasten it for you is God, for Whom nothing is impossible. **And my advice will not benefit you, if I intended to advise you, if God wants to mislead you.** That is, what would my informing you, warning you, and advising you do to you, **if God wants to mislead you?** That is, mislead you and destroy you. **He is your Lord, and to Him you will be returned.** That is, He is the Master of all affairs, the Disposer of affairs, the Just Ruler Who does not transgress. To Him belongs creation and to Him belongs the command. He is the Originator, the Restorer, the Owner of this world and the Hereafter.

Fath al-Qadir

So he answered that this is not up to him, but rather it is by the will and desire of God, and 33- **He said, 'God will only bring it to you if He wills.'** If His will and wisdom decree that it be hastened, He will hasten it for

you, and if His will and wisdom decree that it be delayed, He will delay it. **And you will not escape** by escaping from what God wanted for you by fleeing or defending yourself.

Tafsir al-Baghawi

33- **He said, 'Only God will bring it upon you if He wills,'** meaning: the punishment, **and you will not escape** by two things.

Tafsir al-Baidawi

33. "He said, 'Only God will bring it to you if He wills,' sooner or later. 'And you will not escape' by repelling the punishment or escaping from it.

Surat Hud 11:34

And my advice will not benefit you, if I want to advise you, if God wants to mislead you. He is your Lord, and to Him you will be returned.

Surat Hud 11:34

And my advice will not benefit you, if I want to advise you, if God wants to mislead you. He is your Lord, and to Him you will be returned.

Tafsir al-Jalalayn

34 - **And my advice will not benefit you, if I wanted to advise you, if God wants to mislead you** meaning to mislead you, and the answer to the condition indicates it and my advice will not benefit you **He is your Lord, and to Him you will be returned**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Noah said to his people, when they hastened the punishment from him: O my people, the punishment that you hasten is not from Me, but rather it is from God and not from anyone else. He is the One who will bring it to you if He wills. **And you will not escape it**, meaning: And if He wants to punish you, you will not escape it, meaning: You will not escape it by escaping from it, because wherever you are in His kingdom, authority, and power, His rule over you is in effect. **And my advice will not benefit you**, meaning: And my warning of His punishment and the descent of His power upon you for your disbelief in Him will not benefit you. **If I wanted to advise you**, in my warning you of that, because my advice will not benefit you, because you will not accept it. **If God wants to mislead you**, meaning: If God wants to destroy you with His punishment, **He is your Lord, and to Him you will be returned**, meaning: And to Him you will be returned after Destruction.

It was narrated that Tayyi' tribe used to say: **So-and-so has become ill**, meaning he has gone astray.

It was narrated from others, as they heard it, that they said: **I led someone astray**, meaning: I destroyed him. And the young camel went astray, meaning it lost its milk and died.

He mentioned that God's saying: **Then they will meet with destruction**, means destruction.

Tafsir al-Qurtubi

The Almighty said: **And my advice will not benefit you** meaning my informing you and my striving to make you believe. **If I wanted to give you good advice** meaning because you do not accept advice. The meaning of advice in language has already been mentioned in *Bara'ah*. **If God wants to mislead you** meaning to lead you astray. This is one of the things that proves the invalidity of the doctrine of the

Mu'tazilah and the Qadarites and those who agree with them, since they claimed that God does not want the sinner to disobey, nor to declare the disbeliever to be an infidel, nor to mislead the misguided, and that He does that, and God does not want that. So God responded to them by saying: **If God wants to mislead you**. This meaning has already been mentioned in *Al-Fathah* and it is misleading. They have belied their accursed Sheikh Iblis, as we have explained in *Al-A'raf* regarding God's seduction of him, where he said: **Then because You have put me in error** (al-A'raf 7:16). They have no escape from the words of Noah, peace be upon him: **If God wants to lead you astray**, so he attributed their seduction to God, the Most High, since He is the Guide and the Misleader, glory be to Him above what the deniers and wrongdoers say, far above. It was said: **To lead you astray** means to destroy you, because misguidance leads to destruction. At-Tabari: **To lead you astray** means to destroy you with His punishment. It was narrated from Tayy: So-and-so became misguided, meaning sick, and I led him astray and destroyed him. From this, **So they will meet with error** (Maryam 19:59). **He is your Lord**, so to Him is the seduction, and to Him is the guidance. **And to Him you will be returned** is a threat and a warning.

Tafsir Ibn Kathir

God Almighty says, informing us about the people of Noah's hastening of God's vengeance, punishment, and anger, and the affliction is entrusted to logic. They said, **O Noah, you have disputed with us and prolonged your dispute with us**. That is, you have argued with us and prolonged that, and we do not follow you. **Bring to us what you threaten us**. That is, of punishment and torment. Invoke upon us whatever you wish, so let what you invoke come to us, **if you should be of the truthful**. He said, "Only God will bring it upon you, if He wills. And you will not escape." That is, the One Who will punish you and hasten it for you is God, for Whom nothing is impossible. **And my advice will not benefit you, if I intended to advise you, if God wants to mislead you**. That is, what would my informing you, warning you, and advising you do to you, **if God wants to mislead you?** That is, mislead you and destroy you. **He is your Lord, and to Him you will be returned**. That is, He is the Master of all affairs, the Disposer of affairs, the Just Ruler Who does not transgress. To Him belongs creation and to Him belongs the command. He is the Originator, the Restorer, the Owner of this world and the Hereafter.

Fath al-Qadir

34- **And my advice will not benefit you** which I give you and I increase it in fulfillment of the right of advice to God by conveying His message, but by clarifying the truth and showing the falsehood of what you are upon **if I wanted to advise you** and the answer to this condition is omitted, and the estimate is: If I wanted to advise you, my advice will not benefit you, as indicated

by what preceded it **if God wants to mislead you** meaning if God wants to mislead you, then my advice will not benefit you, so the answer to this condition was omitted like the first, and its estimate is what we mentioned, and this estimate is only according to the doctrine of those who forbid the consequence from precedence over the condition, but according to the doctrine of those who permit it, the consequence of the first condition is **and my advice will not benefit you**, and the consequence of the second condition is the first conditional sentence and its consequence. Ibn Jarir said: The meaning of **He leads you astray** is **He destroys you with His punishment**. The apparent meaning of the Arabic language is that *lghwa* means *misguidance*. So the meaning of the verse is: **My advice will not benefit you if God wants to lead you astray from the path of guidance and let you down from the path of truth**. It was narrated from Tayy that **So-and-so has become misguided**, meaning sick. This is not the meaning intended in the verse. *lghwa* has also been used to mean destruction, and from it is **they will meet with error**, which is different from what is in this verse. **He is your Lord**, so to Him is the misguidance and to Him is guidance. **And to Him you will be returned**, so He will reward you for your deeds, if good then good, and if evil then evil.

Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **And we do not see that you are followed except by those who are the lowest among us in outward opinion**, he said: **As it appears to us**. Abu Al-Shaykh narrated something similar from Ata'. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ibn Jurayj regarding his statement: **If I am on clear evidence from my Lord**, he said: I have known it and known by it His command, and that there is no god but Him, **And He has given me mercy from Him**, he said: Islam is guidance, faith, wisdom, and prophethood. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **Shall We impose it upon you?** He said: By God, if the Prophet of God had been able to do so, he would have imposed it upon his people, but he was not able to do so and it was not possible for him. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Ibn Abbas that he used to recite: **Shall We impose it upon you from a portion of ourselves, while you are averse to it**. Ibn Jarir narrated on the authority of Abu Al-Aliyah, he said regarding the recitation of Abu Anzalmaikumuha from a portion of ourselves, while you are averse to it. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Abi bin Kaab that he read: **We will not force you to follow them from the bottom of our hearts**. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ibn Jurayj regarding his statement: **And I will not drive away those who believe**, he said: They said to him, **O Noah, if you wish that we follow you, then drive them away, otherwise we will not be satisfied that we and they will be equal on earth**. And regarding his statement: **Indeed, they will meet their Lord**, he said: He will ask them about their deeds. **And I do not tell you that I have the treasures of God**, which nothing will exhaust, so I only called you to follow me in them, not to give you my ownership of them. **And I do not know the unseen**, I do not say: Follow me based on my knowledge of the unseen. **And I do not say that I am**

an angel, I came down from the heaven with a message. I am only a human being like you. Ibn Abi Hatim narrated on the authority of Ibn Zayd, **And I do not say to those whom your eyes despise**, he said: You have belittled them. Abu Al-Shaykh narrated on the authority of Al-Suddi regarding his statement: **God will never give them any good**, he said: He means faith. Ibn Jarir and Abu Al-Sheikh narrated on the authority of Ibn Jurayj regarding his statement: **Then bring us what you promise us**, he said: A denial of the punishment and that it is false.

Tafsir al-Baghawi

34- **And my advice will not benefit you**, meaning my advice, **if I wanted to advise you, if God wants to mislead you**, to lead you astray, **He is your Lord**, to Him belongs the judgment and the command, **and to Him you will be returned**, so He will reward you for your deeds.

Tafsir al-Baidawi

34. **And my advice will not benefit you if I wanted to advise you** is a condition, evidence, and answer. The sentence is evidence and an answer to his statement: **If God wants to mislead you**. The meaning of the statement is: If God wants to mislead you, then if I wanted to advise you, my advice will not benefit you. Therefore, you say: If a man said: You are divorced if you enter the house, if you speak to Zaid, then you enter and then speak, you are not divorced. This is an answer to what they imagined, that his argument is useless talk. It is evidence that the will of God Almighty can be related to misleading, and that anything contrary to His will is impossible. It was said: **To mislead you** means to destroy you. Whoever misleads a young camel, it is misled if it smells and perishes. **He is your Lord** means your Creator and the One who disposes of you according to His will. **And to Him you will be returned** means He will reward you for your deeds.

Surat Hud 11:35

Or do they say, "He has fabricated it?" Say, "If I have fabricated it, then upon me is my crime, and I am innocent of what you commit."

Surat Hud 11:35

Or do they say, **He has fabricated it?** Say, **If I have fabricated it, then upon me is my crime, and I am innocent of what you commit.**

Tafsir al-Jalalayn

35 - God Almighty said: *Or* rather, do they *say* that is, the infidels of Mecca **he fabricated it** Muhammad fabricated the Qur'an (Say: If I fabricated it, then upon me is my crime) my sin, meaning its punishment **and I am innocent of what you commit** of your crime in attributing fabrication to me

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Do these polytheists from your people say, O Muhammad, did Muhammad fabricate this Qur'an? And this story about Noah? Say to them: If I fabricated it, made it up and invented it, **upon me is my crime**, meaning: Upon me is my sin in my fabrication of what I fabricated about my Lord, not you. You will not be held accountable for my sin or my crime, and I will not be held accountable for your sin. **And I am innocent of what you commit**, meaning: And I am innocent of what you sin and commit sin against your Lord, of your fabrications against Him.

It is said: I committed a crime, and I committed a crime, as the poet said:

An outcast from my clan and a hostage of sin for what my hands have committed and my tongue has wrought

Tafsir al-Qurtubi

The Almighty said: **Or do they say, 'He has fabricated it'?** They mean the Prophet, may God bless him and grant him peace. **He has fabricated it** means he invented the Qur'an himself, and what he told about Noah and his people, as Muqatil said. Ibn Abbas said: It is from Noah's dialogue with his people, and it is more evident, because there is nothing before or after it except the mention of Noah and his people, so the address is from them and to them. **Say, 'If I have fabricated it'** means I have invented it and fabricated it, meaning the revelation and the message. **Then upon me is my crime** meaning the punishment of my crime, and if I am right in what I say, then upon you is the punishment of my denial. **I have committed a sin** is the source of *ajram*, which is committing a bad deed. It was said that the meaning is: the punishment of my crime and my earnings. *Jaram* and *ajam* have the same meaning, according to An-Nahhas and others. He said:

An outcast from the clan and a hostage, I am certain of what my hands have committed and my tongue has reaped.

Whoever reads *Ajrami* with the opening of the hamza, it is the plural of Jarm, and An-Nahhas also mentioned it. **And I am innocent of what you commit**, meaning of disbelief and denial.

Tafsir Ibn Kathir

This is an interjection in the middle of this story, confirming it. Deciding on it, God Almighty says to Muhammad: Or do these disbelieving deniers say, **He invented this and fabricated it of his own accord?** Say, **If I have invented it, then upon me is my crime**, meaning, then the sin of that is upon me, **and I am innocent of what you commit**, meaning, that was not fabricated or invented, because I know what punishment God has for those who lie about Him.

Fath al-Qadir

His statement: 35- **Or do they say, 'He invented it'?** God Almighty denied their saying that what was revealed to Noah was invented, so He said: **Or do they say, 'He invented it'?** Then He commanded him to respond with a descriptive statement, so He said: **Say, 'If I invented it, then upon me is my crime'** with the breaking of the hamza according to the reading of the majority, the source of *ajram*: meaning doing what necessitates sin, and *jaram* and *ajram* have the same meaning as Al-Nahhas said, and the meaning is: upon me is my sin or the reward for my earnings. And whoever reads with the opening of the hamza said: It is a plural mentioned by Al-Nahhas **And I am innocent of what you commit** meaning of your crime because of what you attribute to me of fabrication. It was said: There is an omission in the statement and the meaning is: But what I invented, so the crime and its punishment are only upon you and I am innocent of it.

The commentators differed regarding this verse. Some said: It is a narration about Noah and what he said to his people. Others said: It is a narration about the dialogue that took place between our Prophet Muhammad, may God bless him and grant him peace, and the infidels of Mecca. The first is more appropriate, because the speech before and after it is with Noah, peace be upon him.

Tafsir al-Baghawi

35- **Or do they say, 'He invented it'?** Ibn Abbas, may God be pleased with him, said: He meant Noah, peace be upon him. Muqatil said: He meant Muhammad, may God bless him and grant him peace. **Say, 'If I invented it, then upon me is my crime,'** meaning: my sin and the consequences of my crime. Crime is: earning a sin. **And I am innocent of what you commit**, I will not be held accountable for your sins.

Tafsir al-Baidawi

35. "Or do they say, 'He invented it'? Say, 'If I invented it, then upon me is my crime.' And I am innocent of what you commit' of your crime in attributing slander to me.

Surat Hud 11:36

And it was revealed to Noah that none of your people will believe except those who have already believed, so do not be sad over what they have been doing.

Surat Hud 11:36

And it was revealed to Noah that none of your people will believe except those who have already believed, so do not be sad over what they have been doing.

Tafsir al-Jalalayn

36 - **And it was revealed to Noah that none of your people will believe except those who have already believed, so do not be sad (over what they used to do of polytheism. So he called upon them by saying: {My Lord, do not leave upon the earth} etc., so God answered his call and said: {And construct the ark} the verse.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And God revealed to Noah, when the word came true for his people, and God's command overshadowed them: That, O Noah, none of your people will believe in God, declare Him One, and follow you in what you call them to, **except those who have already believed**, so they believed in that and followed you, **so do not be sad**, meaning: do not be humble or grieve, **for what they used to do**, for I will destroy them, and save you from them and those who followed you. And God revealed that to him, after Noah had called for their destruction, saying: **My Lord, do not leave upon the earth from among the disbelievers a single dwelling.**

It is derived from the verb **to be miserable**. It is said: **So-and-so was miserable about the matter.**

What Labid bin Rabi'ah said:

In a funeral like sheep, they are saddened by what we have suffered.

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: **Do not be sad**, he said: Do not be sad.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, and 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 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: **So do not be sad about what they used to**

do, meaning: Do not be sad.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And it was revealed to Noah that none of your people will believe except those who have already believed**, and that was when he called upon them, saying: **My Lord, leave not upon the earth from among the disbelievers a single inhabitant**, his statement: **So do not be sad**, meaning: do not despair, and do not be sad.

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: **None of your people will believe except those who have already believed**, then he invoked against his people, when God made clear to him that none of his people will believe except those who have already believed.

Tafsir al-Qurtubi

The Almighty said: **And it was revealed to Noah that none of your people will believe except those who have already believed.** *That* is in the nominative case as a noun for which the agent has not been named. It is permissible for it to be in the accusative case, and the meaning would be *that*. And *believed* is in the accusative case with *believes*. The meaning of the statement is despair of their belief and the continuation of their disbelief, in order to fulfill the threat that was sent down to them. Ad-Dahhak said: So he invoked against them when he was informed of this and said: **My Lord, leave not upon the earth from among the disbelievers a single dwelling.** (Nuh 71:26) the two verses. It was said: A man from the people of Noah carried his son on his shoulder, and when the boy saw Noah he said to his father: Give me a stone, so he gave him a stone and threw it at Noah, peace be upon him, and it made him bleed, so God Almighty revealed to him: **None of your people will believe except those who have already believed. So do not be sad about what they used to do.** That is, do not be sad about their destruction to the point that you become miserable, i.e. sad. Misery is sadness, and from this the poet said:

How many a friend or intimate friend I have lost, but I did not feel sad, even though the loss was great.

It is said: A man became sad if he heard something he disliked. Sadness is a feeling of resignation.

Tafsir Ibn Kathir

God Almighty tells us that He revealed to Noah when his people hastened God's punishment and torment upon them, so Noah made a supplication against them, which God Almighty said, informing us about, that he said: **My Lord, do not leave upon the earth from among the disbelievers a single dwelling.** "So he called upon

his Lord, 'Indeed, I am overcome, so aid.' **At that time God revealed to him**, None of your people will believe except those who have already believed." So do not grieve over them and do not worry about their matter. "And construct the ark, **meaning the ship**, under Our eyes, **meaning in Our sight**, and with Our revelation," meaning Our teaching you what to make. "And do not address Me concerning those who have wronged; indeed, they are to be drowned." Some of the predecessors said: God Almighty commanded him to plant the wood, cut it, and dry it, and that was in one hundred years, and he carved it in another one hundred years. It was also said in forty years, and God knows best. Muhammad bin Ishaq mentioned about the Torah: that God commanded him to make it from teak wood and to make its length eighty cubits and its width fifty cubits and to coat its interior and exterior with pitch and to make it have a scalloped crown that would split the water. Qatada said that its length was three hundred cubits and its width fifty. According to Al-Hasan, its length was six hundred cubits and its width three hundred. According to him and Ibn Abbas, its length was one thousand two hundred cubits and its width six hundred. It was said that its length was one thousand cubits and its width one hundred cubits. God knows best. They all said that its height in the sky was thirty cubits, with three layers, each layer ten cubits. The lower one was for the beasts and wild animals, the middle one was for humans, and the upper one was for the birds. Its door was across its width and it had a covering over it.

Imam Abu Jaafar bin Jarir mentioned a strange trace from the hadith of Ali bin Zaid bin Jadaan from Yusuf bin Mahran from Abdullah bin Abbas that he said: The disciples said to Jesus, son of Maryam 19: If you would send us a man who witnessed the ship, then tell us about it. He said: So he set off with them until he reached a mound of dirt. He took a handful of that dirt in his hand and said: Do you know what this is? They said: God and His Messenger know best. He said: This is the heel of Ham bin Noah. He said: So he struck the mound with his staff and said: Get up by God's permission. And behold, he was standing, shaking the dirt off his head, and his hair had turned grey. Jesus, peace be upon him, said to him: Is this how you perished? He said: No. Rather, I died when I was young, but I thought that it was the Hour, and that is why I turned grey. He said: Tell us about Noah's ship? He said: Its length was one thousand and two hundred cubits and its width was six hundred cubits. It had three layers: one layer had animals and wild beasts, one layer had humans, and one layer had birds. When the animals' dung became abundant, God Almighty inspired Noah, peace be upon him, to poke the elephant's tail. He poked it, and a male and female pig fell from it, and they headed toward the dung. When the mouse fell into the belly of the ship, gnawing at it and its ropes, God inspired him to strike between the lion's eyes. He struck, and a male and female cat came out of its nostrils, and they headed toward the mouse. Jesus, peace be upon him, said to him: How did Noah know that the land had been flooded? He said: He sent a crow to bring him the report, and it found a carcass and landed on it. It cursed it with fear, and that is why it does not frequent houses.

He said: Then he sent the dove and it brought olive

leaves in its beak and clay in its feet, so he knew that the country had been flooded. He said: So he put the greenery around its neck around its neck and prayed that it would be at peace and secure, and thus it would be at peace with the people. He said: So we said, O Messenger of God, should we not take him to our families so that he may sit with us and talk to us? He said: How can someone who has no provision follow you? He said: So he said to him: Return by God's permission, so he returned to dust. And His statement: **And he built the ark, and every time a group of his people passed by him, they ridiculed him** meaning they mocked him and denied what he threatened them with of drowning. "He said: If you ridicule us, then we will ridicule you" is a severe threat and a definite warning. **Whoever is visited by a punishment that will disgrace him** meaning that it will humiliate him in this world **and a lasting punishment will descend upon him** meaning, permanent and continuous forever.

Fath al-Qadir

His saying: 36- "And it was revealed to Noah that none of your people will believe except those who have already believed." That he will not believe is in the nominative case as a deputy of the subject who has not been named. It is permissible for it to be in the accusative case with the preposition *ba'*: meaning that, and in the speech there is despair for him of their belief, and that they are continuing in their disbelief, determined upon it, none of them will believe except those who have previously believed. "So do not be sad about what they used to do." Misery: sadness, meaning do not be sad, and the miserable: the submissive, so God Almighty forbade him from being sad with the sadness of the submissive because sadness is sadness in submission. And from this is the saying of the poet:

How many a friend or intimate friend I have lost, but I did not feel sad, even though the loss was great.

Tafsir al-Baghawi

36- The Almighty said: **And it was revealed to Noah that none of your people will believe except those who have already believed**. Ad-Dahhak narrated on the authority of Ibn Abbas: The people of Noah, peace be upon him, used to beat Noah until he fell, then they would throw him in a felt blanket, and they would throw him into the bottom of a house, and they would think that he had died, but he would come out the next day and call them to God Almighty.

It was narrated that an old man among them came leaning on a stick, and his son was with him, and he said: O my son, do not be deceived by this crazy old man. He said to him: O my father, give me the stick. So he took the stick from his father and struck Noah until he wounded him with a terrible wound. Then God Almighty revealed to him: **None of your people will believe except those who have already believed**. "So do not be sad" meaning: do not be grieved, **over what they used to do**, for I will destroy them and save you from them. Then Noah prayed against them and said: **My Lord, do not leave upon the earth a single**

Surat Hud 11:36

And it was revealed to Noah that none of your people will believe except those who have already believed, so do not be sad over what they have been doing.

inhabitant of the disbelievers Noah 26.

Muhammad bin Ishaq narrated on the authority of Ubayd bin Umair al-Laythi that he had heard that they used to beat him and strangle him until he fainted. When he regained consciousness, he would say: **My Lord, forgive my people, for they do not know.** Then, when they persisted in their sin and the affliction became severe upon them, and generation after generation would wait, and no generation would come but that it would be more evil than the one before it, until the last of them would say: **This one was with our fathers and grandfathers, like this madman, and they would not accept anything from him.** So he complained to God Almighty and said: **My Lord, I have called upon my people night and day, until he said: My Lord, do not leave on the earth a single inhabitant of the disbelievers.** Then God Almighty revealed to him:

Tafsir al-Baidawi

36"And it was revealed to Noah that none of your people will believe except those who have already believed, so do not be sad or regretful about what they used to do." God Almighty made him despair of their faith and forbade him from being sad about what they did of denial and harm.

Surat Hud 11:37

And construct the ship under Our eyes and with Our inspiration, and do not address Me concerning those who have wronged. Indeed, they are to be drowned.

Tafsir al-Jalalayn

37 - **And construct the ark** the ship **under Our eyes** in Our sight and protection **and Our revelation** Our command **and do not address Me concerning those who have wronged** who disbelieved by not destroying them **for they are to be drowned**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And it was revealed to him that none of your people will believe except those who have already believed, and that **build the ark**, which is the ship, as:

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

And his saying: **With our eyes** means: With the eye of God and His revelation as He commands you, as:

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And construct the ark under Our eyes and with Our inspiration**, that he did not know how to construct the ark, so God inspired him to construct it on the likeness of a bird's beak.

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 Our revelation**, he said: as we command you.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, and 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: **With Our eyes and by Our revelation**, as We command you.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas: **And construct the ark under Our eyes and by Our revelation**, he said: under the eye of God. Ibn Jurayj said: Mujahid said: **And by Our revelation**, he said: as We command you.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **By Our eyes and by Our revelation**, he said: By the eye of God and His revelation.

And His statement: "And do not address Me

concerning those who have wronged themselves. Indeed, they will be drowned." God Almighty says: And do not ask Me to pardon those of your people who have wronged themselves, and have brought about their transgression against themselves through their disbelief in God, destruction by drowning. Indeed, they will be drowned by the flood, as:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, **And do not address me**, he said, he says, and do not reply to me. He said: It was mentioned that they would not intercede with Him.

Tafsir al-Qurtubi

The Almighty said: **And construct the ark under Our eyes and with Our inspiration**. That is, construct the ship so that you and those who believe with you can ride it. **Under Our eyes** That is, in Our sight and where We see you. Al-Rabi' ibn Anas said: By Our protection of you, the protection of those who see you. Ibn Abbas, may God be pleased with them both, said: By Our protection, and the meaning is the same, so He expressed the vision with the eyes, because vision is through them. And all the eyes are for greatness, not for multiplication, as God the Almighty said: **How excellent are We in power!** (al-Mursalat 77:23) **How excellent are We in preparing!** (al-Dhariyat 51:48) **And indeed, We are indeed exalted.** (al-Dhariyat 51:48). The meaning of eyes in this verse and others may go back to the meaning of eye, as He said: **And that you may construct it under My eyes.** (Ta-Ha 20:39) All of this is an expression of perception and comprehension, and He, the Almighty, is free from senses, likening, and conditioning, and there is no Lord but Him. It was said: The meaning **with Our eyes** is with the eyes of Our angels whom We made eyes to protect and assist you, so the plural is in this case of multiplication. It was said: **with Our eyes** meaning with Our knowledge, as Muqatil said. Ad-Dahhak and Sufyan said: **with Our eyes** with Our command. It was said: with Our revelation. It was said: with Our assistance to you in making it. **and Our revelation** meaning about what We revealed to you about making it. "And do not address Me concerning those who have wronged. Indeed, they are to be drowned." That is, do not ask for respite for them, for I am to drown them.

Tafsir Ibn Kathir

God Almighty tells us that He revealed to Noah when his people hastened God's punishment and torment upon them, so Noah made a supplication against them, which God Almighty said, informing us about, that he said: **My Lord, do not leave upon the earth from among the disbelievers a single dwelling.** "So he called upon his Lord, 'Indeed, I am overcome, so aid.' **At that time God revealed to him**, None of your people will believe except those who have already believed." So do not grieve over them and do not worry about their matter. "And construct the ark, **meaning the ship**, under Our eyes, **meaning in Our sight**, and with Our revelation," meaning Our teaching you what to make. "And do not

Surat Hud 11:37

And construct the ship under Our eyes and with Our inspiration, and do not address Me concerning those who have wronged. Indeed, they are to be drowned.

address Me concerning those who have wronged; indeed, they are to be drowned." Some of the predecessors said: God Almighty commanded him to plant the wood, cut it, and dry it, and that was in one hundred years, and he carved it in another one hundred years. It was also said in forty years, and God knows best. Muhammad bin Ishaq mentioned about the Torah: that God commanded him to make it from teak wood and to make its length eighty cubits and its width fifty cubits and to coat its interior and exterior with pitch and to make it have a scalloped crown that would split the water. Qatada said that its length was three hundred cubits and its width fifty. According to Al-Hasan, its length was six hundred cubits and its width three hundred. According to him and Ibn Abbas, its length was one thousand two hundred cubits and its width six hundred. It was said that its length was one thousand cubits and its width one hundred cubits. God knows best. They all said that its height in the sky was thirty cubits, with three layers, each layer ten cubits. The lower one was for the beasts and wild animals, the middle one was for humans, and the upper one was for the birds. Its door was across its width and it had a covering over it.

Imam Abu Jaafar bin Jarir mentioned a strange trace from the hadith of Ali bin Zaid bin Jadaan from Yusuf bin Mahran from Abdullah bin Abbas that he said: The disciples said to Jesus, son of Maryam 19: If you would send us a man who witnessed the ship, then tell us about it. He said: So he set off with them until he reached a mound of dirt. He took a handful of that dirt in his hand and said: Do you know what this is? They said: God and His Messenger know best. He said: This is the heel of Ham bin Noah. He said: So he struck the mound with his staff and said: Get up by God's permission. And behold, he was standing, shaking the dirt off his head, and his hair had turned grey. Jesus, peace be upon him, said to him: Is this how you perished? He said: No. Rather, I died when I was young, but I thought that it was the Hour, and that is why I turned grey. He said: Tell us about Noah's ship? He said: Its length was one thousand and two hundred cubits and its width was six hundred cubits. It had three layers: one layer had animals and wild beasts, one layer had humans, and one layer had birds. When the animals' dung became abundant, God Almighty inspired Noah, peace be upon him, to poke the elephant's tail. He poke it, and a male and female pig fell from it, and they headed toward the dung. When the mouse fell into the belly of the ship, gnawing at it and its ropes, God inspired him to strike between the lion's eyes. He struck, and a male and female cat came out of its nostrils, and they headed toward the mouse. Jesus, peace be upon him, said to him: How did Noah know that the land had been flooded? He said: He sent a crow to bring him the report, and it found a carcass and landed on it. It cursed it with fear, and that is why it does not frequent houses.

He said: Then he sent the dove and it brought olive leaves in its beak and clay in its feet, so he knew that the country had been flooded. He said: So he put the greenery around its neck around its neck and prayed

that it would be at peace and secure, and thus it would be at peace with the people. He said: So we said, O Messenger of God, should we not take him to our families so that he may sit with us and talk to us? He said: How can someone who has no provision follow you? He said: So he said to him: Return by God's permission, so he returned to dust. And His statement: **And he built the ark, and every time a group of his people passed by him, they ridiculed him** meaning they mocked him and denied what he threatened them with of drowning. "He said: If you ridicule us, then we will ridicule you" is a severe threat and a definite warning. **Whoever is visited by a punishment that will disgrace him** meaning that it will humiliate him in this world **and a lasting punishment will descend upon him** meaning, permanent and continuous forever.

Fath al-Qadir

Then when God Almighty informed him that they would not believe at all, He made known to him the way to destroy them, and inspired him with the command by which he would be saved and those who believed with him would be saved, so He said: 37- **And construct the ark under Our eyes and with Our inspiration.** That is, construct the ship under Our eYa-Sin 36: that is, in Our sight, and what is meant by Our guarding you and preserving you, and He expressed that with eyes because they are the instrument of vision, and vision is what usually carries guarding and preserving, and the plural of eyes is for glorification, not for multiplication, and it was said that the meaning is: **under Our eyes** that is, with the eyes of Our angels whom We made eyes to preserve you, and it was said: **under Our eyes** with Our knowledge, and it was said with Our command. The meaning of **Our revelation** is: **With what We revealed to you about how to make it.** "And do not speak to Me about those who have wronged," meaning do not ask for a respite for them, for the time for vengeance against them has come. The phrase **they will be drowned** is for al-Sharh 94: meaning do not ask Us to give them a respite, for they have been condemned by Us to drown and the decree has passed, so there is no way to prevent it or delay it. It was said: The meaning is do not speak to Me about hastening their punishment, for they will be drowned at the time set for that, and their drowning will not be delayed. It was said: What is meant by those who wronged is his wife and son.

Tafsir al-Baghawi

37- "And construct the ark under Our eyes, **Ibn Abbas said**, with our sight. **Muqatil said**, with our knowledge. **It was also said**, with our protection."

And We revealed, with Our command. "And do not speak to Me concerning those who have wronged. Indeed, they are to be drowned," with the flood. It was said that its meaning is do not speak to Me concerning giving the unbelievers respite, for I have decreed that they be drowned. And it was said: Do not speak to Me

concerning your son Canaan and your wife Wa'ilah, for they are to perish with the people.

In the story, Gabriel came to Noah, peace be upon him, and said: Your Lord, the Almighty, commands you to build the ark. He said: How can I do it when I am not a carpenter? He said: Your Lord says, do it, for you are under My eye. So he took the axe and began to do it without making a mistake. It was said: God inspired him to make it like the trunk of a bird.

Tafsir al-Baidawi

37. "And construct the ark under Our eyes **is confused with** Our eyes", expressing the abundance of the sense organ by which something is preserved and is protected from disorder and deviation from exaggeration in preservation and care by way of representation. "And Our revelation" is to you how to construct it. "And do not address Me concerning those who have wronged" and do not consult Me concerning them and do not ask Me to avert the punishment from them. "Indeed, they are to be drowned" are condemned to be drowned, so there is no way to stop it.

Surat Hud 11:38

And he builds the ship, and every time a group of his people passed by him, they mocked him. He said, "If you mock us, then we will mock you as you mock."

Surat Hud 11:38

And he builds the ship, and every time a group of his people passed by him, they mocked him. He said, **If you mock us, then we will mock you as you mock.**

Tafsir al-Jalalayn

38 - **And he builds the ark** a narration of a past situation **and every time a group of his people passed by him, they mocked him** they made fun of him **he said, if you mock us, then we will mock you as you mock** if we are saved and you drown

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And Noah builds the ship, and whenever a group of the leaders of his people pass by him, **they mock him**, meaning: They mocked Noah, and said to him: Have you become a carpenter after the prophecy, and are building the ship on land? Noah says to them: **If you mock us**, if you mock us today, then we will mock you in the Hereafter, just as you mock us in this world, **then you will know**, if you witness God's punishment, who among us was the one who wronged himself.

Noah's ship was made as follows:

Al-Muthanna and Salih ibn Mismar told me, they said: Ibn Abi Maryam told us, he said: Musa ibn Yaqub told us, he said: Fa'id, the client of Ubayd God ibn Ali ibn Abi Rafi', told me, that Ibrahim ibn Abd al-Rahman ibn Abi Rabi'ah told him, that Aisha, the wife of the Prophet, may God bless him and grant him peace, told him, that the Messenger of God, may God bless him and grant him peace, said: **If God had mercy on anyone from the people of Noah, He would have had mercy on the mother of the boy!** The Messenger of God, may God bless him and grant him peace, said: "Noah remained among his people for a thousand years minus fifty years, calling them to God, until the end of his time. He planted a tree, and it grew large and went in all directions. Then he cut it down. Then he began to build a ship. They would pass by and ask him, and he would say: 'Make it a ship!' They would mock him and say: 'Make a ship on land! How will it sail?' He would say: 'You will soon know.' When he finished, and the oven overflowed and the water in the alleys became abundant, the boy's mother feared for him, and she loved him very much. So she went out to the mountain until she reached a third of it. When the water reached her, she went out until she reached two-thirds of the mountain. When the water reached her, she went out until she was standing on the mountain. When the water reached her neck, she lifted him up in her hands until the water carried her away. If God had mercy on any of them, He would have had mercy on the boy's mother."

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: It was mentioned to us that the length of the ship is three hundred cubits, its width is fifty cubits, its height in the sky is thirty cubits, and its door is in its width.

Al-Harith told me, he said, Abdul Aziz told us, he said, Mubarak told us, on the authority of Al-Hasan, he said: The length of Noah's ship was one thousand cubits, and its width was six hundred cubits.

Al-Qasim narrated, Al-Hussein narrated, Hajjaj narrated, on the authority of Mufadhal bin Fadal, on the authority of Ali bin Zaid bin Jud'an, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, who said: The disciples said to Jesus, son of Maryam 19: If you would send us a man who witnessed the ark, then tell us about it! So he set off with them until he reached a mound of dirt. He took a handful of that dirt in his hand and said: Do you know what this is? They said: God and His Messenger know best. He said: This is Ka'b Ham bin Noah. He struck the mound with his staff and said: Get up, by God's permission. Then he was standing, shaking the dirt off his head, and he had turned gray. Jesus said to him: Is this how you perished? He said: No, but I died when I was young. However, I thought that it was the Hour, and that is how I turned gray. He said: Tell us about Noah's ark! He said: Its length was one thousand and two hundred cubits, and its width was six hundred cubits, and it had three layers: one layer had animals and wild beasts, one layer had humans, and one layer had birds. When the animals' dung became abundant, God inspired Noah to poke the elephant's tail, so he poke it and a male and female pig fell out of it, and they headed towards the dung. When the mouse fell into the ship's hull to gnaw at it, God inspired Noah to strike between the eyes of the lion, and a male and female cat came out of its nostrils, and they headed towards the mouse. Jesus said to him: How did Noah know that the land had been flooded? He said: He sent the crow to bring him the report, and it found a carcass and landed on it, so he cursed it with fear, and that is why it does not like houses. He said: Then he sent the dove, and it brought olive leaves in its beak and mud with its feet, so he knew that the land had been flooded. He said: So he put the greenery around its neck around it, and prayed that it would be at ease and safe, and that is why it would like to like houses. He said: So we said, O Messenger of God, shall we not take him to our family so that he may sit with us and talk to us? He said: How can one who has no provision follow you? He said: So he said to him, Return, by God's permission! He said: So he returned to dust.

Ibn Hamid told us, he said, Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of someone who is not accused, on the authority of Ubayd ibn Umair al-Laythi: that he used to narrate that it had reached him that they used to beat him - meaning the people of Noah - and strangle him until he fainted. Then when he regained consciousness, he would say, **O God, forgive my people, for they do not know.** Then, when they persisted in their sin, and their sin became great on earth, and their affair became

excessive towards him and towards them, and their affliction became severe upon him, and he would wait for the next generation, and no generation would come except that it was more evil than the generation before it, until the last of them would say, **This one was with our fathers and grandfathers, like this madman!** They did not accept anything from him, until Noah complained about their situation to God Almighty, as God told us in His Book: **My Lord, indeed I called upon my people night and day, * But my call only increased them in flight,** to the end of the story, until he said: (My Lord, do not leave upon the earth from among the disbelievers a single inhabitant. Indeed, if You leave them, they will mislead Your servants and will not give birth except to wicked disbelievers), to the end of the story. When Noah complained about that to God and sought His help against them, God revealed to him: **And construct the ark under Our eyes and with Our inspiration, and do not speak to Me concerning those who have wronged, meaning: after today, for they are to be drowned.** So Noah began to work on the ark, and was distracted from his people. He began to cut wood, strike iron, and prepare the equipment for the ark from tar and other things that only he could repair. His people would pass by him while he was doing that work, and they would mock him and ridicule him. He would say: "If you ridicule us, then we will ridicule you as you ridicule. And you will soon know who will be afflicted with a punishment that will disgrace him and upon whom will be inflicted a lasting punishment." He said: And they would say, as I have heard, **O Noah, you have become a carpenter after becoming a prophet!** He said: And God made the wombs of women barren, so that no children would be born to them. He said: The people of the Torah claim that God commanded him to build the ark from teak wood, to make it slate, to coat it with pitch inside and out, to make it eighty cubits long, to make it three levels, a bottom, a middle, and a top, and to make windows in it. So Noah did as God commanded him, until he finished it, and God had enjoined upon him: "When Our command comes and the oven overflows, We will say, 'Load into it two mates of every kind and your family, except those against whom the word has preceded and those who believe.' But none believed with him except a few." And He made the oven a sign between him and Him, so He said: **When Our command comes and the oven overflows, then take into it two mates of every kind,** and embark. When the oven boiled, Noah carried in the ark those whom God had commanded, and they were few, as God had said. He carried in it two of every kind, of what had life and trees, male and female. He carried in it his three sons, Shem, Ham, and Japheth, and their wives, and six people who had not believed in him, so they were ten men: Noah, his sons, and their wives. Then he brought in what he had been commanded to do of the animals, and his son Yam stayed behind, and he was a disbeliever.

Ibn Humayd narrated, Salamah narrated, on the authority of Ibn Ishaq, on the authority of Al-Hasan Ibn Dinar, on the authority of Ali Ibn Zayd, on the authority of Yusuf Ibn Mihran, on the authority of Ibn Abbas, who said: I heard him say: The first of the animals that Noah carried in the ark was the ant, and the last of what he carried was the donkey. When the donkey put its head in and its chest in, Satan clung to its tail, and

its legs would not move. Noah kept saying: Woe to you! Enter! But he got up but could not, until Noah said: Woe to you! Enter! Even if Satan is with you! He said: A word that slipped from his tongue. When Noah said it, Satan let him go, so he entered and Satan entered with him. Noah said to him: What brought you in to me, O enemy of God? He said: Didn't you say: Enter, even if Satan is with you? He said: Get out of me, O enemy of God! He said: You have no choice but to carry me! It was, as they claim, on the back of the ark. When Noah was reassured in the ark and brought into it those who believed in him, it was in the month of... of the year in which Noah entered, after six hundred years of his life, seventeen nights had passed of the month. When he entered and carried with him a load, the springs of the Great Gout stirred and the gates of heaven were opened, as He said to His Prophet Muhammad, may God bless him and grant him peace: (So We opened the gates of heaven with pouring water. And We caused springs to gush forth from the earth, and the waters met for a decree already decreed.) So Noah and those with him entered the ark, and it covered it and those with him with its layer. So between God sending the water and the water carrying the ark, there were forty days and forty nights, then the water carried, as the people of the Torah claim, and the water increased and became intense and rose. God says to Muhammad: **And We carried him on planks and nails,** and nails are iron nails - so the ark made it sail with him and those with him, with waves like mountains. And Noah called to his son who had perished among those who perished, and he was isolated, when Noah saw the truth of his Lord's promise, he said: **O my son, embark with us and be not with the disbelievers,** and he was wretched and had concealed disbelief. He said: **I will seek refuge on a mountain that will protect me from the water,** and the mountains were a protection from rain when it came, so he thought that it was as he had known. Noah said: "There is no protector this day from the command of God except for him on whom He has mercy. And the waves came between them, and he was among the drowned." The water increased until it overflowed and rose above the mountains, as the people of the Torah claim, by fifteen cubits. Everything on the face of the earth was destroyed, including everything that had a soul or trees. Nothing remained of the creation except Noah and those with him in the ark, and except Uj bin Anq, as the people of the Book claim. So between God sending the flood and the water receding, there were six months and ten nights.

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Al-Hasan Ibn Dinar, on the authority of Ali Ibn Zayd Ibn Jud'an - Ibn Humayd said, Salamah said, and Ali Ibn Zayd told me, on the authority of Yusuf Ibn Mihran, he said: I heard him say: When the excrement of people bothered Noah in the ark, he was ordered to wipe the tail of the elephant, so he wiped it, and two pigs came out of it, and that was enough for him. And the mice reproduced in the ark, and when they bothered him, he was ordered to order the lion to sneeze, so he sneezed, and two pigs came out of his nostrils, eating at the mice.

Muhammad ibn Bashir told us, Abu Ahmad told us, Sufyan told us, on the authority of Ali ibn Zayd, on the

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And he builds the ship, and every time a group of his people passed by him, they mocked him. He said, "If you mock us, then we will mock you as you mock."

authority of Yusuf ibn Mihran, on the authority of Ibn Abbas, who said: When Noah was on the ship, a mouse gnawed at the ropes of the ship, so Noah complained, and God inspired him, so he stroked the tail of the lion, and two cats came out. There was excrement on the ship, so he complained about that to his Lord, so God inspired him, so he stroked the tail of the elephant, and two pigs came out.

Ibrahim bin Yaqoub Al-Jawzjani told us, he said, Al-Aswad bin Aamer told us, he said, Sufyan bin Saeed told us, on the authority of Ali bin Zaid, on the authority of Yusuf bin Mihran, on the authority of Ibn Abbas, something similar.

It was narrated on the authority of Al-Musayyab, on the authority of Abu Rawq, on the authority of Al-Dahhak, who said: Sulayman Al-Qurashi said: Noah built the ark in four hundred years, and the teak tree grew in forty years, until its length was four hundred cubits, and the cubit reached the shoulder.

Tafsir al-Qurtubi

The Almighty said: **And he made the ark** meaning he began to make. Zaid bin Aslam said: Noah, peace be upon him, spent a hundred years planting trees, cutting them down and drying them, and a hundred years working on them. Ibn Al-Qasim narrated on the authority of Ibn Ashras on the authority of Malik who said: I was informed that Noah's people filled the earth, until they filled the plains and mountains, and these people could not descend to those, nor could those people ascend to those. Noah spent a hundred years planting trees to build the ark, then he gathered them and dried them for a hundred years, and his people mocked him, and that was because they saw him doing that, until what happened was from the decree of God concerning them. It was narrated on the authority of Amr bin Al-Harith who said: Noah built his ark in the areas of Damascus, and cut its wood from Mount Lebanon. Judge Abu Bakr bin Al-Arabi said: When God, the Almighty, rescued the believers in the loins and wombs, God revealed to him. (None of your people will believe except he who has already believed. So build the ark.) He said: O Lord, I am not a carpenter. He said: (Yes, I do. That is with my own eyes.) So he took the axe and put it in his hand, and his hand did not miss. So they passed by him and said: This one who claims to be a prophet has become a carpenter, so he built it in forty.

Al-Tha'labi and Abu Nasr Al-Qushayri narrated on the authority of Ibn Abbas, who said: Noah built the ark in two years. Al-Tha'labi added: This is because he did not know how to make the ark, so God revealed to him that he made it like the rook of a bird. Ka'b said: He built it in thirty years, and God knows best. Al-Mahdawi: It was reported that the angels taught him how to make it. They differed regarding its length and width. According to Ibn Abbas, may God be pleased with him, its length was three hundred cubits, its width was fifty, and its thickness was thirty cubits, and it was made of

teak wood. Al-Kalbi, Qatadah, and Ikrimah said the same: Its length was three hundred cubits, and the cubit reached the shoulder. Salman Al-Farsi said: Al-Hasan Al-Basri said: The length of the ark was one thousand two hundred cubits, and its width was six hundred cubits. Al-Tha'labi narrated it in the book of brides. Ali bin Zaid narrated on the authority of Yousef bin Mahran on the authority of Ibn Abbas who said: The disciples said to Jesus, peace be upon him: If you would send us a man who witnessed the ark and tell us about it. So he set off with them until he reached a mound of dirt and took a handful of that dirt. He said: Do you know what this is? They said: God and His Messenger know best. He said: This is Ka'b Ham bin Noah. He struck the mound with his staff and said: Rise by God's permission. He found him standing, shaking the dirt from his head, and he had turned gray. Jesus said to him: Is this how you perished? He said: No, I died when I was young, but I thought it was the messenger and that is why I grew gray. He said: Tell us about Noah's ark? He said: Its length was one thousand two hundred cubits, and its width was six hundred cubits. It had three layers, one layer had beasts and wild animals, one layer had humans, and one layer had birds. He mentioned the rest of the story as will be mentioned, God willing. Al-Kalbi said about it, as narrated by Al-Naqqash: Water entered it four cubits, and it had three doors, one door had beasts and birds, one door had wild animals, and one door had men and women. Ibn Abbas made it three bellies, the lower bellies for beasts, predators and animals, the middle bellies for food and drink, and he rode in the upper bellies, and carried with him the body of Adam, peace be upon him, between the men and women, then buried him later in the Holy House, and Satan was with them in the sack. It was said: The snake and the scorpion came to enter the ship, and Noah said: I will not carry you, because you are the cause of harm and affliction, so they said: Carry us, and we guarantee that we will not harm anyone who mentions you, so whoever recites when he fears their harm, "Peace be upon Noah among the worlds" 37:79, they will not harm him, as mentioned by Al-Qushayri and others. Al-Hafiz Ibn Asakir mentioned in his history, on the authority of Abu Umamah, who said that the Messenger of God, peace be upon him, said: "Whoever says in the evening, 'May God's peace be upon Noah and upon Noah, peace', will not be stung by a scorpion that night." God the Almighty said: **And whenever** is an adverb. **A group of his people passed by him, they mocked him.** Al-Akhfash and Al-Kisa'i said: It is said: I mocked him and from him. There are two opinions about their mockery of him: One of them is that they saw him building his ship on land, so they mocked him and ridiculed him and said: O Noah, you have become a carpenter after becoming a prophet. The second is that when they saw him building the ship and they had never seen a ship built before, they said: O Noah, what are you doing? He said: I am building a house that walks on water. They were amazed by what he said and mocked him, and the waters of the seas were the remainder of the flood. "He said: If you mock us" meaning what we did today when building the ship. **We will mock you tomorrow**

when the flood occurs. What is meant by mockery here is to make you foolish, and its meaning is that if you make us foolish, then we will make you foolish just as you make us foolish.

Tafsir Ibn Kathir

God Almighty tells us that He revealed to Noah when his people hastened God's punishment and torment upon them, so Noah made a supplication against them, which God Almighty said, informing us about, that he said: **My Lord, do not leave upon the earth from among the disbelievers a single dwelling.** "So he called upon his Lord, 'Indeed, I am overcome, so aid.' **At that time God revealed to him,** None of your people will believe except those who have already believed." So do not grieve over them and do not worry about their matter. "And construct the ark, **meaning the ship,** under Our eyes, **meaning in Our sight,** and with Our revelation," meaning Our teaching you what to make. "And do not address Me concerning those who have wronged; indeed, they are to be drowned." Some of the predecessors said: God Almighty commanded him to plant the wood, cut it, and dry it, and that was in one hundred years, and he carved it in another one hundred years. It was also said in forty years, and God knows best. Muhammad bin Ishaq mentioned about the Torah: that God commanded him to make it from teak wood and to make its length eighty cubits and its width fifty cubits and to coat its interior and exterior with pitch and to make it have a scalloped crown that would split the water. Qatada said that its length was three hundred cubits and its width fifty. According to Al-Hasan, its length was six hundred cubits and its width three hundred. According to him and Ibn Abbas, its length was one thousand two hundred cubits and its width six hundred. It was said that its length was one thousand cubits and its width one hundred cubits. God knows best. They all said that its height in the sky was thirty cubits, with three layers, each layer ten cubits. The lower one was for the beasts and wild animals, the middle one was for humans, and the upper one was for the birds. Its door was across its width and it had a covering over it.

Imam Abu Jaafar bin Jarir mentioned a strange trace from the hadith of Ali bin Zaid bin Jadaan from Yusuf bin Mahran from Abdullah bin Abbas that he said: The disciples said to Jesus, son of Maryam 19: If you would send us a man who witnessed the ship, then tell us about it. He said: So he set off with them until he reached a mound of dirt. He took a handful of that dirt in his hand and said: Do you know what this is? They said: God and His Messenger know best. He said: This is the heel of Ham bin Noah. He said: So he struck the mound with his staff and said: Get up by God's permission. And behold, he was standing, shaking the dirt off his head, and his hair had turned grey. Jesus, peace be upon him, said to him: Is this how you perished? He said: No. Rather, I died when I was young, but I thought that it was the Hour, and that is why I turned grey. He said: Tell us about Noah's ship? He said: Its length was one thousand and two hundred cubits and its width was six hundred cubits. It had three layers: one layer had animals and wild beasts,

one layer had humans, and one layer had birds. When the animals' dung became abundant, God Almighty inspired Noah, peace be upon him, to poke the elephant's tail. He poked it, and a male and female pig fell from it, and they headed toward the dung. When the mouse fell into the belly of the ship, gnawing at it and its ropes, God inspired him to strike between the lion's eyes. He struck, and a male and female cat came out of its nostrils, and they headed toward the mouse. Jesus, peace be upon him, said to him: How did Noah know that the land had been flooded? He said: He sent a crow to bring him the report, and it found a carcass and landed on it. It cursed it with fear, and that is why it does not frequent houses.

He said: Then he sent the dove and it brought olive leaves in its beak and clay in its feet, so he knew that the country had been flooded. He said: So he put the greenery around its neck around its neck and prayed that it would be at peace and secure, and thus it would be at peace with the people. He said: So we said, O Messenger of God, should we not take him to our families so that he may sit with us and talk to us? He said: How can someone who has no provision follow you? He said: So he said to him: Return by God's permission, so he returned to dust. And His statement: **And he built the ark, and every time a group of his people passed by him, they ridiculed him** meaning they mocked him and denied what he threatened them with of drowning. "He said: If you ridicule us, then we will ridicule you" is a severe threat and a definite warning. **Whoever is visited by a punishment that will disgrace him** meaning that it will humiliate him in this world **and a lasting punishment will descend upon him** meaning, permanent and continuous forever.

Fath al-Qadir

38- "And he made the ark" meaning he began to make the ark, or he began to make the ark, and it was said: it is a narration of a past state to evoke the image, and the phrase "And every time a group of his people passed by him, they mocked him" is in the accusative case as a state: meaning they mocked him for making the ark. Al-Akhfash and Al-Kisa'i said: It is said: I mocked him and from him. And there are two opinions about the reason for their mockery of him: One of them: that they saw him making the ark, and they would say: O Noah, you have become a carpenter after the prophethood. The second: that when they saw him making the ark, and they did not know it before that, they said: O Noah, what are you doing? He said: I walk with it on the water, so they were amazed by what he said, and they mocked him. Then he answered them by saying: "If you mock us, then we will mock you as you mock." This statement is resumed in the sense of a question as if it was said: So what did he say to them? Meaning: If you mock us because of our work on the ship today, then we will mock you tomorrow when it sinks. The meaning of mockery here is: to be ignorant, that is, if you are ignorant of us, then we will be ignorant of you as you are ignorant. His ignoring them is based on his showing them and speaking to them, otherwise they are ignorant before and after this. The simile in his statement: **as you mock** is merely for the sake of realization and occurrence, or renewal and repetition. The meaning is: We mock you with a

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And he builds the ship, and every time a group of his people passed by him, they mocked him. He said, "If you mock us, then we will mock you as you mock."

mockery that is real and occurring just as you mock us, or renewed and repeated just as you mock us. It was said that its meaning is: We will mock you in the future with a mockery like your mockery if you are drowned. This is questionable, because their state at that time does not suit mockery, as they are busy with something else.

Tafsir al-Baghawi

38- The Almighty said: "And build the ark." So when God the Almighty commanded him to build the ark, Noah, peace be upon him, began to build the ark on behalf of his people. He began to cut wood, strike iron, and prepare the equipment for the ark from tar and other things. His people would pass by him while he was working and mock him, saying: O Noah, have you become a carpenter after the prophecy? And God made the wombs of their women barren, so that no children were born to them.

The people of the Torah claimed that God commanded him to build the ark from teak wood, to make it azure, to coat it with pitch inside and out, to make its length eighty cubits, its width fifty cubits, and its height in the sky thirty cubits, and the cubit reaches the shoulder, and to make it three layers, a lower, a middle, and an upper, and to make windows in it, so Noah did as God Almighty commanded him.

Ibn Abbas said: Noah built the ship in two years. The ship was three hundred cubits long, fifty cubits wide, and thirty cubits high in the sky. It was made of teak wood. He made three bellies for it. In the lower bellie he carried wild beasts, predators, and vermin, and in the middle bellie he carried the animals and livestock. He and those with him rode in the upper bellie with whatever provisions he needed.

Qatada said: Its door was in its width.

It was narrated on the authority of Al-Hasan: Its length was one thousand two hundred cubits and its width was six hundred cubits. The first known thing is that its length was three hundred cubits.

On the authority of Zaid bin Aslam, he said: Noah, peace be upon him, spent a hundred years planting and cutting trees, and a hundred years building the ark.

It was said: He planted the tree for forty years and dried it for forty years.

On the authority of Kaab al-Ahbar, Noah built the ship in thirty years, and it was narrated that it took three years.

Layers, the lower layer for animals and beasts, the middle layer for humans, and the upper layer for birds. When the dung of the animals increased, God inspired Noah to poke the elephant's tail, so he poke it and a male and female pig fell from it, and they headed towards the dung. When the tar fell into the belly of the

ship, it began to gnaw at it and its ropes, so God Almighty inspired him to strike between the eyes of the lion, so he struck and a male and female cat came out of its nostril, and they headed towards the mouse.

God the Almighty said: **And every time a group of his people passed by him, they ridiculed him.** They would say: This one who claims to be a prophet has become a carpenter. It was narrated that they would say to him: O Noah, what are you doing? He would say: I will build a house that walks on water. They would laugh at him. "He said: If you ridicule us, then we will ridicule you," if you witness God's punishment, **as you ridicule.** So if it is said: How is it permissible to ridicule a prophet? It is said: This is based on a double meaning, meaning: If you treat me ignorantly, then I will treat you ignorantly when the punishment descends upon you. It is also said: Its meaning is: If you ridicule us, then you will see the consequences of your ridicule.

Tafsir al-Baidawi

38. "And he builds the ark" is a story of a past situation. "And whenever a group of his people passed by him, they mocked him." They mocked him for building the ark, for he was building it in a desert far from the water during his time of glory. They used to laugh at him and say to him: You have become a carpenter after you were a prophet. "He said: If you mock us, then we will mock you as you mock" when drowning takes you in this world and burning in the Hereafter. It was said that what is meant by mockery is ignorance.

Surat Hud 11:39

Then you will know who will be afflicted with a humiliating punishment and upon whom will be inflicted a lasting punishment.

Tafsir al-Jalalayn

39 - **You will soon know who** is a relative pronoun, the object of knowledge **will be visited by a punishment that will humiliate him and upon whom will be descended** a lasting punishment **on whom will be sent down**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **Whoever is afflicted with a punishment that disgraces him and upon whom a lasting punishment descends.**

Tafsir al-Qurtubi

The Almighty said: **And you will know who will be afflicted with a punishment that will disgrace him.** It is a threat, and *man* is connected to *sawfa'alamoon*, and *ya'alamoon* here is from the category of transitive to an object, meaning you will know who will be afflicted with the punishment. It is possible for *man* to be an interrogative, meaning who will be afflicted with the punishment? It was said: *man* is in the nominative case as a subject and *ya'alamoon* is the predicate, and *ya'alamoon* is an attribute of *-adhab*. Al-Kisa'i narrated: Some people from the people of Hijaz say: saw ta'alamoon, and whoever said: *sa'alamoon* dropped both the waw and the fa. The Kufians narrated: saf ta'alamoon, and the Basrans do not know except saffa'al, and sa't'al are two languages, neither of them is from the other. **And it is obligatory upon him** means it is obligatory upon him and descends upon him. **Permanent torment** means permanent, meaning the torment of the Hereafter.

Tafsir Ibn Kathir

God Almighty tells us that He revealed to Noah when his people hastened God's punishment and torment upon them, so Noah made a supplication against them, which God Almighty said, informing us about, that he said: **My Lord, do not leave upon the earth from among the disbelievers a single dwelling.** "So he called upon his Lord, 'Indeed, I am overcome, so aid.' **At that time God revealed to him,** None of your people will believe except those who have already believed." So do not grieve over them and do not worry about their matter. "And construct the ark, **meaning the ship,** under Our eyes, **meaning in Our sight,** and with Our revelation," meaning Our teaching you what to make. "And do not address Me concerning those who have wronged;

indeed, they are to be drowned." Some of the predecessors said: God Almighty commanded him to plant the wood, cut it, and dry it, and that was in one hundred years, and he carved it in another one hundred years. It was also said in forty years, and God knows best. Muhammad bin Ishaq mentioned about the Torah: that God commanded him to make it from teak wood and to make its length eighty cubits and its width fifty cubits and to coat its interior and exterior with pitch and to make it have a scalloped crown that would split the water. Qatada said that its length was three hundred cubits and its width fifty. According to Al-Hasan, its length was six hundred cubits and its width three hundred. According to him and Ibn Abbas, its length was one thousand two hundred cubits and its width six hundred. It was said that its length was one thousand cubits and its width one hundred cubits. God knows best. They all said that its height in the sky was thirty cubits, with three layers, each layer ten cubits. The lower one was for the beasts and wild animals, the middle one was for humans, and the upper one was for the birds. Its door was across its width and it had a covering over it.

Imam Abu Jaafar bin Jarir mentioned a strange trace from the hadith of Ali bin Zaid bin Jadaan from Yusuf bin Mahran from Abdullah bin Abbas that he said: The disciples said to Jesus, son of Maryam 19: If you would send us a man who witnessed the ship, then tell us about it. He said: So he set off with them until he reached a mound of dirt. He took a handful of that dirt in his hand and said: Do you know what this is? They said: God and His Messenger know best. He said: This is the heel of Ham bin Noah. He said: So he struck the mound with his staff and said: Get up by God's permission. And behold, he was standing, shaking the dirt off his head, and his hair had turned grey. Jesus, peace be upon him, said to him: Is this how you perished? He said: No. Rather, I died when I was young, but I thought that it was the Hour, and that is why I turned grey. He said: Tell us about Noah's ship? He said: Its length was one thousand and two hundred cubits and its width was six hundred cubits. It had three layers: one layer had animals and wild beasts, one layer had humans, and one layer had birds. When the animals' dung became abundant, God Almighty inspired Noah, peace be upon him, to poke the elephant's tail. He poked it, and a male and female pig fell from it, and they headed toward the dung. When the mouse fell into the belly of the ship, gnawing at it and its ropes, God inspired him to strike between the lion's eyes. He struck, and a male and female cat came out of its nostrils, and they headed toward the mouse. Jesus, peace be upon him, said to him: How did Noah know that the land had been flooded? He said: He sent a crow to bring him the report, and it found a carcass and landed on it. It cursed it with fear, and that is why it does not frequent houses.

He said: Then he sent the dove and it brought olive leaves in its beak and clay in its feet, so he knew that the country had been flooded. He said: So he put the greenery around its neck around its neck and prayed that it would be at peace and secure, and thus it would be at peace with the people. He said: So we said, O Messenger of God, should we not take him to our families so that he may sit with us and talk to us? He said: How can someone who has no provision follow

Surat Hud 11:39

Then you will know who will be afflicted with a humiliating punishment and upon whom will be inflicted a lasting punishment.

you? He said: So he said to him: Return by God's permission, so he returned to dust. And His statement: **And he built the ark, and every time a group of his people passed by him, they ridiculed him** meaning they mocked him and denied what he threatened them with of drowning. "He said: If you ridicule us, then we will ridicule you" is a severe threat and a definite warning. **Whoever is visited by a punishment that will disgrace him** meaning that it will humiliate him in this world **and a lasting punishment will descend upon him** meaning, permanent and continuous forever.

Fath al-Qadir

Then He threatened them by saying: 39- "Then you will know who will be afflicted with a punishment that will disgrace him **which is the punishment of drowning in this world** and upon whom will befall a lasting punishment" which is the eternal punishment of the Fire. The meaning of "will befall" is: He will make the deferred present, taken from the settlement of the deferred debt, and "from" is a relative pronoun in the accusative case, and it is permissible for it to be an interrogative in the nominative case: meaning who will be afflicted with a punishment that will disgrace him? It was said: In the nominative case as a subject, and "will befall him **is the report, and** will befall him **is an attribute of punishment**". Al-Kisa'i said: Some people from the Hijaz say "you will know", he said: And whoever says "you will know **dropped both the waw and the fa, and the Kufians permitted** you will know" but the Basrans forbade it. What is meant by the punishment of disgrace is the punishment that disgraces its owner and brings shame upon him.

Tafsir al-Baghawi

39- "Then you will know who will be afflicted with a punishment that will disgrace him, **that will humiliate him**, and upon whom will be inflicted, **that will befall him**, an everlasting punishment," that is, permanent.

Tafsir al-Baidawi

39. "Then you will know who will be afflicted with a punishment that will disgrace him." He means them, and by the punishment he means drowning. "And a lasting punishment will come upon him" and will descend upon him, or a permanent punishment will come upon him, which is the punishment of the Fire.

Surat Hud 11:40

Until, when Our command came and the oven overflowed, We said, **Load into it of every kind two mates and your family, except for those against whom the word has already been decreed and those who believe.** But none believed with him except a few.

Tafsir al-Jalalayn

40 - *Until* the goal of the creation **when Our command came** to destroy them **and the oven overflowed** for the baker with water, and that was a sign for Noah **We said, Load therein** in the ship **of every kind** male and female, meaning of all their types *two* male and female, and it is the object. And in the story, God gathered for Noah the beasts of prey and birds and others, so he began to strike with his hand at each kind, so his right hand would fall on the male and his left on the female, so he would carry her in the ship **and he destroyed** meaning his wife and children **except for those against whom the word had already been pronounced** meaning of them to be destroyed, and they were his son Canaan and his wife, unlike Shem, Ham, and Japheth, so he carried them and their three wives **and those who believed, and none believed with him except a few** it was said that they were six men and their women, and it was said that all of those who were in the ship were eighty, half of them men and half of them women

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what was said to his al-Nas 114: **Then you will know**, O people, when God's command comes, who is the one who will perish, **who will be afflicted with a punishment that will disgrace him**, meaning: the one to whom God's punishment comes from us and from you, humiliating and degrading him, **and upon whom will befall a lasting punishment**, meaning: and in the Hereafter, along with that, there will befall him a permanent punishment that will not cease, lasting upon him forever.

And his saying: **Until when Our command comes**, he says: And Noah builds the ark, **Until when Our command comes**, which We promised him would save his people from the flood that would drown them.

And his saying: **And the oven overflowed**. The people of interpretation differed regarding the meaning of that:

Some of them said: Its meaning is: the water gushed forth from the surface of the earth, and **the oven overflowed**, which is the surface of the earth.

Who said that?

Yaqub bin Ibrahim told me, Hisham told us, Al-Awam bin Hawshab told us, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, that he said about it: **And the oven overflowed**, he said: **The oven** is the surface

of the earth. He said: It was said to him: If you see water on the surface of the earth, then ride, you and those with you. He said: The Arabs call the surface of the earth the oven of the earth.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Al-Awam, on the authority of Al-Dahhak, something similar.

Abu Kuraib and Abu al-Sa'ib told us, they said: Ibn Idris told us, he said: Al-Shaibani told us, on the authority of Ikrimah, regarding his statement: **And the oven overflowed**, he said: The face of the earth.

Others said: It is the illumination of the morning, from their saying: The light of the morning is illumination.

Who said that?

Abu Hisham Al-Rafa'i told us, he said, Muhammad bin Fadil told us, he said, Abd Al-Rahman bin Ishaq told us, on the authority of Abbas, the freed slave of Abu Juhaifa, on the authority of Abu Juhaifa, on the authority of Ali, may God be pleased with him, regarding his statement: **Until when Our command comes and the oven overflows**, he said: It is the lighting of the morning.

Ibn Wakee' and Ishaq ibn Israel told us: Muhammad ibn Fadil told us, on the authority of Abd al-Rahman ibn Ishaq, on the authority of Ziyad, the freed slave of Abu Juhaifa, on the authority of Abu Juhaifa, on the authority of Ali, regarding his statement: **And the oven overflowed**, he said: The lighting of the morning.

Hammad bin Ya'qub told us, he said, Ibn Fadil told us, on the authority of Abd al-Rahman bin Ishaq, on the authority of the client of Abu Juhayfah - I think he named him - on the authority of Abu Juhayfah, on the authority of Ali: **And the oven overflowed**, he said: the lighting of the morning.

Ishaq bin Shaheen told me, he said, Hisham told us, on the authority of Ibn Ishaq, on the authority of a man from Quraysh, on the authority of Ali bin Abi Talib, may God be pleased with him: **And the oven overflowed**, he said: The dawn broke.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Abd al-Rahman ibn Ishaq told us, on the authority of a man whom he named, on the authority of Ali ibn Abi Talib, regarding his statement: **And the oven overflows**, he said: When dawn comes.

Others said: The meaning of this is: The highest part of the earth and the most honorable place in it is filled with water. He said: **The oven** is the most honorable place on earth.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Until when Our command came and the oven overflowed**, we used to say that it was the highest and most honorable place on earth and it was a sign between Noah and his Lord.

Muhammad bin Bashar told us, Sulayman told us, Abu Hilal told us, I heard Qatada say: **And the oven overflowed**, he said: The highest and most elevated

Surat Hud 11:40

Until, when Our command came and the oven overflowed, We said, "Load into it of every kind two mates and your family, except for those against whom the word has already been decreed and those who believe." But none believed with him except a few.

part of the earth, the water overflowed from it.

Others said: It is the oven in which bread is baked.

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: **Until when Our command comes and the oven overflows**, he said: If you see water coming out of your family's oven, then it is the destruction of your people.

Yaqub bin Ibrahim told me, he said, Hisham told us, on the authority of Abu Muhammad, on the authority of Al-Hasan, he said: It was an oven made of stones, it belonged to Eve until it was given to Noah. He said: It was said to him: If you see water bubbling from the oven, then you and your companions should get in.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the oven overflowed**, he said: When the water gushed forth, and Noah was commanded to board the ark with those with him.

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 the oven overflowed**, he said: Water gushed out of it, as a sign, that he would embark with his family and those with him on the ship.

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, except that he said: A sign is that his family and those with him board the ship.

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, in a similar manner, except that he said: A sign is that he rides with his family and those with them in the ship.

Al-Harith told me, he said, Al-Qasim told us, he said, Khalaf bin Khalifa told us, on the authority of Laith, on the authority of Mujahid, he said: Water sprang up in the oven, and his wife knew about it and informed him. He said: That was in the vicinity of Kufa.

He said, Al-Qasim told us, Ali bin Thabit told us, on the authority of Al-Sari bin Ismail, on the authority of Al-Sha'bi: He used to swear by God, the oven did not boil except from the direction of Kufa.

Abu Kuraib told us, he said, Abdul Hamid Al-Hammani told us, on the authority of Al-Nadr Abu Omar Al-Khazzaz, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **And the oven overflowed**, he said: The oven overflowed in India.

It was narrated on the authority of Al-Husayn bin

Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak say regarding His statement: **And the oven overflowed**, and it was a sign for Noah, when water came out of it, then destruction and drowning came to the people.

Ibn Abbas used to say about the meaning of: Far, spring.

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 the oven overflowed**, he said: It sprang forth.

Abu Jaafar said: The boiling of water is the surah that pushed it. It is said: The water boiled quickly, and it boiled quickly, and it boiled quickly, and it boiled quickly, and it is said when its flow moved.

Abu Ja'far said: The most appropriate of these sayings in our view to interpret his statement, **the oven**, is the saying of those who said: It is the oven in which bread is baked, because that is what is known from the speech of the Arabs. And the speech of God is not directed except to the most common and well-known of its meanings among the Arabs, unless there is evidence for something in it that is contrary to that, in which case it is accepted. That is because He, may His praise be glorified, only addressed them with what He addressed them with, in order for them to understand the meaning of what He addressed them with.

We said, to Noah when Our punishment came upon his people, which We had promised Noah that We would punish them with, and the oven whose boiling water We had made a sign of the coming of Our punishment between Us and him, for the destruction of his people, **Load therein**, meaning in the ark, **of every kind two**, meaning of every male and female, as:

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: **Of every pair, two**, he said: a male and a female, from every type.

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

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, his saying: **of every pair two**, so one is a pair, and the two pairs are a male and a female from every type.

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: **of every pair two**, he said: a male and a female from every species.

He said, 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, similarly.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **We said, 'Carry on it two of each kind,'** meaning: two of each kind.

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: **Of every pair, two,** meaning by two pairs, two, a male and a female.

Some of the scholars of Arabic language from Kufa said that the word *zawn* in Arabic means two. He said: It is said: **He has two sandals** if he has two sandals, but it is not said: **He has two sandals.** Likewise: **He has two pigeons** and **He has two chains.** He said: "Do you not hear His saying: **And that He created the two mates, the male and the female,** for they are two.

Some of the Basrans who are experts in Arabic said about his statement: "We said, 'Load on it two of each kind,'" he said: So he made the two kinds, the males and females. He said: Yunus claimed that the poet's statement:

You are a man who takes every opportunity by surprise, sometimes making mistakes and sometimes hitting the mark.

He meant the wolf. He said: This is more unusual than that.

Another of them said: The pair is the color. He said: And every type is called a color, and he cited the verse of Al-A'sha in that regard:

And every pair of brocade worn by Abu Qudamah is loved by both of them.

And Labid says:

And the joy of his voice is like the bridles, and his adornment is pairs of light, a drink

It was mentioned that Al-Hassan said regarding his statement: **And of everything We created pairs:** The sky is a pair, the earth is a pair, winter is a pair, summer is a pair, night is a pair, and day is a pair, until the matter is referred to God, the One, who is not like anything.

And his saying: **And your family, except for those against whom the word has already been decreed,** meaning: And carry your family also in the ship, meaning by family, his children, his women, and his wives, **except for those against whom the word has already been decreed,** meaning: except for those about whom I said: I will destroy them with those of your people whom I will destroy.

Then they differed about who God excluded from his family.

Some of them said: He is one of Noah's wives.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said: **And your family, except for he against whom the word has already passed,** he said: The torment, she is his wife, she was among those who passed away in torment.

Others said: Rather, it is his son who drowned.

Who said that?

It was narrated on the authority of Al-Musayyab, on the authority of Abu Rawq, on the authority of Al-Dahhak, regarding his statement: **And your family, except for he against whom the word has already passed,** he said: His son, drowned among those who drowned.

And His saying: **And whoever believed,** meaning: And take with them whoever believed in you and followed you from your people. God says: **And none believed with him except a few,** meaning: And none from his people acknowledged the oneness of God with Noah except a few.

They differed about the number of those who were with him, so he carried them with him in the ark.

Some of them said about that: They were eight people.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: "And your family, except for those against whom the word has already passed, and those who believed. And none believed with him except a few," he said: It was mentioned to us that no one was left on the ship except Noah, his wife, his three sons, and their wives, so all of them were eight.

Ibn Wakee' and Al-Hasan Ibn Arafa told us, they said, Yahya Ibn Abdul Malik Ibn Abi Ghania told us, on the authority of his father, on the authority of Al-Hakam: **And none believed with him except a few,** he said: Noah, his three sons, and his four daughters-in-law.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said: I was told that Noah took with him his three sons, and three wives for his sons, and Noah's wife, so they were eight with their wives. The names of his sons were: Japheth, Shem, and Ham. Ham had intercourse with his wife in the ship, so Noah asked that his sperm be changed, and he came with a black man.

Others said: Rather, they were seven souls.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Al-A'mash: **And none believed with him except a few,** he said: They were seven: Noah, his three daughters-in-law, and his three sons.

Others said: They were ten, in addition to their wives.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: When the oven boiled, Noah carried in the ark those whom God had commanded him to carry, and they were few as God had said. So he carried his three sons: Shem, Ham, and Japheth, and their wives, and six people who had believed, so they were ten people, with Noah, his sons, and their wives.

Others said: Rather, they were eighty people.

Surat Hud 11:40

Until, when Our command came and the oven overflowed, We said, "Load into it of every kind two mates and your family, except for those against whom the word has already been decreed and those who believe." But none believed with him except a few.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said: Noah carried eighty people with him on the ship.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us: Some of them used to say: They were eighty, meaning the few about whom God said: **And none believed with him except a few.**

Musa bin Abdul Rahman Al-Masruqi told me, he said, Zaid bin Al-Habbab told us, he said, Hussain bin Waqid Al-Khurasani told me, he said, Abu Nahik told me, he said, I heard Ibn Abbas say: There were eighty men on Noah's ship, one of them was Jurhum.

Abu Ja'far said: The correct thing to say about that is to say as God said: **And none believed with him except a few**, describing them as being few, and He did not specify their number by any amount, nor is there any authentic report from the Messenger of God, may God bless him and grant him peace. So one should not exceed God's limit in that, since there is no limit to the number in the Book of God, or a report from the Messenger of God, may God bless him and grant him peace.

Tafsir al-Qurtubi

The Almighty said: **Until, when Our command came, and the oven overflowed.** There are seven different opinions about the oven: The first - that it is the surface of the earth, and the Arabs call the surface of the earth an oven, as stated by Ibn Abbas, Ikrimah, Al-Zuhri and Ibn Uyaynah, and that is because it was said to him: If you see water on the surface of the earth, then embark, you and those with you. The second - that it is the oven for bread in which it is baked, and it was an oven made of stones, and it was for Eve until it became for Noah, and it was said to him: If you see water overflowing from the oven, then embark, you and your companions. And God caused water to gush forth from the oven, and his wife knew about it and said: O Noah, the water overflowed from the oven, and he said: The promise of my Lord has come true. This is the opinion of Al-Hasan, and Mujahid and Atiyah said it on the authority of Ibn Abbas. The third - that it is the place where water gathers in the ship, also on the authority of Al-Hasan. The fourth - that it is the rising of dawn, and the light of morning, from their saying: The light of dawn is illumination, as stated by Ali ibn Abi Talib, may God be pleased with him. Fifth - It is the mosque of Kufa. Ali bin Abi Talib also said this, and Mujahid said this. Mujahid said: It was near the oven in Kufa. He said: Noah built the ark in the interior of the mosque of Kufa, and the oven was to the right of the one entering, facing Kinda. The gushing of water from it was a sign for Noah, and evidence of the destruction of his people. The poet, who was Umayyad, said:

Their oven boiled and the water rose above the

mountains until it reached them.

Sixth: It is the highlands of the earth and the elevated places on it, as stated by Qatada.

Seventh: It is the spring in the island **Ain Al Warda** narrated by Ikrimah. Muqatil said: That was Adam's oven, but it was in the Levant in a place called **Ain Warda**. Ibn Abbas also said: Adam's oven boiled in India. An-Nahhas said: These statements are not contradictory, because God the Almighty informed us that water came from the sky and the earth, He said: **So We opened the gates of heaven with pouring water * And We caused springs to gush forth from the earth** (al-Qamar 54:11). These statements agree that this was a sign. Boiling is boiling. The oven is a foreign name that the Arabs Arabized, and it is based on the structure of a verb, because its original structure is tanar, and there is no nun before a ra' in the speech of the Arabs. It was said: The meaning of **the oven boiled** is a representation of the presence of torment, like their saying: the battle heated up when the war intensified. The oven is the furnace. It is also said: the people's pot boiled when their war intensified. Their poet said:

You left your destiny with nothing in it, and the destiny of the people is boiling hot

God the Almighty said: **We said, 'Load therein of every pair two'** meaning a male and a female, because the original offspring remained after the flood. Hafs read: **of every pair two** with the tanween of *all* meaning of every thing two pairs. Both readings go back to one meaning: something with another that cannot be dispensed with. The two are called: they are two pairs, in every two neither of them can do without the other, as the Arabs call each one of them a pair. It is said: he has a pair of sandals if he has two sandals. Likewise, he has a pair of pigeons, and he has a pair of chains. God the Almighty said: **And that He created the two mates, the male and the female** (al-Najm 53:45). The woman is called the man's wife, and the man is called her husband. The two may be called a pair, and the two pairs may mean the two types, and the two kinds, and each kind is called a pair. God the Almighty said: **And it brought forth from every beautiful pair** (al-Hajj 22:5), meaning from every color and kind. Al-A'sha said:

And every pair of brocade worn by Abu Qudamah is loved by both of them.

He wanted every type and color. And **of every pair** is in the accusative case with *carry*. And *two* is an emphasis. **And your family** meaning, carry your family. **Except for those who precede.** *Of* is in the accusative case with the exception. **Upon him is the saying** from them, meaning, of destruction, and he is his son Canaan and his wife Wa'ilah, they were disbelievers. **And whoever believed** Ad-Dahhak and Ibn Jurayj said: meaning, carry whoever believed in me, meaning whoever believed you, so *of* is in the accusative case with *carry*. **And none believed with him except a few**

Ibn Abbas, may God be pleased with them both, said: Eighty people from his people believed, including three of his sons, Shem, Ham, and Japheth, and three of his daughters-in-law. And when they got out of the ship, they built a village which is today called the village of the eighty near Mosul. It was reported in the hadith that there were eight people on the ship: Noah and his wife, other than the one who was punished, and his three sons and their wives. This is the opinion of Qatada, Al-Hakam bin Utaybah, Ibn Jurayj, and Muhammad bin Ka'b. Ham had intercourse with his wife on the ship, so Noah asked God to change his sperm and he came up with a black man. Ata' said: Noah asked Ham not to have his children's hair grow beyond their ears, and that wherever his children were, they would be slaves to the sons of Shem and Japheth. Al-A'mash said: They were seven: Noah, his three daughters-in-law, and three sons, and he miscarried Noah's wife. Ibn Ishaq said: They were ten, in addition to their wives: Noah, his sons Shem, Ham, and Japheth, and six people who believed in him, and all of their wives. And *little* is raised by *believed*, and it is not permissible to put it in the accusative case as an exception, because the speech before it was not complete, except that the benefit of including *except* and *what* is that if you said: So-and-so and so-and-so believed with him, it is possible that others have believed, so if you bring *what* and *except*, you require what comes after *except* and negate others.

Tafsir Ibn Kathir

This is a promise from God Almighty to Noah, peace be upon him, if God's command came of continuous rain and the continuous flood that does not cease or cease, but rather it is as God Almighty said: "So We opened the gates of heaven with pouring water. And We caused the earth to burst forth with springs, and the waters met by a command already ordained. And We carried him on planks and nails. Flowing under Our eyes, a reward for him who had disbelieved." As for his saying, **and the oven overflowed**, it is narrated from Ibn Abbas that the oven was the face of the earth, meaning the earth became springs that overflowed until the water overflowed from the ovens, which are the place of the fire, and it became overflowing with water. This is the saying of the majority of the predecessors and the scholars of the successors. And from Ali ibn Abi Talib, may God be pleased with him, the oven is the break of dawn and the illumination of dawn, which is its light and radiance, and the first is more apparent. Mujahid and Al-Sha'bi said: This oven was in Kufa. And from Ibn Abbas, it was a spring in India. And from Qatada, it was a spring in Al-Jazirah called the Spring of the Rose. These are strange sayings. Then God commanded Noah, peace be upon him, to carry with him in the ship two of every kind of living creatures. It was said: And other plants, two males and one female. It was said that the first bird to be introduced was the pearl and the last animal to be introduced was the donkey. Satan clung to its tail and tried to get up, but Satan weighed him down while he was clinging to its tail. So Noah, peace be upon him, said to it: What is wrong with you? Come in. But he got up and was not able to. So he said: Come in, even if

Satan is with you. So they entered the ship. Some of the predecessors mentioned that they were not able to carry the lion with them until a fever was cast upon it.

Ibn Abi Hatim said: My father told us: Abdullah bin Saleh, the scribe of Al-Layth, told us: Al-Layth told me: Hisham bin Saad told me, on the authority of Zaid bin Aslam, on the authority of his father, that the Messenger of God, may God bless him and grant him peace, said: "When Noah carried two of each kind on the ship, his companions said: How can the livestock be at peace when there is a lion with them? So God sent a fever upon him, and it was the first fever to descend upon the earth. Then they complained about the mouse, and they said: The mouse spoils our food and our provisions. So God inspired the lion, and he sneezed, and the cat came out of him, and the mouse hid from it."

And His statement, **And your family, except for those against whom the word has already passed**, meaning, take your family into it, and they are his family and relatives, except for those against whom the word has already passed from among them, who did not believe in God, and among them was his son Yam, who isolated himself by himself, and the wife of Noah, who was a disbeliever in God and His Messenger. And His statement, **And those who believed**, meaning from your people, **and none believed with him except a few**, meaning a small number, despite the long period of time and residence among them, a thousand years minus fifty years. According to Ibn Abbas, they were eighty souls, including their women. According to Ka'b al-Ahbar, they were seventy-two souls. It was said that they were ten. It was said that Noah and his three sons, Shem, Ham, and Japheth, and his four daughters-in-law, were the women of these three and the wife of Yam. It was said that Noah's wife was with them in the ship, and this is questionable. Rather, it appears that she perished because she followed the religion of her people, so what happened to them happened to her, just as what happened to the wife of Lot happened to her people. And God knows best and is most wise.

Fath al-Qadir

His saying: 40- **Until, when Our command came and the oven overflowed**. Until is the introductory particle that entered the conditional sentence and was made the end of his saying: And construct the ark under Our eyes.

The interpretation of the word Tanour has been disputed in various ways: First: It is the surface of the earth, and the Arabs call the surface of the earth Tanour. This was narrated on the authority of Ibn Abbas, Ikrimah, Al-Zuhri, and Ibn Uyaynah. Second: It is the bread oven in which they bake bread. This was also said by Mujahid, Atiyah, and Al-Hasan. It was also narrated on the authority of Ibn Abbas. Third: It is the place where water gathers in the ship. This was narrated on the authority of Al-Hasan. Fourth: It is the rising of dawn, from their saying Tanour Al-Fajr. This was narrated on the authority of Ali ibn Abi Talib. Fifth: It is the mosque of Kufa. This was also narrated on the authority of Ali and Mujahid. Mujahid said: It was near Tanour in Kufa. Sixth: It is the upper parts of the earth

Surat Hud 11:40

Until, when Our command came and the oven overflowed, We said, "Load into it of every kind two mates and your family, except for those against whom the word has already been decreed and those who believe." But none believed with him except a few.

and the elevated places. This was said by Qatada. Seventh: It is the spring on the island called Ain Al-Wardah. This was narrated on the authority of Ikrimah. Eighth: It is a place in India. Ibn Abbas said: Adam's oven was in India. Al-Nahhas said: These statements are not contradictory, because God Almighty has informed us that the water came from the sky and the earth. He said: **Then We opened the gates of heaven with pouring water, and caused springs to gush forth from the earth.** These statements agree that this was a sign, as he said, and there is a consideration in it, because the fourth statement contradicts this combination, and the interpretation of the spring of water does not hold true on it, unless what is meant is merely a sign, as he mentioned at the end. The linguists have mentioned that *al-fur* means boiling, and *al-tanur* is a foreign name that the Arabs Arabized. It was said that the meaning of *farin al-tanur* is to represent the presence of torment, as they say: **the battle has become intense** when the war has become intense. From this is the saying of the poet:

You left your destiny with nothing in it, and the destiny of the people is boiling hot

He wants war.

He said: "We said: 'Load therein two of every kind'" meaning: We said: O Noah, load into the ark two of every kind of the animals on earth, a male and a female. Hafs read **of every** with the tanween of every: meaning of every thing two. The word *two* refers to two people who cannot do without each other, and each one of them is called a pair, just as a man is called a *pair* and a woman is called a *pair*. The word *pair* is used to refer to two people if it is used in contrast to an individual, and the word *pair* is used to refer to a type and a kind. Similar to this is the statement of God Almighty: **And caused to grow of every kind a beautiful pair.** Similar to this is the statement of Al-A'sha:

And every kind of brocade that Abu Hudhafah wears is hidden with that together.

He wanted every type of brocade **and your family** in apposition to two spouses, or to two according to the reading of Hafs, and to the location of each pair, as it is in the accusative case with *carry*, or to two according to the reading of the majority, and what is meant is: his wife, his children and their women **except for those against whom the word has already been passed** meaning those against whom the ruling has already been passed that they are among those who will be drowned in His statement: **And do not speak to Me concerning those who have wronged, for indeed, they will be drowned** according to the previous difference in them, so whoever made them all the infidels from his family and others, this was an exception from the sentence **carry therein of every pair two and your family** and whoever said: what is meant by them is his son Canaan and his wife Wa'ilah Umm Canaan, made the exception from your family, and it is connected if what is meant by family is what is more general than the Muslim and the infidel among them, and

disconnected if what is meant by family is only the Muslims among them. His statement: **And whoever believes** is in apposition to your family: meaning and carry in the ship whoever believes from your people, and the family was singled out from them for more attention to them, or to exclude them according to the other statement. Then God Almighty described the small number of believers with Noah in comparison to those who disbelieved in him, saying: **And none believed with him except a few.** It was said: They were eighty al-Nas 114:three of them were his sons, namely Shem, Ham, and Japheth, and their wives. When they left the ship, they built a village called the Village of the Eighty, which is located in the Mosul area. It was said that they were ten, and it was said seven, and it was said that they were seventy-two, and other things were said.

Tafsir al-Baghawi

40- **Until when Our command comes** Our punishment, **and the oven overflows**, they differed about the oven: Ikrimah and Al-Zuhri said: It is the surface of the earth, and that is because it was said to Nuh 71:If you see water overflowing on the surface of the earth, then board the ship.

It was narrated on the authority of Ali, may God be pleased with him, that he said: The oven has risen, meaning: the dawn and the light of morning have risen.

Al-Hasan, Mujahid and Al-Sha'bi said: It is the oven in which bread is baked, and this is the opinion of most commentators.

And the narration of Atiyah on the authority of Ibn Abbas, Al-Hasan said: It was an oven made of stones, Eve was talking in it, then it went to Noah, peace be upon him, and it was said to Nuh 71:If you see water bubbling from the oven, then you and your companions get on board.

They differed about its location. Mujahid and Al-Sha'bi said: It was in the direction of Kufa. Al-Sha'bi used to swear: The oven did not boil except from the direction of Kufa. He said: Noah built the ark in the interior of the Kufa mosque. The oven was to the right of the person entering, next to the Kinda Gate, and the boiling water from it was a sign for Noah, peace be upon him.

Muqatil said: That was Adam's oven, and it was in the Levant in a place called Ain Warda.

It was narrated on the authority of Ibn Abbas: He was in India.

Boiling: boiling.

God Almighty says: **We said, 'Load in it'**, meaning in the ship, **of every pair.** Pairs: every two who cannot do without each other. Each one of them is called a pair. It is said: a pair of sandals and a pair of sandals. What is meant by pairs here is the male and the female.

Hafs read here and in Surat al-Mu'minun 23: **of every** with tanween, meaning: of every type, two pairs. He mentioned it for emphasis.

In the story: Noah, peace be upon him, said: O Lord, how can I carry two of each kind? So God gathered the beasts and birds to him, and he began to strike with his hands at each kind, and the male would fall into his right hand and the female into his left hand, and he would carry her in the ship.

And your family, meaning: carry and your family, meaning: your children and your children, **except for those against whom the word has already been decreed**, of destruction, meaning: his wife Wa'ilah and his son Canaan, **and whoever believes**, meaning: carry whoever believes in you, as God Almighty said:

And none believed with him except a few, and they differed regarding their number. Qatada, Ibn Jurayj, and Muhammad ibn Ka'b al-Qurazi said: There were only eight people on the ship: Noah, his wife, and his three sons, Shem, Ham, and Japheth, and their wives.

Al-A'mash said: They were seven: Noah, his three sons, and his three daughters-in-law.

Ibn Ishaq said: They were ten, in addition to their wives: Noah, his sons Shem, Ham, and Japheth, and six people who believed in him and all of their wives.

Muqatil said: They were seventy-two men, women, his three sons and their wives, so their total number was seventy-eight, half of them men and half of them women.

On the authority of Ibn Abbas, may God be pleased with them both, he said: There were eighty men on Noah's ship, one of whom was Jarhum.

Muqatil said: Noah carried Adam's body with him and placed it between the men and women. Noah intended to carry all the animals and birds.

Ibn Abbas **may God be pleased with him** said: The first thing Noah carried was the whip and the last thing he carried was the donkey. When he entered the donkey and entered its chest, Satan clung to its tail, so its legs would not move. Noah kept saying: Woe to you, enter. It would get up but could not, until Noah said: Woe to you, enter, and Satan is with you. A word slipped from his tongue. When Noah said it, Satan let him go, so he entered, and Satan entered. Noah said to him: What brought you in to me, O enemy of God? He said: Didn't you say, enter, even if Satan is with you? He said: Get out of my sight, O enemy of God. He said: You have no choice but to carry me with you. So he was, as they claim, on the deck of the ark.

It was narrated on the authority of some of them: The snake and the scorpion came to Noah and said: Carry us. He said: You are the cause of harm and affliction, so I will not carry you. They said to him: Carry us and we guarantee that we will not harm anyone who mentions you. So whoever recites when he fears their harm, "Peace be upon Noah in the worlds," they will not harm him.

Al-Hassan said: Noah did not carry anything on the ship except what gives birth and lays eggs. As for the insects that are born from the clay of the earth, such as

bugs and mosquitoes, he did not carry anything of them.

Tafsir al-Baidawi

40. **Until when Our command comes** is the goal of his saying **and he builds the ark** and what is between them is a state of the pronoun in it or until it is what the speech begins after. **And the oven boiled** with the spring of water from it and rose like a boiling pot, and **the oven** is the bread oven from which the spring began in violation of the norm and it was in Kufa in the location of its mosque, or in India or in Ain Warda in the land of the island and it was said that the oven is the face of the earth or the most honorable place in it. **We said, carry in it** in the ship. **of each** of each type of beneficial animals. **two pairs** male and female this is according to the reading of Hafs and the rest added to the meaning of carry two of each type male and type male and type female **and your family** is in apposition to **two pairs** or *two*, and what is meant is his wife and his children and their women. **except for he against whom the saying preceded** that he was among the drowned meaning his son Canaan and his mother Wa'ilah for they were disbelievers **and whoever believed** and the believers From others. **And none believed with him except a few**. It was said that they were seventy-nine of his Muslim wives, his three sons, Shem, Ham, and Japheth, and their wives, and seventy-two men and women from others. It was narrated that he, peace and blessings be upon him, built the ship in two years from teak, and its length was three hundred cubits, its width fifty, and its thickness thirty. He made three bellies for it, so he carried the animals and wild animals in the bottom, the humans in the middle, and the birds in the top.

Surat Hud 11:41

And he said, "Embark therein, in the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

Surat Hud 11:41

And he said, "Embark therein, in the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

Tafsir al-Jalalayn

41 - **And he said** Noah **Embark therein, in the name of God is its course and its anchorage** with the opening of the two meems and their damma are two sources, meaning its course and its anchorage, meaning the end of its journey **Indeed, my Lord is Forgiving and Merciful** since He did not destroy us.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And Noah said: Embark on the ark, **In the name of God is its running and its anchorage**. There is an omission in the speech that has been dispensed with by the indication of what was mentioned in the report about it, which is His saying: "We said: 'Load on it of every kind two mates and your family, except for those against whom the word has already passed and those who have believed.' But none believed with him except a few." So Noah carried them on it, **and said** to them, **Embark on it**. So the indication of His saying: "And said: Embark on it," was dispensed with by the indication of His saying: "And said: Embark on it," about his carrying them on it, so He left mentioning it.

There is a difference in the reading of his saying: **In the name of God is its course and its anchorage**.

The majority of the people of Medina and Basra and some of the Kufians read it as: **In the name of God, its course and its anchorage**, with a damma on the *m* in both letters. If it is read in this way, it is from *ajra* and *arsa*, and there are two ways of parsing it: One of them is the nominative case, meaning: **In the name of God, its course and its anchorage**, so *al-majra* and *al-marsa* are in the nominative case with the *b* in His statement: **In the name of God**.

The other: the accusative, meaning: In the name of God when it is carried out and anchored, or: at the time of its carrying out and anchoring, so his saying: **In the name of God** is a statement that is sufficient in itself, like the saying of the speaker when he begins to do something he is doing: In the name of God, then the course and the anchorage are accusative as the Arabs placed their saying: Praise be to God for your secret and your arrival, meaning the crescent, its beginning and its end, as if they said: Praise be to God for the beginning and end of the crescent. And it is also heard from them: Praise be to God for your arrival until your secret.

The majority of the Kufic reciters read it as: **In the name of God, its course and its anchorage**, with the *m* of **its course** open and the *m* of **its anchorage** closed. They made its course a verbal noun from **to run jarā**, and its anchorage from **to anchor arsā, yarsi, irsā**. If it is read in this way, then the parsing of both of them is similar to what is in them, if they are read: its course and its anchorage, with the *m* closed in both of them, as I have explained.

It was narrated on the authority of Abu Raja' al-Attardi that he used to read it: **In the name of God, its course and its anchorage**, with a damma on the *m* in both of them, and he made them an attribute of God. If they are read in this way, there are also two ways of parsing in them, except that one of them is the accusative, and this is the most common of the two ways of parsing, because the meaning of the speech according to this reading is: **In the name of God, the course and anchorage of the ark**. So **the course** is an attribute of the name of God. It may also be possible for it to be accusative, and this is the second way, because it is appropriate to include the definite article in **the course and the anchorage**, like you say: **In the name of God, the course and anchorage**. If they are deleted, they are made accusative in the state, because they have the meaning of an indefinite noun, even if they are added to a definite noun.

It was mentioned from some of the Kufians that he read it: its course and its anchorage, with the opening of the meem in both of them from the word *jara* and *rasa*, as if he directed it to mean: in the state of its course and the state of its anchorage, and he made both attributes for the ship, as Antara said:

So I was patient, a free soul, anchored when the coward's soul arose.

Abu Jaafar said: The reading that we choose in this regard is the reading of those who read: **In the name of God, its course** with a fat-ha on the *m* and **its anchorage** with a damma on the *m*, meaning: In the name of God when it runs and when it anchors.

I chose the fat-ha on the meem of *mujriha* because of its proximity to His statement, **And it runs with them in waves like mountains**. He did not say, **It runs with them**. Whoever reads **In the name of God, its course**, the correct reading is to read, **And it runs with them**. Their consensus on reading, *tajiri* with the fat-ha on the ta' is clear evidence that the correct way to say, *mujriha* is to open the meem. We chose the damma on *marsaha* because of the consensus of the proof from the reciters on its damma. The meaning of His statement, *mujriha* is its journey, and *marsaha* is its stopping, from: God stopped it and anchored it.

Mujahid used to read it with a damma on the meem in both letters.

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, 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: In the name of God is its course and its anchorage. He said: When they ride, sail, and anchor.

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: In the name of God when they mount, sail, and anchor.

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: In the name of God is its course and its anchorage. He said: In the name of God when they sail and when they anchor.

Abu Kuraib told us, he said, Jabir bin Nuh told us, he said, Abu Rawq told us, on the authority of Ad-Dahhak, regarding his statement: **Embark therein, in the name of God is its course and its anchorage**, he said: When it anchors, he says: **In the name of God**, and it anchors. And when he wants it to sail, he says: **In the name of God**, and it sails.

And His saying: **Indeed, my Lord is Forgiving and Merciful**, means: Indeed, my Lord covers the sins of those who repent and turn to Him, and He is too merciful to punish them after their repentance.

Tafsir al-Qurtubi

The Almighty said: **And He said, Embark therein**. It is an order to ride, and it is possible that it is from God Almighty, or it is possible that it is from Noah to his people. Riding is going up on the back of something. It is said: The debt rode him. There is an omission in the speech, meaning ride the water in the ship. It was said: The meaning is ride it. And *in* is for emphasis, like the Almighty's saying: **If you interpret dreams** (Yusuf 12:43). The benefit of *in* is that they were ordered to be inside it, not on its back. Ikrimah said: Noah, peace be upon him, rode in the ark on the tenth of Rajab, and it came to rest on Al-Judi on the tenth of Muharram, so that is six months. Fatada said the same and added: It is the day of Ashura, so he said to those who were with him: Whoever is fasting, let him complete his fast, and whoever is not fasting, let him fast it. Al-Tabari mentioned a hadith about this. It was narrated from the Prophet, may God bless him and grant him peace, that Noah boarded the ship on the first day of Rajab and fasted the entire month. The ship sailed with them until the day of Ashura, on which day it was sent to Judi, and Noah and those with him fasted. At-Tabari mentioned on the authority of Ibn Ishaq what indicates that it stayed on the water for about a year, and it passed by the Kaaba and circled it seven times, and God raised it from drowning so it did not drown. Then it continued to the right and returned to Judi and settled on it.

God the Almighty said: **In the name of God is its course and its anchorage**. The people of the Two Holy Mosques and the people of Basra read it with a damma on the meem in both of them, except for those who deviate, meaning in the name of God is its course and its anchorage. So its course and its anchorage are in the nominative case as a subject, and it is

permissible for it to be in the accusative case, and the meaning would be: In the name of God at the time of its course, then time was deleted and **its course** was established in its place. Al-A'mash, Hamzah and Al-Kisa'i read: **In the name of God is its course** with a fatha on the meem and **its anchorage** with a damma on the meem. Yahya bin Isa narrated from Al-A'mash from Yahya bin Watthab **In the name of God is its course and its anchorage** with a fatha on the meem in both of them, on the source of jarat tajri jaran wa majra, and warstaw raswan and marsa if it is fixed. Mujahid, Sulayman bin Jundub, Asim Al-Jahdari and Abu Raja Al-Attardi read: **In the name of God is its course and its anchorage** as an attribute of God the Almighty in the genitive case. It is permissible for it to be in the nominative case with an implied subject, meaning He is its course and its anchorage. It is permissible to put it in the accusative case as a state. Ad-Dahhak said: When Noah, peace be upon him, said, **In the name of God is its course**, it would course, and when he said, **In the name of God is its anchorage**, it would anchor. Marwan bin Salim narrated on the authority of Talha bin Ubaidullah bin Kurayz, on the authority of Al-Hussein bin Ali, on the authority of the Prophet, may God bless him and grant him peace, who said: **There is safety for my nation from drowning if they board the ship, in the name of God, the Most Gracious, the Most Merciful**. "And they have not appraised God with true appraisal, while the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be rolled up in His right hand. Glory be to Him and He is far above what they associate with Him." (al-Zumar 39:67) "In the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful." This verse is evidence of mentioning the Basmalah at the beginning of every action, as we explained in the Basmalah, and praise be to God. **Indeed, my Lord is Forgiving and Merciful**, meaning to the people of the ship. It was narrated on the authority of Ibn Abbas that he said: When the dung and filth increased, God inspired Noah to touch the elephant's tail, and a male and female pig fell out of it and they approached the dung. Noah said: Why don't you touch the tail of this pig! So he did, and a male and female mouse came out of it. When they fell, they approached the ship and its ropes, gnawing at it, and gnawing at the luggage and provisions until they feared for the ship's ropes. Then God inspired Noah to wipe the lion's forehead, so he wiped it, and two cats came out of it and ate the mouse. When the lion was loaded onto the ship, he said: O Lord, what shall I feed him? He said: I will keep him busy. So a fever seized him, and he has been feverish for all eternity. Ibn Abbas said: The first of the animals that Noah loaded onto the ark was a goose, and the last of what he loaded was a donkey. He said: Satan clung to its tail, and his hands had entered the ship, and his feet were still outside, so the donkey began to tremble and could not enter. So Noah shouted at it: Enter, woe to you! So he began to tremble, and said: Enter, woe to you! And if the devil is with you, a word slipped from his tongue, so he entered and the devil jumped and entered. Then Noah saw him singing in the ship, so he said to him: O cursed one, what brought you into my house?! He said: You gave me permission, so he mentioned it to him, so he said to him: Get up and go out. He said: You have no choice but to take me with you, so it was, as they

Surat Hud 11:41

And he said, "Embark therein, in the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

claim, on the back of the ship. And Noah, peace be upon him, had two luminous beads with him, one in place of the sun, and the other in place of the moon. Ibn Abbas said: One of them was white as the whiteness of the day, and the other was black as the blackness of the night, so he knew the times of the prayers by them, so when they reached the evening the blackness of this one overcame the whiteness of this one, and when they reached the morning the whiteness of this one overcame the blackness of this one, according to the hours. God the Almighty said, informing us: **Woe to me!** (Hud 11:72) And as the poet said:

Tafsir Ibn Kathir

The Almighty says, informing about Noah, peace be upon him, that he said to those he was ordered to carry with him in the ship, **Embark therein, in the name of God is its course and its anchorage.** That is, in the name of God is its course on the surface of the water, and in the name of God is its end of its journey, which is its anchorage. Abu Raja' al-Attardi read, **In the name of God is its course and its anchorage.** And God the Almighty said, "And when you and those with you have settled on the ship, say, 'Praise be to God, who has saved us from the wrongdoing people.' And say, 'My Lord, let me alight at a blessed landing place, for You are the best to give a landing place.'" For this reason, it is recommended to say Bismillah at the beginning of things when embarking on the ship and on the beast, as God the Almighty said, **And He who created all pairs and made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs.** The Sunnah came with urging and encouraging this, as will come in Surat Az-Zukhruf, God willing, and it is trustworthy. Abu al-Qasim al-Tabarani said, Ibrahim bin Hashim al-Baghawi told us, Muhammad bin Abi Bakr al-Muqaddami told us, and Zakariya bin Yahya al-Saji told us, Muhammad bin Musa told us. Al-Harshi said: Abdul Hamid bin Al-Hasan Al-Hilali told us, on the authority of Nahshal bin Saeed, on the authority of Al-Dahhak, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **The protection of my nation from drowning when they board ships is that they say, 'In the name of God, the King.'** And they have not esteemed God with His true esteem. - the verse - "In the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

And His saying, **Indeed, my Lord is Forgiving and Merciful** is appropriate when mentioning the vengeance on the disbelievers by drowning them all, so He mentioned that He is Forgiving and Merciful, as in His saying, **Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful.** And He said, **And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.** And other verses in which He links between His mercy and His vengeance. And His saying, **And it sails with them in waves like**

mountains, meaning the ship is sailing with them on the surface of the water that has covered the entire earth until it floats on the tops of the mountains and rises above them by fifteen cubits, and it is said that it is eighty miles. And this ship is sailing on the surface of the water, sailing with the permission of God and under His protection, care, protection, and grace, as the Most High said, **Indeed, when the water rose, We carried you in the sailing ship * That We might make it a reminder for you and a hearing ear might retain it.** And the Most High said, "And We carried him on planks and nails * Floating under Our eyes, a reward for him who had disbelieved. And We have certainly left it as a sign, so is there anyone who will And his saying: "And Noah called to his son" the verse, this is the fourth son and his name was Yam and he was an unbeliever, his father called him when he boarded the ship to believe and ride with them and not drown like the unbelievers drowned, **He said, I will seek refuge on a mountain that will protect me from the water** and it was said that he made a boat for himself from glass and this is from the Israelite stories and God knows best about its authenticity, and what the Qur'an stated is that he said: **I will seek refuge on a mountain that will protect me from the water** he believed in his ignorance that the flood would not reach the tops of mountains, and that if he had clung to the top of a mountain it would have saved him from drowning, so his father Noah, peace be upon him, said to him: **There is no protector today from the command of God except for him on whom He has mercy** meaning there is nothing that protects today from the command of God, and it was said that protector means protected just as it is said that food and cup mean fed and clothed, **and the waves came between them, so he was among the drowned.**

Fath al-Qadir

His saying: 41- **And he said, 'Embark therein.'** The speaker was Noah, and it was said that it was God Almighty. The first is more appropriate, because of his saying: **Indeed, my Lord is Forgiving and Merciful.** Riding: is to ascend on the back of something, literally, like the riding of an animal, or metaphorically, like the religion rode it. There is an omission in the speech: that is, ride the water in the ship, so it is not necessary that riding is transitive by itself. It was said: The benefit of adding *in* is that he ordered them to be in the interior of the ship, not on its back. It was said: It was added to take into account the aspect of being local in the ship, as in his saying: **So when they embarked in the ark,** and his saying: **Until when they embarked in the ark.** It was said: Perhaps Noah said this statement after entering what he was ordered to carry of the spouses, as if it was said: So he carried the spouses and entered them into the ark, and he said to the believers. It can be said: He ordered to ride everyone he was ordered to carry of the spouses, family, and believers. It is not impossible that his address could be understood by those who do not have reason among the animals, or this could be by way of predominance. His saying: **In the name of God** is related to *rake* or a

state of its subject: meaning naming God, or saying: **In the name of God is its course and its anchorage.** The people of the Two Holy Mosques and the people of Basra read it with a damma on the meem in both of them, except for those who deviated from it, on the basis that they are nouns of time, and they are in the accusative case as circumstantial: meaning the time of its course and its anchorage. It is possible that they are two sources: meaning the time of its course and its anchorage. Al-A'mash, Hamza, Al-Kisa'i and Hafs read *majraha* with a fatha on the meem, and *mursaaha* with a damma. Yahya ibn Waththab read it with a fatha on the meem in both of them. Mujahid, Sulayman ibn Jundub, Asim al-Jahdari, and Abu Raja al-Attardi read **its course and its anchorage** as two descriptions of God. It is possible that they are in the nominative case with an implied subject: that is, He is its course and its anchorage. **Indeed, my Lord is Forgiving of sins, Merciful** to His servants. And from His mercy is the salvation of this group as a favor from Him for the survival of this animal species and not its extermination by drowning.

Tafsir al-Baghawi

41- **And he said, 'Embark therein,'** meaning: Noah said to them, **Embark therein,' meaning in the ship,** In the name of God, its course and its anchorage." Hamzah, Al-Kisa'i, and Hafs read: "Majriha **with a fatha on the meem, meaning its course,** and its anchorage" with a damma on it. Muhammad bin Muhaisin read: "Majriha and its anchorage **with a fatha on the meem from jarat and rasat,**" meaning: In the name of God, its course and its anchorage, and they are two verbal nouns. The others read: "Majriha and its anchorage **with a damma on the meem from ajrita and arsata,**" meaning: In the name of God, its course and its anchorage, and they are also two verbal nouns, like His saying: "Leave me at a blessed home" (Al-Mu'minun: 29) and "Enter me in a truthful entrance and exit me in a truthful exit" (Al-Isra': 80). What is meant here is: landing, entering, and exiting. **Indeed, my Lord is Forgiving and Merciful.** Ad-Dahhak said: When Noah wanted the ship to sail, he would say: In the name of God, and it would sail. And when he wanted it to dock, he would say: In the name of God, and it would anchor.

Tafsir al-Baidawi

41. "And he said, 'Embark therein' **meaning,** Stay in it" and he made that a ride because it is in the water like what is ridden on land. "In the name of God, its course and its anchorage **is connected to Embark a state of the waw, meaning, ride in it, praising God or saying,** In the name of God" at the time of its course and anchorage, or their place, on the condition that the course and anchorage are for the time or place or the source, and the added is deleted like their saying: I will bring you the twitching of the star, and their accusative as we have estimated is a state, and it is permissible to raise them with "In the name of God **on the condition that what is meant by them is the source or a sentence of subject and predicate, meaning its course** In the

name of God **on the condition that** In the name of God" is the predicate or a relative clause and the predicate is deleted and it is either a sentence requiring that it has no connection to what precedes it or a state estimated from the waw or the ha. It was narrated that if he wanted it to run, he said, "In the name of God, it ran, **and if he wanted it to anchor, he said,** In the name of God, it anchored". It is permissible for the name to be inserted like his saying:

Then peace be upon you both

Hamza, Al-Kisa'i, and Asim, according to the narration of Hafs, read *majriha* with the fat-ha from *jara* and *marsaha* was also read from *rasa* and both of them can be interpreted as three. *majriha* and *marsaha* with the wording of the agent are two attributes of God. **Indeed, my Lord is Forgiving and Merciful** meaning if it were not for His forgiveness of your transgressions and His mercy towards you, He would not have saved you.

Surat Hud 11:42

And it was sailing with them in waves like mountains, and Noah called to his son, who was apart, "O my son, embark with us and be not with the disbelievers."

Surat Hud 11:42

And it was sailing with them in waves like mountains, and Noah called to his son, who was apart, **O my son, embark with us and be not with the disbelievers.**

Tafsir al-Jalalayn

42 - **And it was sailing with them in waves like mountains** in height and greatness **and Noah called to his son** Canaan **who was apart** from the ship **O my son, embark with us and be not with the disbelievers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His statement: **And it sailed with them**, the ark sailed with Noah and those with him in it, "in waves like mountains. And Noah called to his son," Yam, **and he was apart**, from him, he did not ride the ark with him, **O my son, embark with us**, the ark, **and be not with the disbelievers.**

Tafsir al-Qurtubi

The Almighty said: **And it sailed with them in waves like mountains.** Wave is the plural of wave, and it is what rises from a large amount of water when the wind is strong. The kaf is for comparison, and it is in the accusative case as an adjective for the wave. It was mentioned in the interpretation that the water exceeded everything by fifteen cubits. **And Noah called to his son.** It was said: He was an unbeliever and his name was Canaan. It was also said: Yam. And it is permissible according to Sibawayh: **And Noah called to his son** by deleting the waw from **his son** in the wording, and he recited:

He has a high-pitched voice

As for **And Noah called to his son, and he was** this is an irregular reading, and it is narrated on the authority of Ali bin Abi Talib, may God be pleased with him, and Urwah bin Az-Zubayr. Abu Hatim claimed that it is permissible, as he meant **her son**, so he deleted the alif, as you say: **his son**, so you delete the waw. An-Nahhas said: What Abu Hatim said is not permissible according to the doctrine of Sibawayh, because the alif is light and cannot be deleted, and the waw is heavy and can be deleted. **And he was apart** means from his father's religion. It was said: from the ship. It was said: that Noah did not know that his son was a disbeliever, and that he thought he was a believer, and that is why he said to him: **And do not be with the disbelievers** and it will come. This call was before the people were certain of drowning, and before they saw despair, rather it was when the oven first

boiled and the sign appeared to Noah. Asim read: **O my son, embark with us** with a fatha on the ya', and the rest with a kasra on it. The root of **ya bini** is that it has three ya's: the ya' of diminutive, the ya' of verb, and the ya' of addition. The ya' of diminutive was assimilated into the lam of verb, and the lam of verb was kasra for the ya' of addition. The ya' of addition was deleted because it takes the place of tanween, or because it is quiescent and the ra' is quiescent in this position. This is the root of the reading of those who kasra the ya', and it is also the root of the reading of those who open it, because the ya' of addition was changed to an alif because the alif is light, then the alif was deleted because it is a replacement for a letter that is deleted, or because it is quiescent and the ra' is quiescent. An-Nahhas said: As for the reading of Asim, it is problematic. Abu Hatim said: He means ya biniyyah, then he deletes. An-Nahhas said: I saw Ali bin Sulayman who said that this is not permissible, because the alif is light. Abu Ja'far al-Nahhas said: I do not know of any grammarian who permitted speaking about this except Abu Ishaq, for he claimed that the fat-ha is from two directions, and the kasra is from two directions. The fat-ha is based on the fact that the ya' is replaced by an alif. God Almighty said, informing us: **Woe to me!** (Hud 11:72), and as the poet said:

Oh, how amazing is her enduring journey!

He wants, O my son, then the alif is deleted due to the meeting of two quiescent letters, as you say: Abdullah came to me in the dual. The other way is to delete the alif, because the vocative is a place for deletion. The kasra is to delete the ya for the vocative. The other way is to delete it due to the meeting of two quiescent letters.

Tafsir Ibn Kathir

The Almighty says, informing about Noah, peace be upon him, that he said to those he was ordered to carry with him in the ship, **Embark therein, in the name of God is its course and its anchorage.** That is, in the name of God is its course on the surface of the water, and in the name of God is its end of its journey, which is its anchorage. Abu Raja' al-Attardi read, **In the name of God is its course and its anchorage.** And God the Almighty said, "And when you and those with you have settled on the ship, say, 'Praise be to God, who has saved us from the wrongdoing people.' And say, 'My Lord, let me alight at a blessed landing place, for You are the best to give a landing place.'" For this reason, it is recommended to say Bismillah at the beginning of things when embarking on the ship and on the beast, as God the Almighty said, **And He who created all pairs and made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs.** The Sunnah came with urging and encouraging this, as will come in Surat Az-Zukhruf, God willing, and it is trustworthy. Abu al-Qasim al-Tabarani said, Ibrahim bin Hashim al-Baghawi told us, Muhammad

bin Abi Bakr al-Muqaddami told us, and Zakariya bin Yahya al-Saji told us, Muhammad bin Musa told us. Al-Harshi said: Abdul Hamid bin Al-Hasan Al-Hilali told us, on the authority of Nahshal bin Saeed, on the authority of Al-Dahhak, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **The protection of my nation from drowning when they board ships is that they say, 'In the name of God, the King.' And they have not esteemed God with His true esteem.** - the verse - "In the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

And His saying, **Indeed, my Lord is Forgiving and Merciful** is appropriate when mentioning the vengeance on the disbelievers by drowning them all, so He mentioned that He is Forgiving and Merciful, as in His saying, **Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful.** And He said, **And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.** And other verses in which He links between His mercy and His vengeance. And His saying, **And it sails with them in waves like mountains**, meaning the ship is sailing with them on the surface of the water that has covered the entire earth until it floats on the tops of the mountains and rises above them by fifteen cubits, and it is said that it is eighty miles. And this ship is sailing on the surface of the water, sailing with the permission of God and under His protection, care, protection, and grace, as the Most High said, **Indeed, when the water rose, We carried you in the sailing ship * That We might make it a reminder for you and a hearing ear might retain it.** And the Most High said, "And We carried him on planks and nails * Floating under Our eyes, a reward for him who had disbelieved. And We have certainly left it as a sign, so is there anyone who will And his saying: "And Noah called to his son" the verse, this is the fourth son and his name was Yam and he was an unbeliever, his father called him when he boarded the ship to believe and ride with them and not drown like the unbelievers drowned, **He said, I will seek refuge on a mountain that will protect me from the water** and it was said that he made a boat for himself from glass and this is from the Israelite stories and God knows best about its authenticity, and what the Qur'an stated is that he said: **I will seek refuge on a mountain that will protect me from the water** he believed in his ignorance that the flood would not reach the tops of mountains, and that if he had clung to the top of a mountain it would have saved him from drowning, so his father Noah, peace be upon him, said to him: **There is no protector today from the command of God except for him on whom He has mercy** meaning there is nothing that protects today from the command of God, and it was said that protector means protected just as it is said that food and cup mean fed and clothed, **and the waves came between them, so he was among the drowned.**

Fath al-Qadir

His statement: 42- **And it sails with them in waves like mountains.** This sentence is connected to an omitted sentence indicated by the command to ride, and the meaning is: So they rode, named, and it sails with

them, and the wave is the plural of wave, and it is what rises above the mass of abundant water when the wind is strong, and he likened it to the mountains high on the earth. His statement: **And Noah called to his son**, he is Canaan, it was said: And he was a disbeliever, and it was excluded that Noah would call to someone who was a disbeliever with his statement: **My Lord, do not leave upon the earth from among the disbelievers a single dwelling**, and it was answered that he was a hypocrite, so Noah thought that he was a believer, and it was said: The compassion of fatherhood led him to do that, and it was said: He was the son of his wife and not his son, and it is supported by what was narrated that Ali read and Noah called to her son, and it was said: He was not of sound mind, and he was born on Noah's bed. It was reported that his saying: **And Noah called to his son**, and his saying: **Indeed, my son is of my family**, refute this because it does not protect the position of prophethood. **And he was isolated**, meaning in a place where he isolated himself from his people and relatives, such that Noah's words did not reach him: **Embark in it.** It was said: **Embark in it.** It was said: **Embark in it.** It was said: **O my son, embark with us.** Asim read it with the fatha of the ya', and the rest with the kasra of it. As for the kasra, it is to make it a substitute for the ya' of addition, because the original is **O my son**. As for the fatha, it is to change the ya' of addition to an alif because of the lightness of the alif, then the alif was deleted and the fatha remained to indicate it. An-Nahhas said: Asim's reading is problematic. Abu Hatim said: Its original is **O my son**, then it is deleted. Az-Zajaj has given two ways for the fatha, and two ways for the kasra. As for the fatha in the first way, it is what we mentioned, and the second way: that the alif is deleted because of the meeting of two quiescent letters. As for the kasra, the first way is as we mentioned, and the second is that it is deleted due to the meeting of two quiescent letters. This is what Al-Nahhas narrated from him. Abu Amr, Al-Kisa'i and Hafs read **board with us** by assimilating the ba' into the meem because of their closeness in point of articulation. The rest read without assimilating. **And do not be with the disbelievers** He forbade him from being with the disbelievers: meaning outside the ship, and it is possible that what is meant by being with them is being on their religion.

Tafsir al-Baghawi

42- **And it sailed with them in waves like mountains**, and waves are what rise from the water when the wind is strong on it, he likened it to mountains in its size and height above the water. **And Noah called to his son**, Canaan, and Ubayd ibn Umayr said: Sam, and he was a disbeliever, **and he was apart**, from him and did not board the ship: **O my son, embark with us**, Ibn Amir, Hamza, Asim, and Yaqub read it with the baa pronounced, and the others assimilate it into the meem, **and be not with the disbelievers**, lest you perish.

Surat Hud 11:42

And it was sailing with them in waves like mountains, and Noah called to his son, who was apart, "O my son, embark with us and be not with the disbelievers."

Tafsir al-Baidawi

42. **And it sailed with them** is connected to an omitted word indicated by *board*, so they boarded, named **and it sailed while they were in it**. "In a wave like mountains" in a wave of a flood, which is what rises from the water when it is disturbed, each wave of it like a mountain in its accumulation and height, and what was said that the water covered the space between the sky and the earth and the ship was sailing in its interior is not proven, and the famous opinion is that it rose above the high mountains fifteen cubits, and if it is true, then perhaps that was before the application. "And Noah called to his son **Canaan, and her son and his son**" were read with the deletion of the alif on the basis that the pronoun refers to his wife, and he was his foster son, and it was said that it was not for his right reason, according to the Almighty's saying: "So they betrayed them", which is a mistake, since the prophets were protected from that, and what is meant by betrayal is betrayal in religion, and his two sons were read as a lamentation and because it is a narration, the deletion of the letter was permitted. "And he was in isolation" in which he isolated himself from his father or from his religion, a verbal noun of place from his flirting On his authority if he distanced him. **O my son, embark with us** in the ship, and the majority broke the ya' to indicate the deleted ya' of the addition in the entire Qur'an, except for Ibn Kathir, for he stopped on it in Luqman in the first place by agreement of the narrators and in the third in the narration of Qanbal and Asim, for he opened it here, restricting it to the opening of the alif that was changed from the ya' of the addition, and the narration differed from him in all the other places, and Abu Amr assimilated the ba' into the meem.

Al-Kisa'i and Hafs because of their similarity. **And do not be with the disbelievers** in religion and isolation.

Surat Hud 11:43

He said, **I will seek refuge on a mountain that will protect me from the water.** He said, **There is no protector today from the decree of God except for him upon whom He has mercy.** And a wave came between them, and he was among the drowned.

Tafsir al-Jalalayn

43 - (He said, **I will seek refuge on a mountain that will protect me from the water.** He said, **There is no protector today from the decree of God, except for him on whom God has mercy, for he is the one who is protected.** God Almighty said, (And a wave came between them, and he was among the drowned.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: When Noah called him to board the ship with him, fearing that he would drown, Noah's son said: **I will seek refuge on a mountain that will protect me from the water.** He said: I will go to a mountain to take refuge from the water, so that it will prevent me from drowning.

What he means by his saying: **He protects me** is that he prevents me, like the tether of a water skin, which is tied to its head, preventing water from flowing out of it.

And his saying: **There is no protector today from the command of God except for whom He has mercy,** means: There is no one who can prevent the command of God that He has sent down upon creation from drowning and destruction, except for whom He has mercy upon us and saved us from it, for He is the One who protects and protects whomever He wills from His creation.

So *min* is in the nominative case, because the meaning of the statement is: There is no protector who can protect today from God's command except God.

The Arab scholars differed about the position of *min* in this context.

Some of the grammarians of Kufa said: It is in the accusative case, because the infallible is different from the protected, and the deceased is infallible. He said: It is as if its accusative is like his saying: **They have no knowledge thereof except the following of conjecture.** He said: And whoever permits: **following conjecture,** and the nominative in his saying:

A town with no companions except the camels and the wild donkeys

He was not allowed to raise the word *min* because the one who said: **except for the ya'afir** made the ya'afir and the likes of them **the companion of the wilderness.** Likewise his saying: **except for following conjecture,** he says: He taught them conjecture. He said: And you are not allowed in any way to say: The infallible is the one who protects in a situation, but if you made the

protector in the interpretation of the infallible, as if you said: There is no one protected today from the command of God, then raising *min* would be permissible. He said: And it is not denied that the object comes out on the subject, do you not see his saying: **from gushing water,** its meaning, and God knows best: gushing, and his saying: **in a life of contentment,** its meaning: pleasing. The poet said:

Let the good deeds not depart for their purpose and sit, for you are the one who feeds and clothes.

It means: clothed.

Some Basra grammarians said: **There is no protector today from the command of God except for whom He has mercy,** on the basis of: but for whom He has mercy, and it is permissible for it to be on the basis of: there is no protection, meaning: protected, and except for whom He has mercy would be in the nominative case, instead of the protector.

Abu Ja'far said: There is no basis for these statements that we have related from them, because the speech of God Almighty is directed to the most eloquent and famous of the speech of the one in whose tongue it was revealed, and there was no way to that. And nothing compelled us to make 'Asim in the meaning of Ma'sumu, nor to make 'Except in the meaning of Lakin, since we found for that in its meaning, which is its meaning, in the famous speech of the Arabs, a correct way out, which is what we said: that the meaning of that is: Noah said, There is no protector today from the command of God, except for he who has had mercy on us and saved us from His punishment, just as it is said: There is no savior today from the punishment of God except God, and there is no one to be fed today from the food of Zayd except Zayd. So this is the well-known speech and the understood meaning.

And his saying: **And a wave came between them, and he was among those who were drowned,** means: A wave of water came between Noah and his son, and he drowned, and he was among those who were destroyed by drowning from the people of Noah, peace and blessings be upon him.

Tafsir al-Qurtubi

The Almighty said: "He said, 'I will return and join.' To a mountain that will protect me.' That is, prevent me.' From the water,' so that I will not drown. 'He said, 'There is no protector today from the command of God.' That is, there is no protector, for it is a day when the punishment will be justified upon the disbelievers.' 'Asim is in the accusative case for exoneration. It is permissible for **there is no protector today** to have 'La in the sense of 'is not.' 'Except for whom God has mercy' in the accusative case as an exception not from the first, that is, but whom God has mercy upon, He will protect him, as stated by Al-Zajjaj. It is permissible for it to be in the nominative case, on the basis that 'Asim means protected, like: 'Gushing water' (Al-Tariq: 6) meaning gushing forth, so the exception in this case is connected. The poet said:

Slow to get up, soft-spoken, my heart has become

Surat Hud 11:43

He said, "I will seek refuge on a mountain that will protect me from the water." He said, "There is no protector today from the decree of God except for him upon whom He has mercy." And a wave came between them, and he was among the drowned.

captivated by him

That is, fascinated. Another said:

Let the noble deeds not rise for their desire and sit, for you are the one who feeds and clothes.

Any food that is covered. An-Nahhas said: The best thing that has been said about it is that *min* is in the nominative case, meaning that none can protect from the command of God today except the Merciful, meaning except God. This is the choice of At-Tabari. What makes this good is that you did not make a protector in the sense of infallible, so you would take it out of its context, nor *illa* in the sense of *lakin*. **And the waves came between them** means between Noah and his son. **And he was among those who were drowned** It was said that he was riding a horse that had become arrogant and proud of himself, so when he saw the water, he came and said: O my father, the oven has boiled, so his father said to him: **O my son, ride with us.** He had not finished reviewing when a great wave came and swallowed him and his horse, and a barrier was placed between him and Noah, so he drowned. It was said that he made a house for himself made of glass to protect himself from the water, so when the oven boiled, he entered it and locked it from the inside, and he continued to defecate and urinate in it until he drowned thereby. It was said that the mountain he took refuge in was **Mount Sinai**.

Tafsir Ibn Kathir

The Almighty says, informing about Noah, peace be upon him, that he said to those he was ordered to carry with him in the ship, **Embark therein, in the name of God is its course and its anchorage.** That is, in the name of God is its course on the surface of the water, and in the name of God is its end of its journey, which is its anchorage. Abu Raja' al-Attardi read, **In the name of God is its course and its anchorage.** And God the Almighty said, "And when you and those with you have settled on the ship, say, 'Praise be to God, who has saved us from the wrongdoing people.' And say, 'My Lord, let me alight at a blessed landing place, for You are the best to give a landing place.'" For this reason, it is recommended to say Bismillah at the beginning of things when embarking on the ship and on the beast, as God the Almighty said, **And He who created all pairs and made for you of the ships and the grazing livestock that you ride on, that you may mount on their backs.** The Sunnah came with urging and encouraging this, as will come in Surat Az-Zukhruf, God willing, and it is trustworthy. Abu al-Qasim al-Tabarani said, Ibrahim bin Hashim al-Baghawi told us, Muhammad bin Abi Bakr al-Muqaddami told us, and Zakariya bin Yahya al-Saji told us, Muhammad bin Musa told us. Al-Harshi said: Abdul Hamid bin Al-Hasan Al-Hilali told us, on the authority of Nahshal bin Saeed, on the authority of Al-Dahhak, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him

and grant him peace, who said: **The protection of my nation from drowning when they board ships is that they say, 'In the name of God, the King.' And they have not esteemed God with His true esteem.** - the verse - "In the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful."

And His saying, **Indeed, my Lord is Forgiving and Merciful** is appropriate when mentioning the vengeance on the disbelievers by drowning them all, so He mentioned that He is Forgiving and Merciful, as in His saying, **Indeed, your Lord is swift in penalty, and indeed, He is Forgiving and Merciful.** And He said, **And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.** And other verses in which He links between His mercy and His vengeance. And His saying, **And it sails with them in waves like mountains,** meaning the ship is sailing with them on the surface of the water that has covered the entire earth until it floats on the tops of the mountains and rises above them by fifteen cubits, and it is said that it is eighty miles. And this ship is sailing on the surface of the water, sailing with the permission of God and under His protection, care, protection, and grace, as the Most High said, **Indeed, when the water rose, We carried you in the sailing ship * That We might make it a reminder for you and a hearing ear might retain it.** And the Most High said, "And We carried him on planks and nails * Floating under Our eyes, a reward for him who had disbelieved. And We have certainly left it as a sign, so is there anyone who will And his saying: "And Noah called to his son" the verse, this is the fourth son and his name was Yam and he was an unbeliever, his father called him when he boarded the ship to believe and ride with them and not drown like the unbelievers drowned, **He said, I will seek refuge on a mountain that will protect me from the water** and it was said that he made a boat for himself from glass and this is from the Israelite stories and God knows best about its authenticity, and what the Qur'an stated is that he said: **I will seek refuge on a mountain that will protect me from the water** he believed in his ignorance that the flood would not reach the tops of mountains, and that if he had clung to the top of a mountain it would have saved him from drowning, so his father Noah, peace be upon him, said to him: **There is no protector today from the command of God except for him on whom He has mercy** meaning there is nothing that protects today from the command of God, and it was said that protector means protected just as it is said that food and cup mean fed and clothed, **and the waves came between them, so he was among the drowned.**

Fath al-Qadir

Then God the Almighty narrated what Noah's son answered his father, saying: 43- "He said, 'I will seek refuge on a mountain that will protect me from the water'" meaning that it will prevent me from the water reaching me due to its height. Noah answered him by

saying, "There is no protector today from the command of God" meaning there is no protector, for it is a day in which the punishment has been decreed and the pen has dried up regarding what will happen in it. He negated the type of protector, so the protector from drowning on that day is included under it in a primary inclusion. He referred to the water or the drowning as the command of God the Almighty to magnify its importance and to intimidate its matter. The exception, Al-Zajaj said: It is disconnected: meaning, but whoever God has mercy on, He will protect him, so "whom He has mercy on" is in the accusative case. It is permissible for the exception to be connected so that protector means infallible: meaning, there is no one infallible today from the command of God except whoever God has mercy on: like "flowing water a pleasant life" and from it the poet's saying:

Let the noble deeds not rise for their desire and sit, for you are the one who feeds and clothes.

Any one who is clothed and fed, and this face was chosen by Ibn Jarir, and it was said: Al-Asim means the one who has protection, like Ibn and Tamir, and the meaning is: There is no protector except in the place of the one upon whom God has mercy, which is the ship, and then what is said does not apply: The meaning of the one upon whom God has mercy is the one upon whom God has mercy, and the one upon whom God has mercy is protected, so how is it correct to exclude him from Al-Asim? Because in each of these faces there is a solution to the problem. And it was read **except the one upon whom God has mercy** in the passive form, **and the waves came between them** meaning it came between Noah and his son, so it was difficult for him to be saved from drowning, and it was said: between the son of Noah and the mountain, and the first is more appropriate, because the branching of **and he was among the drowned** upon it indicates the first and not the second, because the mountain is not a protector.

Tafsir al-Baghawi

43- "He said to him, I will seek refuge, **I will become and take refuge**, on a mountain that will protect me from the water", that will prevent me from drowning. "No one can protect today from the command of God, **from the punishment of God**, except for him whom God has mercy", it was said: protected except for the one whom God has mercy upon, like His saying: "in a life of contentment" *Al-Haqqah-21* meaning: pleasing, "and the waves came between them and he, **so he became**, among the drowned".

It was narrated that the water rose to the tops of the mountains by forty cubits. It was also said: fifteen cubits.

It was narrated that when the water increased in the alleys, the mother of a boy feared for him, and she loved him very much, so she went out to the mountain until she reached a third of it. When the water reached her, she rose until she reached two-thirds of it. When it reached her, she went until she stood on the mountain. When the water reached her neck, she lifted the boy

with her hands until the water carried her away. If God had mercy on any of them, He would have had mercy on the mother of the boy.

Tafsir al-Baidawi

43. "He said, 'I will seek refuge in a mountain that will protect me from the water' lest it drown me.' He said, 'There is no protector today from the decree of God except for him upon whom He has mercy' except for the Merciful, which is God the Most High, or the possibility of those upon whom God has mercy, which are the believers.' This was responded to by saying that today there is a protector from a mountain or something similar that protects the one who seeks refuge in it except for the one who seeks refuge in the believers, which is the ship. It was said that there is no protector in the sense of no one who has protection, like his saying: 'In a life of contentment.' It was said that the exception is disconnected, meaning but for whom God has mercy, He protects. 'And the waves came between them' between Noah and his son or between his son and the mountain. 'So he was among those who were drowned' so he became among those who were destroyed by the water.

Surat Hud 11:44

And it was said, "O earth, swallow your water, and O sky, withhold (your rain)!" And the water subsided, and the matter was accomplished, and the ship came to rest on Al-Judi, and it was said, "Away with the wrongdoing people!"

Surat Hud 11:44

And it was said, **O earth, swallow your water, and O sky, withhold your rain!** And the water subsided, and the matter was accomplished, and the ship came to rest on Al-Judi, and it was said, **Away with the wrongdoing people!**

Tafsir al-Jalalayn

44 - **And it was said, O earth, swallow your water** which sprang from you, so you drank it, without what came down from the sky in rivers and seas. **And O sky, withhold** withhold the rain, so it withheld. **And the water subsided** decreased **and the matter was accomplished** the matter of the destruction of Noah's people was completed. **And the ship came to rest** came to rest on **Judi** a mountain in the island near Mosul. **And it was said, Away (destruction)** (for the wrongdoing people) the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And God said to the earth, after His command to destroy the people of Noah by drowning them was completed: **O earth, swallow your water**, meaning: drink.

From the saying: So-and-so swallowed such-and-such, or: he swallowed it, if he swallowed it.

And O sky, withhold, meaning: withhold the rain, hold back, **and the water subsided**, meaning: the earth took it and dried it up, **and the matter was accomplished**, meaning: God's command was accomplished, so it went with the destruction of Noah's people, **and it came to rest on al-Judi**, meaning: the ark, **came to rest**, "on al-Judi," which is a mountain, as mentioned, in the region of Mosul or al-Jazira, "and it was said: Away with the wrongdoing people," meaning: God said: God distanced the wrongdoing people who disbelieved in God from the people of Noah.

Abbad bin Yaqub al-Asadi told us, he said, al-Maharibi told us, on the authority of Uthman bin Matar, on the authority of Abdul Aziz bin Abdul Ghafoor, on the authority of his father, he said: The Messenger of God, may God bless him and grant him peace, said: "On the first day of Rajab, Noah boarded the ship, and he and all those with him fasted, and the ship sailed with them for six months, until that ended in Muharram, and the ship anchored at al-Judi on the day of Ashura, and Noah fasted, and he ordered all those with him from the wild animals and beasts to fast in gratitude to God."

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of

Ibn Jurayj, he said: The top of the ship was for the birds, the middle was for the people, and at the bottom was for the beasts. Its height in the sky was thirty cubits. It was launched from Ain Warda on Friday, ten nights before the end of Rajab, and it anchored on Mount Judi on the day of Ashura. It passed by the House and circled it seven times, and God raised it from drowning. Then it came to Yemen, then it returned.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Ja'far Al-Razi, on the authority of Qatada, who said: Noah descended from the ship on the tenth day of Muharram, and he said to those with him: Whoever among you is fasting today, let him complete his fast, and whoever is not fasting, let him fast.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Ma'shar, on the authority of Muhammad bin Qais, who said: At the time of Noah, there was not a hand span of land that did not have a person claiming it.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: It was mentioned to us that it - meaning the ark - set sail with them on the tenth of Rajab, and it was in the water for one hundred and fifty days, and it settled on Al-Judi for a month, and it landed with them on the tenth of Muharram, on the day of Ashura.

And similar to what we said in the interpretation of his saying: **And the water subsided and the matter was accomplished, and the ship came to rest on Al-Judi**, the people of interpretation said.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the water subsided**, he said: it decreased, **and the matter was decided**, he said: the destruction of the people of Noah.

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

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, similarly. He said, Ibn Jurayj said: **And the water subsided**, meaning the earth dried it up.

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his saying: **O sky, withhold**, he said: hold back, **and the water subsided**, he said: the water disappeared.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, and the water subsided, and ghayyud is the disappearance of water, **and it came to rest on al-Judi**.

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: **And it came to rest on al-Judi**, he said: It is a mountain in the Arabian Peninsula, the mountains were raised high from drowning, and it humbled itself before God, so it did not drown. so it came to rest on it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And it came to rest on al-Judi**, he said: al-Judi is a mountain in the Arabian Peninsula. The mountains rose high on that day from the drowning and became tall, but it humbled itself before God, so it did not drown, and Noah's ship came to rest on 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, the same.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, he told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And it came to rest on al-Judi**, meaning: on the mountain, and its name is *al-Judi*.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us: **And it came to rest on Al-Judi**, he said: A mountain in the island, the mountains were lofty, and it was humble when Noah's ship wanted to rest on it.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And it came to rest on Al-Judi**, God left it for us in the valley of the Arabian Peninsula as a lesson and a sign.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid bin Sulayman told us: I heard Al-Dahhak say: **And it came to rest on Al-Judi**, which is a mountain in Mosul.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: It was mentioned to us that Noah sent the raven to look at the water, and it found a corpse and landed on it, so he sent the dove and it brought him olive leaves, and it was given the necklace around its neck and the dye for its feet.

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that when God wanted to stop that **meaning the flood** He sent a wind over the face of the earth, so the water calmed down, and the springs of the earth, the great abyss, and the gates of heaven were blocked. God the Most High says: **And it was said, 'O earth, swallow your water, and O sky, withhold [your rain]' to Away with the wrongdoing people,** so the water began to decrease, diminish, and retreat. The ark settled on Mount Judi, as the people of the Torah claim, in the seventh month, seventeen nights had passed, on the first day of the tenth month, and the tops of the mountains were seen. Then, after forty days had passed, He opened the window of the ark in which He had made it, then He sent a raven to see what the water had done to him, but it did not return to him. So He sent a dove, and it returned to him, but he did not find a place for its feet, so he stretched out his hand to the dove and caught it. Then he stayed seven days. then he sent it to look for him. and it returned

when evening came, and in its mouth were olive leaves, so Noah knew that the water had subsided from the face of the earth. Then he stayed seven days, then he sent it, but it did not return, so Noah knew that the earth had risen. When the year was completed between when God sent the flood and when Noah sent the dove, and one day of the first month of the year two had entered, the face of the earth rose, and dry land appeared, and Noah removed the covering of the ark and saw the face of the earth. In the second month of the year two, on twenty-seven nights of it, it was said to Nuh 71:(Descend with peace from Us and blessings upon you and upon nations from among those with you and nations We will grant enjoyment; then a painful punishment will touch them from Us.)

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say: Some people claim that children who drowned were with their fathers. This is not the case. Children are like birds and all those whom God drowned without sin, but their appointed times came and they died at their appointed times. As for men and women who attain maturity, drowning was a punishment from God for them in this world, then their destiny is the Fire.

Tafsir al-Qurtubi

The Almighty said: **And it was said, 'O earth, swallow your water, and O sky, withhold [your rain]'** This is a metaphor because it is dead. It was also said: What distinguishes it was made in it. The one who said that it is a metaphor said: If one searched the speech of the Arabs and non-Arabs, he would not find anything like this verse in its beautiful arrangement, eloquent arrangement, and comprehensive meanings. In the hadith: God the Almighty does not leave the earth without rain in a year or two, and that no water ever descends from the sky except under the protection of an angel assigned to it, except for the water of the flood, for what came out of it was not preserved by the angel. This is the Almighty's saying: **Indeed, when the water overflowed, We carried you in the moving ship** (al-Haqqah 69:11). The ship sailed with them until the matter was over, then God ordered the water pouring from the sky to be held back, and God ordered the earth to swallow it. It is said: **مما جلبت المياه يابسه** like **مما جلبت المياه يابسه** حمد يحمده الحمد لله like **مما جلبت المياه يابسه** حمد يحمده الحمد لله and Al-Farra'. The drain is the place where water is drunk. Ibn al-Arabi said: The two waters met in a predestined manner, what was on the earth and what came down from the sky. So God commanded what came down from the sky to stop, so the earth did not absorb a single drop, and He commanded the earth to swallow only what came out of it. This is what God Almighty said: **And it was said, 'O earth, swallow your water, and O sky, withhold [your rain],'** and the water subsided. It was also said: God distinguished between the two waters, so what was from the earth's water He commanded it to swallow, and the sky's water became seas.

God the Almighty said: **And the water subsided**
meaning decreased. It is said: something subsided

Surat Hud 11:44

And it was said, "O earth, swallow your water, and O sky, withhold (your rain)!" And the water subsided, and the matter was accomplished, and the ship came to rest on Al-Judi, and it was said, "Away with the wrongdoing people!"

and I subsided it, just as it is said: it decreased by itself and someone else decreased it. *Ghayd* with a damma on the ghayn is permissible. **And the matter was decided** meaning it was decreed and completed, meaning that the people of Noah were destroyed completely and properly. It is said that God the Almighty made their wombs sterile, meaning the wombs of their women, forty years before the drowning, so there were no children among those who perished. The correct view is that He destroyed the children in the flood, just as the birds and wild animals perished, and the drowning was not a punishment for the children, animals, and birds, rather they died at their appointed times. It was narrated that when the water increased in the streets, the mother of a boy feared for him, and she loved him very much, so she went out with him to the mountain, until she reached a third of it, and when the water reached her neck, she raised her hands with her son until the water carried him away. If God had mercy on any of them, He would have had mercy on the mother of the boy.

God the Almighty said: **And it came to rest on al-Judi, and it was said, 'Away with the wrongdoing people!'** That is, destruction for them. Al-Judi is a mountain near Mosul. It came to rest on it on the tenth of Muharram, the day of Ashura. Noah fasted on it and ordered all those with him from people, beasts, birds, animals, and others to fast on it, in gratitude to God the Almighty. This meaning has been mentioned previously. It was also said that it was on a Friday. It was narrated that God the Almighty revealed to the mountains that the ship would come to rest on one of them, so they became tall, and al-Judi remained untouched out of humility to God, so the ship came to rest on it, and its branches remained on it. In the hadith, the Prophet, may God bless him and grant him peace, said: **Some of it remained that the early generations of this nation had attained.** Mujahid said: The mountains became tall and untouched so that they would not be drowned, so the water rose above them fifteen cubits, and al-Judi became humble and humbled itself to the command of God the Almighty and did not drown, and the ship came to rest on it. It was also said that al-Judi is the name of every mountain, and from this is the saying of Zaid bin Amr bin Nufail:

Glory be to Him, then glory be to Him. It returns to Him, and before us, glory be to Al-Judi and Al-Jamad.

It is said that Judi is one of the mountains of Paradise, and that is why it settled on it. It is also said that God honored three mountains with three al-Nas 114: Judi with Noah, Mount Sinai with Moses, and Hira with Muhammad, may God's prayers and peace be upon them all.

Question: When Al-Judi humbled himself and submitted, he became honorable, and when others rose up and were exalted, he became superior. This is God's way with His creation. He raises up those who are humble, and He lowers those who are exalted. The one who said it well said:

If the necks are humbled in reverence to you, then their glory lies in their humiliation.

In Sahih Al-Bukhari and Muslim, on the authority of Anas bin Malik, he said: "The Prophet, may God bless him and grant him peace, had a she-camel called Al-Adhbaa, and it was not outrun. Then a Bedouin came on his camel and outran it. The Muslims were very upset about that and said: Al-Adhbaa has outrun it! The Messenger of God, may God bless him and grant him peace, said: It is God's right that He does not raise anything in this world without lowering it." Muslim narrated on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: "Charity does not decrease wealth, and God does not increase a servant's forgiveness except in honor. No one humbles himself before God except that God raises him up." The Messenger of God, may God bless him and grant him peace, said: **God has revealed to me that you should be humble so that no one transgresses against another and no one boasts over another.** Narrated by Al-Bukhari.

Question: We mention in it the story of Noah and his people and some mention of the ship. Al-Hafiz Ibn Asakir mentioned in his history on the authority of Al-Hasan: that Noah was the first messenger sent by God to the *people* of the Earth, and that is what God Almighty said: **And We had certainly sent Noah to his people, and he remained among them a thousand years minus fifty years** (al-Ankabut 29:14). And: sins had increased among them, and the tyrants had increased and they had become very arrogant, and Noah would call upon them night and day, secretly and openly, and he was patient and forbearing, and no prophet encountered anything more severe than what Noah encountered, so they would enter upon him and strangle him until he was left as a dead body, and they would beat him in the gatherings and he would be expelled, and he would not call down curses on those who did this to him, but he would call upon them and say: **My Lord, forgive my people, for they do not know,** and this would only make them flee from him, to the point that he would speak to a man among them and wrap his head with his garment and put his fingers in his ears so that he would not hear anything of his words, and that is what God the Almighty said: **And whenever I called them that You might forgive them, they put their fingers in their ears and covered themselves with their garments** (Nuh 71:7). Mujahid and Ubayd ibn Umair said: They would beat him until he fainted, and when he regained consciousness he would say: **My Lord, forgive my people, for they do not know.** Ibn Abbas said: Noah was beaten and then wrapped in felt and thrown into his house so that they would think he had died. Then he would go out and call them, until he despaired of the faith of his people. A man came to him with his son leaning on a stick and said: O my son, look at this old man, do not let him deceive you. He said: O my father, give me the stick. So he gave him the stick and took it and said: Put me on the ground. So he put him down. Then he walked towards him with the stick and struck him and

wounded him in the head with a clear wound, and blood flowed. Noah said: (My Lord, you see what your servants do to me. If there is any good in your servants, then guide them; but if it is otherwise, then give me patience until you judge, for you are the best of judges.) So God revealed to him and made him despair of the faith of his people, and informed him that there remained in the loins of men or in the wombs of women a believer. He said: **And it was revealed to Noah that none of your people will believe except those who have already believed, so do not be sad over what they have been doing.** That is, do not be sad for them. **And construct the ark under Our eyes and with Our inspiration.** He said: O Lord, where is the wood? He said: Plant the trees. He said: So he planted the teak tree for twenty years, and he stopped supplicating, and they stopped mocking him, and they used to mock him, and when the trees reached maturity, his Lord commanded him to cut them down and dry them, and he said: O Lord, how do I make this house? He said: Make it in three forms, its head like the head of a rooster, its roost like the roost of a bird, and its tail like the tail of a rooster, and make it closed and make doors for it on its side, and fasten it with nails, meaning iron nails. And God sent Gabriel and taught him the making of the ship, and made his hand not to miss. Ibn Abbas said: The house of Noah, peace be upon him, was Damascus, and he built his ship from the wood of Lebanon between Zamzam and the corner and the station, and when it was completed, he loaded the wild beasts and animals in it in the first door, and he placed the wild beasts and birds in the second door, and closed them, and he placed the sons of Adam, forty men and forty women, in the upper door and closed them, and he placed the ants with him in the upper door because of their weakness so that the animals would not tread on them.

Al-Zuhri said: God the Almighty sent a wind that brought to him two of each pair, from the beasts of prey, birds, wild animals and cattle. Jaafar bin Muhammad said: God sent Gabriel and gathered them together. He began to strike the pairs with his hands, and his right hand would fall on the male and his left hand on the female, and he would enter the ship. Zaid bin Thabit said: The goat found it difficult for Noah to enter the ship, so he pushed it with his hand by its tail, and then its tail broke and became crooked and its shyness became apparent. The ewe continued until she entered, and he stroked her tail, covering her modesty. Ishaq said: A man of knowledge told us that Noah carried the people of the ship, and put in it two of each kind, and he carried two of the hoopoes. The hoopoe died in the ship before the earth appeared, so the hoopoe carried her and traveled around the world with her trying to find a place for her, but he did not find any clay or soil, so his Lord had mercy on him and dug a grave for her on his back and buried her in it. Those protruding feathers on the hoopoe's back are the place of the grave, and that is why the backs of the hoopoes protrude. The Messenger of God, may God bless him and grant him peace, said: **Noah carried with him on the ship from all kinds of trees, and the 'ajwa dates from Paradise were with Noah on the ship.** The author of Kitab al-Aroos and others mentioned: When Noah, peace be upon him, wanted to send someone to bring him report of the land, the chicken said: I am. So he

took it and sealed its wing and said to it: You are sealed with my seal, never fly away. My nation will benefit from you. So he sent the crow and it found a carcass and landed on it and was detained, so he cursed it. That is why it is killed in the sacred precincts and outside. He called for fear against it, and that is why it does not live in houses. He sent the dove, but it did not find a resting place, so it landed on a tree in the land of Sinai and carried an olive leaf and returned to Noah. He knew that it had not settled on the land. Then he sent it after that and it flew until it landed in the valley of the sanctuary, and behold, the water had dried up from the places of the Kaaba, and its clay was red, so its feet were dyed. Then it came to Noah, peace be upon him, and said: I give you good report that you give me a necklace around my neck and dye on my feet, and I live in the sanctuary. So he wiped his hand over its neck and necklace, and gave it redness on its feet, and prayed for blessings for it and its offspring. Al-Tha'labi mentioned that after the crow he sent the pheasant, which was a type of chicken, and said: **Beware of apologizing.** So it found the greenery and the open space, but it did not return, and he took his children with him as a hostage until the Day of Resurrection.

Tafsir Ibn Kathir

God Almighty tells us that when He drowned all the people of the earth except the people of the ship, He ordered the earth to swallow the water that had sprung from it and gathered on it, and He ordered the sky to stop raining. **And the water subsided**, meaning it began to decrease. **And the matter was accomplished**, meaning it was finished with all the people of the earth who disbelieved in God. No homes remained of them. **And the ship came to rest** with those in it **on Al-Judi**. Mujahid said: It is a mountain on the island. The mountains became high on that day from the drowning and became tall, but it was humble before God Almighty and did not sink. And the ship of Noah, peace be upon him, came to rest on it. Qatada said: It came to rest on it for a month until they disembarked from it. Qatada said: God left the ship of Noah, peace be upon him, on Al-Judi in the land of the island as a lesson and a sign until the first of this nation saw it. How many ships were there after it that perished and turned to ashes.

Ad-Dahhak said: Al-Judi is a mountain in Mosul. Some of them said: It is At-Tur. Ibn Abi Hatim said: My father told us, Amr bin Rafi' told us, Muhammad bin Ubaid told us, on the authority of Tobah bin Salim, who said: I saw Zur bin Hubaish praying in the corner when he entered from the gates of Kinda on your right, so I asked him: Do you pray here a lot on Friday? He said: It has reached me that Noah's Ark came to rest from here. Alba' bin Ahmar said on the authority of Ikrimah on the authority of Ibn Abbas, who said: There were eighty men with Noah on the ship, along with their families, and they were in it for one hundred and fifty days. God directed the ship to Mecca, so it circled the House for forty days, then God directed it to Judi, so it settled on it. Noah sent the raven to bring him report of the land, so it went and landed on the carcasses, but it

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And it was said, "O earth, swallow your water, and O sky, withhold (your rain)!" And the water subsided, and the matter was accomplished, and the ship came to rest on Al-Judi, and it was said, "Away with the wrongdoing people!"

was slow to reach him, so he sent the dove, which brought him olive leaves and smeared its feet with mud. Noah, peace be upon him, knew that the water had dried up, so he descended to the bottom of Judi and built a village, and he named it Thaman. One day, their tongues were confused in eighty languages, one of which was the Arabic language, so some of them did not understand the speech of others, so Noah, peace be upon him, interpreted for them. Kaab al-Ahbar said: The ship sailed between the east and the west before it came to rest on al-Judi. Qatada and others said: They embarked on the tenth of Rajab and traveled for one hundred and fifty days and came to rest on al-Judi for a month. They left the ship on the day of Ashura of Muharram. Something similar to this was reported in a hadith with a chain of transmission traceable to the Prophet, narrated by Ibn Jarir, and that they fasted that day. And God knows best.

Imam Ahmad said: Abu Ja'far told us: 'Abd al-Samad ibn Habib al-Azdi told us, on the authority of his father Habib ibn 'Abdullah, on the authority of Shibl, on the authority of Abu Hurayrah, who said: The Prophet, may God bless him and grant him peace, passed by some Jews who were fasting on the day of 'Ashura' and said: **What is this fasting?** They said: "This is the day on which God saved Moses and the Children of Israel from drowning, and Pharaoh drowned on it. This is the day on which the ship came to rest on Mount Judi, and Noah and Moses, peace be upon them, fasted in gratitude to God Almighty." The Prophet, may God bless him and grant him peace, said: **I am more deserving of Moses and more deserving of fasting on this day.** So he fasted and said to his companions: **Whoever among you has fasted, let him complete his fast, and whoever has eaten food from his family, let him complete the rest of the day.** This is a strange hadith from this aspect, and some of it is corroborated in Sahih. His saying: "And it was said: 'Away with the wrongdoing people,'" means destruction and loss for them and distance from the mercy of God, for they were all destroyed, and there was no remnant of them.

Imam Abu Ja'far ibn Jarir and the scholar Abu Muhammad ibn Abi Hatim narrated in their interpretations from the hadith of Musa ibn Ya'qub al-Zama'i from Qayyid, the freed slave of 'Ubayd God ibn Abi Rafi' that Ibrahim ibn 'Abd al-Rahman ibn Abi Rabi' ah informed him that 'Aisha, the wife of the Prophet, may God bless him and grant him peace, informed him that the Prophet, may God bless him and grant him peace, said: **If God had mercy on anyone from the people of Noah, He would have had mercy on the mother of the child.** The Messenger of God, may God bless him and grant him peace, said: "Noah, peace be upon him, stayed among his people for a thousand years minus fifty years, meaning that he planted trees for a hundred years, and they grew large and went in every direction, then he cut them down and made them into a ship, and they would pass by him and mock him and say, 'You are making a ship on land, so how can it sail?' He said, 'You will soon know.' So when it was finished and the water sprang

forth and was in the paths, the mother of the child feared for him, and she loved him very much, so she went out to the mountain until she reached a third of it, and when the water reached her, she rose until she reached two-thirds of it, and when the water reached her, she went out with him until she was level on the mountain, and when the water reached her neck, she lifted him up with her hands and they drowned. So if God had mercy on anyone from them, He would have had mercy on the mother of the child." A strange hadith from this aspect. The story of this boy and his mother was narrated on the authority of Ka'b al-Ahbar and Mujahid ibn Jubayr in a similar manner.

Fath al-Qadir

His saying: 44- **And it was said, O Earth, swallow your water.** It is said: Swallow the water, he swallows it, like prevented, he prevents, and swallow, he swallows, like praised, he praises, two dialects narrated by Al-Kisa'i and Al-Farra': Swallowing is drinking, and from it is the drain, which is the place where water is drunk, and swallowing, it is said: he swallowed what was in his mouth of food if he swallowed it, and swallowing, which is an action of animals, was borrowed for drying up, indicating that this is not like the usual drying up that occurs gradually. **O sky, desist.** Deprivation is withholding, it is said: the rain desisted if it stopped. Meaning: He ordered the sky to hold back the water from being sent down, and He mentioned the earth's call before the sky because the flood began from it. **And the water subsided** means it decreased. It is said: the water subsided and I subsided it. **And the matter was accomplished** means it was decided and finished: meaning God destroyed the people of Noah completely and perfectly. **And the ship came to rest on al-Judi** means the ship came to rest on the mountain known as al-Judi, which is a mountain near Mosul. It was said that al-Judi is the name of every mountain, and from this is the saying of Zayd ibn Amr ibn Nufayl:

Glory be to Him, then glory be to Him, we seek refuge in Him, and before us, glory be to Al-Judi and Al-Jamad.

It is said: It is one of the mountains of Paradise, and that is why it settled on it. "And it was said: Away with the wrongdoing people." The speaker is God, the Most High, to suit the beginning of the verse. It was also said: It is Noah and his companions. The meaning is: And it was said: Destruction for the wrongdoing people. It is one of the words that are specific to the supplication of the surahs and describing them as wrongdoers to indicate that it is the cause of destruction, and to allude to His saying: **And do not address Me concerning those who have wronged.** The scholars of rhetoric have agreed that this noble verse is extremely eloquent and rhetorical to a level that description falls short of, and the ability of those who are capable of the arts of rhetoric, who are firm in the science of rhetoric, who are firmly rooted in the science of language, who are familiar with what is recorded of the sermons of the most famous Arab

orators and the poems of their poets, who are well-versed in the subtleties of the sciences of Arabic and its secrets. A group of them have presented some of what it contains of that, and they have elaborated and made it complete. May God have mercy on us and them with His vast mercy.

Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **My action is my crime**, he said: My action, **and I am innocent of what you commit**, meaning what you do. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **And it was revealed to Noah that none of your people will believe except those who have already believed**, that is when Noah supplicated against them, he said: **Do not leave on the earth a single inhabitant of the disbelievers**. Ahmad narrated in Az-Zuhd, Ibn Al-Mundhir, and Abu Al-Shaykh narrated on the authority of Al-Hasan, he said: Noah did not supplicate against his people until this verse was revealed, so his hope from them was cut off at that time, so he supplicated against them. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **So do not be sad**, he said: Do not grieve. Ibn Abi Hatim, Abu Al-Shaykh, and Al-Bayhaqi narrated on his authority regarding his statement: **And construct the ark under Our eyes and by Our inspiration**, he said: Under the eye of God and His inspiration. Ibn Abi Hatim also narrated on his authority, he said: Noah did not know how to construct the ark, so God revealed to him to construct it like the prow of a bird. Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh, Al-Hakim and Ibn Mardawayh narrated on the authority of Aisha that she said: The Messenger of God, may God bless him and grant him peace, said: "Noah remained among his people for a thousand years minus fifty, calling them until the end of his time. He planted a tree and it grew large and went in all directions. Then he cut it down and began to make it into a ship. They would pass by and ask him, and he would say, 'Make it into a ship.' They would mock him and say, 'Make a ship on land. How will it sail?' He said, 'You will soon find out.' When he finished, the oven overflowed and the water in the alleys increased. The boy's mother feared for him, and she loved him very much. So she went out to the mountain until she reached a third of it. When the water reached her, she went out until she was on the mountain. When the water reached his neck, she lifted him up in her hands until the water carried him away. If God had mercy on any of them, He would have had mercy on the boy's mother." Al-Dhahabi declared it weak in his Mustadrak on Al-Hakim's Mustadrak. There are hadiths and reports about the description and size of the ship, but mentioning them here is not of much benefit. Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **Whoever is visited by a torment that disgraces him** he said: It is drowning **and a lasting torment will befall him** he said: It is eternity in the Fire. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Al-Hakim narrated - and he authenticated it - on his authority that he said: There were three hundred years between the call of Noah and the destruction of his people, and the oven was boiling in India and Noah's ship circled the Kaaba for a week. Ibn Abi Hatim also narrated on his authority that he said: The oven is the spring in Al-Jazirah, the spring

of the rose. Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ali Ibn Abi Talib that he said: The oven boiled from the mosque of Kufa by the gates of Kinda. Something similar to this has been narrated on his authority through various chains of narration. Saeed Ibn Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas that he said: The oven is the surface of the earth. It was said to him: If you see water on the surface of the earth, then embark, you and those with you. The Arabs call the surface of the earth the oven of the earth. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ali, **And the oven boiled over**. He said: The dawn broke, and it was said to him: When the dawn breaks, then embark, you and your companions. Other than this has been narrated in the interpretation of the oven, and we have already mentioned that. Many narrations have been narrated about the description of the story and what Noah carried in the ship, and how the sinking happened, and how long the ship remained on the surface of the water, but they have no bearing on the interpretation of the words of God, the Most High. Ibn Jarir narrated on the authority of Mujahid, regarding His statement: **In the name of God is its course and its anchorage**, he said: When they embark, sail, and anchor. Ibn Jarir narrated on the authority of Ad-Dahhak, who said: When he wanted to anchor, he said: In the name of God, so it anchored, and when he wanted it to sail, he said: In the name of God, so it sailed. Abu Ya'la, Al-Tabarani, Ibn As-Sunni, Ibn Adi, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Al-Hasan bin Ali who said: The Messenger of God (peace and blessings of God be upon him) said: "Safety for my nation from drowning when they board a ship is that they say: 'In the name of God, the King, the Most Gracious, in the name of God is its course and its anchorage. Indeed, my Lord is Forgiving and Merciful. And they do not appreciate God with His true appreciation,' until the end of the verse." Ibn Abi Hatim, Al-Tabarani and Ibn Mardawayh narrated it on the authority of Ibn Abbas on the authority of the Prophet (peace and blessings of God be upon him). Abu Al-Shaykh also narrated it on his authority with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Ibn Abi Hatim narrated on the authority of Qatada who said: The name of Noah's son who drowned was Canaan. Abd Al-Razzaq, Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas who said: He is his son, except that he differed from him in intention and action. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ikrimah regarding his statement: **There is no protector this Day from the decree of God except for him on whom He has mercy**, he said: No one is saved except the people of the ship. Ibn Abi Hatim and Abu Sheikh narrated on the authority of Al-Qasim bin Abi Barra regarding his statement: **And the waves came between them**, he said: Between the son of Noah and the mountain. Ibn Al-Mundhir narrated on the authority of Ikrimah regarding his statement: **O earth, swallow**, he said: It is in Abyssinian. Ibn Al-Mundhir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Wahb bin Munabbih regarding swallow, he said in Abyssinian: That is, swallow it. Abu Sheikh narrated on the authority of Ja'far bin Muhammad on the authority

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And it was said, "O earth, swallow your water, and O sky, withhold (your rain)!" And the water subsided, and the matter was accomplished, and the ship came to rest on Al-Judi, and it was said, "Away with the wrongdoing people!"

of his father, he said: Its meaning is drink in the language of India. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated something similar on the authority of Ibn Abbas. I say: The presence of the word *balaa'* and its derivatives in the language of the Arabs is clear and obvious, so what do we have to do with Abyssinia and India?

Tafsir al-Baghawi

44- **And it was said**, meaning after the flood had ended: **O earth, swallow**, drink, **your water**, and **O sky, withhold**, hold back, **and the water subsided**, decreased and dried up, it is said: the water subsided, if it decreased, and God made it subsided, meaning He reduced it, **and the matter was accomplished**, the matter was completed, which was the destruction of the people, **and it came to rest**, meaning the ship came to rest, **on al-Judi**, which is a mountain in al-Jazirah near Mosul, **and it was said, 'Away,' destruction**, for the wrongdoing people."

It was narrated that Noah, peace be upon him, sent a raven to bring him report of the land, but it landed on a carcass and did not return. So he sent a dove, which brought olive leaves in its beak and smeared its feet with mud. Noah knew that the water had dried up, so it was said that he cursed the raven with fear, so that it would not be familiar with houses. He put the green dove around its neck and prayed for its safety, so that it would be safe and familiar with houses.

It was narrated that Noah, peace be upon him, boarded the ship ten days before the end of Rajab, and the ship sailed with them for six months. It passed by the Kaaba and circled around it seven times, and God raised it from drowning, but its place remained. They disembarked on the day of Ashura, and Noah fasted, and ordered all those with him to fast in gratitude to God Almighty.

It was said: None of the infidels was saved from drowning except Awj bin Anq, as the water reached his hull. The reason for his salvation was that Noah needed teak wood for the ship and could not transport it, so Awj carried it to him from Syria, and God Almighty saved him from drowning for that reason.

Tafsir al-Baidawi

44. "And it was said, 'O earth, swallow your water, and O sky, withhold [your water]!' They were called with what those of knowledge are called with and commanded with what they are commanded with, as a representation of how His power and their submission to what He wills are in them with the obeyed command that commands the one who is subject to His rule and hastens to comply with His command, in awe of His greatness and fear of His painful punishment. Swallowing means drying up, withholding, and holding

back. **And the water subsided** means diminishing. **And the matter was decided** and what was promised was accomplished of the destruction of the disbelievers and the salvation of the believers. **And the ship came to rest** on *al-Judi* a mountain in Mosul, and it was said in Ash-Sham, and it was said in Amel. It was narrated that he boarded the ship on the tenth of Rajab and disembarked on the tenth of Muharram, so he fasted that day and that became a tradition. **And it was said**, "Away with the wrongdoing people" destruction for them. It is said, "away **and** away" if he is far away to a great extent such that there is no hope of his return, then it was used metaphorically for destruction and was made specific to the call for evil. The verse is extremely eloquent due to the magnificence of its wording, the beauty of its arrangement, and the indication of the essence of the situation with brevity free of omission. In presenting the report of the passive form, there is an indication of the greatness of the agent, and that it is determined in itself and does not need to be mentioned, since the imagination does not go to anyone other than it, for it is known that such actions are not capable of anyone except the One, the Compeller.

Surat Hud 11:45

And Noah called upon his Lord and said, **My Lord, indeed my son is of my family, and indeed, Your promise is true, and You are the most just of judges.**

Tafsir al-Jalalayn

45 - (And Noah called upon his Lord and said, **My Lord, indeed my son Canaan is of my family** and You have promised me their salvation. **And indeed, Your promise is true** which cannot be broken. **And You are the most just of judges.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And Noah called upon his Lord and said: My Lord, You promised me that You would save me and my family from drowning and destruction, and my son has perished, and my son is one of my family. **And Your promise is true**, which has no successor, **and You are the most just of judges**, with truth, so judge for me by fulfilling what You promised me, that You would save my family and return my son to me, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And You are the most just of judges**, he said: The most just of judges with truth.

Tafsir al-Qurtubi

It has five issues:

The first: The Almighty's saying: **And Noah called upon his Lord** meaning he called upon Him. "And he said: 'My Lord, indeed my son is of my family'" meaning of my family whom You promised to save from drowning, so there is an omission in the speech. **And Your promise is the truth** meaning the truth. Our scholars said: Noah asked his Lord for his son because He said: (and your family) and left out His saying: **except for those against whom the word has already passed**. So when he was with his family, he said: **My Lord, indeed my son is of my family**. This is indicated by His saying: **And do not be with the disbelievers** meaning do not be among those who are not from them, because he was a believer in his opinion, and Noah did not say to his Lord: **Indeed my son is of my family** except that this was the case in his opinion, since it is impossible for him to ask for the destruction of the disbelievers, then ask for the salvation of some of them, and his son was secretly disbelieving and outwardly believing, so God informed Noah of what He alone possessed of knowledge of the unseen, meaning He knew about the state of your son what you did not know. Al-Hasan said: He was a hypocrite, and for that reason Noah considered it permissible to call upon him. And also on his authority: He was his wife's son. His evidence is

Ali's reading **And Noah called to her son. And You are the most just of judges** is subject and predicate. That is, You ruled that some people would be saved, and some people would be drowned.

Tafsir Ibn Kathir

This is a question of inquiry and revelation from Noah, peace be upon him, about the condition of his son who drowned. **He said, 'My Lord, indeed my son is of my family.'** That is, You promised me the salvation of my family, and Your promise is the truth that never fails. How could he drown, when You are the most just of judges? **He said, 'O Noah, indeed he is not of your family.'** That is, those whom I promised to save, because I only promised you the salvation of those of your family who believed. That is why He said, **And your family, except for those of them against whom the word has already passed**. So this son was among those against whom the word of drowning had already passed, because of his disbelief and opposition to his father, the Prophet of God, Noah, peace be upon him. More than one of the imams has stated that whoever interpreted this to mean that he was not his son, but rather the son of fornication was mistaken. The statement that he was not his son, but rather the son of his wife, is narrated from Mujahid, Al-Hasan, Ubayd ibn Umair, Abu Ja'far Al-Baqir, and Ibn Jarir. Some of them used as evidence his statement, **It is an unrighteous deed**, and his statement, **So they betrayed them**. Among those who said this, Al-Hasan Al-Basri used as evidence these two. The two verses, and some of them say his wife's son. This may mean that he meant what Al-Hasan meant, or he meant that it was attributed to him metaphorically because he was his foster son. And God knows best. Ibn Abbas and more than one of the Salaf said: No Prophet's wife ever committed adultery. He said: And his saying: **He is not of your family** means those whose salvation you were promised. And Ibn Abbas's saying in this is the truth that cannot be avoided, for God, the Exalted, is too jealous to allow a Prophet's wife to commit fornication. For this reason God became angry with those who accused the Mother of the Believers, Aisha, the daughter of As-Siddiq, the wife of the Prophet, may God bless him and grant him peace, and denounced the believers who spoke of this and spread it. For this reason God, the Exalted, said: "Indeed, those who came with the slander are a group among you. Do not think it is evil for you; rather, it is good for you. To each person among them is what he has earned of sin, and he among them who took upon himself the greater part thereof will have a great punishment. * Why did not, when you heard it, the believing men and believing women think well of one another and say, "This is a manifest slander?" * Why did they not produce four witnesses for it? But since they did not produce witnesses, then those are the liars in the sight of God. * And were it not for God's favor upon you and His mercy in this world and the Hereafter, a great punishment would have afflicted you for what you uttered therein, * When you were receiving it with your tongues and saying with your mouths that of which you had no knowledge." And you think it is insignificant, but it is grave in the sight of God."

Surat Hud 11:45

And Noah called upon his Lord and said, "My Lord, indeed my son is of my family, and indeed, Your promise is true, and You are the most just of judges."

Abdul Razzaq said: Muammar told us, on the authority of Qatada and others, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: He is his son, except that he differed with him in action and intention. Ikrimah said in some letters that he did an unrighteous deed, and betrayal is not done in a way that is not appropriate. It was mentioned in the hadith that the Messenger of God, may God bless him and grant him peace, recited it thus, so Imam Ahmad said: Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid, who said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Indeed, it is an unrighteous deed.** And I heard him say: "O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins." And He does not care. **Indeed, it is He who is the Forgiving, the Most Merciful.** Ahmad also said: Waki' told us, Harun al-Nahwi told us, on the authority of Thabit al-Banani, on the authority of Shahr bin Hawshab, on the authority of Umm Salamah, that the Messenger of God, may God bless him and grant him peace, recited it: **Indeed, it is an unrighteous deed.** Ahmad also repeated it in his Musnad. Umm Salamah is the Mother of the Believers, and it appears, and God knows best, that she is Asma bint Yazid, for she is also called by that name. Abdul Razzaq also said: Al-Thawri informed us on the authority of Ibn Uyaynah on the authority of Musa bin Abi Aishah on the authority of Sulayman bin Qubbah who said: I heard Ibn Abbas asked while he was next to the Kaaba about the statement of God: **And they both betrayed them.** He said: It was not for adultery, but this one was telling people that he was crazy, and this one was pointing out the guests. Then he recited: **Indeed, it is an unrighteous deed.** Ibn Uyaynah said: Ammar Al-Dahni informed me that he asked Saeed bin Jubair about that and he said: He was the son of Noah. God does not lie. God the Almighty said: **And Noah called to his son.** Some scholars said: No prophet's wife ever committed adultery. This was also narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, Maymun bin Mihran, and Thabit bin Al-Hajjaj. This is the choice of Abu Ja'far bin Jarir and it is the correct one, about which there is no doubt.

Fath al-Qadir

Meaning: 45- **And Noah called upon his Lord** he called upon Him, and what is meant is that he wanted to call upon Him, as evidenced by the letter *fa* in **and he said, 'My Lord, indeed my son is of my family'** and linking something to itself is not permissible, so the aforementioned estimation is necessary, and the meaning of his saying: **Indeed my son is of my family** is that he is from the family whom You promised me to save by Your saying: **and your family.** If it is said: How did Noah, peace be upon him, ask for the fulfillment of what God promised him by His saying: **and your family** which is the exception from, and leave out what the exception indicates, which is **except for he against whom the word has already preceded?** It is answered:

He did not know at that time that he was one of those who had been spoken to, for he thought that he was one of the believers. **And Your promise is the truth,** which cannot be broken. This is from Him. **And You are the most just of judges,** meaning the most perfect of those who are perfect in what a judgement is, so no contradiction can come to your judgement. It was said: He meant by the most just of judges the most knowledgeable and just of them: meaning you are more knowledgeable and just than those who judge. It was said: The judge means the one with wisdom, like a shield.

Tafsir al-Baghawi

45- The Almighty said: **And Noah called upon his Lord and said, 'My Lord, indeed my son is of my family,'** and You promised me that You would save me and my family? **And Your promise is true,** there is no breaking it, **and You are the most just of judges,** You ruled that some people would be saved and others would perish.

Tafsir al-Baidawi

45. **And Noah called upon his Lord,** and he meant his call, as evidenced by the conjunction of his saying: **And he said, 'My Lord, indeed my son is of my family,'** for it is the call. **And Your promise is true,** and every promise that You make is true and cannot be broken. And You promised to save my family, so what is his condition? Or what is his condition that he was not saved? It is possible that this call was before his drowning. **And You are the most just of judges,** because You are the most knowledgeable and just of them, or because you are wiser than those who rule, given that the judge is to wisdom as the armor is to the armor.

Surat Hud 11:46

He said, "O Noah, indeed he is not of your family. Indeed, he is an act other than righteous. So do not ask Me about that of which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."

Tafsir al-Jalalayn

46 - **He said** the Most High **O Noah, he is not of your family** the survivors or of your religion **Indeed, your asking me for his salvation (is an unrighteous deed** for he is a disbeliever and there is no salvation for the disbelievers. And in the reading {'Amal} with a kasra on the mim, it is a verb and the accusative of {ghair} so the pronoun refers to his son **So do not ask me** with emphasis and lightening **that of which you have no knowledge** of saving your son **Indeed, I advise you lest you be among the ignorant** by asking what you do not know.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: God said: O Noah, the one whom you drowned and destroyed, the one whom you mentioned as being from your family, is not from your family.

The interpreters differed about the meaning of his saying: **He is not of your family.**

Some of them said: It means: He is not your son, he is someone else's. And they said: That was a sin.

Who said that?

Yaqub bin Ibrahim told me, he said, Hisham told us, on the authority of Aouf, on the authority of Al-Hasan, regarding his statement: **He is not of your family**, he said: He was not his son.

Abu Kuraib and Ibn Wakee' told us, they said: Yahya bin Yaman told us, on the authority of Sharik, on the authority of Jabir, on the authority of Abu Jaafar: **And Noah called to his son**, he said: his wife's son.

Ibn Wakee' told us, he said, Ibn Ulayyah told us, on the authority of his companions, Ibn Abi Arubah among them, on the authority of Al-Hasan: No, by God, he is not his son.

He said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Abu Ja'far: **And Noah called to his son**, he said: This is in the language of Tayy, he was not his son, he was the son of his wife.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Awf and Mansour, on the authority of Al-Hasan, regarding his statement: **He is not of your family**, he said: He was not his son, and he used to recite it: **He is an act that is not righteous.**

Al-Hasan bin Yahya narrated, he said: Abd al-Razzaq narrated, he said: Muammar narrated, on the authority of Qatada, he said: I was with al-Hasan and he said: **And Noah called to his son**, By God, he is not his son! I said: O Abu Saeed, he says: **And Noah called to his son**! And you say: He is not his son! He said: What do you think of his statement: **He is not of your family**? I said: He is not of your family whom I promised you that I would save with you, and the People of the Book do not differ that he is his son. He said: The People of the Book lie.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: I heard Al-Hasan reciting this verse: "He is not of your family. Indeed, his work is not righteous." Then he said: By God, he was not his son. Then he recited this verse: **So they betrayed her.** Saeed said: So I mentioned that to Qatada, and he said: He should not have sworn!

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 do not ask about that of which you have no knowledge**, he said: It became clear to Noah that he was not his son.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So do not ask about that of which you have no knowledge**, he said: God made it clear to Noah that he was not his son.

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, similarly. Ibn Jurayj said regarding his statement: **And Noah called to his son**, he said: He called to him while he thought that he was his son, and he was born on his bed.

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Thawbar, on the authority of Abu Ja'far: **He is not from your family**. He said: If he were from his family, he would have been saved.

Muhammad bin Amr told me, he said, Sufyan told us, on the authority of Amr, he heard Ubaid bin Umair say: We see that what the Messenger of God, may God bless him and grant him peace, decreed regarding the child being for the bed, is because of the son of Noah.

Ibn Wakee' told us, he said, Ibn Ulayyah told us, on the authority of Ibn Awn, on the authority of Al-Hasan, he said: No, by God, he is not his son.

Others said: The meaning of this is: He is not from your family whom I promised to save.

Who said that?

Abu Kuraib and Ibn Wakee' told us, they said: Ibn Yaman told us, on the authority of Sufyan, on the authority of Abu Aamer, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, regarding his statement: **And Noah called to his son**, he said: He is his son.

Surat Hud 11:46

He said, "O Noah, indeed he is not of your family. Indeed, he is an act other than righteous. So do not ask Me about that of which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Sufyan, he said, Abu Aamer told us, on the authority of Ad-Dahhak, he said, Ibn Abbas said: He is his son, no prophet's wife ever rebelled.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Abu Amir al-Hamadani, on the authority of al-Dahhak bin Muzahim, on the authority of Ibn Abbas, he said: No wife of a prophet has ever been unjust. He said: And his saying: **He is not of your family**, is those whom I promised you that I would save with you.

Al-Hasan told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada and others, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: He is his son, except that he differed from him in action and intention. Ikrimah said in some of the letters: He did an evil deed, and betrayal is not done in a proper way.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: Ikrimah used to say: He was his son, but he differed from him in intention and action, so it was said to him: **He is not from your family**.

Al-Hasan told us, Abd al-Razzaq told us, Ath-Thawri and Ibn Uyaynah told us, on the authority of Musa ibn Abi Aishah, on the authority of Sulayman ibn Qatah, who said: I heard Ibn Abbas being asked, while he was next to the Kaaba, about the statement of God, the Most High: **And they both betrayed them**. He said: It was not for adultery, but this one was telling people that he was crazy, and this one was pointing out the guests. Then he recited: **Indeed, it was an unrighteous deed**. Ibn Uyaynah said: Ammar al-Dahni told me that he asked Saeed ibn Jubayr about that, and he said: He was the son of Noah, for God does not lie! He said: **And Noah called to his son**, he said: Some of the scholars said: No prophet's wife ever committed adultery.

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Ammar Al-Dahni, on the authority of Saeed bin Jubair, he said: God said, and He is the Truthful: and He is His Son, **And Noah called to his son**.

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Saeed, on the authority of Musa bin Abi Aisha, on the authority of Abdullah bin Shaddad, on the authority of Ibn Abbas, who said: No prophet's wife ever rebelled.

Yaqub bin Ibrahim told us, Hisham told us: I asked Abu Bishr about his statement: **He is not of your family**. He said: He is not of your religion, and he is not among those I promised you that I would save. Yaqub said: Hisham said: Most of what Abu Bishr used to tell us was on the authority of Sa'id bin Jubayr.

Ibn Wakee' narrated that Muhammad ibn Ubayd narrated on the authority of Ya'qub ibn Qays, who said: A man came to Saeed ibn Jubayr and said: O Abu Abdullah, is the one whom God mentioned in His Book

as the son of Noah his son? He said: Yes, by God, the Prophet of God ordered him to ride with him on the ship, but he disobeyed. So he said: **I will seek refuge on a mountain that will protect me from the water**. He said: **O Noah, he is not of your family; he has done something that is not righteous**, because of the disobedience of the Prophet of God.

Yunus told me, he said, Ibn Wahb told us, he said, Abu Sakhr told me, on the authority of Abu Muawiyah al-Bajali, on the authority of Saeed ibn Jubayr: That a man came to him and asked him, saying: Have you seen the son of Noah, his son? So he glorified God for a long time, then he said: There is no god but God. God tells Muhammad: Noah called his son and you say: He is not from him? But he differed from him in action, so he who does not believe is not from him.

Yaqub and Ibn Wakee' told me, they said: Ibn Ulayyah told us, on the authority of Abu Harun al-Ghanawi, on the authority of Ikrimah, regarding his statement: **And Noah called to his son**, he said: I bear witness that he is his son. God said: **And Noah called to his son**.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Mujahid and Ikrimah, they said: He is his son.

Fadala bin Al-Fadl Al-Kufi told me, he said, Buzay' said: A man asked Al-Dahhak about the son of Noah, so he said: Are you not amazed at this fool! He asks me about the son of Noah, and he is the son of Noah as God said: Noah said to his son!

Ibn Hamid told us, Yahya bin Wadh told us, Ubayd told us, on the authority of Ad-Dahhak, that he read: **And Noah called to his son**, and his saying: **He is not of your family**, he said: He is not of your family. He said: He is saying: He is not of those who are under your guardianship, nor of those whom I promised to save from your family, **Indeed, his work was not righteous**, he said: He said: His work was in polytheism.

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, he said: By God, he is his son.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **He is not of your family**, he said: He is not of your religion, nor of those whom I promised you that I would save, and he was his son.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **He said, 'O Noah, he is not of your family,'** meaning: He is not among those whom We promised salvation.

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: **He is not of**

your family, meaning: He is not of your people, nor of those whom I promised to save from your family. **He is of unrighteous conduct**, meaning: His conduct was in polytheism.

Ibn Wakee' told us, he said, Khalid bin Hayyan told us, on the authority of Ja'far bin Burqan, on the authority of Maimun and Thabit bin Al-Hajjaj. They said: He is his son, born in his bed.

Abu Ja'far said: The more correct of the two opinions on this matter is the opinion of the one who said: The interpretation of that is: He is not of your people whom I promised you that I would save, because he opposed your religion and disbelieved in me, and he was his son, because God, the Most High, mentioned it, informed His Prophet Muhammad, may God bless him and grant him peace, that he was his son, as He said: **And Noah called to his son**, and it is not permissible for him to inform that he was **his son**, so it would be contrary to what he informed. And in his statement: **He is not of your people**, there is no indication that he is not his son, since his statement: **He is not of your people**, could have the meaning we mentioned, and it could have been: He is not of your religion, then the religion is omitted and it is said: **He is not of your people**, as it was said: **And ask the town in which we were**.

As for his saying: **It is an unrighteous deed**, the readings differed in its reading.

So I read it as most of the countries read: **It is an unrighteous deed**, with the tanween of *deed* and the nominative case of *unrighteous*.

Those who read it also differed in their interpretation.

Some of them said: It means: Your asking me this is an improper act.

Who said that?

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mugheerah, on the authority of Ibrahim: **It is an unrighteous deed**. He said: Your asking me this is an unrighteous deed.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **It is an unrighteous deed**, meaning: bad, **so do not ask about that of which you have no knowledge**.

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: **It is an unrighteous deed**, he said: Your question about something you have no knowledge of.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Hamza Al-Zayyat, on the authority of Al-A'mash, on the authority of Mujahid, regarding his statement: **It is an unrighteous deed**, he said: Your asking me is an unrighteous deed, **So do not ask about that of which you have no knowledge**.

Others said: Rather, its meaning is: Those whom you mentioned as your son, and you asked me to save him, did not do good deeds, meaning: they are not of sound mind. They said: The ha' in his statement *he* refers back to the son.

Who said that?

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Ibn Abi Arubah, on the authority of Qatada, on the authority of Al-Hasan that he read: **an unrighteous deed**, and he said: By God, he is not his son.

It was narrated from a group of the Salaf that they read it: **It is an unrighteous deed**, as a report of a past tense verb, and *other* is in the accusative case. Among those who were narrated from him that he read it like this is Ibn Abbas.

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Musa bin Abi Aisha, on the authority of Sulayman bin Qatah, on the authority of Ibn Abbas, that he read: **an unrighteous deed**.

They interpreted this as:

Ibn Wakee' told us, he said, Ghundar told us, on the authority of Ibn Abi Arubah, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas: It is an unrighteous deed. He said: It was contrary to him in intention and deed.

Abu Ja'far said: We do not know that any of the reciters of the regions read this reading, except some of the later ones. He based this on a report narrated from the Messenger of God, may God bless him and grant him peace, that he read it like this, but its chain of transmission is not authentic. This is a hadith narrated from Shahr ibn Hawshab, and sometimes he says: from Umm Salamah, and sometimes he says: from Asma bint Yazid, and we do not know which bint Yazid he means? And we do not know of any authentic hearing from Shahr from Umm Salamah.

Abu Ja'far said: The correct reading of this according to us is what the countries read, which is raising *work* with the tanween and raising *ghair*, meaning: Your asking of me what you are asking about your son, who opposes your religion, who is a follower of the polytheists with me, of salvation from destruction, and my answer to you has already passed in your supplication: **Do not leave on the earth a single inhabitant of the disbelievers**, what has already passed, without excluding any of them, is an invalid action, because it is a question from you to me not to do what I have previously said I would do, in my answer to your question to me to do it. So that is an invalid action.

And His saying: **So do not ask about that of which you have no knowledge**, is a prohibition from God Almighty to His Prophet Noah from asking Him about the reasons for His actions, the knowledge of which He had concealed from him and from other human beings. God Almighty says to him: O Noah, I have informed you about your question about the reason for My destroying your son whom I destroyed, so do not ask after that about the reasons for My actions, the knowledge of which I have concealed from you, and of which you have no knowledge. **I admonish you lest you be among the ignorant**, in your asking Me about that.

Ibn Zayd used to say in his statement: **I advise you not to be among the ignorant** what:

Surat Hud 11:46

He said, "O Noah, indeed he is not of your family. Indeed, he is an act other than righteous. So do not ask Me about that of which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **Indeed, I advise you lest you be among the ignorant**, that your ignorance should reach the point where I do not fulfill a promise I made to you, until you ask me about something of which you have no knowledge. **And unless you forgive me and have mercy upon me, I will be among the losers.**

The readings differed in the reading of his saying: **So do not ask about that of which you have no knowledge.**

The majority of the reciters of the regions read it as: **Do not ask about that of which you have no knowledge**, with the *nun* pronounced with a kasra or with a light *nun*, and they tended to break it to indicate the *ya* which is a metaphor for the name of God in: **Do not ask me.**

Some of the Meccans and some of the people of the Levant read it as: **Do not ask**, with a shaddah on the *nun* and a fathah on it, meaning: **Do not ask, O Noah, about what you have no knowledge of.**

Abu Jaafar said: The correct reading in this regard, according to us, is to soften the *nun* and break it, because that is the eloquent speech of the Arabs used among them.

Tafsir al-Qurtubi

Second: The Almighty's saying: **He said, 'O Noah, indeed he is not of your family'** meaning, he is not of your family whom you promised to save, said Saeed bin Jubair. The majority said: He is not of your family, your religion or yours, so it is with the deletion of an adjective, and this indicates that the rule of agreement in religion is stronger than the rule of lineage. **Indeed, he is an unrighteous deed** Ibn Abbas, Urwah, Ikrimah, Ya'qub, and Al-Kisa'i read **indeed, he is an unrighteous deed** meaning from disbelief and denial, and Abu Ubaid chose it. The rest read *work* meaning, your son is of unrighteous deed, so the adjective was deleted, said Al-Zajjaj and others. He said:

It grazes as it grazes until it remembers, then it is only coming and going

Yes, of coming and going. This statement and the one before it go back to one meaning. It is possible that the *ha'* is for the question, meaning that your asking me to save him is an evil deed. Qatada said. Al-Hasan said: The meaning of an evil deed is that he was born on his bed and he was not his son. He was not of sound mind. Mujahid also said this. Qatada said: I asked Al-Hasan about him and he said: By God, he was not his son. I said: God informed us about Noah that he said: **Indeed, my son is of my family**, so he said: He did not say from me, and this is an indication that he was the son of his wife from another husband. I said to him: God narrated about him that he said: **Indeed, my son is of my family** (And Noah called to his son), and the people of the two

books do not differ that he was his son. Al-Hasan said: And who takes his religion from the people of the book! They are liars. And he recited: **So they betrayed them both** (al-Tahrim 66:10). Ibn Jurayj said: He called to him while he thought that he was his son, and he was born on his bed, and his wife had betrayed him in it, and that is why he said: **So they betrayed them both.** Ibn Abbas said: No prophet's wife ever rebelled against him, and that he was his son. Ad-Dahhak, Ikrimah, Saeed bin Jubair, Maymun bin Mihran and others said the same, and that he was his son. It was said to Saeed bin Jubair that Noah said: **Indeed, my son is of my family.** Was he of his family? Was he his son? So he glorified God for a long time and then said: There is no god but God! God tells Muhammad, peace and blessings be upon him, that he is his son, and you say that he is not his son! Yes, he was his son, but he differed in intention, action and religion. That is why God the Most High said: **Indeed, he is not of your family.** This is the correct view in this matter, God willing, due to the majesty of the one who said it. His saying: **Indeed, he is not of your family** does not negate that he is his son. His saying: **And they betrayed them** means in religion, not in bed. This is because this woman used to tell people that he was crazy, and that she said to him: Will your Lord not support you? He said to her: Yes. She said: Then when? He said: When the oven boils, she goes out and says to her al-Nas 114: O people, by God, he is crazy, he claims that his Lord will not help him unless the oven boils. This is her betrayal. The other betrayal is that she used to guide the guests to what will come, God willing. And God knows best. It was said: A child may be called a deed just as it is called an earnings, as in the hadith: **Your children are from your earnings.** Al-Qushayri mentioned it.

Third: In this verse there is consolation for the creation for the corruption of their children, even if they were righteous. It was narrated that Ibn Malik ibn Anas came down from above with a dove that had covered him. He said: Malik knew that the people had understood him, so Malik said: Manners are the manners of God, not the manners of fathers and mothers, and goodness is the goodness of God, not the goodness of fathers and mothers. It also contains evidence that the son is from the family, linguistically and legally, and from the people of the house. So whoever makes a will for his family, his son is included in that, and whoever is included in his home, and he is among his dependents. And God the Almighty said in another verse: "And indeed Noah called upon Us, and excellent is the respondent. And We saved him and his family from the great distress." (al-Saffat 37:75-76) So He named all those who were included in his home from his family.

Fourth: The verse indicates the statement of Al-Hasan, Mujahid and others: that the child belongs to the bed, and that is why Noah said what he said, taking the apparent meaning of the bed. Sufyan bin Uyaynah narrated on the authority of Amr bin Dinar that he heard Ubayd bin Umair say: We see that the

Messenger of God, may God bless him and grant him peace, only ruled that the child belongs to the bed because of the son of Noah, peace be upon him. Abu Omar mentioned it in the book Al-Tamhid. And in the authentic hadith on the authority of the Prophet, may God bless him and grant him peace, he said: **The child belongs to the bed, and the adulterer gets the stone**, meaning disappointment. It was said: stoning with stones. Urwah bin Al-Zubayr read: **And Noah called to her son** meaning his wife's son, and it is an interpretation of the reading mentioned above from him and from Ali, may God be pleased with him, and it is an argument for Al-Hasan and Mujahid, except that it is an anomalous reading, so we do not abandon the agreed upon reading for it. And God knows best.

Fifth: The Almighty's statement: **Indeed, I admonish you lest you be among the ignorant**. That is, I forbid you from this question, and I warn you lest you be, or I hate that you be among the ignorant, meaning the sinners. And from this is the statement of the Almighty: **God admonishes you that you never return to the like of it**. (al-Nur 24:17) That is, God warns you and forbids you. It was said: The meaning is I raise you from being among the ignorant. Ibn Al-Arabi said: This is an addition from God and an admonition by which He raises Noah from the station of the ignorant, and elevates him to the station of the scholars and the knowers.

Tafsir Ibn Kathir

This is a question of inquiry and revelation from Noah, peace be upon him, about the condition of his son who drowned. **He said, 'My Lord, indeed my son is of my family.'** That is, You promised me the salvation of my family, and Your promise is the truth that never fails. How could he drown, when You are the most just of judges? **He said, 'O Noah, indeed he is not of your family.'** That is, those whom I promised to save, because I only promised you the salvation of those of your family who believed. That is why He said, **And your family, except for those of them against whom the word has already passed**. So this son was among those against whom the word of drowning had already passed, because of his disbelief and opposition to his father, the Prophet of God, Noah, peace be upon him. More than one of the imams has stated that whoever interpreted this to mean that he was not his son, but rather the son of fornication was mistaken. The statement that he was not his son, but rather the son of his wife, is narrated from Mujahid, Al-Hasan, Ubayd ibn Umair, Abu Ja'far Al-Baqir, and Ibn Jarir. Some of them used as evidence his statement, **It is an unrighteous deed**, and his statement, **So they betrayed them**. Among those who said this, Al-Hasan Al-Basri used as evidence these two. The two verses, and some of them say his wife's son. This may mean that he meant what Al-Hasan meant, or he meant that it was attributed to him metaphorically because he was his foster son. And God knows best. Ibn Abbas and more than one of the Salaf said: No Prophet's wife ever committed adultery. He said: And his saying: **He is not of your family** means those whose salvation you were promised. And Ibn Abbas's saying in this is the

truth that cannot be avoided, for God, the Exalted, is too jealous to allow a Prophet's wife to commit fornication. For this reason God became angry with those who accused the Mother of the Believers, Aisha, the daughter of As-Siddiq, the wife of the Prophet, may God bless him and grant him peace, and denounced the believers who spoke of this and spread it. For this reason God, the Exalted, said: "Indeed, those who came with the slander are a group among you. Do not think it is evil for you; rather, it is good for you. To each person among them is what he has earned of sin, and he among them who took upon himself the greater part thereof will have a great punishment. * Why did not, when you heard it, the believing men and believing women think well of one another and say, "This is a manifest slander?" * Why did they not produce four witnesses for it? But since they did not produce witnesses, then those are the liars in the sight of God. * And were it not for God's favor upon you and His mercy in this world and the Hereafter, a great punishment would have afflicted you for what you uttered therein, * When you were receiving it with your tongues and saying with your mouths that of which you had no knowledge." And you think it is insignificant, but it is grave in the sight of God."

Abdul Razzaq said: Muammar told us, on the authority of Qatada and others, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: He is his son, except that he differed with him in action and intention. Ikrimah said in some letters that he did an unrighteous deed, and betrayal is not done in a way that is not appropriate. It was mentioned in the hadith that the Messenger of God, may God bless him and grant him peace, recited it thus, so Imam Ahmad said: Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid, who said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Indeed, it is an unrighteous deed**. And I heard him say: "O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins." And He does not care. **Indeed, it is He who is the Forgiving, the Most Merciful**. Ahmad also said: Waki' told us, Harun al-Nahwi told us, on the authority of Thabit al-Banani, on the authority of Shahr bin Hawshab, on the authority of Umm Salamah, that the Messenger of God, may God bless him and grant him peace, recited it: **Indeed, it is an unrighteous deed**. Ahmad also repeated it in his Musnad. Umm Salamah is the Mother of the Believers, and it appears, and God knows best, that she is Asma bint Yazid, for she is also called by that name. Abdul Razzaq also said: Al-Thawri informed us on the authority of Ibn Uyaynah on the authority of Musa bin Abi Aishah on the authority of Sulayman bin Qubbah who said: I heard Ibn Abbas asked while he was next to the Kaaba about the statement of God: **And they both betrayed them**. He said: It was not for adultery, but this one was telling people that he was crazy, and this one was pointing out the guests. Then he recited: **Indeed, it is an unrighteous deed**. Ibn Uyaynah said: Ammar Al-Dahni informed me that he asked Saeed bin Jubair about that and he said: He was the son of Noah. God does not lie. God the Almighty said: **And Noah called to his son**. Some scholars said: No prophet's wife ever committed

Surat Hud 11:46

He said, "O Noah, indeed he is not of your family. Indeed, he is an act other than righteous. So do not ask Me about that of which you have no knowledge. Indeed, I advise you, lest you be among the ignorant."

adultery. This was also narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, Maymun bin Mihran, and Thabit bin Al-Hajaj. This is the choice of Abu Ja'far bin Jarir and it is the correct one, about which there is no doubt.

Fath al-Qadir

Then God the Almighty answered Noah by explaining that his son is not included in the generality of the family, and that he is outside the restriction of exception, so **He said, O Noah, he is not of your family** those who believed in you and followed you, even though he was of your family by virtue of kinship. Then He stated the reason for his exclusion from the generality of the family, which explains to him that what is meant by kinship is religion, not kinship by lineage alone, so He said: **Indeed, he did an evil deed.** The majority read *worked* as a verbal noun. Ibn Abbas, Ikrimah, Al-Kisa'i, and Ya'qub read *worked* as a verb, and the meaning of the first reading is exaggeration in blaming him, as if he made the work itself, and its origin is **of evil deed**, then the added noun was deleted and the work itself was made, as Al-Zajaj and others said. The meaning of the second reading is clear: that is, he did an unrighteous deed, which is his disbelief and his abandonment of following his father. Then he forbade him from such a question, saying: **So do not ask about that of which you have no knowledge**, because he showed him the invalidity of what he believed of his being one of its people. A branch of that is the prohibition against asking. Even though it is a general prohibition such that it includes every question whose owner does not know that obtaining what he wants from him is correct, his question is included under it primarily, and in it is the impermissibility of supplicating for that which a person does not know is in accordance with the Shari'ah. His supplication was called a question because it includes the meaning of a question. **I admonish you lest you be among the ignorant**, meaning I warn you lest you be among the ignorant, like his saying: **God admonishes you lest you ever return to the like of it.** It was said that the meaning is: I raise you above being among the ignorant. Ibn al-Arabi said: This is an addition from God and an admonition by which He raises Noah from the station of the ignorant and elevates him to the station of the scholars who work.

Tafsir al-Baghawi

46- **He said** God Almighty "O Noah, indeed he is not of your family. Indeed, he has done something other than righteousness." Al-Kisa'i and Ya'qub read: *work* with a kasra on the meem and a fatha on the lam, not with a nasb on the ra' on the verb: meaning: he did polytheism and denial. The others read with a fatha on the meem and a dhammah on the lam and a tanween on it, not with a dhammah on the ra', meaning: your asking Me to save him is an action other than

righteousness. **So do not ask**, O Noah, **what you have no knowledge of.**

The people of Hijaz and Ash-Sham read *fa-la-tas'alan* with a fat-ha on the lam and a shaddah on the nun, and they break the nun except for Ibn Kathir, who opens it. The others read it with a jazm on the lam and a kasrah on the light nun. Abu Ja'far, Abu 'Amr, Warsh, and Ya'qub confirm the ya' in Mosul.

I advise you not to be among the ignorant.

They differed about this son. Mujahid and Al-Hasan said: He was a son of a perjured woman from someone other than Noah, and Noah did not know about that, and that is why he said: **That of which you have no knowledge.** Al-Hasan read: **So they betrayed them At-Tahrim 10.**

Abu Jaafar Al-Baqir said: He was his wife's son and Noah taught him, and that is why he said **of my family** and did not say **of me.**

Ibn Abbas, Ikrimah, Saeed bin Jubair, Ad-Dahhak and most of them said: Noah, peace be upon him, was from his lineage. Ibn Abbas said: No prophet's wife ever rebelled against him. His statement, **He is not of your family**, means: of the people of religion, because he was different from him in religion. His statement, **So they betrayed them**, means: in religion and righteous deeds, not in bed.

His saying: **I advise you not to be among the ignorant**, means: that you call for the destruction of the infidels and then ask for the salvation of an infidel.

Tafsir al-Baidawi

46. **He said, 'O Noah, he is not of your family,'** to cut off the relationship between the believer and the disbeliever, and he referred to him by saying: **He is of unrighteous deeds**, for it is an explanation for denying that he is of his family, and its origin is that he has corrupt deeds, so he made his essence the essence of deeds for the sake of exaggeration, like the saying of Al-Khansa describing a she-camel:

It grazes as it grazes until it remembers, then it is only coming and going

Then he replaced the corrupt with the unrighteous, explicitly stating the contradiction between their two descriptions and the absence of what necessitated salvation for those of his family who were saved from him. Al-Kisa'i and Ya'qub read, **It is a wrong deed**, meaning he did an unrighteous deed. **So do not ask about that of which you have no knowledge**, which you do not know whether it is correct or not. Rather, his call was called a question because the mention of the promise of the salvation of his family included his fulfillment regarding his son or his inquiry into the obstacle to fulfillment in his right. And what he called ignorance and warned against by saying, **I advise you**

not to be among the ignorant, because the exclusion of those of his family who had previously been told had indicated the situation and made him independent of asking, but his love for his son distracted him from it until the matter became unclear to him. Ibn Kathir read with the opening of the lam and the shaddah of the nun, and so did Nafi' and Ibn 'Amir, except that they broke the nun on the basis that its original form is you ask me, so the nun of protection was deleted due to the meeting of the nuns and the shaddah was broken for the ya', then it was deleted, sufficing with the kasrah. And from Nafi' according to the narration of Ruways, it was proven in Connection.

Surat Hud 11:47

He said, "My Lord, indeed I seek refuge in You from asking You for that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

Surat Hud 11:47

He said, "My Lord, indeed I seek refuge in You from asking You for that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers."

Tafsir al-Jalalayn

47 - (He said, **My Lord, I seek refuge in You** from asking You for that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing His Prophet Muhammad, may God bless him and grant him peace, about Noah's repentance to Him for his mistake, in his question that he asked his Lord about his son: **He said, 'My Lord, indeed I seek refuge in You,'** meaning: I seek refuge in You from asking You for something that I have no knowledge of, of which You have kept knowledge to Yourself and concealed from Your creation, so forgive me for my mistake in asking You for what I asked You about my son, and if You do not forgive me for it and have mercy on me and save me from Your wrath, **I will be among the losers,** meaning: among those who cheated themselves of their fortunes and were destroyed.

Tafsir al-Qurtubi

Then Noah said: **My Lord, I seek refuge in You from asking You for that of which I have no knowledge.** The verse. These are the sins of the prophets, peace be upon them. So he thanked God for his humility and modesty. **And unless You forgive me** for what he neglected in asking. **And have mercy on me** meaning through repentance. **I will be among the losers** meaning in deeds. So he said: "O Noah, disembark in peace from Us."

Tafsir Ibn Kathir

This is a question of inquiry and revelation from Noah, peace be upon him, about the condition of his son who drowned. **He said, 'My Lord, indeed my son is of my family.'** That is, You promised me the salvation of my family, and Your promise is the truth that never fails. How could he drown, when You are the most just of judges? **He said, 'O Noah, indeed he is not of your family.'** That is, those whom I promised to save, because I only promised you the salvation of those of

your family who believed. That is why He said, **And your family, except for those of them against whom the word has already passed.** So this son was among those against whom the word of drowning had already passed, because of his disbelief and opposition to his father, the Prophet of God, Noah, peace be upon him. More than one of the imams has stated that whoever interpreted this to mean that he was not his son, but rather the son of fornication was mistaken. The statement that he was not his son, but rather the son of his wife, is narrated from Mujahid, Al-Hasan, Ubayd ibn Umair, Abu Ja'far Al-Baqir, and Ibn Jarir. Some of them used as evidence his statement, **It is an unrighteous deed,** and his statement, **So they betrayed them.** Among those who said this, Al-Hasan Al-Basri used as evidence these two. The two verses, and some of them say his wife's son. This may mean that he meant what Al-Hasan meant, or he meant that it was attributed to him metaphorically because he was his foster son. And God knows best. Ibn Abbas and more than one of the Salaf said: No Prophet's wife ever committed adultery. He said: And his saying: **He is not of your family** means those whose salvation you were promised. And Ibn Abbas's saying in this is the truth that cannot be avoided, for God, the Exalted, is too jealous to allow a Prophet's wife to commit fornication. For this reason God became angry with those who accused the Mother of the Believers, Aisha, the daughter of As-Siddiq, the wife of the Prophet, may God bless him and grant him peace, and denounced the believers who spoke of this and spread it. For this reason God, the Exalted, said: "Indeed, those who came with the slander are a group among you. Do not think it is evil for you; rather, it is good for you. To each person among them is what he has earned of sin, and he among them who took upon himself the greater part thereof will have a great punishment. * Why did not, when you heard it, the believing men and believing women think well of one another and say, "This is a manifest slander?" * Why did they not produce four witnesses for it? But since they did not produce witnesses, then those are the liars in the sight of God. * And were it not for God's favor upon you and His mercy in this world and the Hereafter, a great punishment would have afflicted you for what you uttered therein, * When you were receiving it with your tongues and saying with your mouths that of which you had no knowledge." And you think it is insignificant, but it is grave in the sight of God."

Abdul Razzaq said: Muammar told us, on the authority of Qatada and others, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: He is his son, except that he differed with him in action and intention. Ikrimah said in some letters that he did an unrighteous deed, and betrayal is not done in a way that is not appropriate. It was mentioned in the hadith that the Messenger of God, may God bless him and grant him peace, recited it thus, so Imam Ahmad said: Yazid bin Harun told us, Hammad bin Salamah told us, on the authority of Thabit, on the authority of Shahr bin Hawshab, on the authority of Asma bint Yazid, who said: I heard the Messenger of God, may God bless him and grant him peace, recite: **Indeed, it is an**

unrighteous deed. And I heard him say: "O My servants who have transgressed against themselves, do not despair of the mercy of God. Indeed, God forgives all sins." And He does not care. **Indeed, it is He who is the Forgiving, the Most Merciful.** Ahmad also said: Waki' told us, Harun al-Nahwi told us, on the authority of Thabit al-Banani, on the authority of Shahr bin Hawshab, on the authority of Umm Salamah, that the Messenger of God, may God bless him and grant him peace, recited it: **Indeed, it is an unrighteous deed.** Ahmad also repeated it in his Musnad. Umm Salamah is the Mother of the Believers, and it appears, and God knows best, that she is Asma bint Yazid, for she is also called by that name. Abdul Razzaq also said: Al-Thawri informed us on the authority of Ibn Uyaynah on the authority of Musa bin Abi Aishah on the authority of Sulayman bin Qubbah who said: I heard Ibn Abbas asked while he was next to the Kaaba about the statement of God: **And they both betrayed them.** He said: It was not for adultery, but this one was telling people that he was crazy, and this one was pointing out the guests. Then he recited: **Indeed, it is an unrighteous deed.** Ibn Uyaynah said: Ammar Al-Dahni informed me that he asked Saeed bin Jubair about that and he said: He was the son of Noah. God does not lie. God the Almighty said: **And Noah called to his son.** Some scholars said: No prophet's wife ever committed adultery. This was also narrated on the authority of Mujahid, Ikrimah, Ad-Dahhak, Maymun bin Mihran, and Thabit bin Al-Hajjaj. This is the choice of Abu Ja'far bin Jarir and it is the correct one, about which there is no doubt.

upon me, lest I be among the losers."

Fath al-Qadir

Then when Noah knew that his question did not match reality, and that his supplication was the result of an illusion he had imagined, he hastened to admit the mistake and ask for forgiveness and mercy, so 47- **He said, 'My Lord, indeed I seek refuge in You from asking You for that of which I have no knowledge.'** That is, I seek refuge in You from asking You for that which I have no knowledge of its validity or permissibility, **and unless You forgive me** the sin of what I asked for without knowledge on my part **and have mercy upon me** with Your mercy that encompasses all things, so accept my repentance **I will be among the losers** in my deeds, so that I will not profit from them.

Tafsir al-Baghawi

47- "Noah said, 'My Lord, I seek refuge in You from asking You for that of which I have no knowledge. And unless You forgive me and have mercy upon me, I will be among the losers.'"

Tafsir al-Baidawi

47. "He said, 'My Lord, I seek refuge in You from asking You about what I have no knowledge of, unless You forgive me for what I have neglected in asking, and have mercy on me through repentance and favor

Surat Hud 11:48

It was said, "O Noah, disembark with peace from Us and blessings upon you and upon nations from among those with you. And there are nations whom We will grant enjoyment, then a painful punishment will touch them from Us."

Surat Hud 11:48

It was said, "O Noah, disembark with peace from Us and blessings upon you and upon nations from among those with you. And there are nations whom We will grant enjoyment, then a painful punishment will touch them from Us."

Tafsir al-Jalalayn

48 - **It was said, O Noah, disembark.** Get off the ship (in peace) or with a greeting **from Us and blessings** good things **upon you and upon nations from among those with you** in the ship, meaning from their children and offspring, who are the believers. **And nations** in the nominative case from among those with you **We will grant enjoyment** in this world **then a painful punishment will touch them from Us** in the Hereafter, who are the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: O Noah, descend from the ark to the earth, "in peace from Us", meaning: in safety from Us, you and those with you, from Our destruction, **and blessings upon you**, meaning: and blessings upon you, **and upon nations from among those with you**, meaning: and upon generations to come from your descendants and those with you from your offspring. So these believers are from the descendants of Noah, for whom happiness was previously granted by God, and He blessed them before He created them in the wombs of their mothers and the loins of their fathers. Then God Almighty informed Noah about what He would do to the wretched among his descendants, saying to him: **And nations**, meaning: and generations and groups, **We will grant them enjoyment** in the life of this world, meaning: We will provide them in it what they will enjoy, until they reach their appointed times, **then a painful punishment will touch them from Us**, meaning: then We will make them taste, when they come to Us, a painful, grievous punishment.

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 ibn Ubaydah, on the authority of Muhammad ibn Ka'b al-Qurazi: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon the nations of those with you,'" to the end of the verse. He said: Every believing man and woman entered into that peace until the Day of Resurrection, and every disbelieving woman entered into that punishment and enjoyment until the Day of

Resurrection.

Ibn Wakee' told us, he said, Abu Dawud Al-Hafri told us, on the authority of Sufyan, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b Al-Qurazi: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon the nations of those with you.'" He said: Every believing man and woman entered Islam, and every unbelieving man and woman entered polytheism.

Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, reciting on the authority of Ibn Jurayj: **And upon nations from among those with you**, meaning: from those who have not yet been born. Blessings have been decreed for those for whom happiness has been predestined in God's knowledge and decree, **and nations We will grant enjoyment**, for whom misery has been predestined in God's knowledge and decree.

Al-Qasim told me, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, something similar, except that he said: **And nations We will grant enjoyment to**, the enjoyment of worldly life, for those who had previously been destined for misery in God's knowledge and judgment. He said: And the children did not perish on the day that the people of Noah were drowned because of the sin of their fathers, like the birds and wild beasts, but their time came with the drowning.

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said about His statement: "Descend with peace from Us and blessings upon you and upon nations from among those with you and nations We will grant enjoyment," he said: They descended, and God was pleased with them. They descended with peace from God. They were people of mercy from the people of that time, then He brought forth from them a generation after that, nations, some of whom He had mercy on and some of whom He punished. And he recited: **And upon nations from among those with you and nations We will grant enjoyment**, and that is because the nations separated from that group that came out of that water and were safe.

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, "O Noah, disembark with peace from Us and blessings upon you and upon nations from among those with you," the verse, he said: Blessings upon you and upon nations from among those with you who were not born, God has made blessings obligatory for them because of what has already been decreed for them in God's knowledge of happiness, **and nations We will grant enjoyment**, meaning: the enjoyment of worldly life, **then a painful punishment will touch them from Us**, because of what has already been decreed for them in God's knowledge of misery.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of

Hamid, on the authority of Al-Hasan: That when he recited Surat Hud and came to: "O Noah, disembark with peace from Us and blessings upon you," until he finished the verse, Al-Hasan said: So God saved Noah and those who believed, and those who enjoyed themselves were destroyed! Until he mentioned the prophets, all of that he would say: God saved him and those who enjoyed themselves were destroyed!

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **We will grant them enjoyment, then a painful punishment will touch them from Us**, he said: after the mercy.

Al-Abbas bin Al-Walid told us, he said, my father told me, he said, Abdullah bin Shawdhab told us, he said, I heard Dawud bin Abi Hind narrating, on the authority of Al-Hasan: That he came upon this verse: "Descend with peace from Us and blessings upon you and upon peoples from among those with you. And peoples We will grant enjoyment; then a painful punishment will touch them from Us." He said: That was when God sent 'Aad, and He sent Hud to them. Some believed him and some denied him, until the command of God came. When the command of God came, God saved Hud and those who believed with him, and God destroyed those who enjoyed themselves. Then God sent Thamud, and He sent Salih to them. Some believed him and some denied him, until the command of God came. When the command of God came, God saved Salih and those who believed with him, and God destroyed those who enjoyed themselves. Then the prophets settled, one by one, in something like this.

Tafsir al-Qurtubi

The Almighty said: "It was said, 'O Noah, descend with peace from Us.'" That is, the angels said to him, or God said to him: Descend from the ship to the earth, or from the mountain to the earth, for it has swallowed the water and dried up. "With peace from Us." That is, with safety and security. It was also said: with a greeting. **And blessings upon you.** That is, lasting blessings, derived from the word *brook brooking* of a camel, which means its stability and standing. And from it comes the word *barakah blessing* for the stability of water in it. Ibn Abbas, may God be pleased with him, said: Noah is the younger Adam, so all of creation now is from his descendants, and there were no men or women with him in the ship except those who were from his descendants, according to the saying of Qatada and others, as mentioned above. And in the revelation: **And We made his descendants the survivors.** (al-Saffat 37:77). **And upon nations from among those with you.** It was said: This includes every believer until the Day of Resurrection. And included in His statement: **And nations We will grant enjoyment, then a painful punishment will touch them from Us** is every disbeliever until the Day of Resurrection. This was narrated from Muhammad bin Ka'b. The meaning of this is: And upon the offspring of nations from among those with you, and the offspring of nations We will grant enjoyment. It was said: *from* is for partiality, and it is to clarify the type. **And nations We will grant enjoyment** (and nations) is raised in the meaning and it is nations. Al-Akhfash Saeed said: It is like you say: I

spoke to Zaid and Amr was sitting. Al-Farraa permitted in other readings and nations, and its meaning is: And We will grant enjoyment to nations. *on* was repeated with *nations* because it is conjoined with the kaf of **upon you**, which is a genitive pronoun, and it is not conjoined with a genitive pronoun except by repeating the preposition according to the statement of Sibawayh and others. This was explained in detail in *An-Nisa* in His statement: **And fear God, through whom you ask one another, and the wombs** (al-Nisa 4:1) in the accusative. And the ba' in His statement: (in peace) is related to something omitted, because it is in the position of a state, meaning descend in peace upon you. **From us** is in the accusative case related to an omitted word, because it is an adjective for blessings. **And upon nations** is related to what **upon you** is related to, because it was repeated for the sake of what is conjoined with the kaf. *From* in His statement: **From those with you** is related to an omitted word, because it is in the accusative case as an adjective for nations. **With you** is related to an omitted verb, because it is the relative clause of *whoever* meaning from those who settled with you, or believed with you, or rode with you.

Tafsir Ibn Kathir

God Almighty tells us about what was said to Noah, peace be upon him, when the ship landed on Judi, peace be upon him and upon the believers with him and upon every believer from his descendants until the Day of Resurrection, as Muhammad bin Kaab said: Every believing man and woman entered into this peace until the Day of Resurrection, and likewise every unbeliever, man and woman, entered into the torment and enjoyment until the Day of Resurrection. Muhammad bin Ishaq said: When God wanted to stop the flood, He sent a wind over the face of the earth, so the water stopped and the springs of the earth, the great abyss and the gates of heaven were blocked. God Almighty says: **And it was said, O earth, swallow your water** *verse*, so the water began to decrease, diminish and retreat. The ark settled on Judi, as the people of the Torah claim, in the seventh month, seventeen nights had passed from it, on the first day of the tenth month, he saw the tops of the mountains. When forty days had passed after that, Noah opened the window of the ark in which he had boarded, then he sent the raven to see what the water had done, but it did not return to him. So he sent the dove, and it returned to him, but it did not find a place for its feet, so he stretched out his hand to the dove and took it. Then he brought it in, and seven days passed, then he sent it to look for him, and it returned when evening came, and in its mouth were olive leaves, so Noah knew that the water had subsided from the face of the earth. Then he remained seven days, then he sent it out, but it did not return, so Noah knew that the earth had appeared. When the year was completed between when God sent the flood and when Noah sent the dove, and one day of the first month of the year two entered, the face of the earth appeared and the land appeared, and Noah removed the covering of the ark. In the second month of the year two, in twenty-six nights of it, "It was said, 'O Noah, disembark in peace

Surat Hud 11:48

It was said, "O Noah, disembark with peace from Us and blessings upon you and upon nations from among those with you. And there are nations whom We will grant enjoyment, then a painful punishment will touch them from Us."

from Us" *verse*.

the people of misery.

Fath al-Qadir

The speaker is God, or the angels 48- **It was said, 'O Noah, descend'** meaning descend from the ship to the earth, or from the mountain to the low part of the earth, for the earth has swallowed its water and dried up "with peace from Us" meaning with safety and security, and it was said: with a greeting **and blessings** meaning permanent blessings, derived from the camel's *brook* which means its stability, and from it the blessing for the water to remain in it, and in this address to him is evidence of the acceptance of his repentance and the forgiveness of his mistake **and upon nations from among those with you** meaning emerging from among those with you, and they are the offspring of those who were with him in the ship, and it was said: He meant those in the ship, for they are different nations and different types of animals. It was said: God the Almighty meant by these nations who were with Him those of their descendants who became believers, and He meant by His saying: **And nations We will grant enjoyment, then a painful punishment will touch them from Us** those of their descendants who became disbelievers until the Day of Resurrection. The raising of nations in His saying: **And nations We will grant enjoyment** is as the predicate of a deleted subject: meaning, and among them are nations. It was said that it is based on the estimation: and there will be nations. Al-Akhfash said: It is as you say: I spoke to Zaid and Amr was sitting. Al-Farra' permitted in other readings: **And nations We will grant enjoyment:** meaning, and we will grant enjoyment to nations. The meaning of the verse is: **And nations We will grant enjoyment in this world with what is in it of enjoyment, and We will give them from it what they live on, then a painful punishment will touch them from Us in the Hereafter.** It was said: It will touch them either in this world or in the Hereafter.

Tafsir al-Baghawi

48- **It was said, 'O Noah, disembark'** get off the ship, "in peace from Us", meaning with security and safety from Us, **and blessings upon you**, blessing is: the establishment of goodness, and from it: the camel kneeling. It was said: the blessing here is: that God Almighty made his offspring the ones who remain until the Day of Resurrection, **and upon nations from among those with you**, meaning: upon the offspring of nations from among those who were with you in the ship, meaning upon generations that will come after you, from the offspring of those with you, from your children and they are the believers, Muhammad bin Ka'b Al-Qurazi said: It includes every believer until the Day of Resurrection, **and nations whom We will enjoy**, this is the beginning, meaning: nations whom We will enjoy in this world, **then a painful punishment will touch them from Us**, and they are the disbelievers and

Tafsir al-Baidawi

48. "It was said, 'O Noah, disembark in peace from Us.' Disembark from the ship, safe from hardships from Us, or safe upon you. 'And blessings upon you.' And blessed upon you, or increases in your offspring until you become a second Adam. 'Disembark' was read with the damma and a blessing on monotheism, which is the growing good. 'And upon nations from among those with you.' And upon nations are those with you, they were called nations because of their partisanship or because nations branched out from them, or upon emerging nations from among those with you. What is meant by them are the believers, because of His statement: 'And nations We will grant enjoyment.' That is, among those with you are nations We will grant enjoyment in this world. 'Then a painful punishment will touch them from Us.' In the Hereafter, what is meant by them are the disbelievers from the descendants of those with him. It was said that they are the people of Hud, Salih, Lot, and Shu'aib, and the punishment is what befell them.

Surat Hud 11:49

These are some of the report of the unseen which We reveal to you. You knew it not, nor did your people, before this. So be patient. Indeed, the [best] outcome is for the righteous.

Tafsir al-Jalalayn

49 - *These* meaning these verses that include the story of Noah **are of the report of the unseen** report of what is hidden from you **We reveal it to you** O Muhammad **you did not know it, nor did your people before this** the Qur'an **so be patient** in conveying the message and the harm of your people as Noah was patient **indeed the outcome** the praiseworthy **is for the 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: This story that I have informed you of, of the story of Noah and his report and the report of his people, **is from the report of the unseen**, meaning: it is from the report of the unseen that you did not witness, so you learn it. **We reveal it to you**, meaning: We reveal it to you, so we make it known to you. **You did not know it, nor did your people, before this**, the revelation that We reveal to you. **So be patient**, in carrying out God's command and conveying His message, and in what you encounter from the polytheists of your people, as Noah was patient. **Indeed, the [best] outcome is for the righteous**, meaning: Indeed, the good outcome of matters is for those who fear God, so they perform His obligations and avoid His disobedience. They are the winners of what they hope for of bliss in the Hereafter, and success in this world with the seekers, as was the outcome of Noah when he was patient with God's command, that He saved him from destruction with those who believed in Him, and gave him in The Hereafter, what honor He gave him, and drowned those who denied Him, and destroyed them all.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: "This is from the report of the unseen which We reveal to you. You did not know it, nor did your people, before this," the Qur'an, and Muhammad, may God bless him and grant him peace, and his people would not have known what Noah and his people did, had it not been for what God explained to him in His Book.

Tafsir al-Qurtubi

The Almighty said: **This is from the report of the unseen** (Hud 11:49) meaning that report, and in

another place *that* meaning that report and stories from the report of what is hidden from you. **We reveal it to you** meaning for you to understand it. **You did not know it, nor did your people** meaning they were unaware of the matter of the flood, and the Magians now deny it. **Before this** is report meaning unknown to you and your people. **So be patient** with the hardships of the message and the harm of the people as Noah was patient. It was said: He meant their ignorance of the story of Noah's son, even if they heard about the flood, then it is general. **So be patient** meaning be patient, O Muhammad, in carrying out the command of God and conveying His message, and in the harm you encounter from the infidel Arabs, as Noah was patient with the harm of his people. **Indeed, the outcome** in this world is victory, and in the hereafter is success. **For the righteous** from polytheism and sins.

Tafsir Ibn Kathir

God Almighty says to His Prophet, may God bless him and grant him peace, this story and similar ones: **Of the report of the unseen** meaning of the report of the past unseen, We reveal it to you as if you were witnessing it. We reveal it to you, meaning We teach you about it as a revelation from Us to you. **You did not know it, nor did your people, before this**. That is, neither you nor any of your people had knowledge of it, so that those who deny you could say that you learned it from them. Rather, God informed you of it in accordance with what was the correct matter, as the books of the prophets before you testify. So be patient with the denial of those from your people who deny you and their harm to you, for We will support you and surround you with Our care and make the outcome for you and your followers in this world and the hereafter, as We did with the messengers when We supported them against their enemies. **Indeed, We will support Our messengers and those who believe**. The verse. God Almighty also says: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the ones who are aided." The verse. God Almighty also says: "So be patient. Indeed, the outcome is for the righteous."

Fath al-Qadir

And the reference in his saying: 49- *That* is to the story of Noah, and it is a subject, and the sentences after it are report **of the report of the unseen** of the same type as report of the unseen, and report is the plural of report, which is report: that is, of the report of the unseen that you have come across in this surah, and the pronoun in **We revealed it to you** refers to the story, and the use of the present tense is to bring to mind the image *you* O Muhammad **did not know it, nor did your people know it, rather it was unknown to you before the revelation, or before this time** so be patient **over what you encounter from the infidels of your time, and the fa is to branch off what comes after it from what comes before** it indeed the outcome **the praiseworthy one in this world and the hereafter** is for the righteous" of God, the believers in what His messengers brought, and in this there is consolation for the Messenger of God, may God bless him and grant him peace, and

Surat Hud 11:49

These are some of the news of the unseen which We reveal to you. You knew it not, nor did your people, before this. So be patient. Indeed, the [best] outcome is for the righteous.

good report for him that victory is for the righteous in the outcome of the matter, and its beginnings are not taken into account.

Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Al-Hasan who said: Noah called upon his Lord and said: My Lord, my son is of my family, and You have promised me to save my family, and my son is of my family. Abd Al-Razzaq, Al-Faryabi, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Sheikh and Ibn Asakir narrated on the authority of Ibn Abbas who said: No wife of a prophet has ever been unjust. His statement: **He is not of your family** means: He is not of your family whom I promised to save with you. Ibn Abi Hatim and Abu Al-Sheikh narrated on his authority that he said: The wives of the prophets do not commit adultery. He used to recite it: **It is an unrighteous deed** meaning: Your asking of Me, O Noah, is an unrighteous deed and I do not approve of it for you. Ibn Jarir and Abu Al-Sheikh narrated on the authority of Mujahid regarding His statement: **So do not ask about that of which you have no knowledge** that he said: God made it clear to Noah that he was not his son. Abu Al-Sheikh narrated on the authority of Ibn Zayd regarding His statement: "O Noah, disembark in peace from Us" that he said: Disembark and God is pleased with them. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Muhammad ibn Ka'b al-Qurazi who said: This peace and blessings will include every believing man and woman until the Day of Resurrection, and this painful punishment will include every unbeliever, man and woman, until the Day of Resurrection. Ibn Jarir narrated on the authority of al-Dahhak: **And upon nations from among those with you** meaning those who were not born, for whom God has made blessings obligatory because of the happiness that has already been known to them in God's knowledge. **And nations We will grant enjoyment** meaning the enjoyment of worldly life **then a painful punishment will touch them from Us** because of the misery that has already been known to them in God's knowledge. Abu al-Shaykh narrated that he said: Then he returned to Muhammad, may God bless him and grant him peace, and said: **This is from the report of the unseen which We reveal to you, [O Muhammad]; you did not know it, nor did your people** meaning the Arabs **before this** the Qur'an.

Tafsir al-Baidawi

49. "That" refers to the story of Noah and its place is raised by the beginning and its predicate is: "of the report of the unseen" meaning some of it. "We reveal it to you **is a second predicate and the pronoun is for it meaning revealed to you, or a state of the report or it is the predicate and of the report is related to it or a state of the ha in We reveal it**". "You did not know it, nor did your people, before this **is another predicate meaning it was unknown to you and your people before We revealed it to you, or a state of the ha in We reveal it or the kaf in to you**" meaning: you and your people were ignorant of it, and in mentioning them is an indication that he did not learn it since he did not mix with others and that they, despite their large number, did not hear it, so how about one of them. "So be patient" with the hardships of the message and the harm of the people as Noah was patient. "Indeed, the outcome" in this world is victory and in the Hereafter is success. "For the righteous" from polytheism and sins.

Tafsir al-Baghawi

49- "This is from the report of the unseen, **the report of the unseen**, We reveal it to you. You did not know it, nor did your people, before this, **before the revelation of the Qur'an**, so be patient, **in carrying out God's command and conveying the message and what you encounter of harm from the infidels, just as Noah was patient**, Indeed, the outcome, **in the end, is happiness and victory**, is for the righteous."

Surat Hud 11:50

And to the 'Ad [We sent] their brother Hud. He said, "O my people, worship God. You have no deity other than Him. You are not but inventors."

Tafsir al-Jalalayn

50 - *And* We sent to **Aad** their brother from the tribe (Hud). He said, **O my people, worship God** alone (you have no) redundant (deity other than Him. You are) in your worship of idols **except inventors** liars against God.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We sent to the people of 'Ad their brother Hud, and he said to them: **O my people, worship God**, alone, without partner, without what you worship besides Him of gods and idols, **You have no god other than Him**, meaning: You have no god worthy of worship from you other than Him, so devote your worship to Him and single Him out as divinity, **You are nothing but fabricators**, meaning: You are, in your associating gods and idols with Him, nothing but people of a town who are liars, inventing falsehood, because there is no god other than Him.

Tafsir al-Qurtubi

The Almighty said: **And to 'Aad We sent their brother Hud** meaning, We sent him, so it is conjoined with **We sent Noah**. He was called their brother because he was from them, and the tribe was their gathering, as you say: O brother of Tamim. It was said: He was called their brother because he was from the children of Adam, just as they were from the children of Adam, and this was mentioned previously in *Al-A'raf* and they were idol worshippers. It was said: They are two 'Aad, the first 'Aad and the other 'Aad, so these are the first, and what is the other is Shaddad and Luqman mentioned in the Almighty's saying: **Iram, who had lofty pillars** (al-Fajr 89:7). 'Aad is the name of a man, then it continued for a people who were attributed to him. **He said, 'O my people, worship God; you have no deity other than Him'** in the accusative case according to the wording, and **other than Him** in the nominative case according to the position, and **other than Him** in the accusative case as an exception. **You are nothing but fabricators** meaning, you are not in your taking of a god other than Him except lying about Him, may He be glorified and exalted.

Tafsir Ibn Kathir

God Almighty says, *And* We sent to **Aad** their brother **Hud** commanding them to worship God alone, with no

partner for Him, forbidding them from the idols that they invented and for which they invented names of gods, and he informed them that he did not want any reward from them for this advice and message from God, but rather he sought his reward from God who created him. Do you not understand? He calls you to what is good for you in this world and the hereafter without a reward. Then He commanded them to seek forgiveness, which expiates past sins, and to repent for what they will face. Whoever has this characteristic, God will make his provision easy for him, make his affairs easy for him, and protect his status. For this reason He said: **He will send down upon you abundant rain from the sky**. And in the hadith, **Whoever adheres to seeking forgiveness, God will make for him a way out of every distress and a way out of every difficulty, and will provide for him from where he does not expect**.

Fath al-Qadir

His statement: 50- **And to 'Aad [We sent] their brother Hud** is in apposition to **And We sent Nuh 71**: meaning, and We sent to 'Aad their brother: meaning, one of them, and Hud is an explanatory apposition, and the people of 'Aad were idol worshippers, and something similar to this has been mentioned in *Al-A'raf*. It has been said: They are the first 'Aad and the other 'Aad, so these are the first 'Aad and the other 'Aad, they are Shaddad and Luqman and their people mentioned in His statement: **Iram, who had lofty pillars**. The origin of 'Aad is the name of a man, then it became the name of a tribe like Tamim and Bakr and the like. **You have no god other than Him**. "You have no god other than Him" is read in the accusative case based on the word, and in the nominative case based on the place of god, and it is read in the accusative case based on the exception. "You are nothing but inventors" meaning, you are not by taking a god other than God except lying about God, the Almighty.

Tafsir al-Baghawi

50- The Almighty's saying: **And to 'Ad** meaning: And We sent to 'Ad, **their brother Hud**, in lineage but not in religion, **He said, 'O my people, worship God,'** worship God alone, "You have no deity other than Him. You are not but inventors," you are not in your polytheism except liars.

Tafsir al-Baidawi

50. "And to Aad [We sent] their brother Hud. **This is an apposition to his statement**, Noah to his people. Hud" is an explanatory apposition. "He said, 'O my people, worship God. You have no god other than Him.'" It was read in the accusative case, based on the accusative alone. "You are only inventing lies" against God by taking idols as partners and making them intercessors.

Surat Hud 11:50

And to the 'Ad [We sent] their brother Hud. He said, "O my people, worship God. You have no deity other than Him. You are not but inventers."

Surat Hud 11:51

O my people, I do not ask of you for this any payment. My payment is only from He who created me. Then will you not reason?

Tafsir al-Jalalayn

51 - **O my people, I do not ask of you for it for monotheism any reward.** My reward is only from He who created me) created me **so will you not reason?**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Hud said to his al-Nas 114: O my people, I do not ask you for any reward or recompense for what I call you to, of sincere worship of God and abandoning idols and disavowing them. **My reward is only from Him who created me.** He says: My reward and recompense for my advice to you and your calling to God is only from Him who created me. **Do you not understand?** He says: Do you not understand that if I had sought by calling you to God other than advice to you and seeking your good fortune in this world and the next, I would have sought from you for that some of the worldly goods and asked you for reward and recompense?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **My reward is only from Him who created me,** meaning: He created me.

Tafsir al-Qurtubi

The Almighty said: "O my people, I do not ask of you for this any reward. My reward is only from He who created me." Its meaning was presented earlier. And nature is the beginning of creation. **Do you not understand?** What happened to the people of Noah when they denied the messengers.

Tafsir Ibn Kathir

God Almighty says, *And We sent to Aad their brother Hud* commanding them to worship God alone, with no partner for Him, forbidding them from the idols that they invented and for which they invented names of gods, and he informed them that he did not want any reward from them for this advice and message from God, but rather he sought his reward from God who created him. Do you not understand? He calls you to what is good for you in this world and the hereafter without a reward. Then He commanded them to seek forgiveness, which expiates past sins, and to repent for what they will face. Whoever has this characteristic, God will make his provision easy for him, make his

affairs easy for him, and protect his status. For this reason He said: **He will send down upon you abundant rain from the sky.** And in the hadith, **Whoever adheres to seeking forgiveness, God will make for him a way out of every distress and a way out of every difficulty, and will provide for him from where he does not expect.**

Fath al-Qadir

Then he addressed them and said: 51- **O my people, I do not ask of you any reward for it.** That is, I do not ask of you any reward for what I convey to you and advise you with, which is guidance to worship God alone and that you have no god but Him. The pronoun refers to the content of this speech. The meaning of this has already been mentioned in the story of Noah. **My reward is only from Him who created me.** That is, the reward that I ask for is only from Him who created me: that is, He created me, so He is the One who will reward me for that. **Do you not understand?** That the reward of those who give sincere advice is from the Lord of the Worlds. It was said that he said previously in the story of Nuh 71: money, and here he said: a reward because of the mention of the treasures after it in the story of Noah, and the word money is more appropriate for it.

Tafsir al-Baghawi

51- **O my people, I do not ask of you for it,** that is, for conveying the message, **any reward,** "my reward," what is my recompense, **is only from Him who created me,** created me, **so will you not reason?**

Tafsir al-Baidawi

51. "O my people, I do not ask of you any reward for this. My reward is only from He who created me." Every messenger addressed his people with it to remove suspicion and purify advice, for it is of no use as long as it is tainted with greed. **Do you not understand?** Do you not use your minds to know what is right from what is wrong and what is correct from what is wrong?

Surat Hud 11:52

O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in [continuing] showers and add to your strength [strength]. And do not turn away, [being] criminals.

Surat Hud 11:52

O my people, ask forgiveness of your Lord and then repent to Him. He will send [rain from] the sky upon you in [continuing] showers and add to your strength [strength]. And do not turn away, [being] criminals.

Tafsir al-Jalalayn

52 - **And O my people, ask forgiveness of your Lord** for polytheism **and then repent** return **to Him** with obedience **He will send the sky** rain, which they had prevented **upon you in showers** abundant rains **and increase you in strength** with **your strength** with wealth and children **and do not turn away as criminals** polytheists.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says, informing about what Hud said to his al-Nas 114: **O my people, ask forgiveness of your Lord**, meaning: Believe in Him so that He may forgive you your sins.

And seeking forgiveness is believing in God in this context, because Hud, peace be upon him, only called his people to the oneness of God so that He would forgive them their sins, as Noah said to his al-Nas 114: (Worship God and fear Him and obey me. He will forgive you some of your sins and give you respite for a specified term.)

And His statement: **Then repent to Him**, meaning: Then repent to God for your previous sins and your worship of other than Him, after believing in Him, **He will send down abundant rain upon you**, meaning: If you believe in God and repent from your disbelief in Him, He will send down rain upon you, bringing you rain to satisfy your need for it, and your land will be revived from drought and famine.

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

Who said that?

Ali bin Dawud 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: *profusely*, meaning: one after the other.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **He sends down upon you abundant rain**, he said: He sends down upon them rain and drops.

As for his saying: **And He will add strength to your strength**, Mujahid used to say about that, what:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And He will add strength to your strength**, he said: Strength to your strength.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid and Ishaq, he said, Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid - Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Mujahid said, and he mentioned something similar.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And He will add strength to your strength**, he said: He gave them strength, so if they had obeyed Him, He would have added strength to their strength. And he mentioned to us that it was only said to them, **And He will add strength to your strength**, he said: Because their offspring had been cut off for years, so Hud said to them: If you believe in God, God will revive your land and provide you with wealth and children. Because that is from strength.

And His statement: **And do not turn away as criminals**, meaning: Do not turn away from what I call you to of the oneness of God and disavowal of idols and statues, **as criminals**, meaning: disbelievers in God.

Tafsir al-Qurtubi

The Almighty said: **And O my people, ask forgiveness of your Lord and then repent to Him**. It was mentioned at the beginning of the Surah. **He sends the sky** is in the subjunctive mood because it is a response and it has the meaning of recompense. **Upon you in abundance** is in the accusative case as a state, and it has the meaning of multiplying, meaning He sends the sky with rain in succession, one after the other. The Arabs delete the ha' in Mif'al as a relative pronoun, and Mif'al most often comes from Af'al, and it came here from Fa'l, because it is from **دَرَأَ السَّمَاءَ تَصْرُؤً وَدَرَ فَوْطَرُ فَهَا** مَدْرًا. The people of Hud - I mean 'Aad - were people of gardens, crops, and buildings, and their dwellings were in the sands between Ash-Sham and Yemen as mentioned in *Al-A'raf*. **And increases you** is in apposition to **يُرْسُومُ قُوَّةً إِلَى قُوَّتِهِ**. Mujahid said: Severity upon your severity. Ad-Dahhak: Fertility to your fertility. Ali ibn 'Isa: Glory upon your glory. Ikrimah: A son to your son. It was said: God withheld rain from them and made their wombs barren for three years, so no children were born to them. So Hud said to them: If you believe, God will revive your land and provide you with wealth and children, and that is the strength. Al-Zajjaj said: The meaning is that He will increase your strength in blessings. **And do not turn away, criminals**, meaning do not turn away from what I call you to, and persist in disbelief.

Tafsir Ibn Kathir

God Almighty says, *And We sent to Aad their brother Hud* commanding them to worship God alone, with no partner for Him, forbidding them from the idols that they invented and for which they invented names of gods, and he informed them that he did not want any reward from them for this advice and message from God, but rather he sought his reward from God who created him. Do you not understand? He calls you to what is good for you in this world and the hereafter without a reward. Then He commanded them to seek forgiveness, which expiates past sins, and to repent for what they will face. Whoever has this characteristic, God will make his provision easy for him, make his affairs easy for him, and protect his status. For this reason He said: **He will send down upon you abundant rain from the sky.** And in the hadith, **Whoever adheres to seeking forgiveness, God will make for him a way out of every distress and a way out of every difficulty, and will provide for him from where he does not expect.**

Fath al-Qadir

Then He guided them to seek forgiveness and repentance. The meaning is: Seek His forgiveness for your past sins, then supplicate to Him through repentance. More clarification of something like this has already been presented in the story of Noah. Then He encouraged them to believe in the immediate good, saying: 52- **He sends the sky** meaning rain **upon you in abundance** meaning abundant rain, and it is in the accusative case as a state, the sky poured, it pours and it pours, so it is in abundance. The people of Hud were people of gardens, crops and buildings, and their dwellings were the sands between Syria and Yemen. **And He increases you strength to your strength** is in apposition to **He sends**: meaning strength added to your strength, or fertility to your fertility, or glory to your glory. Al-Zajjaj said: The meaning is He increases you strength in blessings. **And do not turn away, criminals** meaning do not turn away from what I call you to and persist in disbelief, insisting on it. Crime means sins as mentioned above.

Tafsir al-Baghawi

52- **And O my people, seek forgiveness of your Lord**, that is, believe in Him, and seeking forgiveness here means belief, **then repent to Him**, from worshipping other than Him and from your previous sins, **He will send the sky upon you in showers**, that is, He will send rain upon you in succession, time after time in times of need, **and will add strength to your strength**, that is, strength to your strength. That is because God Almighty withheld rain from them for three years, and made the wombs of their women barren so that they did not give birth, so Hud, peace be upon him, said to them: If you believe, God will send rain upon you, so that you will increase in wealth, and He will restore the wombs of mothers to what they were, so that they will give birth and you will increase in strength with wealth

and children. It was said that you will increase in strength in religion to the strength of the body. **And do not turn away as criminals**, that is, do not turn away as polytheists.

Tafsir al-Baidawi

52. **And O my people, seek forgiveness of your Lord and then repent to Him.** Seek God's forgiveness through faith and then seek it through repentance. Also, disavowal of others only comes after faith in God and desire for what is with Him. **He will send down upon you abundant rain.** "And add strength to your strength. And multiply your strength." He only made them desire abundant rain and increased strength because they were owners of crops and buildings. It was said that God withheld rain from them and made the wombs of their women barren for thirty years, so Hud, peace be upon him, promised them abundant rain and multiplying strength through procreation for faith and repentance. "And do not turn away, And do not turn away from what I call you to, criminals," persisting in your crimes.

Surat Hud 11:53

They said, "O Hud, you have not brought us clear evidence, nor will we abandon our gods because of your word, nor will we believe in you."

Surat Hud 11:53

They said, **O Hud, you have not brought us clear evidence, nor will we abandon our gods because of your word, nor will we believe in you.**

Tafsir al-Jalalayn

53 - **They said, O Hud, you have not brought us any clear evidence** proof of what you said **and we will not abandon our gods because of what you said** meaning because of what you said **and we will not believe you**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The people of Hud said to Hud 11: O Hud, you have not brought us any explanation or proof for what you say, so we submit to you and acknowledge that you are truthful in what you call us to regarding the oneness of God and the acknowledgement of your prophethood. **And we will not abandon our gods**, meaning: because of what you say or because of what you say. **And we will not believe in you**, meaning: they said: And we will not believe in what you claim of prophethood and the message from God to us.

Tafsir al-Qurtubi

God Almighty said: **They said, 'O Hud, you have not brought us any clear proof.'** That is, a clear argument. **And we will not believe you**, out of their insistence on disbelief.

Tafsir Ibn Kathir

God Almighty tells us that they said to their prophet, **You have not brought us any clear proof**, meaning an argument and evidence for what you claim, **nor will we abandon our gods because of your word**, meaning simply because you say, **Leave them**, we will abandon them. **Nor will we believe you**, believing that they said, **We only say that some of our gods have afflicted you with evil**, meaning, **We think only that some of the gods have afflicted you with madness and insanity in your mind because of your prohibition of worshipping them and your criticism of them.** He said, **Indeed, I call God to witness, and you bear witness, that I am innocent of what you associate * besides Him**, meaning, I am innocent of all rivals and idols. **So plot against me all together**, meaning, you and your gods, if it is true. **Then do not respite**, meaning, the blink of an eye. And His statement, "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," meaning, under His power and authority, and He is the just ruler who does not transgress in His judgment, for He is on the straight path. Al-Walid bin Muslim said on the authority of Safwan bin Amr on the authority of Aifa bin Abdul Kila'i that he said regarding the words of God Almighty: "There is no creature but that He holds it by its forelock. Indeed, my Lord is on a straight path." He said: He holds the forelocks of His servants and teaches the believer until he is more compassionate towards him than a father is towards his son and says: **What has deceived you concerning your Lord, the Generous?** This position contains a conclusive argument and a conclusive proof of the truth of what he brought them and the invalidity of what they are doing of worshipping idols that neither benefit nor harm, but are inanimate objects that do not hear or see and do not befriend or be hostile to each other. Only God alone deserves sincere worship, with no partner for Him, in whose hand is the kingdom and to Him belongs the disposition, and there is nothing except under His kingdom, His power and His authority. There is no god but Him and no lord but Him.

Fath al-Qadir

Then his people answered him with what indicates their extreme ignorance and great stupidity, so they said, **O Hud, you have not brought us any clear proof** meaning a clear argument that we can act upon and believe in you, not acknowledging what came to them of God's arguments and proofs, out of stubbornness and distance from the truth. **Nor will we abandon our gods** that we worship besides God. The meaning of **from your saying** is issued from your saying, so the circumstance is in the accusative case as a state. **Nor will we believe in you** meaning we will believe in anything that you have brought.

Tafsir al-Baghawi

53- **They said, 'O Hud, you have not brought us any clear evidence,'** meaning, with clear proof and evidence for what you say, **nor will we abandon our gods because of your word**, meaning, because of your word, **nor will we believe you**, believing you.

Tafsir al-Baidawi

53. **They said, 'O Hud, you have not brought us any clear proof'** with an argument that proves the validity of your claim, due to their extreme stubbornness and lack of consideration for the miracles that came to them. **And we will not abandon our gods** abandoning their worship. **From your saying** issuing from your saying, a state of the pronoun in *leaving*. "And we will not believe you" despairing of his answer and belief.

Surat Hud 11:54

We say nothing but that some of our gods have afflicted you with evil. He said, "Indeed, I call God to witness, and you bear witness, that I am innocent of what you associate with Him."

Surat Hud 11:54

We say nothing but that some of our gods have afflicted you with evil. He said, **Indeed, I call God to witness, and you bear witness, that I am innocent of what you associate with Him.**

Tafsir al-Jalalayn

54 - /fwhat **we say** about you **is that some of our gods have afflicted you** have afflicted you **with evil** and have made you mad by cursing them, so you are delirious. (He said: Indeed, I call God to witness) against me **and bear witness that I am innocent of what you associate with Him.**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **We say nothing but that some of our gods have afflicted you with evil.** He said, **Indeed, I call God to witness, and you to witness, that I am innocent of what you associate with Him.**

Tafsir al-Qurtubi

The Almighty said: **We say nothing but that you have been afflicted with** meaning that you have been afflicted with **some of our gods** meaning our idols. **With evil** meaning madness for cursing them, according to Ibn Abbas and others. It is said: the matter afflicted him and afflicted him if it befell him. And from this is **And feed the contented and the needy** (al-Hajj 22:36). **He said,** Indeed, I call God to witness" meaning upon myself. "And bear witness **meaning** and I make you **bear witness, not that they were worthy of witness, but it is the end of the statement, meaning so that you may know** that I am innocent of what you associate **meaning of the worship of the idols that you worship.**

Tafsir Ibn Kathir

God Almighty tells us that they said to their prophet, You have not brought us any clear proof, **meaning an argument and evidence for what you claim**, nor will we abandon our gods because of your word, **meaning simply because you say**, Leave them," we will abandon them. "Nor will we believe you, **believing that they said**, We only say that some of our gods have afflicted you with evil, **meaning**, We think only that some of the gods have afflicted you with madness and insanity in your mind because of your prohibition of worshipping them and your criticism of them. **He said**, Indeed, I call God to witness, and you bear witness, that I am innocent of what you associate * besides Him," meaning, I am innocent of all rivals and idols.

"So plot against me all together," meaning, you and your gods, if it is true. "Then do not respite," meaning, the blink of an eye. And His statement, "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," meaning, under His power and authority, and He is the just ruler who does not transgress in His judgment, for He is on the straight path. Al-Walid bin Muslim said on the authority of Safwan bin Amr on the authority of Aifa bin Abdul Kila'i that he said regarding the words of God Almighty: "There is no creature but that He holds it by its forelock. Indeed, my Lord is on a straight path." He said: He holds the forelocks of His servants and teaches the believer until he is more compassionate towards him than a father is towards his son and says: **What has deceived you concerning your Lord, the Generous?** This position contains a conclusive argument and a conclusive proof of the truth of what he brought them and the invalidity of what they are doing of worshipping idols that neither benefit nor harm, but are inanimate objects that do not hear or see and do not befriend or be hostile to each other. Only God alone deserves sincere worship, with no partner for Him, in whose hand is the kingdom and to Him belongs the disposition, and there is nothing except under His kingdom, His power and His authority. There is no god but Him and no lord but Him.

Fath al-Qadir

54- "We say nothing but that some of our gods have afflicted you with evil" meaning, we say nothing but that some of our gods that you criticize and whose worship you belittle have afflicted you with evil and madness, until your madness resulted in what you say to us and repeat to us of alienation from them. It is said: the matter afflicted him and befell him: if it befell him, so he answered them with what indicates his indifference to them and his trust in his Lord and his reliance on Him, and that they are not able to do anything that the disbelievers want with him, rather God Almighty is the one who harms and benefits, so "He said, 'Indeed, I call God to witness and you bear witness' that I am innocent of what you associate' with Him.

Tafsir al-Baghawi

54- **We say nothing but that some of our gods have afflicted you** meaning: have afflicted you **with evil** meaning: you do not engage in what we engage in of disobeying us and cursing our gods except that some of our gods have afflicted you, meaning: have afflicted you with evil through madness and insanity, and that is because you cursed our gods and they took revenge on you by deceiving you. We do not hold your matter to be anything other than this, **He said** to them, **Indeed, I call God to witness**, regarding myself, **and bear witness**, O my people **that I am innocent of what you associate**.

Tafsir al-Baidawi

54. **We say nothing but that you have been afflicted.**

We say nothing but our saying **that you have been afflicted** means that you have been afflicted by some of his ravages if **some of our gods have afflicted you with evil** with madness for cursing them and turning you away from them, and from that you rave and speak fables, and the sentence is the statement of the saying and otherwise it is meaningless because the exception is empty. **He said**, Indeed, I call God to witness and you to witness that I am innocent of what you associate."

Surat Hud 11:55

So plot against me all together and then do not give me respite.

Surat Hud 11:55

So plot against me all together and then do not give me respite.

Tafsir al-Jalalayn

55 - **Other than Him, plot against me** plot my destruction **all together** you and your idols **and then do not give me respite** give me respite

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This is report from God, the Most High, about the words of the people of Hud, that they said to him, when he advised them and called them to the Oneness of God and to believe in Him, and to abandon the idols and to disavow them: We will not abandon the worship of our gods, and we only say that what made you criticize them and forbid the worship of them is that you have been afflicted with madness from them. So Hud said to them: I call God to witness against myself, and I also call you to witness, O people, that I am innocent of what you associate in the worship of God from your gods and idols besides Him, **so plot against me all together**, meaning: then plot against me, you all together, and your gods, to harm and hurt me, **then do not wait**, meaning: then do not delay that, so see if you and they will achieve what you claimed that your gods achieved for me of evil?

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

Who said that?

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: **Some of our gods have afflicted you with evil**, he said: The idols have afflicted you with madness.

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, **Some of our gods have afflicted you with evil**, he said: The idols have afflicted you with madness.

Al-Muthanna told me, he said, Ibn Dukayn told us, he said, Sufyan told us, on the authority of Isa, on the authority of Mujahid: **Except that some of our gods have afflicted you with evil**, he said: You have insulted and reviled our gods, so I have made you insane.

He said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Some of our gods have afflicted you with evil**, some of our gods have afflicted you with evil, meaning the idols.

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: **We say nothing but that some of our gods have afflicted you with evil**, he said: The idols have afflicted you with madness.

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: **We say nothing but that some of our gods have afflicted you with evil**, he said: Our gods have afflicted you with madness.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Except that some of our gods have afflicted you with evil**, he said: What makes you criticize our gods is that they have afflicted you with evil.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **We say nothing but that some of our gods have afflicted you with evil**, he said: You are only doing this to our gods, that they have afflicted you with evil.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, who said, Abdullah bin Katheer said: Our gods have afflicted you with evil.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh, who said: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say regarding His statement: **We say nothing but that some of our gods have afflicted you with evil**, they say: We fear that evil will befall you from our gods, and we do not like for them to befall you. They say: Evil will befall you from them.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **We say nothing except that some of our gods have afflicted you with evil**, they say: Your mind has become confused and this has afflicted you, because of what our gods have done to you.

His saying: **It afflicted you**, is derived from: **The thing afflicted me**, meaning it struck you, as the poet said:

From the people who are exposed to it with audacity and sin

Tafsir al-Qurtubi

So plot against me all together meaning you and your idols in your enmity and harm towards me. **Then do not wait** meaning do not delay. This statement, despite the large number of enemies, indicates complete confidence in the victory of God Almighty. It is one of the signs of prophethood, that the Messenger alone would say to his al-Nas 114: **So plot against me all together** and the Prophet, may God bless him and grant him peace, said the same to the Quraysh. And Noah, may God bless him and grant him peace, said: **Then decide your plan, you and your partners** (Yunus 10:71) the verse.

Tafsir Ibn Kathir

God Almighty tells us that they said to their prophet, **You have not brought us any clear proof**, meaning an argument and evidence for what you claim, **nor will we abandon our gods because of your word**, meaning simply because you say, **Leave them**, we will abandon them. **Nor will we believe you**, believing that they said, **We only say that some of our gods have afflicted you with evil**, meaning, **We think only that some of the gods have afflicted you with madness and insanity in your mind because of your prohibition of worshipping them and your criticism of them**. He said, **Indeed, I call God to witness, and you bear witness, that I am innocent of what you associate * besides Him**, meaning, I am innocent of all rivals and idols. **So plot against me all together**, meaning, you and your gods, if it is true. **Then do not respite**, meaning, the blink of an eye. And His statement, "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," meaning, under His power and authority, and He is the just ruler who does not transgress in His judgment, for He is on the straight path. Al-Walid bin Muslim said on the authority of Safwan bin Amr on the authority of Aifa bin Abdul Kila'i that he said regarding the words of God Almighty: "There is no creature but that He holds it by its forelock. Indeed, my Lord is on a straight path." He said: He holds the forelocks of His servants and teaches the believer until he is more compassionate towards him than a father is towards his son and says: **What has deceived you concerning your Lord, the Generous?** This position contains a conclusive argument and a conclusive proof of the truth of what he brought them and the invalidity of what they are doing of worshipping idols that neither benefit nor harm, but are inanimate objects that do not hear or see and do not befriend or be hostile to each other. Only God alone deserves sincere worship, with no partner for Him, in whose hand is the kingdom and to Him belongs the disposition, and there is nothing except under His kingdom, His power and His authority. There is no god but Him and no lord but Him.

Fath al-Qadir

55- **Without Him** meaning from your associating partners with God without Him sending down any authority for it. **Then plot against me all together** you and your gods if they are as you claim, that they are able to harm me and have harmed me. **Then do not wait** meaning do not give me time, but rather hasten to do whatever you want. This shows a lack of concern for them and their idols that they worship, which deafens their ears and makes clear their helplessness and inability to do anything.

Tafsir al-Baghawi

55- **Besides Him**, meaning: the idols, **then plot against me all together**, so plot against me and your idols, **then do not wait**, do not delay or give me respite.

Tafsir al-Baidawi

55. **And plot against me all together and do not give me respite**. He responded to their foolish statement by calling God Almighty to witness his innocence from their gods and his being free from harming them, confirming and confirming that, and he ordered them to bear witness against him, belittling them, and to unite to plot to destroy him without respite, until when they exerted themselves in it and saw that they were unable to harm him, even though they were the strong and powerful, they would have no doubt that their gods, who are inanimate and do not harm or benefit, would not be able to harm him in revenge against him. This is among his miracles, for the One's confrontation with the great multitude of tyrants, the killers who thirst for his blood, with these words was only due to his trust in God and their deterrence from harming him was only due to his protection of him, and therefore he followed it with his saying:

Surat Hud 11:56

Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a straight path.

Surat Hud 11:56

Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a straight path.

Tafsir al-Jalalayn

56 - (Indeed, I have put my trust in God, my Lord and your Lord. There is no creature) an extra letter *creature* a soul that crawls on the earth **but that He holds it by the forelock** meaning its owner and its conqueror. There is no benefit or harm except by His permission. He specifically mentioned the forelock because whoever He holds by the forelock will be in the utmost humiliation **Indeed, my Lord is on a straight path** meaning the path of truth and justice.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He says: I am in God, He is my Master and your Master, and the Guardian of all His creation. I have put my trust in Him, that you and any other creation will harm me, for there is nothing that moves on the earth except that God is its Master, and it is in His grasp and His authority. It is humble and submissive to Him.

If someone says: How is it said: **He is holding her by the forelock**, so that the forelock is specifically held, and not the rest of the body.

It was said: Because the Arabs used to use that to describe themselves as humble and submissive, so they would say: The forelock of so-and-so is in the hand of so-and-so, meaning: He is obedient to him, and he directs him as he wishes. And when they captured a prisoner and wanted to release him and show him a favor, they would cut his forelock, so that they could take advantage of him by that as a source of pride when boasting. So God addressed them in a way that they knew in their speech, and the meaning is what I mentioned.

And his saying: **Indeed, my Lord is on a straight path**, means that my Lord is on the path of truth. He rewards the good-doer among His creation with his goodness, and the evil-doer with his evil. He does not wrong any of them in the least, and He does not accept from them anything except Islam and belief in Him, as:

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 bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

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 said: **Indeed, I have put my trust in God, my Lord and your Lord.** That is, I am satisfied with His judgment and trust in His victory. **There is no creature** that is a soul that crawls on the earth, and it is in the nominative case as a subject. **But He has control over its forelock.** That is, He directs it as He wills and prevents it from what He wills, that is, you will not come to harm. And everything that has a soul is called a beast or a beast, and the *ha* is for emphasis.

Al-Farra' said: Its owner and the one who is able to do it. Al-Qutbi said: Its conqueror, because whoever you take by the forelock, you have conquered. Ad-Dahhak said: He brings it to life and then causes it to die, and the meanings are close. The forelock is the hair cut at the front of the head. And we stretch a man's forelock, meaning I stretched his forelock. Ibn Jurayj said: He only mentioned the forelock because the Arabs use that when describing a person as humble and submissive, so they would say: The forelock of so-and-so is in the hand of so-and-so, meaning that he is obedient to him and he directs him as he wishes. And when they captured a prisoner and wanted to release him and show him favor, they would cut his forelock to be known for that as a sign of pride over him, so he addressed them in a way that they recognized in their speech. Al-Tirmidhi Al-Hakim said in Nawader Al-Usul: The meaning of the verse of God the Almighty: **There is no creature but that He holds its forelock**, according to us is that God the Almighty has determined the measures of the deeds of His servants, then looked at them, then created His creation, and His sight had penetrated all that they were doing before He created them, so when He created them, He placed the light of that look in their forelocks, so that light holds their forelocks, directing them to their deeds that were determined for them on the Day of Judgment.

God created the measures fifty thousand years before He created the heavens and the earth. Narrated by Abdullah bin Amr bin Al-Aas, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **God determined the measures fifty thousand years before He created the heavens and the earth.** That is why the Messengers were strengthened and became among the most determined because they noticed the light of the forelocks, and they were certain that all of His creation were led by that light to the deeds that His sight penetrated into them. The one who had the greatest share of observation was the one who had the strongest resolve. That is why the Prophet Hud, may God bless him and grant him peace, was not strong enough to say: **Then plot against me all together and do not give me respite.** "Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds its forelock." It was called a forelock because the actions were specified and emerged from

the unseen of the unseen, so they became specified in the destinies. The sight of the Creator penetrated all the movements of creation with power, then the movements of every living creature that crawled on the earth were placed on his forehead between his eyes, so that place was called a forelock because it specified the movements of the servants according to what was destined, so the forelock is taken by the specified movements that God the Most High looked at before He created it. And he described the forelock of Abu Jahl by saying: **A lying, sinful forelock** (al-Alaq 96:16), informing that the forelocks in it are lying and sinful, so according to what they interpreted, it is impossible for the forelock to be attributed to lying and error. And God knows best. **Indeed, my Lord is on a straight path.** An-Nahhas said: The path in the language is the clear path, and the meaning is that even if God, the Most High, has power over everything, He does not take them except with the truth. And it was said: Its meaning is that there is no flaw in His management, and no disparity in His creation, glory be to Him.

Tafsir Ibn Kathir

God Almighty tells us that they said to their prophet, **You have not brought us any clear proof**, meaning an argument and evidence for what you claim, **nor will we abandon our gods because of your word**, meaning simply because you say, **Leave them**, we will abandon them. **Nor will we believe you**, believing that they said, **We only say that some of our gods have afflicted you with evil**, meaning, **We think only that some of the gods have afflicted you with madness and insanity in your mind because of your prohibition of worshipping them and your criticism of them.** He said, **Indeed, I call God to witness, and you bear witness, that I am innocent of what you associate * besides Him**, meaning, I am innocent of all rivals and idols. **So plot against me all together**, meaning, you and your gods, if it is true. **Then do not respite**, meaning, the blink of an eye. And His statement, "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," meaning, under His power and authority, and He is the just ruler who does not transgress in His judgment, for He is on the straight path. Al-Walid bin Muslim said on the authority of Safwan bin Amr on the authority of Aifa bin Abdul Kila'i that he said regarding the words of God Almighty: "There is no creature but that He holds it by its forelock. Indeed, my Lord is on a straight path." He said: He holds the forelocks of His servants and teaches the believer until he is more compassionate towards him than a father is towards his son and says: **What has deceived you concerning your Lord, the Generous?** This position contains a conclusive argument and a conclusive proof of the truth of what he brought them and the invalidity of what they are doing of worshipping idols that neither benefit nor harm, but are inanimate objects that do not hear or see and do not befriend or be hostile to each other. Only God alone deserves sincere worship, with no partner for Him, in whose hand is the kingdom and to Him belongs the disposition, and there is nothing except under His kingdom, His power and His authority. There is no god but Him and no lord but Him.

Fath al-Qadir

56- Indeed, I have put my trust in God, my Lord and your Lord. He will protect me from your plotting, even if you go to any lengths in seeking to harm me. Whoever puts his trust in God, He will suffice him. Then, when he explained to them his trust in God and his confidence in His protection and guardianship, he described Him with what necessitates trust in Him and entrusting Him with, such as His Lordship encompassing him and them, and that He is the Owner of all, and that the forelock of every beast of the earth is in His hand, in His grasp and under His control, which is a metaphor for the ultimate subjugation and humiliation. When they captured a prisoner and wanted to release him, and showed him favor, they would cut off his forelock, making that a sign of His subjugation. Al-Farra' said: The meaning of **I take her by the forelock** is her owner and the one who has power over her. Al-Qatibi said: He has subdued her because whoever you take by the forelock, you have subdued him. The forelock is the hair cut from the front of the head. Then he explained what came before by saying: **Indeed, my Lord is on a straight path**, meaning He is on the truth and justice, so He can hardly give you power over me.

Tafsir al-Baghawi

56- I have put my trust meaning: I have relied "on God, my Lord and your Lord. There is no creature but that He holds its forelock." Ad-Dahhak said: He gives it life and causes it to die.

Al-Farra' said: Its owner and the one who is able to do it.

Al-Qatibi said: He subdues it, because whoever you take by the forelock, you subdued him.

It was said: The forelock was mentioned specifically because the Arabs use this when describing a person as being humiliated, so they say: So-and-so's forelock is in the hand of so-and-so. And if they captured a person and wanted to release him and show him favor, they would cut off his forelock in order to boast about it, so God addressed them with what they knew.

Indeed, my Lord is on a straight path, meaning: Even though my Lord has power over them, He does not wrong them and He does not act except with goodness and justice, so He rewards the doer of good for his goodness and the doer of evil for his disobedience. It was said that its meaning is that the religion of my Lord is on a straight path.

It was said: It contains an implication, meaning: My Lord urges you and carries you on a straight path.

Tafsir al-Baidawi

56. Indeed, I have put my trust in God, my Lord and your Lord is a statement to him, and the meaning is that even if you do your utmost, you will not harm me, for I trust in God and am confident in His protection,

Surat Hud 11:56

Indeed, I have put my trust in God, my Lord and your Lord. There is no creature but that He holds its forelock. Indeed, my Lord is on a straight path.

and He is my Owner and your Owner. Nothing that He does not will will befall me, and they are not able to do what He does not decree. Then he demonstrated this by saying: **There is no creature but that He holds it by the forelock** meaning that He is its Owner and Able to direct it as He wills with it, and holding the forelocks is an example of that. **Indeed, my Lord is on a straight path** meaning that He is on the truth and justice. No one seeking refuge with Him is lost, and no oppressor escapes Him.

Surat Hud 11:57

But if they turn away, I have conveyed to you that with which I was sent to you. And my Lord will replace you with another people, and you will not harm Him at all. Indeed, my Lord is, over all things, Guardian.

Tafsir al-Jalalayn

57 - **But if you turn away** in it one of the two *ta's* is deleted, meaning they turn away **I have conveyed to you what I was sent with to you, and my Lord will replace you with another people, and you will not harm Him at all** by your associating others with Him **Indeed, my Lord is, over all things, Guardian** Watchful.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Hud said to his al-Nas 114: **But if they turn away**, meaning if they turn away, turning away from what I call them to of the oneness of God and abandoning the worship of idols, **I have conveyed to you**, O people, **that with which I have been sent to you**, and the Messenger has no duty except to convey, **and my Lord will replace you with a people other than you**, meaning my Lord will destroy you, then my Lord will replace you with a people other than you, who will worship Him alone and be sincere in their worship of Him, **and you will not harm Him at all**, meaning you will not be able to harm Him if He wants to destroy you, or He destroys you.

It has been said: Your destruction does not harm Him if He destroys you. You do not diminish anything from Him, because it is the same to Him whether you exist or not.

Indeed, my Lord is Guardian over all things. He says: My Lord is Guardian and Knowledgeable over all His creation. He says: He is the One who protects me from being harmed by you.

Tafsir al-Qurtubi

The Almighty said: **If you turn away** in the accusative case, therefore the letter *nun* was deleted from it. The original is *tatawalawu*, so the letter *ta* was deleted because two *tas* came together. **I have conveyed to you what I was sent with** means I have made it clear to you. **And my Lord will replace you with a people other than you** meaning He will destroy you and create someone more obedient to Him than you, who will make Him One and worship Him. **And He will replace you** is cut off from what precedes it, therefore it is raised, or it is conjoined with what is required after the letter *fa* in His statement: **I have conveyed to you**. It was narrated on the authority of Hafs on the authority of Asim **And He will replace you** in the accusative case based on the position of the letter *fa* and what comes

after it, like: **And He will leave them in their transgression wandering blindly** (al-A'raf 7:186).

God Almighty says: **And you will not harm Him at all** meaning by turning away and ignoring Him. **Indeed, my Lord is Guardian over all things** meaning He is the Guardian of all things. *Over* means *to* in the sense of *lam*, so He protects me from you harming me.

Tafsir Ibn Kathir

Hud says to them: If you turn away from what I have brought you of worshipping God, your Lord, alone, without partner, then the proof has been established against you by my conveying to you the message of God with which He sent me. **And my Lord will replace you with a people other than you**, who will worship Him alone, not associating partners with Him, and He does not care about you, for you will not harm Him with your disbelief, but the consequences of that will come back to you. **Indeed, my Lord is Guardian over all things**, meaning He witnesses and preserves the words and actions of His servants, and He rewards them for them, whether good or evil. **And when Our command came**, which was the barren wind, God destroyed them all and saved Hud and his followers from a severe punishment by His mercy and kindness. **And those were 'Aad, who denied the signs of their Lord**, they disbelieved in them and disobeyed the messengers of God. This is because whoever disbelieves in a prophet has disbelieved in all the prophets, because there is no difference between any of them in the obligation of belief in him. So the 'Aad disbelieved in Hud, so their disbelief was placed in the same position as someone who disbelieved in all the messengers. "And they followed The command of every stubborn tyrant "They abandoned following their righteous Messenger? And they followed the command of every stubborn tyrant, so for this reason they were followed in this world by a curse from God and from His believing servants whenever they were mentioned and it was called out to them on the Day of Resurrection before all witnesses, "Indeed, the 'Aad people disbelieved in their Lord" the verse. Al-Suddi said: No prophet was sent after 'Aad except that they were cursed on his tongue.

Fath al-Qadir

57- "If you turn away **meaning you turn away, so one of the two *ta's* was deleted, and the meaning is if you continue to turn away from answering and persist in what you are accustomed to of disbelief** I have conveyed to you that with which I was sent to you **I have no obligation except that, and the proof has become binding on you and my Lord will replace you with a people other than you**" a renewed sentence to confirm the threat of destruction: meaning He will replace you with another people in your homes and wealth, and it is possible that it is in apposition to "I have conveyed to you". Hafs narrated on the authority of Asim that he read "and will replace you **in the subjunctive mood, based on the position of** I have conveyed to you". "And you will not harm Him at all" meaning by your turning away, and you will not be able to do much harm, nor even a small one. "Indeed, my

Surat Hud 11:57

But if they turn away, I have conveyed to you that with which I was sent to you. And my Lord will replace you with another people, and you will not harm Him at all. Indeed, my Lord is, over all things, Guardian.

Lord is Guardian over all things" meaning He is a watchful and dominant observer over it, protecting it from everything. It was said: "And over **means** the lam", so the meaning is: He is Guardian over all things, so He protects me from you harming me.

Tafsir al-Baghawi

57- "But if you turn away", that is, turn away, meaning: turn away from what I have called you to, "I have conveyed to you that with which I was sent to you, and my Lord will replace you with another people, **that is, if you turn away, God the Almighty will destroy you and replace you with another people who are more obedient than you, who will worship Him alone and worship Him**, and you will not harm Him at all", by your turning away and turning away, you will only harm yourselves. It was said: You will not decrease Him at all if He destroys you because your existence and nonexistence are equal, "Indeed, my Lord is Guardian over all things", that is, He is the Guardian of all things, He protects me from you harming me.

Tafsir al-Baidawi

57. "If you turn away" If you turn away. "I have conveyed to you what I was sent with to you." I have fulfilled my duty of conveying and obligating the proof, so there is no negligence on my part and no excuse for you, for I have conveyed to you what I was sent with to you. "And my Lord will replace you with a people other than you." A resumption of the threat to them that God will destroy them and will replace them with another people in their homes and wealth, or the fa' is connected to the answer and the reading with the jazm supports it in the place as if it was said: And if you turn away, my Lord will excuse me and replace you. "And do not harm Him" for your taking over. "Anything" of harm. And whoever makes the jazm of "istakhlaf" drops the nun from it. "Indeed, my Lord is Guardian over all things" A watcher, so your deeds are not hidden from Him and He does not neglect your recompense, or a guardian who has control over it so nothing can harm Him.

Surat Hud 11:58

And when Our command came, We saved Hud and those who believed with him, by mercy from Us, and We saved them from a severe punishment.

Tafsir al-Jalalayn

58 - **And when Our command came** Our punishment **We saved Hud and those who believed with him with mercy** guidance from Us and **saved them from a severe punishment** severe.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And when Our punishment came to the people of Hud, We saved Hud from it and those who believed in God with him, **by mercy from Us**, meaning: by His grace and favor upon them, **and We saved them from a severe punishment**, meaning: We also saved them from a severe punishment on the Day of Resurrection, just as We saved them in this world from the wrath that I brought down upon 'Ad.

Tafsir al-Qurtubi

God the Almighty said: **And when Our command came** meaning Our punishment by destroying the tribe of Aad. **We saved Hud and those who believed with him by a mercy from Us** because no one is saved except by the mercy of God the Almighty, even if he has good deeds. In Sahih Muslim, Al-Bukhari and others, on the authority of the Prophet, may God bless him and grant him peace: **None of you will be saved by his deeds**. They said: **Not even you, O Messenger of God?** He said: **Not even me, unless God covers me with mercy from Him**. It was said: The meaning of **by a mercy from Us** is that We showed them the guidance that is mercy. And they were four thousand. It was also said: Three thousand. **And We saved them from a severe punishment** meaning the punishment of the Day of Resurrection. It was said: It is the barren wind as God mentioned in *Al-Dhariyat* and others, and it will come. Al-Qushayri Abu Nasr said: And the punishment that the Prophet threatens his nation with, when it comes, God will save the Prophet and the believers with him from it, yes! It is not unlikely that God would test a prophet and his people by afflicting them with a calamity that would be a punishment for the unbelievers and a test for the believers, if it was not something that the prophet had threatened them with.

Tafsir Ibn Kathir

Hud says to them: If you turn away from what I have brought you of worshipping God, your Lord, alone, without partner, then the proof has been established

against you by my conveying to you the message of God with which He sent me. **And my Lord will replace you with a people other than you**, who will worship Him alone, not associating partners with Him, and He does not care about you, for you will not harm Him with your disbelief, but the consequences of that will come back to you. **Indeed, my Lord is Guardian over all things**, meaning He witnesses and preserves the words and actions of His servants, and He rewards them for them, whether good or evil. **And when Our command came**, which was the barren wind, God destroyed them all and saved Hud and his followers from a severe punishment by His mercy and kindness. **And those were 'Aad, who denied the signs of their Lord**, they disbelieved in them and disobeyed the messengers of God. This is because whoever disbelieves in a prophet has disbelieved in all the prophets, because there is no difference between any of them in the obligation of belief in him. So the 'Aad disbelieved in Hud, so their disbelief was placed in the same position as someone who disbelieved in all the messengers. "And they followed The command of every stubborn tyrant "They abandoned following their righteous Messenger? And they followed the command of every stubborn tyrant, so for this reason they were followed in this world by a curse from God and from His believing servants whenever they were mentioned and it was called out to them on the Day of Resurrection before all witnesses, "Indeed, the 'Aad people disbelieved in their Lord" the verse. Al-Suddi said: No prophet was sent after 'Aad except that they were cursed on his tongue.

Fath al-Qadir

58- "And when Our command came" meaning Our punishment, which is the destruction of Aad, **We saved Hud and those who believed with him** from his people **by mercy from Us** meaning by great mercy from Us because no one is saved except by the mercy of God, and it was said that it is faith **from a severe punishment** meaning severe, and it was said that it was the poisons that entered their noses.

Tafsir al-Baghawi

58- The Almighty said: **And when Our command came**, Our punishment, **We saved Hud and those who believed with him**, and they were four thousand.

By mercy by grace from Us, **and We saved them from a severe punishment**, which is the wind with which He destroyed the 'Aad. It was said: The severe punishment is the punishment of the Day of Resurrection, meaning: Just as We saved them from punishment in this world, so We will save them in the Hereafter.

Tafsir al-Baidawi

58. "And when Our command came" Our punishment or Our command of punishment. "We saved Hud and those who believed with him by mercy from Us" and they were four thousand. "And We saved them from a severe punishment" A repetition of the statement of

Surat Hud 11:58

And when Our command came, We saved Hud and those who believed with him, by mercy from Us, and We saved them from a severe punishment.

what He saved them from, which is the poisons, which entered the noses of the disbelievers and exited from their backsides, cutting off their limbs, or what is meant by it is their salvation from the punishment of the Hereafter as well, and the allusion is that the destroyed, just as they were punished in this world with poisons, will be punished in the Hereafter with a severe punishment.

Surat Hud 11:59

And those were the 'Ad people who denied the signs of their Lord and disobeyed His messengers and followed the command of every stubborn tyrant.

Tafsir al-Jalalayn

59 - **And those were 'Aad** referring to their traces, meaning they traveled widely in the land and looked at it. Then he described their conditions and said **They denied the signs of their Lord and disobeyed His messengers** plural because whoever disobeys a messenger is all the messengers because they share the origin of what they brought, which is monotheism **and they followed** meaning the lowly ones **the command of every stubborn tyrant** who is obstinate towards the truth from among their leaders.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And these are the ones upon whom We inflicted Our punishment and torment, the 'Ad tribe, who denied God's proofs and arguments, and disobeyed His messengers whom He sent to them to call to His Oneness and to follow His command, **and they followed the command of every stubborn tyrant**, meaning: every one who is arrogant towards God, deviating from the truth, not calling to Him or accepting Him.

It is said: He is stubborn about the truth, so he is stubborn and the man is stubborn and stubborn. And from that it is said about the vein that bursts and does not stop: a stubborn vein, meaning harmful, and from that is the saying of the rajaz poet:

I am too old to be stubborn

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And they followed the command of every stubborn tyrant**, the polytheist.

Tafsir al-Qurtubi

The Almighty said: **And those were 'Aad** is a subject and predicate. Al-Kisa'i narrated that some Arabs do not decline 'Aad and make it a name for the tribe. **They denied the signs of their Lord** meaning they belied the miracles and rejected them. **And they disobeyed His messengers** meaning Hud alone, because no messenger was sent to them other than him. Similar to this is the Almighty's saying: **O messengers, eat of the good things** (Al-Mu'minun: 51) meaning the Prophet, may God bless him and grant him peace, alone, because there was no messenger in his time other than him. The plural is here because whoever denies one messenger has disbelieved in all the messengers. It was said: They disobeyed Hud and the messengers before him, and they were such that if a thousand

messengers were sent to them, they would have denied them all. **And they followed the command of every stubborn tyrant** meaning their fallen ones followed their leaders. The tyrant is the arrogant one. The stubborn, tyrannical one is the one who does not accept the truth nor submit to it. Abu Ubaid said: The stubborn, obstinate, and obstinate is the one who opposes with disagreement. From this, the vein that bursts with blood is called 'Aanad. The rajaz poet said:

I am too old to stand stubbornness

Tafsir Ibn Kathir

Hud says to them: If you turn away from what I have brought you of worshipping God, your Lord, alone, without partner, then the proof has been established against you by my conveying to you the message of God with which He sent me. **And my Lord will replace you with a people other than you**, who will worship Him alone, not associating partners with Him, and He does not care about you, for you will not harm Him with your disbelief, but the consequences of that will come back to you. **Indeed, my Lord is Guardian over all things**, meaning He witnesses and preserves the words and actions of His servants, and He rewards them for them, whether good or evil. **And when Our command came**, which was the barren wind, God destroyed them all and saved Hud and his followers from a severe punishment by His mercy and kindness. **And those were 'Aad, who denied the signs of their Lord**, they disbelieved in them and disobeyed the messengers of God. This is because whoever disbelieves in a prophet has disbelieved in all the prophets, because there is no difference between any of them in the obligation of belief in him. So the 'Aad disbelieved in Hud, so their disbelief was placed in the same position as someone who disbelieved in all the messengers. "And they followed The command of every stubborn tyrant" They abandoned following their righteous Messenger? And they followed the command of every stubborn tyrant, so for this reason they were followed in this world by a curse from God and from His believing servants whenever they were mentioned and it was called out to them on the Day of Resurrection before all witnesses, "Indeed, the 'Aad people disbelieved in their Lord" the verse. Al-Suddi said: No prophet was sent after 'Aad except that they were cursed on his tongue.

Fath al-Qadir

59- "And those were 'Aad" subject and predicate, and the demonstrative is feminine in consideration of the tribe. Al-Kisa'i said: Some Arabs do not decline 'Aad and make it a name for the tribe. "They denied the signs of their Lord" meaning they disbelieved in them and denied them and rejected the miracles. "And disobeyed His messengers" meaning Hud alone, because there was no messenger in his time other than him. The plural here is because whoever denies a messenger has denied all the messengers. It was said: They disobeyed Hud and the messengers who came before him, or they were such that if God had sent them multiple messengers, they would have denied them. "And they followed the command of every

Surat Hud 11:59

And those were the 'Ad people who denied the signs of their Lord and disobeyed His messengers and followed the command of every stubborn tyrant.

obstinate tyrant" the arrogant tyrant, and the obstinate is the tyrant who does not accept the truth nor submit to it. Abu Ubaidah said: The obstinate is the stubborn, the obstinate and the obstinate, and he is the one who opposes with disagreement from him, and from it the vein that bursts with blood is called 'Aanad. The rajaz poet said:

I am too old to be stubborn

Tafsir al-Baghawi

59- "And those were 'Aad, **he returned it to the tribe**, they denied the signs of their Lord and disobeyed His messengers, **meaning Hud alone, he mentioned it in the plural form because whoever denies a messenger is as if he denied all the messengers**, and they followed the command of every stubborn tyrant" meaning: and the base and the lowly followed the people of arrogance and stubbornness, and the tyrant is the arrogant, and the stubborn is the one who does not accept the truth, it is said: when a man is stubborn, he refuses to accept something even if he knows it. Abu Ubaidah said: The stubborn, the obstinate, the obstinate, and the obstinate: the one who opposes you with disagreement.

Tafsir al-Baidawi

59. "And those were 'Aad" The demonstrative pronoun is feminine in consideration of the tribe or because the reference is to their graves and their traces. "They denied the signs of their Lord" They disbelieved in them. "And they disobeyed His messengers" Because they disobeyed their messenger, and whoever disobeys a messenger, it is as if he disobeyed all of them, because they were commanded to obey every messenger. "And they followed the command of every stubborn tyrant" Meaning their tyrannical leaders. "Stubborn **is from** 'inda **and** 'inda **and** 'anud" if he transgresses, and the meaning is they disobeyed the one who called them to faith and that which saves them, and they obeyed the one who called them to disbelief and that which destroys them.

Surat Hud 11:60

And they were pursued in this world by a curse and on the Day of Resurrection. Unquestionably, the 'Aad disbelieved in their Lord. So away with the 'Aad, the people of Hud.

Tafsir al-Jalalayn

60 - **And they were pursued in this world by a curse from people and on the Day of Resurrection** a curse upon all of creation **Behold, the 'Aad disbelieved** denied (their Lord. So away) from God's mercy **with 'Aad, the people of Hud**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And the people of Hud were pursued by 'Aad in this world, in anger from God, and in wrath on the Day of Resurrection like it, a curse in addition to the curse that had preceded for them from God in this world, "Behold, 'Aad disbelieved in their Lord. So away with 'Aad, the people of Hud," meaning: God distanced them from goodness.

It is said: So-and-so disbelieved in his Lord and disbelieved in his Lord, and I thanked you, and I thanked you.

It was said: The meaning of **they disbelieved in their Lord** is that they disbelieved in the blessing of their Lord.

Tafsir al-Qurtubi

The Almighty said: **And they were pursued in this world by a curse** meaning they were pursued by it. **And on the Day of Resurrection** meaning they were pursued on the Day of Resurrection by something similar, so the completion is on His saying: **And on the Day of Resurrection. Behold, indeed, the 'Aad people disbelieved in their Lord** Al-Farra' said: meaning they disbelieved in the blessing of their Lord. He said: It is said I disbelieved in him and I disbelieved in him, like I thanked him and I thanked him. **Behold, away with 'Aad, the people of Hud** meaning they are still far from the mercy of God. Distance means destruction. Distance means distancing from good. It is said: *ba'd* means delayed and distant. And *ba'd* means perishing. He said:

Do not distance my people, who are the poison of the enemy and the scourge of the islands.

Al-Nabigha said:

Do not be far away, for death is a source of strength, and every person will one day perish.

Tafsir Ibn Kathir

Hud says to them: If you turn away from what I have brought you of worshipping God, your Lord, alone, without partner, then the proof has been established against you by my conveying to you the message of God with which He sent me. **And my Lord will replace you with a people other than you**, who will worship Him alone, not associating partners with Him, and He does not care about you, for you will not harm Him for your disbelief, but the consequences of that will come back to you. **Indeed, my Lord is Guardian over all things**, meaning He witnesses and preserves the words and actions of His servants, and He rewards them for their, whether good or evil. **And when Our command came**, which was the barren wind, God destroyed them all and saved Hud and his followers from a severe punishment by His mercy and kindness. **And those were 'Aad, who denied the signs of their Lord**, they disbelieved in them and disobeyed the messengers of God. This is because whoever disbelieves in a prophet has disbelieved in all the prophets, because there is no difference between any of them in the obligation of belief in him. So the 'Aad disbelieved in Hud, so their disbelief was placed in the same position as someone who disbelieved in all the messengers. "And they followed The command of every stubborn tyrant "They abandoned following their righteous Messenger? And they followed the command of every stubborn tyrant, so for this reason they were followed in this world by a curse from God and from His believing servants whenever they were mentioned and it was called out to them on the Day of Resurrection before all witnesses, "Indeed, the 'Aad people disbelieved in their Lord" the verse. Al-Suddi said: No prophet was sent after 'Aad except that they were cursed on his tongue.

Fath al-Qadir

60- "And they were pursued in this world by a curse" meaning: they were inflicted with it, which is being removed from mercy and expelled from goodness, and the meaning is that it is a constant for them and will not leave them as long as they are in this world. "And **they followed it** on the Day of Resurrection" so they were cursed there as they were cursed in this world. "Behold, 'Aad disbelieved in their Lord" meaning in their Lord. Al-Farra' said: They disbelieved in the blessing of their Lord. It is said: I disbelieved in him and I disbelieved in him: like I thanked him and I thanked him. "Behold, away with 'Aad, the people of Hud" meaning they are still being distanced from the mercy of God. Distance means destruction, and distance means distancing from goodness. It is said: After he is delayed and distant, and after he is far away after: if he perishes. From this is the saying of the poet:

Do not distance my people, who are the poison of the enemy and the scourge of the islands.

Al-Nabigha said:

Do not be far away, for death is a source of strength, and every person will one day perish.

And from it the poet said:

Their women were of no use to me, and I was killed

Surat Hud 11:60

And they were pursued in this world by a curse and on the Day of Resurrection. Unquestionably, the 'Aad disbelieved in their Lord. So away with the 'Aad, the people of Hud.

instead of their men. Don't be far away.

It was mentioned earlier that the Arabs use it to pray for destruction.

Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada, "Except for He who created me." Ibn Asakir narrated on the authority of Adh-Dahhak, who said: God withheld rain from the people of 'Aad for three years, so Hud said to them, **Seek forgiveness of your Lord and then repent to Him, and He will send down upon you abundant rain.** But they refused and persisted. Abu Al-Shaykh narrated on the authority of Harun At-Taymi, regarding His statement, **He will send down upon you abundant rain,** he said: rain. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid, regarding His statement, **And will add strength to your strength,** he said: strength to your strength. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ikrimah, regarding His statement, **And will add strength to your strength,** he said: childbirth. Ibn Jarir narrated on the authority of Ibn Abbas, regarding His statement, **We say nothing except that some of our gods have afflicted you with evil,** he said: they have afflicted you with madness. Ibn Abi Hatim narrated on the authority of Yahya bin Saeed who said: There is no one who fears a common thief, or a ferocious beast, or a rebellious devil and recites this verse except that God will turn him away from it. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Mujahid: **Indeed, my Lord is on a straight path.** He said: The truth. Ibn Abi Hatim narrated on the authority of Abu Malik regarding His statement: **A severe punishment.** He said: Severe. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding His statement: **Every obstinate tyrant** He said: The polytheist. Ibn Abi Hatim narrated on the authority of Al-Suddi who said: The obstinate is the one who makes trouble. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi regarding His statement: **And they were pursued in this world by a curse.** He said: No prophet was sent after Aad except that a curse was on his tongue. Ibn Al-Mundhir narrated on the authority of Qatada regarding the verse, he said: Two curses from God followed them one after the other: a curse in this world and a curse in the Hereafter.

the people of Hud," it was said: away from the mercy of God. It was also said: destruction. Distance has two meanings: one is the opposite of closeness, it is said: after, he is far away, after, and the other means destruction, it is said: after, he is far away, after, and after.

Tafsir al-Baidawi

60. "And they were pursued in this world by a curse and on the Day of Resurrection." That is, the curse was made to follow them in both abodes, casting them into torment. "Behold, indeed, the 'Aad disbelieved in their Lord." They denied Him or disbelieved in His blessings or disbelieved in Him, so the preposition was omitted. "Behold, away with the 'Aad." Enmity against them with destruction, and what is meant by it is to indicate that they were deserving of what was sent down upon them because of what was reported about them. Rather, "Behold" was repeated and their mention was repeated to horrify their matter and to urge us to consider their condition. "The people of Hud" is an explanatory apposition to the 'Aad, and its benefit is to distinguish them from the second 'Aad, the 'Aad of Iram, and to hint that their deserving of being distanced was because of what happened between them and Hud.

Tafsir al-Baghawi

60- "And they were pursued in this world by a curse," meaning: they were followed by a curse that would follow them and go with them. The curse is: estrangement and expulsion from mercy, "and on the Day of Resurrection," meaning: on the Day of Resurrection also they will be cursed as they were cursed in this world and the Hereafter, "Behold, the 'Aad disbelieved in their Lord," meaning: in their Lord. It is said: I disbelieved in him and I disbelieved in him, just as it is said: I thanked him and thanked him and advised him and advised him. "Behold, away with 'Aad,

Surat Hud 11:61

And to Thamud [We sent] their brother Salih. He said, "O my people, worship God. You have no deity other than Him. He produced you from the earth and settled you in it, so ask His forgiveness and then repent to Him. Indeed, my Lord is near and responsive."

Tafsir al-Jalalayn

61 - And We sent to Thamud their brother from the tribe (Salih. He said, **O my people, worship God**, worshipping Him alone (you have no god other than Him. He created you) began your creation **from the earth** by creating your father Adam from it **and settled you in it** made you inhabited and settled therein **so seek His forgiveness** from polytheism **and then repent return to Him** with obedience **indeed, my Lord is near** to His creation with His knowledge **and answers** to whoever asks Him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We sent to Thamud their brother Salih, and he said to them: O my people, worship God alone, with no partner for Him, and devote worship to Him alone, without any other gods besides Him, for you have no god other than Him who requires your worship, and divinity is not permissible except for Him, **He created you from the earth**, meaning: He began your creation from the earth.

He said that because he created Adam from the earth, so the address was directed to them, since that was what he did to those who were from him.

And He made you inhabit it, meaning: He made you inhabit it, so the meaning was: He made you dwell in it for the days of your life.

From their saying: So-and-so built so-and-so's house, and it is his lifespan.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And He made you live therein**, he said: He made you live therein.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And He made you live therein**, meaning: He made you live.

And His statement: **Then seek His forgiveness**, meaning: Do an action that will be a reason for God to cover your sins, and that is belief in Him, and sincere worship of Him alone, and following His Messenger

Salih. **Then repent to Him**, meaning: Then leave the actions that your Lord dislikes, for what He is pleased with and loves. **Indeed, my Lord is near and responsive**, meaning: My Lord is near to whoever sincerely worships Him and desires repentance from Him, and He responds to him when he calls upon Him.

Tafsir al-Qurtubi

It has five issues:

The first: The Almighty's saying: **And to Thamud meaning We sent to Thamud a righteous man** meaning in lineage. **And to Yahya bin Waththab read and to Thamud** with tanween throughout the Qur'an, and this is how it was narrated from Al-Hasan. The rest of the reciters differed on it, so they declined it in some places and did not decline it in others. Abu Ubaidah claimed that if it had not been for the contradiction of the majority, the correct way would have been to leave it indeclinable, since the feminine was more prevalent in it. An-Nahhas said: What Abu Ubaidah - may God have mercy on him - said, that the feminine is more prevalent in it is a rejected statement, because Thamud is called a neighborhood, and it is called a tribe, and the tribe is not more prevalent in it, rather the matter is the opposite of what he said according to Sibawayh. And the best according to Sibawayh in what Banu so-and-so did not say indeclination, such as Quraysh and Thaqeef and the like, and likewise Thamud, and the reason for that is that since the masculine was the original, and it could have both masculine and feminine, the lighter original was more appropriate. And the feminine is good and excellent. Sibawayh recited about the feminine:

Al-Walid was overcome by forgiveness and was spared the difficulties of the Quraysh and ruled them.

The second: The Almighty's saying: **He said, 'O my people, worship God; you have no deity other than Him.'** It was mentioned above. **He produced you from the earth**. That is, He began your creation from the earth, and that is because Adam was created from the earth as mentioned above in *Al-Baqarah* and *Al-An'am*, and they are from Him. It was also said: He created you on the earth. It is not permissible to assimilate the ha' of *ghairuhu* into the ha' of *huwa* except in the language of deleting the waw in *Al-Adraj*. **And He made you its inhabitants and its residents**. Mujahid said: The meaning of *istama'km* is He made you its inhabitants from His saying: **So-and-so made so-and-so his home, so it is his for my life**. Qatada said: He made you live in it. According to these two sayings, *istaf'ala* has the meaning of *af'ala*, like *istajabah* has the meaning of *ajabah*. Ad-Dahhak said: He prolonged your lives, and their lives were from three hundred to one thousand. Ibn Abbas: He made you live in it. Zayd ibn Aslam: He ordered you to build what you need in it from building houses and planting trees. It was said: The meaning is He inspired you to build it from tillage, planting, digging rivers, and other things.

Third: Ibn al-Arabi said: Some Shafi'i scholars said: Colonization is the request for development, and the absolute request from God Almighty is obligatory.

Surat Hud 11:61

And to Thamud [We sent] their brother Salih. He said, "O my people, worship God. You have no deity other than Him. He produced you from the earth and settled you in it, so ask His forgiveness and then repent to Him. Indeed, my Lord is near and responsive."

Judge Abu Bakr said: The word *istaf'ala* comes in the Arabic language with meanings: including *istaf'ala* with the meaning of requesting an action, like his saying: I asked him to carry it, and with the meaning of believing, like their saying: I found this matter easy, I thought it was easy, or I found it easy, and *istaz'atmu*hu, meaning I thought it was great and I found it, and from it *istaf'ala* with the meaning of I hit, like their saying: I found it good, I hit it. And from it is in the meaning of action, like his saying: He settled in the place and settled down, and they said, and his saying: **They mock and They ridicule** him, so the saying of the Most High: **He made you inhabit it** He created you to inhabit it, not in the sense of finding it new and easy, meaning I found it good and easy, and this is impossible for the Creator, so it goes back to the fact that He created, because of the benefit, and something may be expressed by its benefit metaphorically, and it is not correct to say: He asked God Almighty to inhabit it, because the word is not permissible in his right, but it is correct to say: He called for its inhabit, because he came with the word *istaf'ala*, which is calling for the action by speech from someone lower than him if it is a command, and a request for the action if it is from the lower to the higher desire.

I said: He did not mention *istaf'ala* in the sense of *af'ala*, like his saying *istawwad* in the sense of *awqad*, and we have mentioned it, and it is:

Fourth: It contains evidence of housing and life estate. The discussion of *Al-Baqarah* regarding housing and ownership has already been mentioned. As for life estate, scholars differed and it is of three opinions: The first: It is ownership of the benefits of the property during the life of the owner for the duration of his life. If he does not mention any descendants and the owner dies, it returns to the one who gave it or to his heirs. This is the opinion of Al-Qasim bin Muhammad, Yazid bin Qusayt, and Al-Layth bin Saad. It is the well-known opinion of Malik and one of the opinions of Al-Shafi'i. The evidence for this opinion has already been mentioned in *Al-Baqarah*. The second: It is ownership of the property and its benefits and it is a pure gift. This is the opinion of Abu Hanifa, Al-Shafi'i and their companions, Al-Thawri, Al-Hasan bin Hayy, Ahmad bin Hanbal, Ibn Shabramah, and Abu Ubaid. They said: Whoever gives a man something during his life, it belongs to him during his life, and after his death it belongs to his heirs, because he has owned its property, and the condition of the giver for life and life is invalid, because the Messenger of God, may God bless him and grant him peace, said: **Life estate is permissible. And Life estate is for the one to whom it was given.** Third: If he said **your lifespan** and did not mention the descendants, it is like the first statement. If he said **for your descendants**, it is like the second statement. Al-Zuhri, Abu Thawr, Abu Salamah ibn Abd al-Rahman, and Ibn Abi Dhi'b said the same. It has been narrated from Malik, and it is the apparent statement of his in Al-Muwatta'. What is known from him and his companions is that it returns to the one who has a long lifespan if the descendants of the one

who has a long lifespan are extinct, if the one who has a long lifespan is alive. Otherwise, it returns to whoever is alive from his heirs and the people who are most deserving of his inheritance. The one who has a long lifespan does not own the neck of anything according to the word *lifespan*, according to Malik and his companions. Rather, he owns the benefit without the neck according to the word *lifespan*. Malik also said about confinement: If it is confined to a man and his descendants, it does not return to him. If it is confined to a specific man for his life, it returns to him. The same applies to lifespan by analogy, and it is the apparent statement of Al-Muwatta'. In Sahih Muslim, on the authority of Jabir ibn Abdullah, that the Messenger of God, may God bless him and grant him peace, said: "If a man grants a man a life estate for him and his descendants and says, 'I have given it to you and your descendants as long as anyone among you lives,' then it belongs to the one to whom it is given and it does not revert to its owner because he gave a gift that is subject to inheritance." And on his authority, he said: The life estate that came to the Messenger of God, may God bless him and grant him peace, was to say: 'It is for you and your descendants,' but if he said: 'Do you have it as long as I live?' then it reverts to its owner. Muammar said: And this is what Al-Zuhri used to issue fatwas about.

I said: The meaning of the Qur'an is consistent with the second opinion, because God the Almighty said: **And He made you inhabited** meaning He made you live, so He made the righteous man live in it for the duration of his life with righteous deeds, and after his death with good remembrance and good praise, and vice versa for the proud man, so the world is a container for them, life and death. It may be said: Good praise flows in the course of the offspring. In the revelation: **And grant me a reputation of truth among later generations** (Ash-Shu'ara': 84), meaning good praise. It was said: He is Muhammad, may God bless him and grant him peace. He also said: **And We made his descendants the survivors** (Saffat: 77), and He also said: **And We blessed him and Isaac, and among their descendants are doers of good and those who clearly wrong themselves** (Saffat: 113).

Fifth: The Almighty's saying: **So seek His forgiveness** meaning ask Him for forgiveness for worshipping idols. **Then repent to Him** meaning return to worshipping Him. **Indeed, my Lord is near and responsive** meaning He is near to answering whoever calls upon Him. The discussion of this has already been mentioned in *Al-Baqarah* when He said: **Indeed, I am near and respond to the call of the caller.**

Tafsir Ibn Kathir

God Almighty says: **And We sent to Thamud** who were the ones who inhabited the cities of Hijr between Tabuk and Medina and were after 'Ad, so God sent from them **their brother Salih** and he commanded them

to worship God alone, and for this reason He said: **He created you from the earth** meaning He began your creation from it, He created from it your father Adam **and settled you in it** meaning He made you inhabit it and make use of it **so seek forgiveness of Him** for your past sins **then repent to Him** in what you will do **for my Lord is near and responsive** as God Almighty said: "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" the verse.

Fath al-Qadir

His statement: 61- **And to Thamud [We sent] their brother Salih** is connected to what came before, and the meaning is: And We sent to Thamud their brother Salih, and the discussion is about him, and about his statement: **O my people, worship God; you have no deity other than Him** as came before in the story of Hud. Al-Hasan and Yahya bin Watthab read **and to Thamud** with the tanween in all places. The rest of the reciters differed about it, so they declined it in one place and did not decline it in another place, so the decline is based on the interpretation of the tribe, and the prevention is based on the interpretation of the tribe, and so on for all that is valid in both interpretations, and Sibawayh recited in the feminine based on the interpretation of the tribe:

Al-Walid defeated the forgivers and saved the Quraysh from their problems and ruled them.

He created you from the earth meaning He began your creation from the earth, because all of the children of Adam are from the loins of Adam, who was created from the earth. **And made you its inhabitants** meaning He made you its inhabitants and its residents, from their saying: So-and-so made so-and-so inhabit his house, so it is his lifespan. So istaf'ala has the meaning of af'ala, like istijaba means ajaba. Ad-Dahhak said: Its meaning is He prolonged your lives, and their lives were from three hundred to one thousand. It was said that its meaning is: He ordered you to inhabit it by building houses and planting trees. **So seek forgiveness of Him** meaning ask Him to forgive you for worshipping idols. **Then repent to Him** meaning return to worshipping Him. **Indeed, my Lord is near and responsive** meaning He is near in response to whoever calls upon Him. This has been discussed previously in Surat Al-Baqarah when God Almighty says: **For indeed, I am near and I respond to the call of the caller.**

Tafsir al-Baghawi

61- The Almighty said: **And to Thamud [We sent] their brother Salih**, meaning: We sent to Thamud their brother Salih in lineage, not in religion. **He said, 'O my people, worship God.'** They believed in the oneness of God Almighty. "You have no god other than Him. He produced you from the earth," He began your creation, **from the earth**, and that is because they are from Adam, peace be upon him, and Adam was created from the earth. **And settled you therein**, meaning: He made you its inhabitants and its residents. Ad-Dahhak said: He prolonged your life therein until one of them

lived from three hundred to a thousand years, and the same was true of the people of 'Aad.

Mujahid said: I will make you live for my life, meaning: I will make it for you as long as you live. Qatada said: I will make you live in it.

"So seek His forgiveness and then repent to Him. Indeed, my Lord is near," to the believers, *answering* their prayers.

Tafsir al-Baidawi

61. "And to Thamud [We sent] their brother Salih. He said, "O my people, worship God; you have no deity other than Him. He created you from the earth." He created you from the earth and made you live long in it, or enabled you to inhabit it and commanded you to do so. It was said that it is from the word "umra" meaning that He made you live in your homes and inherit them from you after your lives have passed, or He made you live in your homes and you live in them for the duration of your lives and then leave them for others. "So seek His forgiveness and then repent to Him. Indeed, my Lord is near." Near in mercy. "Answering" to His caller.

Surat Hud 11:62

They said, "O Salih, you were a source of hope among us before this. Do you forbid us from worshipping what our fathers worshipped? And indeed, we are in disquieting doubt about that to which you invite us."

Surat Hud 11:62

They said, "O Salih, you were a source of hope among us before this. Do you forbid us from worshipping what our fathers worshipped? And indeed, we are in disquieting doubt about that to which you invite us."

Tafsir al-Jalalayn

62 - **They said, O Salih, you were among us a man of hope** We hope that you will be a master **before this** that came from you **Do you forbid us to worship what our fathers worshipped** of idols **And indeed, we are in doubt about that to which you invite us** of monotheism *disturbing* a place in doubt

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Thamud said to their prophet Salih: **O Salih, you were a source of hope among us**, meaning: We were hoping that you would be a master among us before this statement that you made to us, that we have no god other than God. **Do you forbid us to worship what our fathers worshipped?** He says: Do you forbid us to worship the gods that our fathers worshipped? **And indeed, we are in disquieting doubt about that to which you invite us**, meaning that they did not know the truth of what he was calling them to of the oneness of God, and that divinity is only for Him alone.

His saying: *Suspicious*, meaning that it causes suspicion, from: **I made him suspicious**, so I made him suspicious, if you did something to him that causes him suspicion, and from this is the saying of Al-Hudhali:

If I came to him from the unseen, he would smell my affection and pluck my clothes.

As if I had made him suspicious

Tafsir al-Qurtubi

The Almighty said: **They said, 'O Salih, you were among us a source of hope before this'** meaning, we hoped that you would be a master among us before this, that is, before your call to prophethood. It was said: Salih used to criticize their gods and hate them, and they used to hope that he would return to their religion, but when he called them to God, they said: Our hope in you has been cut off. **Are you forbidding us** is an interrogative that means denial. **To worship** means from worshipping. **What our fathers worshipped** "Fan" is in the accusative case by dropping the preposition. "And indeed, we are in doubt **in Surah**

Ibrahim and Inna and the original is Inna, so he found three nuns" heavy so he dropped the third. "From what you call us **is addressed to Salih, and in Surah Ibrahim it is** You call us" because the address is to the messengers, may God's prayers and peace be upon them. "To him is doubtful **from** arabatuhu Fan aaribuhu" if you did something to him that would cause him doubt. Al-Hudhali said:

If I came to him from the unseen, he would smell my affection and pluck my clothes.

As if I had made him suspicious

Tafsir Ibn Kathir

The Almighty mentions what was said between Salih, peace be upon him, and his people, and what was of ignorance and stubbornness in their saying, **You were among us a source of hope before this**, meaning we had hope in you in your mind before you said what you said, **Do you forbid us from worshipping what our fathers worshipped?** and what our ancestors were upon, **And indeed, we are in doubt concerning that to which you invite us, disquieting**, meaning much doubt. **He said, 'O my people, have you considered? If I am upon clear evidence from my Lord,'** in what He sent me to you with certainty and proof, **and He has given me mercy from Himself, then who can help me against God if I disobey Him?** and abandon your call to the truth and the worship of God alone? If I had abandoned it, you would not have benefited me and you would not have increased me, **except loss**, meaning loss.

Fath al-Qadir

62- "They said, 'O Salih, you were among us a man of hope before this'" meaning, we were hoping that you would be an obeyed master among us, that we would benefit from your opinion, and that we would be happy with your leadership before this that you showed of your claim to prophethood and your call to monotheism. It was said: Salih used to criticize their gods and they used to hope that he would return to their religion, but when he called them to God, they said, "There is no hope of it from you. **The question in his saying**, Do you forbid us to worship what our fathers worshipped?" is for denial. They denied him this prohibition. "And to worship" is in the accusative case with the deletion of the preposition: meaning that we worship. The meaning of "what our fathers worship" is: what our fathers used to worship. It is a narration of a past state to bring the image to mind. "And indeed, we are in doubt about that to which you call us, disturbing. **From** arabatuhu, **so I am arabahu**": if you did something to him that would cause him doubt, which is the anxiety of the soul and the absence of tranquility, or from "arab", a man: if he was suspicious. The meaning is: Indeed, we are in doubt about that which you call us to. It calls us to worship God alone

and to abandon the worship of idols, which is a source of doubt.

Tafsir al-Baghawi

62- "They said, **meaning Thamud**, O Salih, you were among us a man of hope before this", the statement, meaning: we were hoping that you would be a master among us. It was said: we were hoping that you would return to our religion, because they were hoping that he would return to the religion of his tribe, but when he showed their call to God Almighty and abandoned the idols, they claimed that their hope in him was cut off, so they said: "Do you forbid us to worship what our fathers worshipped **before, of the gods**, and indeed, we are in disturbing doubt about that to which you invite us", a place of suspicion and accusation, it is said: I showed him suspicion if I did to him an action that causes him to be suspicious.

Tafsir al-Baidawi

62. "They said, 'O Salih, you were among us a man of hope before this,' because we see in you signs of strength and success that you will be our master and advisor in matters, or that you will agree with us in religion. But when we heard this statement from you, our hope in you was cut off. 'Do you forbid us from worshipping what our fathers worshipped?' According to the account of the past situation. 'And indeed, we are in doubt about what you are calling us to,' of monotheism and disavowal of idols. 'Suspicious' is someone who is in doubt from his Arabs, or someone who has doubts based on the metaphorical attribution from Arabs in the matter.

Surat Hud 11:63

He said, "O my people, have you considered? If I am upon clear evidence from my Lord and He has bestowed upon me mercy from Himself, then who will aid me against God if I disobey Him? You will not increase me except in loss."

Surat Hud 11:63

He said, "O my people, have you considered? If I am upon clear evidence from my Lord and He has bestowed upon me mercy from Himself, then who will aid me against God if I disobey Him? You will not increase me except in loss."

Tafsir al-Jalalayn

63 - (He said, "O my people, have you considered? If I am upon clear evidence from my Lord and He has given me mercy from Himself, then who will protect me from God if I disobey Him? Then you will not increase me except in loss by commanding me to do so.")

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Salih said to his people from Thamud: **O my people, have you considered, if I am upon clear evidence from my Lord,** meaning: if I am upon proof and explanation from God that I have learned and been certain of, **and He has given me mercy from Himself,** meaning: and He has given me prophethood, wisdom, and Islam, **then who will protect me from God if I disobey Him?** meaning: who will repel His punishment from me if He punishes me if I disobey Him, and save me from Him? **Then you will not increase me,** with your excuse that you make, that you worship what your fathers used to worship, **except loss,** meaning that He will make you lose your share of God's mercy, as:

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: **Then you will not increase me except in loss,** he said: You will not increase in anything but loss.

Tafsir al-Qurtubi

The Almighty said: "He said, 'O my people, have you considered: if I am upon clear evidence from my Lord and He has given me mercy from Himself?'" Its meaning was presented in the words of Noah. **Who can protect me from God if I disobey Him?** is a question that means negation, meaning no one can protect me from Him if I disobey Him. **Then you do not increase me except in loss,** meaning misguidance and distancing from good, said Al-Farra'. The loss is for them, not for him, may God bless him and grant him peace, as if he said: except in loss for you, not for me. It was said: The meaning is you do not increase me by your argument with the religion of your fathers except in insight into your loss, on the authority of Ibn Abbas.

Tafsir Ibn Kathir

The Almighty mentions what was said between Salih, peace be upon him, and his people, and what was of ignorance and stubbornness in their saying, **You were among us a source of hope before this,** meaning we had hope in you in your mind before you said what you said, **Do you forbid us from worshipping what our fathers worshipped?** and what our ancestors were upon, **And indeed, we are in doubt concerning that to which you invite us, disquieting,** meaning much doubt. **He said, 'O my people, have you considered? If I am upon clear evidence from my Lord,'** in what He sent me to you with certainty and proof, **and He has given me mercy from Himself, then who can help me against God if I disobey Him?** and abandon your call to the truth and the worship of God alone? If I had abandoned it, you would not have benefited me and you would not have increased me, **except loss,** meaning loss.

Fath al-Qadir

63- "He said, 'O my people, have you considered: if I am upon clear evidence from my Lord', i.e., a clear argument and a correct proof, 'and He has given me from Himself', i.e., from His side, 'mercy', i.e., prophethood? And although these matters are certain to occur, they were initiated with a word of doubt in consideration of the state of those being addressed, because they are in doubt about that, as they described about themselves. 'Then who will help me against God' is a question that means negation: i.e., I have no helper to prevent me from God's punishment. 'If I disobey Him' in conveying the message and I observe you and I slacken off from what I am required to convey. 'Then you will not increase me' by discouraging me 'except loss' by making me a loser by invalidating my work and exposing myself to God's punishment. Al-Farra' said: i.e., misguidance and distancing from good. And it was said that the meaning is: 'Then you will not increase me by your argument with the religion of your fathers except insight into your loss.'

Tafsir al-Baghawi

63- "He said, 'O my people, have you considered: if I am upon clear evidence from my Lord and He has given me mercy from Himself,' **prophecy and wisdom,** then who will protect me from God? **That is, who will prevent me from God's punishment,** if I disobey Him, then you will not increase me except in loss." Ibn Abbas said: Its meaning is that you are not aware of your loss.

Al-Hussein bin Al-Fadl said: Salih, peace be upon him, was not in a loss until he said: You do not increase me

except in loss. The meaning is: You do not increase me with what you say except in attributing to me loss to you.

In the language, Tafsir and Tafsir are: the relation to immorality and debauchery, and likewise Takhsir is: the relation to loss.

Tafsir al-Baidawi

63. "He said, 'O my people, have you considered, if I am upon clear evidence from my Lord and He has given me mercy from Himself, prophethood, then who will protect me from God? 'Then who will protect me from His punishment if I disobey Him? 'In conveying His message and preventing associating partners with Him? 'Then you will not increase me, 'by making me follow you, 'except for loss, 'except for making me lose by invalidating what God has granted me and exposing me to His punishment, or you will not increase me by what you say to me except for me ascribing you to loss.

Surat Hud 11:64

And O my people, this is the she-camel of God as a sign for you, so leave her to graze in the land of God and do not touch her with harm, lest a near punishment seize you.

Surat Hud 11:64

And O my people, this is the she-camel of God as a sign for you, so leave her to graze in the land of God and do not touch her with harm, lest a near punishment seize you.

Tafsir al-Jalalayn

64 - **And O my people, this is the she-camel of God as a sign for you** the state of the agent of the indication **so leave her to graze in the land of God and do not touch her with harm** hamstring **or a near punishment will seize you** if you hamstring her

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Salih said to his people from Thamud, when they said to him: **And indeed, we are in disquieting doubt about that to which you invite us**, and they asked him for a sign for what he invited them to: **O my people, this is the she-camel of God as a sign for you**, meaning: an argument, a sign, and an indication of the truth of what I am calling you to, **so leave her to graze in God's land**, so you are not responsible for her sustenance or her expenses, **and do not touch her with harm**, meaning: do not kill her or harm her by hamstringing her, **lest a near punishment seize you**, meaning: if you touch her with harm, a punishment from God will seize you not far away and destroy you.

Tafsir al-Qurtubi

The Almighty said: **And O my people, this is the she-camel of God** is a subject and predicate. **A sign for you** is in the accusative case as a state, and the agent has the meaning of indication or warning in *this*. It was only said: The she-camel of God, because He brought her out for them from a mountain - as they requested - on the condition that they would believe. It was also said: He brought her out from a solid rock isolated in the corner of the stone called Al-Kathbah, and when the she-camel came out - as they requested - the Prophet of God Salih said to them: **This is the she-camel of God for you, a sign**. "So leave her to eat" is an imperative imperative, and the nun was deleted from **So leave her** because it is an imperative. It is not said: Wadhra or Wadhra except as an anomaly. The grammarians have two opinions on it. Sibawayh said: They dispensed with it by leaving it out. Another said: Since the waw was heavy and there was a verb in the speech with its meaning without a waw in it, they omitted it. Abu Ishaq Al-Zajaj said: It is permissible to raise *ta'akul* as a state and a new sentence. "And do not touch it" is a jussive with a prohibition. *Badly*

Al-Farra' said: By hamstringing. **Then you will be seized** is the answer to the prohibition. **A near torment** meaning close to hamstringing it.

Tafsir Ibn Kathir

We have already discussed this story in detail in Surat Al-A'raf, so there is no need to repeat it here. And success comes from God.

Fath al-Qadir

His saying: 64- "And O my people, this is the she-camel of God for you as a sign." The interpretation of this verse has already been mentioned in Al-A'raf. The meaning of "for you is a sign" is an apparent miracle. It is in the accusative case as a state, but in the accusative case as a state of a sign that precedes it. If it had been delayed, it would have been a description of it. It has been said that the she-camel of God is a substitute for this, and the predicate is for you. The first is more appropriate. He only said: the she-camel of God because He brought her out for them from a mountain according to their suggestion. It has also been said: from a solid rock. "So leave her to eat in the land of God." That is, leave her to eat in the land of God from what is in it of pastures that animals eat. Abu Ishaq Al-Zajaj said: It is permissible to raise "to eat" as a state and to resume. Perhaps it originally means according to what the Arabic language requires, not in the verse. So the reliable readings that have been narrated as correct are: "And do not touch her with harm." Al-Farra' said: By hamstringing it. It appears that the prohibition is more general than that: **Then a near punishment will seize you**. The answer to the prohibition: That is, close to hamstringing it, and that is for three days.

Tafsir al-Baghawi

64- "And O my people, this is the she-camel of God for you as a sign," the accusative case of state and separation, and that is because his people asked him to bring forth a she-camel of ten years from this rock, and they pointed to a rock, so Salih, peace be upon him, called and a she-camel came forth from it and immediately gave birth to a child like her, so this is the meaning of his saying: "This is the she-camel of God for you as a sign, so leave her to eat in the land of God, **of grass and plants, so you will not be burdened by her**, and do not touch her with harm": and do not harm her by hamstringing her, "lest a near punishment seize you, **if you kill her**, for a punishment will come upon you."

Tafsir al-Baidawi

64. "And O my people, this is the she-camel of God for you as a sign. **The word sign is in the accusative case**

as a state and its agent is the meaning of a sign, and
for you" is a state of it that preceded it to make it
indefinite. "So leave her to graze in the land of God" to
graze its plants and drink its water. "And do not touch
her with harm, lest a near punishment seize you"
immediate, not delaying your touching her with harm
except for a little while, which is three days.

Surat Hud 11:65

So they hamstrung her. Then he said, "Enjoy yourselves in your homes for three days. That is a promise that will not be denied."

Surat Hud 11:65

So they hamstrung her. Then he said, "Enjoy yourselves in your homes for three days. That is a promise that will not be denied."

Tafsir al-Jalalayn

65 - **So they hamstrung her** Qudar hamstrung her by their command **and Salih said** Enjoy yourselves) Live **in your home for three days** then you will perish **that is a promise not to be denied** in it

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So Thamud hamstrung the she-camel of God. There is an omission in the speech that has been omitted, as the apparent meaning is sufficient for it, which is: they denied him, **they hamstrung her**. Then Salih said to them: **Enjoy yourselves in your home for three days**, meaning: Enjoy your life in this world for three days. **That is a promise not to be denied**, meaning: This term that He has given you is a promise from God. He promised you that when it ends, you will be destroyed and that punishment will descend upon you. **Not to be denied**, meaning: He who informed you of that did not lie to you about it.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: "So they hamstrung her. He said, 'Enjoy yourselves in your homes for three days. This is a promise not to be denied.'" And he mentioned to us that when Salih informed them that the punishment had come to them, they put on blankets and cloaks, and it was said to them: The sign of that is that your colors will turn yellow on the first day, then red on the second day, then black on the third day. And he mentioned to us that when they hamstrung the she-camel, they regretted it and said: **You have to have a young camel!** So the young camel climbed the mountain until the third day it faced the qiblah and said: **O Lord of my mother! O Lord of my mother**, three times. He said: Then the scream was sent at that time.

Ibn Abbas used to say: If you climbed the continent, you would see the bones of the young camel. The dwellings of Thamud were in Hajar, between Ash-Sham and Madinah.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Enjoy yourselves in your home for three days**, he said: the rest of their lifespans.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of

Qatada: Ibn Abbas said: If you climbed the continent, you would see the bones of the young camel.

Tafsir al-Qurtubi

The Almighty's saying: "So they hamstrung her. He said, 'Enjoy yourselves in your home for three days.'" There are two issues in this:

First: The Almighty's saying: **So they hamstrung her**. Some of them hamstrung her, and it was attributed to all of them because it was with the consent of the rest. We have already discussed hamstringing her in *Al-A'raf*. It will also come. **And he said, 'Enjoy yourselves.'** That is, Salih said to them, **Enjoy yourselves**, that is, with the blessings of God, the Almighty, before the punishment. **In your homes**, that is, in your country. If He had meant the home, He would have said, **In your homes**. It was said: That is, each one of you enjoys his home and dwelling, like His saying: **He brings you forth as a child** (Ghafir 40:67), that is, each one as a child. He expressed enjoyment of life because the dead do not enjoy or take pleasure in anything. So she was hamstrung on Wednesday, so they stayed on Thursday, Friday, and Saturday, and the punishment came to them on Sunday. They only stayed for three days because the young camel bellowed three times, as was previously mentioned in *Al-A'raf*, so their colors turned yellow on the first day, then red on the second, then black on the third, and they perished on the fourth. This was previously mentioned in *Al-A'raf*.

Second: Our scholars have used as evidence that God postponed the punishment of the people of Salih for three days, that if the traveler does not agree to stay for four short nights, then the three days are outside the ruling of staying. What the scholars have said about this has been presented in *An-Nisa'*.

The Almighty says: **That is a promise that will not be denied**. That is, it is not a lie. It was also said: It is not a lie in it.

Tafsir Ibn Kathir

We have already discussed this story in detail in Surat Al-A'raf, so there is no need to repeat it here. And success comes from God.

Fath al-Qadir

65- **So they hamstrung her** meaning they did not comply with the command from Salih nor the prohibition, rather they disobeyed all of that and hamstrung her. **Then Salih said** to them, **Enjoy yourselves in your homes for three days** meaning enjoy living in your homes for three days, for the punishment will descend upon you after that. It was said that they hamstrung her on Wednesday, so they stayed on Thursday, Friday and Saturday and the

punishment came to them on Sunday. The reference in his saying: *That* to what is indicated by the command to enjoy for three days **is a promise that is not false** meaning there is no lie in it, so the preposition was omitted by imitation, or by way of metaphor as if the promise if fulfilled is true and not false, and it is permissible for it to be a source: meaning a promise that is not false.

Tafsir al-Baghawi

65- "So they hamstrung her, and Salih said to them, 'Enjoy yourselves', live 'in your homes', that is, in your homes, 'for three days', then you will perish, 'that is a promise not to be denied', that is, not a lie.

It was narrated that he said to them: The punishment will come to you after three days. On the first day, your faces will be yellow, on the second day, red, and on the third day, black. And it was as he said, and the punishment came to them on the fourth day.

Tafsir al-Baidawi

65. "So they hamstrung her. He said, 'Enjoy yourselves in your homes'" Live in your homes or in your worldly home. **Three days** Wednesday, Thursday, and Friday, then you will perish. **That is a promise not to be denied** meaning there is nothing to be denied in it, so it was expanded by making it the object of the verb, like his saying:

And the day we saw it safe and prosperous

Or it is not a lie, metaphorically, as if the promiser said to him, "I will fulfill it for you," and if he fulfills it, he believes him, otherwise he denies him, or he promised, but it is not a lie, as it is a source like the flogged and the rational.

Surat Hud 11:66

So when Our command came, We saved Salih and those who believed with him, by mercy from Us, and from the disgrace of that Day. Indeed, your Lord is the Powerful, the Exalted in Might.

Surat Hud 11:66

So when Our command came, We saved Salih and those who believed with him, by mercy from Us, and from the disgrace of that Day. Indeed, your Lord is the Powerful, the Exalted in Might.

Tafsir al-Jalalayn

66 - **So when Our command came** to destroy them **We saved Salih and those who believed with him** and they were four thousand **by mercy from Us** and We saved them **and from the disgrace of that Day** with the kasra on the meem as an inflection and the fatha on it as a construction due to its addition to a construction, which is the most common **Indeed, your Lord is the Strong, the Exalted in Might** the predominant.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So when Our punishment came to Thamud, **We saved Salih and those who believed with him by mercy from Us**, meaning by grace and favor from God, **and from the disgrace of that Day**, meaning: And We saved them from the humiliation of that Day, and the disgrace of that punishment, **Indeed, your Lord is the Strong**, in His might, when He strikes something He destroys it, as He destroyed Thamud when He struck them, **the Mighty**, so no one can overcome Him, and no one can subdue Him, rather He overcomes everything and subdues it.

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

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **With mercy from Us and from the disgrace of that Day**, he said: God saved him with mercy from Him, and saved him from the disgrace of that Day.

Al-Qasim narrated, Al-Hussein narrated, Hajjaj narrated, on the authority of Abu Bakr bin Abdullah, on the authority of Shahr bin Hawshab, on the authority of Amr bin Kharjah, who said: We said to him: Tell us the story of Thamud! He said: I will tell you from the Messenger of God, may God bless him and grant him peace, about Thamud: Thamud were the people of Salih. God granted them long life in this world, until one of them would build a house out of mud and it would collapse while the other man among them was still alive. When they saw that, they made houses out of the mountains and carved them out, dug them out, and hollowed them out. They were in a comfortable life. They said: O Salih, call upon your Lord to bring out for

us a sign so that we may know that you are the Messenger of God! So Salih called upon his Lord, and He brought out for them the she-camel. She would drink one day, and they would drink one day at a time. When the day came for her to drink, they would leave her and the water, and milk her with milk that would fill every vessel, container, and waterskin. When the day of their drinking came, they turned her away from the water and she did not drink anything from it, so they filled every vessel, container and water skin. Then God revealed to Salih: Your people will hamstring your she-camel! He said to them, and they said: We would not do that! He said: Unless you hamstring her, a child will soon be born among you who will hamstring her. They said: What is the sign of that child? By God, if we find him, we will kill him! He said: He is a blond, blue-eyed, reddish boy who will not find a match for her. So they gathered in a council, and one of them said to the other: What prevents you from marrying your son? He said: I cannot find a match for him. He said: My daughter is a match for him, and I will marry you to her. So he married her, and that child was born between them. There were eight men in the city who were spreading corruption on earth and not reforming it. When Salih said to them, **It is only a child born among you that will cause it to be barren**, they chose eight women midwives from the village and appointed a police officer with them. They would go around the village and if they found a woman in labor they would see what her child was. If it was a boy they would turn him over and see what it was, but if it was a girl they would turn her away. When they found the child, the women cried out and said, **This is the one whom the Messenger of God, Salih, wants!** The police officers wanted to take him, but his grandparents stood between them and him and said, **If Salih had wanted this, we would have killed him!** He was the worst of children. He would grow up to be a youth in a day like other children on Friday, and a youth in a month like other children on Friday, and a youth in a month like other children on a year would grow up to be a youth in a month like other children on a year. Then the eight who were spreading corruption on earth and not reforming it gathered, including the two sheikhs, and said, **Appoint this boy over us because of his status and the honor of his grandparents.** There were nine of them. Salih did not sleep with them in the village. He was in a mosque called Salih's Mosque, where he would spend the night. When morning came, he would come to them and preach to them and remind them. When evening came, he would go out to his mosque and spend the night there.

Hajjaj said: Ibn Jurayj said: When Salih told them: A boy will be born who will be the cause of your destruction, they said: So what do you command us to do? He said: I command you to kill them! So they killed them except one. He said: That child barely reached the age of puberty. They said: If we did not kill our children, every man among us would have the same. This is the work of Salih! So they conspired among themselves to kill him, and they said: We will go out as travelers and people will see us openly, then we will return on such and such a night of such and such a

month, and we will lie in wait for him at his prayer place and kill him, and people will think that we are travelers, just as we are! So they advanced until they entered under a rock to lie in wait for him, and God sent a rock upon them that crushed them, and they became crushed. Then some men who had seen that among them set out, and they were crushed, so they returned shouting in the village: O servants of God, was Salih not pleased that he ordered them to kill their children until he killed them! So the people of the village agreed to kill the she-camel all together, and they refrained from it except for that son of the tenth.

Then the hadith returned to the hadith of the Messenger of God, may God bless him and grant him peace. He said: They wanted to plot against Salih, so they walked until they came to a path on Salih's road, and eight of them hid in it. They said: If he comes out against us, we will kill him and go to his family, so we spent the night with them! Then God commanded the earth to level out from them. He said: So they gathered and walked to the she-camel while it was standing at its watering place. The wicked man said to one of them: Go to her and hamstring her! So he went to her, and that was too much for him, so he refused. So he sent another, and that was too much for him. He would not send a man except that her matter was too much for him, until they walked to her, and he reached out and struck her hocks, so she fell running. One of them came to Salih and said: Catch up with the she-camel, she has been hamstrung! So he came, and they went out to meet him and apologize to him: O Prophet of God, it was so-and-so who hamstrung her, it is not our fault! He said: Then look, will you catch up with her foal? If you catch him, perhaps God will lift the punishment from you! So they went out looking for him, and when the foal saw his mother struggling, he came to a short mountain called Al-Qara. He climbed it, and they went to get him, but God inspired the mountain, and it rose high in the sky, so that the birds could not reach him. He said: Salih entered the village, and when the foal saw him, he cried until his tears flowed, then he met Salih and blew a foam, then blew another, then blew another. Salih said to his al-Nas 114: Every foam has a term of one day, "Enjoy yourselves in your homes for three days. That is a promise that will not be denied." Beware, the sign of the punishment is that on the first day your faces will become yellow, the second day red, and the third day black. So when they woke up, their faces were as if they had been smeared with saffron, young and old, male and female. When they reached the evening, they all cried out: Beware, a day of the term has passed, and the punishment has come to you! When they woke up on the second day, their faces were red, as if they had been stained with blood. They cried out and wept and recognized the sign of the punishment. When they reached evening, they cried out all together: **Behold, two days have passed from the appointed time, and the punishment has come to you!** When they woke up on the third day, their faces were black, as if they had been coated with tar. They cried out all together: **Behold, the punishment has come to you!** So they shrouded themselves and covered themselves. Their embalming was patience and steadfastness, and their shrouds were carpets. Then they threw themselves to the ground and began to turn their eyes, looking at the sky one time and at

the earth another time, not knowing from where the punishment would come to them, from above them in the sky, or from beneath their feet in the earth, out of greed and fear. When they woke up on the fourth day, a cry came to them from the sky, in which was the sound of every thunderbolt and the sound of everything that has a sound on earth. Their hearts were torn in their chests, and they became kneeling in their homes.

Al-Qasim narrated to us, Al-Hussein narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: I was told that when the blast overtook them, God destroyed them from the east and the west, except for one man who was in the sanctuary of God, and the sanctuary of God protected him from the punishment of God. It was said: Who is he, O Messenger of God? He said: He said: Abu Righal. "And the Messenger of God, may God bless him and grant him peace, said to his companions when he came upon the village of Thamud: Let none of you enter the village, and do not drink from their water." And he showed them the ascent of the camel when it ascended the continent.

Ibn Jurayj said: Musa bin Uqbah informed me, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar: "When the Prophet, may God bless him and grant him peace, came to the village of Thamud, he said: Do not enter upon these people who are being punished unless you are weeping. If you are not weeping, then do not enter upon them, lest what befell them befall you."

Ibn Jurayj said, Jabir ibn Abdullah said: "When the Prophet, may God bless him and grant him peace, came to the stone, he praised God and thanked Him, then said: 'As for what follows, do not ask your Messenger for signs. These are the people of Salih who asked their Messenger for a sign, so he sent them the she-camel, which would come from this pass and come from that pass, and drink their water on the day it came.'"

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: "It was mentioned to us that when the Prophet of God, may God bless him and grant him peace, passed by the valley of Thamud while he was heading towards Tabuk, he said: He ordered his companions to hasten their journey, and not to stop in it, nor to drink from its water, and he informed them that it was a cursed valley. He said: It was mentioned to us that a wealthy man from the people of Salih would give the poor among them what they could shroud themselves with, and a man from among them would dig a grave for himself and his family, for the appointment with the Prophet of God, Salih, which he had promised them. And he told those who saw them on the roads, in the courtyards, and in the houses, among them were young men and old men, God left them as a lesson and a sign."

Ismail bin Al-Mutawakkil Al-Ashja'i from the people of Homs narrated to us, he said: Muhammad bin Katheer narrated to us, he said: Abdullah bin Waqid narrated to us, on the authority of Abdullah bin Othman bin Khathim, he said: Abu Al-Tufayl narrated to us, he said: "When the Messenger of God, may God bless him and grant him peace, went out to fight in Tabuk, Al-Hijr

Surat Hud 11:66

So when Our command came, We saved Salih and those who believed with him, by mercy from Us, and from the disgrace of that Day. Indeed, your Lord is the Powerful, the Exalted in Might.

came down and said: O people, do not ask your Prophet for signs. These are the people of Salih who asked their Prophet to send them a sign, so God sent them the she-camel as a sign. She would come to them on the day she came from this pass, and drink their water. On the day she came, they would provision themselves from it, then milk her as they had provisioned themselves from their water before that, milk. Then she would come out from that pass. But they rebelled against the command of their Lord and hamstrung her, so God promised them punishment after three days, and it was a promise from God that was not to be denied. So God destroyed everyone of them in the east and west of the earth except one man who was in the sanctuary of God, so the sanctuary of God protected him from the punishment of God. They said: Who is that man, O Messenger of God? He said: Abu Righal.

Tafsir al-Qurtubi

The Almighty said: **So when Our command came** meaning Our punishment. **We saved Salih and those who believed with him by mercy from Us** previously mentioned. **And from the disgrace of that Day** meaning and We saved them from the disgrace of that Day, meaning from his disgrace and humiliation. It was said: The waw is redundant, meaning We saved them from the disgrace of that Day. It is not permissible to add it according to Sibawayh and the people of Basra, and according to the Kufians it is permissible to add it with *lama* and *hatta* only. Nafi' and Al-Kisa'i read *yawmi'idh* in the accusative. The rest read it with the kasra, adding *yawm* to *idh*. Abu Hatim said: Abu Zaid told us on the authority of Abu Amr that he read **and from the disgrace of that Day** assimilating the ya' into the ya', adding, and breaking the meem in *yawmi'idh*. Al-Nahhas said: What grammarians narrate - such as Sibawayh and those close to him on the authority of Abu Amr in such a case - is concealment. As for assimilation, it is not permissible, because two consonants meet, and it is not permissible to break the zay.

Tafsir Ibn Kathir

We have already discussed this story in detail in Surat Al-A'raf, so there is no need to repeat it here. And success comes from God.

Fath al-Qadir

66- **So when Our command came** meaning Our punishment, or Our command for the punishment to occur, **We saved Salih and those who believed with him by mercy from Us** The explanation of this has already been presented in the story of Hud, **and from the disgrace of that Day** meaning, and We saved them

from the disgrace of that Day, which is their destruction by the shout, and disgrace means humiliation and disgrace, and it was said from the punishment of the Day of Resurrection, but the first is more appropriate. Nafi' and Al-Kisa'i read with the fatha on *Day* as if it acquired the construction from the complement to it. The rest read with the kasra, **Indeed, your Lord is the Strong, the Exalted in Might** the Able, the Victorious, for whom nothing is impossible.

Tafsir al-Baghawi

66- The Almighty said: "So when Our command came, We saved Salih and those who believed with him by mercy from Us," by a blessing from Us, **and from the disgrace of that Day**, meaning: from his punishment and humiliation. Abu Ja'far, Nafi', and Al-Kisa'i read: **Disgrace of that Day and Punishment of that Day** with the fat-ha on the meem. The rest read it with the kasra. **Indeed, your Lord is the Strong, the Exalted in Might.**

Tafsir al-Baidawi

66. **So when Our command came, We saved Salih and those who believed with him by mercy from Us and from the disgrace of that Day.** That is, We saved them from the disgrace of that Day, which is their destruction by the shout or their humiliation and disgrace on the Day of Resurrection. And on the authority of Nafi', **that Day** with the fat-ha indicates the acquisition of the noun in the construction of the noun in the genitive construction here and in Al-Ma'arij in His statement: **from the punishment of that Day.** "Indeed, your Lord is the Strong, the Exalted in Might," the Able to do all things and the Victorious over them.

Surat Hud 11:67

And the shriek seized those who did wrong, and they became within their homes fallen down.

Tafsir al-Jalalayn

67 - **And the blast seized those who did wrong, and they became in their homes, kneeling down** kneeling on their knees, dead.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And the shriek seized those who did wrong, and they became within their homes, fallen down.**

Tafsir al-Qurtubi

The Almighty said: **And the shriek seized those who did wrong** meaning on the fourth day they were shouted at and died. It was mentioned because the shriek and the screaming are one and the same. It was said: Gabriel's shriek. It was also said: A shriek from the sky in which there was the sound of every thunderbolt and the sound of everything on earth, so their hearts were torn apart and they died. And He said here: **And the shriek seized those who did wrong** and He said in *Al-A'raf* **So the earthquake seized them** (al-A'raf 7:78) and its explanation was presented there. And in the interpretation: When they were certain of the punishment, some of them said to each other: What is your position, that the matter should come upon you suddenly?! They said: What should we do? So they took their swords and spears and their number, and they were said to be twelve thousand tribes, in each tribe twelve thousand fighters, and they stood on the roads and paths, they claimed to be tortured, so God Almighty inspired the angel in charge of the sun to torture them with its heat, so he brought it close to their heads and their hands were severed, and their tongues hung on their chests from thirst, and all the animals that were with them died. And the water began to gush forth from those springs from its boiling until it reached the sky, and it did not fall on anything without destroying it from the intensity of its heat, and they remained like that, and God inspired the Angel of Death not to take their souls as torture for them until the sun set, then he shouted at them and they were destroyed. **So they became in their homes, prostrated** meaning fallen on their faces, stuck to the dust like a bird when it perches.

Tafsir Ibn Kathir

We have already discussed this story in detail in Surat Al-A'raf, so there is no need to repeat it here. And success comes from God.

Fath al-Qadir

67- **And the shriek seized those who did wrong** meaning on the fourth day after the she-camel was hamstrung, a shriek was made upon them and they died. The verb was mentioned because the shriek and the shouting are one and the same, although the feminine is not real. It was said that it was Gabriel's shriek, and it was said that it was a shriek from the sky, so their hearts were torn apart and they died. It was mentioned in Al-A'raf **So the earthquake seized them** it was said that it occurred after the shriek **and they became in their homes, prostrate** meaning falling on their faces, dead, stuck to the dust like a bird when it perches.

Tafsir al-Baghawi

67- **And those who did wrong**, who disbelieved, **were seized by the shriek**, that is, Gabriel, peace be upon him, shouted at them a single shout and they all perished. It was said: A shout came to them from the sky in which was the sound of every thunderbolt and the sound of everything on earth, and their hearts were torn apart in their chests. And he said: And the shriek seized is feminine, because the shriek means shouting.

So they became in their homes, prostrated, dead and dying.

Tafsir al-Baidawi

67. **And the shriek seized those who did wrong, and they became within their homes, fallen down.** This has been explained previously in Surat Al-A'raf.

Surat Hud 11:68

As if they had never prospered therein. Unquestionably, Thamud disbelieved in their Lord. So away with Thamud!

Surat Hud 11:68

As if they had never prospered therein. Unquestionably, Thamud disbelieved in their Lord. So away with Thamud!

Tafsir al-Jalalayn

68 - *Ka'anna* is lightened and its subject is deleted, meaning as if they **did not reside** in it in their home (Behold, Thamud disbelieved in their Lord. So away with Thamud) by declension and leaving it on the meaning of the neighborhood and the tribe.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And those who did what they should not have done, of hamstringing God's she-camel and disbelieving in Him, were struck by the blast, and they became in their homes, fallen down, death had crushed them and left them dormant in their courtyards, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And they became in their homes, prostrate**, meaning: they became destroyed.

As if they had never sung in it, he says: as if they had never lived in it, nor inhabited it, 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, his saying: **As if they had never lived in it**, means as if they had never lived in it.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, the same.

We have already explained this with evidence, so there is no need to repeat it.

And His statement: **Indeed, Thamud disbelieved in their Lord**, meaning: Indeed, Thamud disbelieved in the signs of their Lord and denied them. **Indeed, away with Thamud**, meaning: May God distance Thamud, for the punishment descended upon them.

Tafsir al-Qurtubi

"Indeed, Thamud disbelieved in their Lord. So away with Thamud!" Its meaning was presented above.

Tafsir Ibn Kathir

We have already discussed this story in detail in Surat Al-A'raf, so there is no need to repeat it here. And success comes from God.

Fath al-Qadir

68- **As if they had never slept therein** meaning as if they had never resided in their country or their homes, and the sentence is in the accusative case as a state and the meaning is: similar to someone who never existed and never resided in a place. **Indeed, Thamud disbelieved in their Lord** He put the apparent in place of the implicit for the sake of greater clarity, and He stated their disbelief even though it was known as a justification for the supplication against them by saying: **Away with Thamud**. Al-Kisa'i read it with the tanween. The explanation of this story has been presented in Al-A'raf in a way that needs to be reviewed in order to include the benefits in one of the two stories with the other.

Abu Al-Shaykh narrated from Al-Suddi: **He created you from the earth** meaning: He created you from the earth. Ibn Jarir, Ibn Abi Hatim, and Abu Al-Shaykh narrated from Mujahid: **And made you live therein** meaning: He made you live therein. Ibn Abi Hatim narrated from Ibn Zayd: **And made you live therein** meaning: He made you successors in it. Ibn Jarir and Abu Al-Shaykh narrated from Mujahid: **Then you only increase me in loss** meaning: You only increase in loss. Ibn Abi Hatim and Abu Al-Shaykh narrated something similar from Ata Al-Khurasani. Ibn Abi Hatim narrated from Ibn Zayd regarding His statement: **Then they became in their homes fallen down** meaning: Dead. Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas: **As if they had never prospered therein** meaning: As if they had never lived therein. Ibn Abi Hatim and Abu Al-Shaykh narrated from him: He said: As if they had never lived therein. Ibn Abi Hatim narrated from Qatada: He said: As if they had never enjoyed therein.

Tafsir al-Baghawi

68- **As if they had never dwelt therein**, they reside and are there **Behold, Thamud disbelieved in their Lord, so away with Thamud**, Hamza, Hafs, and Yaqub read: Thamud without a tanween, and likewise in Surat Al-Furqan, Al-Ankabut, and An-Najm. Abu Bakr agreed with An-Najm, and the rest read with a tanween, and Al-Kisa'i read: for Thamud with a dhal in the genitive and the tanween, and the rest with a dhal in the accusative, so whoever made it a genitive, it is because it is a masculine noun, and whoever did not make it a genitive made it a name for the tribe.

Tafsir al-Baidawi

68. "As if they had never sung therein. Indeed,

Thamud disbelieved in their Lord." Abu Bakr added the nun here, in An-Najm, Al-Kisa'i, in the entire Qur'an, Ibn Kathir, Nafi', Ibn Amir, Abu Amr, and in his saying: **Away with Thamud**, referring to the living or the greater father.

Surat Hud 11:69

And Our messengers had certainly come to Abraham with good tidings. They said, "Peace." He said, "Peace." And it was not long before he brought a roasted calf.

Surat Hud 11:69

And Our messengers had certainly come to Abraham with good tidings. They said, "Peace." He said, "Peace." And it was not long before he brought a roasted calf.

Tafsir al-Jalalayn

69 - **And Our messengers had already come to Abraham with good tidings** of Isaac and Jacob after him. (They said, "Peace.") The source of (he said, "Peace") upon you. **And he did not delay in bringing a roasted calf**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And Our messengers came**, from the angels, and they were, as mentioned, Gabriel and two other angels, and it was said: that the other two angels were Michael and Israfil with him, **to Abraham**, meaning: Abraham the friend of God, **with good tidings**, meaning: with good tidings.

They differed about the good report they brought him.

Some of them said: It is the good report of Isaac.

Some of them said: It is the good report of the destruction of Lot's people.

They said, "Peace be upon you," meaning, they greeted him with peace.

And the word "peace" is in the accusative case by applying **they said** to it, as if it was said: They said a saying and greeted with peace.

He said, "Peace," meaning: Abraham said to them, "Peace," so he raised "Peace," meaning: Peace be upon you, or meaning: Peace from you.

It was mentioned that the Arabs say: Salam in the sense of peace, just as they said: Hal and Halal, Haram and Haram. Al-Farra' mentioned that some Arabs recited:

We passed by and said: "Yes, peace be upon you." So I was safe, just as the clouds are covered with lightning.

Meaning: Peace. It has been narrated: As he was rejected.

Some of them claimed that its meaning, if read in this way, is: We are at peace with you, from the word "peace," which is the opposite of *war*.

This is a general reading of the Kufians.

The majority of the reciters of Hijaz and Basra read this as: "They said, 'Peace.' He said, 'Peace.'" This

means that the response from Abraham, peace be upon him, to them was similar to their greeting: "Peace be upon you."

Abu Ja'far said: The correct thing to say about this, in my opinion, is that they are two readings with similar meanings, because as-salam may mean peace, as I have described, and as-salam may mean peace, because greeting is almost never done except between people of peace, not enemies. So if greeting is mentioned from one people to another, and the response of others to them, this indicates that they are at peace with one another. And despite that, they are two readings, and each of them has been read by people who are role models in reading, so whichever one the reader reads, he is correct.

He said: **He did not take long to bring a roasted calf.**

Its origin is Mahnuth, which was changed from Mafool to Fa'il.

Arabs differed about its meaning.

Some of the people of Basra said: The meaning of Mahnuth is roasted. He said: It is also said: Hanathat Farsi, meaning: I heated it and made it sweat. And he cited as evidence for his saying that the following verse of the Rajaz:

And he was afraid that they would make a mess

Another of them said: He made his horse lean, meaning he made it thin. And he said: They said: He made him lean, meaning he made him sweat.

Some of the people of Kufa said: Everything that is roasted in the ground, if you dig a trench for it in it, bury it and cover it, it is called Haneeth and Mahnoth. He said: And horses are called Haneeth if you throw blankets over them, one on top of the other, so that they sweat. He said: And it is said: If you give water to drink, then Haneeth means: I lower it, meaning: I lower the water and increase the wine.

As for the people of interpretation, they said about its meaning what I am mentioning, and that is what:

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: **With a roasted calf**, he said: cooked.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **With a roasted calf**, he said: **With a roasted calf**, meaning the offal of a cow, and the roasted calf means the roasted meat.

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 Our messengers had brought Abraham good tidings to a roasted calf**, he said: cooked, ground, cooked with stones.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **He did not delay in**

bringing a cooked calf, and cooked calf means cooked meat.

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: **With a roasted calf**, he said: cooked. He said: Al-Kalbi said: And the roasted calf is that which is roasted on the ground.

Ibn Hamid told us, he said, Yaqub al-Qummi told us, on the authority of Hafs ibn Hamid, on the authority of Shammar, regarding his statement: **Then he brought a roasted calf**, he said: The roasted calf is the one dripping with water, and it has been roasted. Hafs said: The roasted calf is like the roasted calf of a horse.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: He slaughtered it and then roasted it in the brazier, so it is the Haneeth when he roasted it.

Ibn Wakee' told us, he said, Abu Zaid told us, on the authority of Ya'qub, on the authority of Hafs ibn Hamid, on the authority of Shammar ibn Atiyah: So he brought a roasted calf, he said: the roasted one that drips.

Al-Muthanna told me, he said, Ishaq told us, he said, Hisham told us, he said, Yaqub told us, on the authority of Hafs bin Hamid, on the authority of Shammar bin Atiyah, he said: Al-Haneeth is that from which water drips, and it has been roasted.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **With a cooked veal**, he said: cooked.

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: **with a roasted calf**, that is, one that was cooked with stones.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us: **He did not wait long before he brought a roasted calf**, he said: Roasted.

Al-Muthanna told me, he said, Ishaq told us, he said, Ismail bin Abdul Karim told us, he said, Abdul Samad told me: that he heard Wahb bin Munabbih say: *Haneeth*, meaning: grilled.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Hanadh is ripening.

Abu Jaafar said: These sayings that we mentioned from the people of Arabic and the people of interpretation are close in meaning to each other.

The position of *an* in his saying: **that he came with a roasted calf**, is in the accusative case because of his saying: **and he did not delay in coming**.

Tafsir al-Qurtubi

God the Almighty said: **And Our messengers had already come to Abraham with good tidings**. This is the story of Lot, peace be upon him, who was Abraham's cousin, peace be upon him. The villages of Lot were in

the Levant, and Abraham was in Palestine. When God sent down the angels with the punishment of the people of Lot, they passed by Abraham and stayed with him. Everyone who stayed with him treated him well. They passed by with the good tidings of Abraham, so he thought they were guests. They were Gabriel, Michael, and Israfil, peace be upon them. Ibn Abbas said: Ad-Dahhak: They were nine. As-Suddi: Eleven angels in the form of handsome young boys, with radiance and outstanding beauty. **With the good tidings** It was said: With a child. It was also said: With the destruction of the people of Lot. It was also said: They gave him the good tidings that they were messengers of God the Almighty, and that he had nothing to fear. "They said, 'Peace'" is in the accusative case because the verb is placed upon it, as you say: They said good. This is the choice of At-Tabari. As for his saying: **They will say three** (al-Kahf 18:22), the three is a noun other than *saying* that is said. If they were all raised or all lowered, "They said peace, he said peace" would be permissible in Arabic. It was said: It was lowered as a source. It was said: (They said peace) meaning they initiated him with the correct saying. As he said: "And when the ignorant address them, they say peace" (al-Furqan 25:63), meaning correctly. So peace is the meaning of their saying, not its wording. Ibn Al-Arabi said its meaning and chose it. He said: Do you not see that when God the Most High wanted to mention the word, He said it specifically, so He said, informing about the angels: "Peace be upon you for what you patiently endured" (al-Ra'd 13:24), "Peace be upon you, you have done well" (al-Zumar 39:73). It was said: They prayed for him, and the meaning is I gave you peace. "He said peace" has two aspects in raising it: One of them: by implying a subject, meaning it is peace, and my command is peace. The other means peace be upon you if it is made in the sense of greeting, so the predicate is implied. Salam was permissible in the indefinite form due to its frequent use, so the alif and lam were deleted as they were deleted from la ham in the phrase *Allahumma*. And it was read as *Salam*. Al-Farra' said: "Peace and safety have the same meaning, like solution and lawful."

The Almighty's saying: **And he did not delay in bringing a roasted calf**. There are fourteen issues in this:

The first: The Almighty's saying: **So he did not stay until he came** *an* means until, as the great grammarians said, Ibn al-Arabi narrated: The meaning is: So he did not stay until he came. It was said: *an* is in the accusative case due to the omission of the preposition, the meaning is: So he did not stay until he came, meaning he did not delay in coming quickly, so when the preposition was deleted, *an* remained in the accusative case. In *labath* there is a pronoun for the name of Ibrahim. And *ma* is negative, as Sibawayh said. Al-Farra' said: So he did not stay in his coming, meaning he did not delay in coming, so *an* is in the nominative case. In *labath* there is a pronoun for Ibrahim and *an ja'a* is the predicate of *ma*, meaning that what Ibrahim stayed was his coming with a roasted calf. And *haneeth* is grilled. It was said: it is grilled with a sea of stones without being touched by fire. It is said that a sheep was roasted, and hot stones were placed on it

And Our messengers had certainly come to Abraham with good tidings. They said, "Peace." He said, "Peace." And it was not long before he brought a roasted calf.

to cook it, so it is called Haneeth. A horse was roasted, which is to prepare it for a lap or two, then to expose it to the sun to make it sweat, so it is called Mahnooz and Haneeth. If it does not sweat, it is called Kaba. Haneeth is a place near Madinah. It is also said that Haneeth is Sameet. Ibn Abbas and others said: Haneeth is cooked. Haneeth means Mahnooz, and he brought a calf because cows were the most common of his property.

Second: In this verse, it is part of the etiquette of a guest to hasten his hospitality, to offer what is available and easy immediately, then follow it with something else if he has a new one, and not to make any effort that will harm him. Hospitality is one of the noble morals, and one of the manners of Islam, and one of the characteristics of the prophets and righteous people. Abraham was the first to add to what was mentioned in *Al-Baqarah*, but it is not obligatory according to most scholars, because the Prophet (peace and blessings of God be upon him) said: **Hospitality is for three days and its reward is a day and a night, and whatever is beyond that is charity.** The reward is the gift and the relationship that is originally recommended. The Prophet (peace and blessings of God be upon him) said: **Whoever believes in God and the Last Day, let him honor his neighbour, and whoever believes in God and the Last Day, let him honor his guest.** Honoring the neighbour is not obligatory by consensus, so hospitality is the same. And God knows best. Al-Layth went to its obligation, adhering to the saying of the Prophet (peace and blessings of God be upon him): **The night of the guest is a right** and other hadeeths. What we have indicated is sufficient, and God is the guide. Ibn al-Arabi said: Some people said that hospitality was obligatory at the beginning of Islam and then it was abrogated. This is weak, because the obligation was not proven and the abrogating factor did not come. He mentioned the hadith of Abu Sa'id al-Khudri, which was narrated by the imams, and in it: **So we asked them for hospitality but they refused to host us, and the chief of that tribe bit him.** He said: This is clear that if hospitality had been a right, the Prophet (peace and blessings of God be upon him) would have taken care of the people who refused and would have made that clear to them.

Third: The scholars differed as to who is addressed by it. Al-Shafi'i and Muhammad ibn Abd al-Hakam were of the opinion that it is addressed to the people of cities and the desert. Malik said: There is no hospitality for the people of cities. Sahnun said: Hospitality is for the people of villages, and as for the city, it is the hotel where the traveler stays. The two languages were narrated by the author of Al-Ain and others. They cited as evidence the hadith of Ibn Umar who said: The Messenger of God, may God bless him and grant him peace, said: **Hospitality is for the people of the hair and not for the people of the city.** This is an invalid hadith, and Ibrahim, the nephew of Abd al-Razzaq, is a rejected hadith attributed to lying. This is one of the things he narrated alone and attributed to his fabrication, as stated by Abu Umar ibn Abd al-Barr. Ibn al-Arabi said: Hospitality is truly a communal obligation.

Some people said that it is obligatory in villages where there is no food or shelter, unlike the cities which are filled with shelter and provisions. There is no doubt that the guest is honorable and hospitality is an honor, but if he is a stranger then it is an obligation.

Fourth: Ibn al-Arabi said: Some of our scholars said: Abraham's hospitality was small, so the beloved thanked the beloved for it. This is a judgment based on conjecture in place of certainty, and on analogy in place of transmission. How did he know that it was small?! Rather, the commentators have transmitted that the angels were three, Gabriel, Michael, and Israfil, peace be upon him, and the calf was great for three. So what is this interpretation of the Book of God based on opinion?! This, by God's trust, is the reprehensible interpretation, so avoid it, for you have known it.

Tafsir Ibn Kathir

God Almighty says: **And Our messengers came** - they are the angels - to Abraham with good tidings. It was said that they gave him good tidings of Isaac, and it was said that they gave him good tidings of the destruction of the people of Lot. The first is supported by God Almighty's statement: **So when the fear had departed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot.** "They said, 'Peace.' He said, 'Peace.'" That is, upon you. The scholars of rhetoric said: This is better than what they greeted him with, because the nominative case indicates permanence and continuity. "And he did not delay in bringing a roasted calf" - that is, he went quickly and brought them hospitality, which was a young cow calf. Haneeth: roasted on embers, which are hot stones. This is the meaning of what was narrated from Ibn Abbas, Qatadah and others, as he said in the other verse: "He went to his family and brought a fattened calf. And he brought it near to them. He said, 'Will you not eat?'" This verse includes the etiquette of hospitality from many aspects. His statement: **But when he saw that their hands did not reach it, he disliked them** disliked them **and felt fear of them** because the angels had no interest in food, nor did they desire it or eat it. For this reason, he saw their condition, turning away from what he had brought to them, completely empty of it. At that point, he disliked them **and felt fear of them** Al-Suddi said: When God sent the angels to the people of Lot, they came walking in the forms of young men until they descended upon Abraham to host him. When he saw their end, **He went to his family and brought a fattened calf** so he slaughtered it, then roasted it on the coals and brought it to them. He sat with them and Sarah stood to serve them. This is when he says - and his wife was standing while he was sitting - in the reading of Ibn Mas'ud "and he brought it near to them. He said, 'Will you not eat?'" They said: O Abraham, we do not eat food. Except for a price. He said: This has a price. They said: What is its price? He said: You mention the name of God at the beginning and praise Him at the end. Gabriel looked at Michael and said: This one

deserves that his Lord should take him as a friend. But when he saw that their hands did not reach toward him, he disliked them. When Sarah saw that he had honored them and she stood up to serve them, she laughed and said: How strange are these guests of ours! We serve them ourselves out of honor for them, and they do not eat our food.

Ibn Hatim said: Ali bin Al-Hussein told us, Nasr bin Ali told us, Noah bin Qais told us, on the authority of Othman bin Mohsen, regarding the guests of Abraham, he said: They were four: Gabriel, Michael, Israfil, and Raphael. Noah bin Qais said: Noah bin Abi Shaddad claimed that when they entered upon Abraham and he brought the calf to them, Gabriel stroked it with his wing, so it stood up and ran until it joined its mother and the mother of the calf in the house. And the Almighty's statement, informing about the angels:

They said, 'Do not fear,' means they said, **Do not fear us, we are angels sent to the people of Lot to destroy them.** So Sarah laughed in anticipation of their destruction due to the extent of their corruption and the severity of their disbelief, so for this reason she was rewarded with the good report of a child after despair. Qatada said: She laughed and was amazed that a people would be afflicted with punishment while they were in a state of heedlessness. And His statement: **And after Isaac, Jacob.** Al-Awfi said on the authority of Ibn Abbas: So she laughed, meaning she menstruated. And the statement of Muhammad bin Qais: She only laughed because she thought that they wanted to do as the people of Lot did. Al-Kalbi's statement: **She only laughed when she saw the terror of Abraham** is weak and painful, although Ibn Jarir narrated them with his chain of transmission to them, so no attention should be paid to that, and God knows best. Wahb ibn Munabbih said: **She only laughed when she was given the good report of Isaac.** This contradicts this context, as the good report is explicit and based on her laughter: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, of a son for her who would have a son, descendants, and offspring, for Jacob was the son of Isaac, as He said in the verse of Surat al-Baqarah 2: "Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac - one God. And we are Muslims [in submission] to Him.'"

From here, those who used this verse as evidence inferred that the one to be sacrificed was Ishmael, and that it is impossible that he was Isaac because the good report about him had been given and that Jacob would be born to him. So how could Abraham be ordered to slaughter him while he was a young child and Jacob, whose existence was promised, had not yet been born to him? And the promise of God is true and there is no breach in it, so it is impossible that he would be ordered to slaughter this one in this case. So it must be Ishmael, and this is one of the best, most correct and most clear inferences, and praise be to God. **She said, 'Woe to me! Shall I bear a child while I am an old woman and my husband is an old man?'** The verse narrated her words in this verse as it narrated her actions in the other verse, for **She said, 'Woe to me! Shall I bear a child while I am an old woman?'** And in Adh-Dhariyat, **Then his wife came in a**

shriek and struck her face and said, 'A barren old woman.' As is the custom of women in their words and actions when they are amazed. **They said, 'Do you wonder at the command of God?'** That is, the angels said to her, **Do not wonder at the command of God, for when He wants something, He says to it, 'Be,' and it is.** Do not be surprised by this, even if you are an old, barren woman and your husband is an old man, for God is able to do whatever He wills. "The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious." That is, He is Praiseworthy in all His actions and words, and He is praised and glorified in His attributes and essence. For this reason, it is proven in the two Sahihis that they said: **We have learned how to greet you, but how do we pray for you, O Messenger of God?** He said: "Say: O God, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, and bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham. Indeed, You are Praiseworthy and Glorious."

Fath al-Qadir

This is the story of Lot, peace be upon him, and his people. He was the cousin of Abraham, peace be upon him. Lot's villages were in the Levant, while Abraham's were in Palestine. When God sent down the angels to punish Lot's people, they passed by Abraham and stayed with him. Everyone who stayed with him treated him well. Their visit was to give him the good report mentioned, so he thought they were guests, and they were Gabriel, Michael, and Israfil. 69- "They said, 'Peace'" is in the accusative case with an implied verb: i.e. we greeted you with peace. "He said, 'Peace'" is in the nominative case as a predicate of a deleted subject: i.e. your affair is peace, or in the nominative case as a subject and the predicate is deleted, and the meaning is: peace be upon you. **So he did not delay** i.e. Abraham **to bring a roasted calf** Most grammarians said that *an* here means until: i.e. he did not delay until he came, and it was said that it is in the accusative case due to the omission of the preposition, and the meaning is that he did not delay until he came: i.e. Abraham did not delay in bringing a calf, and *ma* is a negative, as Sibawayh said. Al-Farra' said: **His arrival was not delayed** means how slow he was in coming. It was said that *ma* is a relative pronoun and is the subject and the predicate is **an he came with a roasted calf**. The meaning is: **so what Ibrahim delayed was his coming with a roasted calf**. "Haneeth" means grilled in general. It was said that what is grilled is a sea of stones without being touched by fire. It is said: *Haneeth* the sheep means he puts it on hot stones to cook it, so it is *Haneeth*. It was said that the meaning of *Haneeth* is *fat*. It was said that *Haneeth* is *salted*, and it was said that *nadij* is *fa'il* with the meaning of *maf'ul*. He only came to them with a calf because cows were the majority of his wealth.

Tafsir al-Baghawi

69- The Almighty said: **And Our messengers came to Abraham with good tidings**, meaning the messengers

Surat Hud 11:69

And Our messengers had certainly come to Abraham with good tidings. They said, "Peace." He said, "Peace." And it was not long before he brought a roasted calf.

were the angels. They differed about their number, so Ibn Abbas and Ata' said: They were three: Gabriel, Michael, and Israfil.

Al-Dahhak said: There were nine of them.

Muqatil said: There were twelve kings.

Muhammad bin Kaab said: Gabriel was with seven others.

Al-Saddi said: They were ten kings in the form of young boys with bright faces.

"With the good report" with the good report of Isaac and Jacob. And it was said: with the destruction of the people of Lot.

"They said, 'Peace,' **meaning**, Give us peace. Ibrahim said, 'Peace,' **meaning**, Upon you be peace." It was said that it is a nominative case, as in the narration of the Almighty: "And say, 'Forgive us.'" **Al-Baqarah 2:85; Al-A'raf 161**. Hamza and Al-Kisa'i read "Salam" here and in Surat Adh-Dhariyat with a kasra on the seen without an alif. It was said that it means peace, just as it is said: "Hal **and** Halal, **and** Haram **and** Haram." It was said that it means peace, meaning, "We are at peace," meaning peace with you, not war.

And he did not delay in bringing a roasted calf.

Haneeth and Mahnuth are roasted on stones in a pit of the ground and were fat and dripping with fat, as he said in another place: **And he brought a fattened calf** (al-Dhariyat 51:26). Qatada said: His year was Ibrahim's cattle.

Tafsir al-Baidawi

69. "And Our messengers came to Abraham" meaning the angels, it was said: they were nine, and it was said three: Gabriel, Michael, and Israfil. "With the good report" with the good report of a son, and it was said with the destruction of the people of Lot. "They said, 'Peace'" We greeted you with peace. It is permissible to put it in the accusative case with "they mentioned peace. He said, 'Peace'" meaning your command or my answer is peace or upon you peace, raising it as a way of greeting better than their greeting. Hamza and Al-Kisa'i read "peace" and likewise in Adh-Dhariyat and they are two dialects like haram and haram and it was said that what is meant by it is peace. "He did not delay in bringing a roasted calf **He did not delay in bringing it, or He did not delay in bringing it, or He did not delay from it and the preposition in that**" is understood or deleted and the roasted roasted with the hump. It was said that which drips and its tamping is from the horse's Hanthat if it sweats with majesty for his saying: "with a fattened calf."

Surat Hud 11:70

But when he saw that their hands did not reach him, he was displeased with them and felt fear of them. They said, "Do not fear. Indeed, we have been sent to the people of Lot."

Tafsir al-Jalalayn

70 - **And when he saw that their hands did not reach him, he disliked them** meaning he disliked them **and he felt** he concealed in his soul **fear of them** fear (they said, "Do not fear. Indeed, we have been sent to the people of Lot) to destroy them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: When Abraham saw that their hands could not reach the calf that he had brought to them, and the food that was presented to them, he was surprised at them. This is because when he presented his food to them, peace and blessings of God be upon him, as mentioned, they refrained from eating it, because they were not among those who would eat it. Their refraining from eating it, in the presence of Abraham, while they were his guests, was surprising. There was no acquaintance or respect between them, and he felt fear of them in his soul.

Qatada used to say: His denial of that was part of their affair, as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **When he saw that their hands did not reach him, he was not pleased with them and felt fear of them.** When a guest came to the Arabs and he did not eat their food, they thought that he had not brought good report and that he was thinking evil of himself.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **But when he saw that their hands did not reach it, he disliked them,** he said: When a guest came to them and he did not eat from their food, they thought that he had not brought any good, and that he was thinking evil of himself. Then they told him at that time what they had brought.

Another said about this:

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Al-Aswad bin Qais, on the authority of Jundub bin Sufyan, he said: When the guest of Abraham, peace be upon him, entered, the calf was brought to them, and they began to poke arrows in their hands, but their hands could not reach it. He did not recognize them at that.

It is said: **I denied the thing** and **I denied** and **I denied** have the same meaning. From **I denied** and **I denied**, the saying of Al-A'sha:

And you denied me, and the only thing you denied of the events was gray hair and baldness.

He combined both languages in one verse, and Abu Dhu'ayb said:

We denied it, we fled, and a violent, raging, and violent storm swept through it.

And His saying: **And he felt fear of them**, meaning: He felt fear of them in himself and concealed it. **They said, 'Do not fear,'** meaning: The angels said, when they saw Abraham's fear of them: **Do not fear us and be safe, for we are the angels of your Lord, 'sent to the people of Lot.'**

The statement in the interpretation of the Almighty's saying: **And his wife was standing and laughing.**

Abu Ja'far said: God Almighty says: **And his wife**, Sarah, daughter of Haran, son of Nahor, son of Saruj, son of Ra'u, son of Peleg, and she is the cousin of Abraham, *standing*. It was said: She was standing from behind the curtain, listening to the words of the messengers and the words of Abraham, peace be upon him. It was also said: She was standing, serving the messengers, and Abraham was sitting with the messengers.

And his saying: **So I laughed.** The people of interpretation differed regarding the meaning of his saying: **So I laughed**, and regarding the reason for which she laughed.

Some of them said: She laughed the well-known laugh, in amazement that she and her husband Ibrahim were serving their guests themselves, as an honor to them, while they were abstaining from their food and not eating.

Who said that?

Musa bin Harun told me, Amr bin Hammad told us, Asbat told us, on the authority of Al-Suddi, who said: God sent the angels to destroy the people of Lot. They came walking in the form of young men, until they descended upon Abraham and offered him hospitality. When Abraham saw them, he went back to his family and brought a fattened calf, slaughtered it, then roasted it on embers. It is called Haneeth when it is roasted. He came to them and sat with them, and Sarah stood serving them. This is when it says: **And his wife was standing while he was sitting**, in the recitation of Ibn Masoud. When he brought it near to them, he said: **Will you not eat?** They said: **O Abraham, we do not eat food except for a price.** He said: **This has a price.** They said: **What is its price?** He said: **You mention the name of God at the beginning of it, and praise Him at the end of it.** Gabriel looked at Michael and said: It is right for this man to be taken by his Lord as a friend. When he saw that their hands did not reach him - he said: they did not eat - he was terrified of them and felt fear of them. When Sarah saw that he had honored them and she stood up to serve them, she laughed and said: It is strange that these are our guests. We serve them ourselves out of honor for them, and they do not eat our food.

Others said: Rather, she laughed because Lot's people were heedless, and God's messengers had

Surat Hud 11:70

But when he saw that their hands did not reach him, he was displeased with them and felt fear of them. They said, "Do not fear. Indeed, we have been sent to the people of Lot."

come to destroy them.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: When Abraham felt fear in his soul, they told him what they had come with, so his wife laughed and was amazed that a people had been afflicted with punishment while they were unaware. So she laughed at that and was amazed: **So We gave her good tidings of Isaac, and after Isaac, Jacob.**

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, that he said, I laughed in amazement at the heedlessness of the people of Lot, and at the punishment that came to them.

Others said: Rather, she laughed because she thought that they wanted to do the work of the people of Lot.

Who said that?

Al-Harith told us, he said, Abdul Aziz told us, he said, Abu Ma'shar told us, on the authority of Muhammad bin Qais, regarding his statement: **And his wife was standing, and she laughed**, he said: When the angels came, she thought that they wanted to do as the people of Lot did.

Others said: Rather, she laughed when she saw her husband Ibrahim in fear.

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Kalbi: **She laughed**, he said: She laughed when they frightened Ibrahim, because of what she saw of the fright in Ibrahim.

Others said: Rather, she laughed when she was given the good report of Isaac, out of astonishment that she would have a son at her advanced age and the age of her husband. Those who said that mentioned:

Al-Muthanna told me, Ishaq told us, Ismail bin Abdul Karim told us, Abdul Samad told me: He heard Wahb bin Munabbih say: When the angels came to Abraham, peace be upon him, and he saw them, he was amazed by their appearance and beauty, so they greeted him and sat down next to him. He stood up and ordered a fattened calf to be prepared for him, and the food was brought to them. **But when he saw that their hands did not reach it, he did not recognize them and felt fear of them**, and Sarah was behind the house listening. They said: Do not fear, for we give you good tidings of a forbearing and blessed boy. He gave his wife Sarah good tidings of him, so she laughed and wondered: How can I have a son when I am old, and he is a very old man? They said: Are you amazed at the command of God, for He is able to do whatever He wills. God has given him to you, so be glad about him.

Some of those who interpreted this interpretation said: This is from the introduction which means delay, as if

the meaning of the speech according to him is: And his wife was standing, so We gave her good tidings of Isaac, and after Isaac, Jacob. So she laughed and said: Woe to me! Shall I give birth while I am an old woman?

Others said: Rather, the meaning of his saying, **So she laughed**, in this context is that she menstruated.

Who said that?

Saeed bin Amr Al-Sakuni told me, he said, Baqiyah bin Al-Waleed told us, on the authority of Ali bin Harun, on the authority of Amr bin Al-Azhar, on the authority of Laith, on the authority of Mujahid, regarding his statement: **So she laughed**, he said: She menstruated, and she was ninety-something years old. He said: And Ibrahim was one hundred years old.

Others said: Rather, she laughed with joy at being safe from them, when they said to Abraham: **Do not be afraid**, because he had feared them, and she also feared them as Abraham feared them. So when she felt safe, she laughed, and they followed her with the good report of Isaac.

Some of the Kufian Arabs claimed that they had not heard the word *dahkat* meaning *menstruated* from a reliable person.

Some of the Basran Arabists mentioned that some of the people of Hijaz told him on the authority of some of them that the Arabs say: The woman laughed, she menstruated. He said: And he said: Laughter, menstruation. And some of them said: Laughter is the mouth, and he mentioned the verse of Abu Dhu'ayb:

He came up with a mixture that people had never seen before, which was laughter, except that it was the work of bees.

He mentioned that some of his companions recited to him about laughter, meaning menstruation:

The laughter of the rabbits on the rock is like the blood of the belly on the day of the encounter.

He said: Some of his companions told him that he heard Al-Kumait say:

So the hyenas laughed at Saad's swords by killing me. He did not bury or pay a debt.

He said: He means menstruation. He said: And on the authority of Bilharith bin Kaab, they say: The palm tree laughed, if it produced the date palm or the unripe dates. And they said: The laughter, the date palm. He said: And we heard someone say: I made a pond laugh, meaning: I filled it until it overflowed. He said: And it is as if the meaning is close to each other, because it is as if it is something that is filled and then overflows.

Abu Ja'far said: The most correct of the statements mentioned in this regard is the statement of the one who said: The meaning of his statement, **So I laughed**, is that I was amazed at the heedlessness of the people of Lot regarding the punishment of God that had surrounded them and their heedlessness of it.

We said that this statement is more correct because it was mentioned after their saying to Abraham: **Do not fear, indeed we have been sent to the people of Lot.** If that is the case, and there is no reason to laugh and be amazed at their saying to Abraham: **Do not fear**, then the laughter and amazement were only about the matter of the people of Lot.

Tafsir al-Qurtubi

Fifth: The Sunnah is that if food is offered to a guest, the one who is offered it should hasten to eat, because it is an honor for a guest to hasten to serve it, and an honor for the host to hasten to accept. When they withdrew their hands, Ibrahim disliked them, because they had gone beyond the norm and violated the Sunnah, and he feared that their appearance was something disliked that they intended. It was narrated that they were poking the meat with sticks that were in their hands, but their hands did not reach the meat. When he saw that from them, **he disliked them and had a fear of them**, meaning he concealed it. It was also said: he sensed, and *al-wajoos* means entering. The poet said:

The mail came with a piece of paper, and my heart was afraid of the paper.

Fear Fear, meaning fright. And if they saw the guest not eating, they thought evil of him, so the angels said, **Do not fear, we have been sent to the people of Lot.**

Sixth: It is part of table manners that the host should look at his guest to see if he is eating or not. This should be done by looking around and stealing, not by looking intently. It was narrated that a Bedouin ate with Sulayman ibn Abd al-Malik. Sulayman saw a hair in the Bedouin's mouthful of food, so he said to him: **Remove the hair from your mouthful.** Sulayman said to him: **Are you looking at someone who sees a hair in my mouthful of food? By God, I will not eat with you.**

I said: It has been mentioned that this story was with Hisham bin Abdul Malik, not with Sulayman, and that the Bedouin left him saying:

Death is better than visiting a miser who deliberately notices the edges of his food.

Seventh: The Almighty's saying: **But when he saw that their hands did not reach him, he disapproved of them.** He says: He disapproved of them. You say: I disapproved of you, I disapproved of you, and I disapproved of you if you found him not as you were used to. The poet said:

You denied me, but the only thing you denied of the events was gray hair and baldness.

So he combined the two languages. It is said: You disapproved of what you see with your eyes. And you disapproved of what you see with your heart.

Tafsir Ibn Kathir

God Almighty says: "And Our messengers came" -

they are the angels - to Abraham with good tidings. It was said that they gave him good tidings of Isaac, and it was said that they gave him good tidings of the destruction of the people of Lot. The first is supported by God Almighty's statement: "So when the fear had departed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot. They said, 'Peace.' He said, 'Peace.'" That is, upon you. The scholars of rhetoric said: This is better than what they greeted him with, because the nominative case indicates permanence and continuity. "And he did not delay in bringing a roasted calf" - that is, he went quickly and brought them hospitality, which was a young cow calf. Haneeth: roasted on embers, which are hot stones. This is the meaning of what was narrated from Ibn Abbas, Qatadah and others, as he said in the other verse: "He went to his family and brought a fattened calf. And he brought it near to them. He said, 'Will you not eat?'" This verse includes the etiquette of hospitality from many aspects. His statement: **But when he saw that their hands did not reach it, he disliked them** disliked them **and felt fear of them** because the angels had no interest in food, nor did they desire it or eat it. For this reason, he saw their condition, turning away from what he had brought to them, completely empty of it. At that point, he disliked them **and felt fear of them** Al-Suddi said: When God sent the angels to the people of Lot, they came walking in the forms of young men until they descended upon Abraham to host him. When he saw their end, **He went to his family and brought a fattened calf** so he slaughtered it, then roasted it on the coals and brought it to them. He sat with them and Sarah stood to serve them. This is when he says - and his wife was standing while he was sitting - in the reading of Ibn Mas'ud "and he brought it near to them. He said, 'Will you not eat?'" They said: O Abraham, we do not eat food. Except for a price. He said: This has a price. They said: What is its price? He said: You mention the name of God at the beginning and praise Him at the end. Gabriel looked at Michael and said: This one deserves that his Lord should take him as a friend. But when he saw that their hands did not reach toward him, he disliked them. When Sarah saw that he had honored them and she stood up to serve them, she laughed and said: How strange are these guests of ours! We serve them ourselves out of honor for them, and they do not eat our food.

Ibn Hatim said: Ali bin Al-Hussein told us, Nasr bin Ali told us, Noah bin Qais told us, on the authority of Othman bin Mohsen, regarding the guests of Abraham, he said: They were four: Gabriel, Michael, Israfil, and Raphael. Noah bin Qais said: Noah bin Abi Shaddad claimed that when they entered upon Abraham and he brought the calf to them, Gabriel stroked it with his wing, so it stood up and ran until it joined its mother and the mother of the calf in the house. And the Almighty's statement, informing about the angels: **They said, 'Do not fear,'** means they said, **Do not fear us, we are angels sent to the people of Lot to destroy them.** So Sarah laughed in anticipation of their destruction due to the extent of their corruption and the severity of their disbelief, so for this reason she was rewarded with the good report of a child after despair. Qatada said: She laughed and was amazed that a people would be afflicted with punishment while they

But when he saw that their hands did not reach him, he was displeased with them and felt fear of them. They said, "Do not fear. Indeed, we have been sent to the people of Lot."

were in a state of heedlessness. And His statement: **And after Isaac, Jacob.** Al-Awfi said on the authority of Ibn Abbas: So she laughed, meaning she menstruated. And the statement of Muhammad bin Qais: She only laughed because she thought that they wanted to do as the people of Lot did. Al-Kalbi's statement: **She only laughed when she saw the terror of Abraham** is weak and painful, although Ibn Jarir narrated them with his chain of transmission to them, so no attention should be paid to that, and God knows best. Wabih ibn Munabbih said: **She only laughed when she was given the good report of Isaac.** This contradicts this context, as the good report is explicit and based on her laughter: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, of a son for her who would have a son, descendants, and offspring, for Jacob was the son of Isaac, as He said in the verse of Surat al-Baqarah 2: "Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac - one God. And we are Muslims [in submission] to Him.'"

From here, those who used this verse as evidence inferred that the one to be sacrificed was Ishmael, and that it is impossible that he was Isaac because the good report about him had been given and that Jacob would be born to him. So how could Abraham be ordered to slaughter him while he was a young child and Jacob, whose existence was promised, had not yet been born to him? And the promise of God is true and there is no breach in it, so it is impossible that he would be ordered to slaughter this one in this case. So it must be Ishmael, and this is one of the best, most correct and most clear inferences, and praise be to God. **She said, 'Woe to me! Shall I bear a child while I am an old woman and my husband is an old man?'** The verse narrated her words in this verse as it narrated her actions in the other verse, for **She said, 'Woe to me! Shall I bear a child while I am an old woman?'** And in Adh-Dhariyat, **Then his wife came in a shriek and struck her face and said, 'A barren old woman.'** As is the custom of women in their words and actions when they are amazed. **They said, 'Do you wonder at the command of God?'** That is, the angels said to her, **Do not wonder at the command of God, for when He wants something, He says to it, 'Be,' and it is.** Do not be surprised by this, even if you are an old, barren woman and your husband is an old man, for God is able to do whatever He wills. "The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious." That is, He is Praiseworthy in all His actions and words, and He is praised and glorified in His attributes and essence. For this reason, it is proven in the two Sahihis that they said: **We have learned how to greet you, but how do we pray for you, O Messenger of God?** He said: "Say: O God, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, and bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham. Indeed, You are Praiseworthy and Glorious."

Fath al-Qadir

70- "When he saw that their hands did not reach it meaning that they did not extend their hands to the calf as someone who wants to eat extends his hand, he disapproved of them." It is said: I disapproved of him, I disapproved of him, and I disapproved of him: if I found him not as he expected, and from this is the saying of the poet:

You denied me, but the only thing you denied of the events was gray hair and baldness.

He combined the two languages, and among what he combined the two languages in is the poet's saying:

If a town denies me or I denies it, I go out with the falcon on the black sky.

It was said: You disapproved of what you saw with your eyes, and you disapproved of what you saw with your heart. It was said: And they disapproved of that because their custom was that when a guest came to them and did not eat from their food, they thought that evil had come. **And he felt a sense of fear from them** means he felt in himself from them *fear* meaning fear and terror. It was said that the meaning of **he felt a sense of fear** is: he concealed fear in his soul, and the first is more closely related to the linguistic meaning, and from it is the saying of the poet:

The mail came with a piece of paper urging him to do something, and his heart was frightened by the paper.

As if he thought that they had come down to him for something he disapproved of, or to torture his people, **They said, 'Do not fear.'** They said this statement to him even though he did not speak in a way that indicated fear, but rather he felt that in himself. Perhaps they inferred his fear from signs such as the appearance of its effect on his face, or they said it to him after he said, following what he felt in himself of fear, a statement that indicated fear, as in His statement in Surat al-Hijr 15: **He said, 'Indeed, we are afraid of you.'** He did not mention that here, being satisfied with what was there. Then they explained his prohibition of fear by saying, **Indeed, we were sent to the people of Lot,** meaning that we were sent to them specifically. It is possible that Abraham, peace be upon him, said a statement that this would be an answer to: **He said, 'So what is the matter with you, O messengers?'** They said, **'Indeed, we have been sent to a people of criminals.'**

Tafsir al-Baghawi

70- "When he saw that their hands did not reach it," meaning: the calf, "he disliked them, **he rejected them,** and he had a feeling of fear, **he concealed** of them," fear. Muqatil said: It entered his heart, and the root of "wujus" is to enter, fear entered his heart. Qatada said: That is because when a guest came to them and did not eat from their food, they thought that he had not come with good but had come with evil. "They said,

'Fear not,' O Abraham, we are messengers of your Lord." Meaning: "We, **the angels of God**, were sent to the people of Lot."

Tafsir al-Baidawi

70. "When he saw that their hands did not reach him" they did not extend their hands to him. "He disliked them and felt a fear of them **he disliked that from them and feared that they would intend something bad by him, and disliked, disliked, and disapproved have the meaning of perception and it was said that the implication is** they said" to him when they sensed the effect of fear from him. "Do not fear. Indeed, we have sent to the people of Lot" we are angels sent to them with punishment, and we did not extend our hands to him because we do not eat.

Surat Hud 11:71

And his wife was standing, and she laughed. So We gave her good tidings of Isaac, and after Isaac, Jacob.

Surat Hud 11:71

And his wife was standing, and she laughed. So We gave her good tidings of Isaac, and after Isaac, Jacob.

Tafsir al-Jalalayn

71 - **And his wife** meaning Abraham's wife Sarah **was standing** serving them **and she laughed** in anticipation of their destruction **so we gave her good tidings of Isaac and after after Isaac Jacob** his son, she will live until she sees him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So We gave good tidings to Sarah, the wife of Abraham, as a reward from Us for her disapproval and astonishment at what Lot had said, **of Isaac**, a son for her, **and after Isaac, Jacob**, meaning: after Isaac, Jacob, from her son Isaac.

In Arabic, the word *back* means the son's child, and this is how the interpreters interpreted it.

Who said that?

Humayd ibn Mas'adah told us, Bishr ibn al-Mufaddal told us, Dawud told us, on the authority of 'Amir, who said: **And after Isaac, Jacob**. He said: The descendants are the descendants of the descendants.

Amr bin Ali and Muhammad bin Al-Muthanna told us, each of them said: Abu Al-Yasa' Ismail bin Hammad bin Abi Al-Mughirah, the client of Al-Ash'ari, told me: I was next to my grandfather, Abu Al-Mughirah bin Mihran, in the mosque of Ali bin Zaid, when Al-Hasan bin Abi Al-Hasan passed by us and said: O Abu Al-Mughirah, who is this young man? He said: The son of the one behind me. Al-Hasan said: **Then we gave her good tidings of Isaac, and after Isaac, Jacob**.

Amr bin Ali and Muhammad bin Al-Muthanna told us, they said, Muhammad bin Abi Uday told us, he said, Dawud bin Abi Hind told us, on the authority of Al-Sha'bi, regarding his statement: **So We gave her good tidings of Isaac, and after Isaac, Jacob**, he said: The son is the offspring, which is the successor.

Ishaq bin Shaheen told me, he said, Khalid told us, on the authority of Dawud, on the authority of Amer, regarding his statement: **And after Isaac, Jacob**, he said: The successors are the children of the children.

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Al-Sha'bi, the same.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abu Amr Al-Azdi told us, he said: I heard Al-Sha'bi say: The children of the children are the children from

behind.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Habib bin Abi Thabit, he said: A man came to Ibn Abbas with his grandson, and he said: Who is this with you? He said: This is my grandson. He said: This is your son from behind. It seemed that this was hard on that man, so Ibn Abbas said: God says: **Then We gave her good tidings of Isaac, and after Isaac, Jacob**, so the children were born from behind.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: When Sarah laughed and said: **How strange are these guests of ours! We serve them ourselves out of honor for them, and they do not eat our food**, Gabriel said to her: **Rejoice in the good report of a son whose name will be Isaac, and after Isaac, Jacob**. She struck her face in amazement, and that is what He said: **So she struck her face**, and said: **Shall I give birth while I am an old woman and my husband is an old man? Indeed, this is a strange thing**. They said: "Do you marvel at the command of God? May the mercy and blessings of God be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious." Sarah said: **What is the sign of that?** He said: "Then he took a dry stick in his hand and twisted it between his fingers, and it shook green. Then Abraham said: Then it is a sacrifice for God."

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: **So she laughed**, meaning Sarah, when she learned of the command of God, may He be glorified, and when she learned of the people of Lot, who gave her the good report of Isaac and after Isaac, Jacob, with a son and a son's son. So she said, striking her face - it is said: she struck her forehead - **Woe to me! Shall I give birth while I am an old woman?** until His saying: **Indeed, He is Praiseworthy and Glorious**.

There are different readings of this:

The general reading of Iraq and the Hijaz is: **And after Isaac, Jacob**, with Jacob in the nominative case. He repeats the beginning of the speech by saying: **And after Isaac, Jacob**. And even though it is a subject, it indicates the meaning of good tidings.

Some people from Kufa and Ash-Sham read, **And after Isaac, Jacob**, in the accusative case.

As for the one from Syria, he mentioned that he used to incline *Jacob* towards the accusative case, by implying another verb similar to the good report, as if he said: And We gave him Jacob after Isaac. So since We gave him did not appear, the good report was applied to it, and it was conjoined with the position of Isaac. Since Isaac, even if it was preserved, it was in the sense of the accusative case by the action of We gave him good report, as the poet said:

Bring me someone like the Banu Badr for their people, or someone like the family of Manzur bin Sayyar.

Or Amer bin Tufail in his ship, or Harith, the day he

called out to the al-Nas 114: O Harith!

As for the Kufi, he read it with the interpretation of the genitive case, as mentioned about him, except that he put it in the accusative case because it does not flow. The scholars of Arabic have rejected this, because of the adjective entering between the conjunction and the noun. They said: It is wrong to say: I passed by Amr in the house, and in the house is Zaid, and you are conjoining Zaid to Amr, except by repeating the ba' and repeating it. If you do not repeat it, then the correct way of speaking according to them is to raise it, and the accusative case is permissible. If the noun precedes the adjective, then the genitive case is permissible. This is if you say: I passed by Amr in the house, and Zaid is in the house. Some grammarians of Basra have permitted the genitive case, and the adjective is inserted between the conjunction and the noun.

Abu Ja'far said: The more correct of the two readings in this regard, in my opinion, is the reading of the one who reads it in the nominative case, because that is the well-known speech of the Arabs, which is not disputed by those who know Arabic, and it is what the readings of the regions are based on. As for the accusative case, it has a reason, but I do not like to read it in this way, because the Book of God was revealed in the most eloquent of the Arab tongues, and the one who is more deserving of knowledge of what it was revealed in is eloquence.

Tafsir al-Qurtubi

Eighth: The Almighty's saying: **And his wife standing** is a subject and predicate, meaning standing so that the angels could see. It was said: She was behind the curtain. It was also said: She was serving the angels while he was sitting. Muhammad ibn Ishaq said: Standing praying. In the reading of Abdullah ibn Masoud: **And his wife standing while he was sitting**.

Ninth: The Almighty's saying: **So she laughed**. Mujahid and Ikrimah said: She menstruated, and she was in despair, to confirm the good report. And the linguists recited on that:

I come to the wedding when she is purified, and I leave her one day if she is laughing.

Another said:

The laughter of the rabbits on the rock is like the blood of the belly on the day of the encounter.

The Arabs say: The rabbit laughed when it menstruated. It was narrated on the authority of Ibn Abbas, may God be pleased with them both, and Ikrimah, that they took it from their saying: The camphora laughed - which is the peel of the date palm - when it split. Some linguists denied that there is in the speech of the Arabs laughing in the meaning of menstruated. The majority said: It is the well-known laughter, and they differed about it. It was said: It is the laughter of amazement. Abu Dhu'ayb said: He came up with a joke that people had never seen the like of, which is laughter, except that it is the work of bees.

Muqatil said: She laughed out of fear of Ibrahim, and his trembling from three men, and Ibrahim was with his servants and his entourage, and Ibrahim alone was standing with a hundred men. Al-Dahhak said: Menstruation is not correct in the language. Abu Ubaid and Al-Farra' denied that, Al-Farra' said: I did not hear it from a trustworthy person, but it is a metaphor. It was narrated that the angels wiped the calf, so it rose from its place and joined its mother, so Sarah laughed at that, so they gave her the good report of Isaac. It is said: When Ibrahim, peace be upon him, wanted to have guests, he would have Sarah serve them, so that is his saying: **And his wife standing** meaning standing in their service. It is said: *standing* due to Ibrahim's fear **so she laughed** because of their saying: **Do not fear** in joy at the security. Al-Farra' said: There is an inversion in it, the meaning is: So we gave her the good report of Isaac. There are sayings about it: The best of them is that when they did not eat, he denied them and feared them, but when they said, **Do not fear**, and informed him that they were messengers of God, he was happy with that, so his wife laughed in joy at his joy. It was said: She said to him: I think that these people will be punished, so I will bring Lot to you. So when the messengers came with what she said, I was pleased with it and laughed. An-Nahhas said: If its chain of transmission is sound, then it is good. Laughter is the exposure of the teeth. It is also possible that laughter is the radiance of the face. You say: I saw so-and-so laughing, meaning radiant. And I came upon a meadow that was laughing, meaning radiant. And in the hadith: **God, the Exalted, sends the clouds and they laugh the most beautiful laugh**. He made its clearing from the lightning laughter, and this is borrowed speech. It was narrated from a man from the readers of Mecca called Muhammad ibn Ziyad al-A'rabi. *Fadhahkat* with the opening of the ha', Al-Mahdawi said: The opening of the *ha'* of *Fadhahkat* is not known. And laughter, laughing, laughing, and laughing, four languages. And laughter is a single time, and from it is the saying of Kathir:

His laughter closed the necks of money

Al-Jawhari said it.

Tenth: Muslim narrated on the authority of Sahl ibn Sa'd who said: Abu Usaid al-Sa'idi invited the Messenger of God, may God bless him and grant him peace, to his wedding, and his wife was their servant at that time, and she was the bride. Sahl said: Do you know what I gave the Messenger of God, may God bless him and grant him peace, to drink? I soaked dates in a bowl for him at night, and when he had eaten, I gave them to him to drink. Al-Bukhari included it and entitled it **Chapter on a woman standing over men at a wedding and serving them herself**. Our scholars said: It includes the permissibility of a bride serving her husband and his companions at her wedding. It includes that there is nothing wrong with a man presenting his family to his righteous brothers and employing them for them. It is possible that this was before the revelation of the veil. And God knows best.

Eleventh: Al-Tabari mentioned that when Abraham, peace be upon him, presented the calf, they said: We will not eat food except for a price. He said to them: **Its price is that you remember God at the beginning and**

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And his wife was standing, and she laughed. So We gave her good tidings of Isaac, and after Isaac, Jacob.

praise Him at the end. Gabriel said to his companions: God has rightly taken this as a friend. Our scholars said: And they did not eat because angels do not eat. It was permissible, just as God made it easy for the angels to doubt the human body and appearance, to make it easy for them to eat the food. However, according to the scholars, He sent them in the form of a human and Abraham, peace be upon him, took it upon himself to provide hospitality until he saw the delay and fear, then the good report came to him suddenly.

Twelfth: This indicates that saying Bismillah at the beginning of a meal and praising God at the end were prescribed by the nations before us. It was reported in the Isra'iliyyat that Abraham, peace be upon him, would not eat alone. When his meal was ready, he would send for someone to eat with him. One day, he met a man. When he sat down to eat with him, and when he came out, Gabriel came down to him and said to him: God says that He will provide for him despite his disbelief for the rest of his life, and you were stingy with him in giving him a morsel. Abraham went out frightened, dragging his cloak, and said: Go back. He said: I will not go back until you tell me why you sent me back for no reason. So he told him the matter. This is a generous Lord. I have believed. He entered, said Bismillah, and ate as a believer.

Thirteenth: The Almighty's saying: **So We gave her good tidings of Isaac.** When Ishmael was born to Abraham from Hagar, Sarah wished to have a son, and despaired due to her advanced age. So she was given good tidings of a son who would be a prophet and give birth to a prophet. This was good tidings for her that she would see her son's son.

Fourteenth: The Almighty's saying: **And after Isaac, Jacob.** Hamza and Abdullah bin Aamer read *Jacob* in the accusative case. The rest read *Jacob* in the nominative case. The nominative case means: And after Isaac, Jacob will happen to her. It is permissible for the verb that acts on *from* to be in the nominative case, as if the meaning is: And after Isaac, Jacob was established for her. It is permissible for it to be in the nominative case, and it is in the position of a state, i.e., We gave her good tidings of Isaac, opposite to him, Jacob. The accusative case means: And We gave her good tidings of Jacob after Isaac. Al-Kisa'i, Al-Akhfash, and Abu Hatim permitted *Jacob* to be in the genitive case, meaning: And after Isaac, We gave her good tidings of Jacob. Al-Farra' said: The genitive case is not permissible except by repeating the preposition. Sibawayh said: And if you said: I passed by Zaid the day before yesterday, and yesterday Amr, it would be ugly and vile, because you distinguished between the genitive and what it shares, which is the waw, just as you differentiate between the preposition and the genitive, because the preposition is not separated from the genitive, nor from the waw.

Tafsir Ibn Kathir

God Almighty says: **And Our messengers came** - they are the angels - to Abraham with good tidings. It was said that they gave him good tidings of Isaac, and it was said that they gave him good tidings of the destruction of the people of Lot. The first is supported by God Almighty's statement: **So when the fear had departed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot.** "They said, 'Peace.' He said, 'Peace.'" That is, upon you. The scholars of rhetoric said: This is better than what they greeted him with, because the nominative case indicates permanence and continuity. "And he did not delay in bringing a roasted calf" - that is, he went quickly and brought them hospitality, which was a young cow calf. Haneeth: roasted on embers, which are hot stones. This is the meaning of what was narrated from Ibn Abbas, Qatadah and others, as he said in the other verse: "He went to his family and brought a fattened calf. And he brought it near to them. He said, 'Will you not eat?'" This verse includes the etiquette of hospitality from many aspects. His statement: **But when he saw that their hands did not reach it, he disliked them** disliked them **and felt fear of them** because the angels had no interest in food, nor did they desire it or eat it. For this reason, he saw their condition, turning away from what he had brought to them, completely empty of it. At that point, he disliked them **and felt fear of them** Al-Suddi said: When God sent the angels to the people of Lot, they came walking in the forms of young men until they descended upon Abraham to host him. When he saw their end, **He went to his family and brought a fattened calf** so he slaughtered it, then roasted it on the coals and brought it to them. He sat with them and Sarah stood to serve them. This is when he says - and his wife was standing while he was sitting - in the reading of Ibn Mas'ud "and he brought it near to them. He said, 'Will you not eat?'" They said: O Abraham, we do not eat food. Except for a price. He said: This has a price. They said: What is its price? He said: You mention the name of God at the beginning and praise Him at the end. Gabriel looked at Michael and said: This one deserves that his Lord should take him as a friend. But when he saw that their hands did not reach toward him, he disliked them. When Sarah saw that he had honored them and she stood up to serve them, she laughed and said: How strange are these guests of ours! We serve them ourselves out of honor for them, and they do not eat our food.

Ibn Hatim said: Ali bin Al-Hussein told us, Nasr bin Ali told us, Noah bin Qais told us, on the authority of Othman bin Mohsen, regarding the guests of Abraham, he said: They were four: Gabriel, Michael, Israfil, and Raphael. Noah bin Qais said: Noah bin Abi Shaddad claimed that when they entered upon Abraham and he brought the calf to them, Gabriel stroked it with his wing, so it stood up and ran until it joined its mother and the mother of the calf in the house. And the Almighty's statement, informing about the angels: **They said, 'Do not fear,'** means they said, **Do not fear us, we are angels sent to the people of Lot to destroy**

them. So Sarah laughed in anticipation of their destruction due to the extent of their corruption and the severity of their disbelief, so for this reason she was rewarded with the good report of a child after despair. Qatada said: She laughed and was amazed that a people would be afflicted with punishment while they were in a state of heedlessness. And His statement: **And after Isaac, Jacob.** Al-Awfi said on the authority of Ibn Abbas: So she laughed, meaning she menstruated. And the statement of Muhammad bin Qais: She only laughed because she thought that they wanted to do as the people of Lot did. Al-Kalbi's statement: **She only laughed when she saw the terror of Abraham** is weak and painful, although Ibn Jarir narrated them with his chain of transmission to them, so no attention should be paid to that, and God knows best. Wahb ibn Munabbih said: **She only laughed when she was given the good report of Isaac.** This contradicts this context, as the good report is explicit and based on her laughter: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, of a son for her who would have a son, descendants, and offspring, for Jacob was the son of Isaac, as He said in the verse of Surat al-Baqarah 2: "Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac - one God. And we are Muslims [in submission] to Him.'"

From here, those who used this verse as evidence inferred that the one to be sacrificed was Ishmael, and that it is impossible that he was Isaac because the good report about him had been given and that Jacob would be born to him. So how could Abraham be ordered to slaughter him while he was a young child and Jacob, whose existence was promised, had not yet been born to him? And the promise of God is true and there is no breach in it, so it is impossible that he would be ordered to slaughter this one in this case. So it must be Ishmael, and this is one of the best, most correct and most clear inferences, and praise be to God. **She said, 'Woe to me! Shall I bear a child while I am an old woman and my husband is an old man?'** The verse narrated her words in this verse as it narrated her actions in the other verse, for **She said, 'Woe to me! Shall I bear a child while I am an old woman?'** And in Adh-Dhariyat, **Then his wife came in a shriek and struck her face and said, 'A barren old woman.'** As is the custom of women in their words and actions when they are amazed. **They said, 'Do you wonder at the command of God?'** That is, the angels said to her, **Do not wonder at the command of God, for when He wants something, He says to it, 'Be,' and it is.** Do not be surprised by this, even if you are an old, barren woman and your husband is an old man, for God is able to do whatever He wills. "The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious." That is, He is Praiseworthy in all His actions and words, and He is praised and glorified in His attributes and essence. For this reason, it is proven in the two Sahihis that they said: **We have learned how to greet you, but how do we pray for you, O Messenger of God?** He said: "Say: O God, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, and bless Muhammad and the family of

Muhammad as You blessed Abraham and the family of Abraham. Indeed, You are Praiseworthy and Glorious."

Fath al-Qadir

And sentence 71 - "And his wife was standing and laughing" is in the accusative case as a state. It was said: She was standing while they were talking behind the curtain, and it was said: She was standing serving the angels while he was sitting. And the laughter here is the well-known laughter that is for amazement or for joy as the majority said. And Mujahid and Ikrimah said: It is menstruation, and from it the poet said:

I come to the wedding when she is purified, and I leave her one day if she is laughing.

The other said:

And the rabbits laughed on the rock like the blood of fear on the day of meeting

The Arabs say: The rabbit laughed: if it menstruated. Some linguists have denied that there is in the speech of the Arabs laughed meaning menstruated. **So We gave her good report of Isaac.** It appears that the good report came after the laughter. Al-Farraa said: There is an inversion. The meaning is: So We gave her good report and she laughed with joy at the child. Muhammad ibn Ziyad, one of the Meccan reciters, read **So she laughed** with a fatha on the haa, and Al-Mahdawi denied it: **And after Isaac, Jacob.** Hamza, Ibn Amir and Hafs read with half of *Jacob* as the object of a verb indicated by **So We gave her good report**, as if he said: And We gave her after Isaac, Jacob. Al-Kisa'i, Al-Akhfash and Abu Hatim permitted Jacob to be in the accusative case. Al-Farraa said: The accusative case is not permissible except by repeating its letter. Sibawayh said: If you had said: I passed by Zaid the day before yesterday, and yesterday, Umar, it would have been ugly and vile, because you differentiated between the accusative and what it shares, just as you differentiate between the preposition and the accusative. The rest read it with the nominative case of Jacob as the subject and the predicate of the circumstance that preceded it. It was said: The nominative case is with the estimation of a deleted verb: meaning, it happens to her, or it is established for her. The good report was given to her here, and it was given to Abraham in the Almighty's saying: **So We gave him good tidings of a forbearing boy** "And We gave him good tidings of a knowledgeable boy," because each one of them deserved the good report of him because he was one of them.

Tafsir al-Baghawi

71- "And his wife" Sarah bint Haran bin Ahwar, who is Abraham's cousin. "Standing" from behind the curtain, hearing their words. It was said: She was standing, serving the messengers, and Abraham was sitting with them. "She laughed", Mujahid and Ikrimah said: She laughed, meaning: She menstruated at the time. The Arabs say: The rabbit laughed, meaning: She

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And his wife was standing, and she laughed. So We gave her good tidings of Isaac, and after Isaac, Jacob.

menstruated, and most of them are of the opinion that what is meant by it is the well-known laughter.

They differed about the reason for her laughter. It was said: She laughed because the fear was removed from her and from Abraham when they said, **Do not be afraid.**

Al-Suddi said: When Abraham brought the food to them and they did not eat, Abraham was afraid and thought they were thieves, so he said to them: Will you not eat? They said: We do not eat food except for a price. Abraham said: Then it has a price. They said: What is its price? He said: You mention the name of God at the beginning of it and praise Him at the end. Gabriel looked at Michael and said: It is right for this one that his Lord should take him as a friend. When Abraham and Sarah saw that their hands did not reach him, Sarah laughed and said: How strange are our guests! We serve them ourselves out of honor for them, and they do not eat our food.

Qatada said: I laughed at the heedlessness of Lot's people and the approaching punishment from them.

Muqatil and Al-Kalbi said: I laughed at Ibrahim's fear of three people in his house while he was among his servants and entourage.

It was said: She laughed with joy at the good report.

Ibn Abbas and Wahb said: She laughed in amazement that she could have a child at her advanced age and the age of her husband.

According to this statement, the verse is in the order of precedence and delay, and its meaning is: And his wife was standing, so We gave her good tidings of Isaac, and after Isaac, Jacob. So she laughed and said: Woe is me! Shall I bear a child while I am an old woman?

God the Almighty said: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, after Isaac, *Jacob*. He meant the father of the child, so she was given good tidings that she would live until she saw her child's child. Ibn Amir, Hamza, Hafs, and Jacob read it with the accusative of the ba', that is, after Isaac, Jacob. It was said: with the implication of a verb, that is, and We bestowed upon him after Jacob. The rest read it with the nominative, deleting the letter of description. It was said: and after Isaac, Jacob would come, so when she was given the good tidings of the child, she laughed and struck her face, that is, she struck her face in amazement.

punishment will descend upon these people. And it was said that she laughed and menstruated. The poet said:

I knew Salma was laughing in her heart and her breasts were no longer really what I dreamed of

And from it the samra laughed when its gum flowed, and it was read with the opening of the ha'. **So We gave her good tidings of Isaac, and after Isaac, Jacob.** Ibn Amir, Hamza, and Hafs put it in the accusative case as a verb that is explained by what the speech indicates, and its estimation is: And We gave her after Isaac, Jacob. It was said that it is connected to the position of **with Isaac** or to the word *Isaac*, and its fat-ha is for the accusative because it is not declined and was used to separate it from what it is connected to by the circumstance. The rest read it in the nominative case as a subject. Its predicate is the circumstance, i.e. *Jacob* was born after him. It was said that the one who was behind was the son of the child, and perhaps he was named after him because he was after the child. Based on this, its addition to *Isaac* is not because Jacob, peace be upon him, is behind him, but because he is behind Abraham from his side, and there is a view on this. The two names may occur in the good report like Huyayy, and it may occur in the story after they were born, so they were named after him, and the good report was directed to her to indicate that the child who was given the good report would be from her, not from Hajar, and because she was barren and eager for a child.

Tafsir al-Baidawi

71. "And his wife was standing" behind the curtain, listening to their conversation or at their heads to serve them. "So she laughed" with joy at the disappearance of fear or the destruction of the corrupt people or the correctness of her opinion, for she used to say to Abraham: Take Lot to you, for I know that the

Surat Hud 11:72

She said, **Woe to me! Shall I give birth while I am an old woman and my husband is an old man? Indeed, this is a strange thing.**

Tafsir al-Jalalayn

72 - **She said, Woe to me** A word said in the event of a great matter, and the alif is replaced by the ya of addition **Shall I bear a child while I am an old woman** I am ninety-nine years old **and this is my husband, an old man** he is one hundred or twenty years old, and its accusative is in the state and the factor in it is what is in this of the indication **Indeed, this is a strange thing** that a child should be born to two old men

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **She said, 'Woe to me! Shall I give birth while I am an old woman and my husband is an old man? Indeed, this is a strange thing.'**

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **Oh woe to me!** Al-Zajjaj said: Its original form is **Oh woe to me**, but the ya' was replaced with an alif because it is lighter than the ya' and the kasra, and it did not refer to a supplication for woe upon herself, but it is a word that is easy for women to say when something happens to them that they are surprised by, and they are surprised by her giving birth and by her husband being an old man because it is unusual, and what is unusual is strange and reprehensible. **Shall I give birth?** is an interrogative that means astonishment. **And I am an old woman** means an old woman. And she has become old, and she has become old, and she has become old, meaning she has advanced in age. It may also be said: an old woman. A woman is old with a kasra on the jim, her buttocks have become large, and her buttocks have become large, with a damma and fatha on the 'ayn. Mujahid said: She was ninety-nine years old. Ibn Ishaq said: She was ninety years old. Other than this has been said.

Second: The Almighty's saying: **And this is my husband** meaning my husband. **Old man** is in the accusative case as a state, and the agent in it is warning or indication. **And this is my husband** is the subject and the predicate. Al-Akhfash said: In the reading of Ibn Masoud and Abi **And this is my husband is old** An-Nahhas said: Just as you say this Zaid is standing, so Zaid is a substitute for this, and standing is the predicate of the subject. It is permissible for *this* to be the subject and **Zaid is standing** to be two predicates. Sibawayh narrated: This is sweet and sour. It was said: Abraham was one hundred and twenty

years old. It was said: He was one hundred, so he was one year older than that according to Mujahid. It was said: She objected by her saying: **And this is my husband is old** meaning about his not having intercourse with her. And this Sarah is the wife of Abraham, the daughter of Haran bin Nahor bin Sharu' bin Arghu bin Faligh, and she is the cousin of Abraham. **This is an amazing thing** meaning that what you gave me the good report of is an amazing thing.

Tafsir Ibn Kathir

God Almighty says: **And Our messengers came** - they are the angels - to Abraham with good tidings. It was said that they gave him good tidings of Isaac, and it was said that they gave him good tidings of the destruction of the people of Lot. The first is supported by God Almighty's statement: **So when the fear had departed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot.** "They said, 'Peace.' He said, 'Peace.'" That is, upon you. The scholars of rhetoric said: This is better than what they greeted him with, because the nominative case indicates permanence and continuity. "And he did not delay in bringing a roasted calf" - that is, he went quickly and brought them hospitality, which was a young cow calf. Haneeth: roasted on embers, which are hot stones. This is the meaning of what was narrated from Ibn Abbas, Qatadah and others, as he said in the other verse: "He went to his family and brought a fattened calf. And he brought it near to them. He said, 'Will you not eat?'" This verse includes the etiquette of hospitality from many aspects. His statement: **But when he saw that their hands did not reach it, he disliked them** disliked them **and felt fear of them** because the angels had no interest in food, nor did they desire it or eat it. For this reason, he saw their condition, turning away from what he had brought to them, completely empty of it. At that point, he disliked them **and felt fear of them** Al-Suddi said: When God sent the angels to the people of Lot, they came walking in the forms of young men until they descended upon Abraham to host him. When he saw their end, **He went to his family and brought a fattened calf** so he slaughtered it, then roasted it on the coals and brought it to them. He sat with them and Sarah stood to serve them. This is when he says - and his wife was standing while he was sitting - in the reading of Ibn Mas'ud "and he brought it near to them. He said, 'Will you not eat?'" They said: O Abraham, we do not eat food. Except for a price. He said: This has a price. They said: What is its price? He said: You mention the name of God at the beginning and praise Him at the end. Gabriel looked at Michael and said: This one deserves that his Lord should take him as a friend. But when he saw that their hands did not reach toward him, he disliked them. When Sarah saw that he had honored them and she stood up to serve them, she laughed and said: How strange are these guests of ours! We serve them ourselves out of honor for them, and they do not eat our food.

Ibn Hatim said: Ali bin Al-Hussein told us, Nasr bin Ali told us, Noah bin Qais told us, on the authority of Othman bin Mohsen, regarding the guests of Abraham,

Surat Hud 11:72

She said, "Woe to me! Shall I give birth while I am an old woman and my husband is an old man? Indeed, this is a strange thing."

he said: They were four: Gabriel, Michael, Israfil, and Raphael. Noah bin Qais said: Noah bin Abi Shaddad claimed that when they entered upon Abraham and he brought the calf to them, Gabriel stroked it with his wing, so it stood up and ran until it joined its mother and the mother of the calf in the house. And the Almighty's statement, informing about the angels: **They said, 'Do not fear,'** means they said, **Do not fear us, we are angels sent to the people of Lot to destroy them.** So Sarah laughed in anticipation of their destruction due to the extent of their corruption and the severity of their disbelief, so for this reason she was rewarded with the good report of a child after despair. Qatada said: She laughed and was amazed that a people would be afflicted with punishment while they were in a state of heedlessness. And His statement: **And after Isaac, Jacob.** Al-Awfi said on the authority of Ibn Abbas: So she laughed, meaning she menstruated. And the statement of Muhammad bin Qais: She only laughed because she thought that they wanted to do as the people of Lot did. Al-Kalbi's statement: **She only laughed when she saw the terror of Abraham** is weak and painful, although Ibn Jarir narrated them with his chain of transmission to them, so no attention should be paid to that, and God knows best. Wahb ibn Munabbih said: **She only laughed when she was given the good report of Isaac.** This contradicts this context, as the good report is explicit and based on her laughter: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, of a son for her who would have a son, descendants, and offspring, for Jacob was the son of Isaac, as He said in the verse of Surat al-Baqarah 2: "Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac - one God. And we are Muslims [in submission] to Him.'"

From here, those who used this verse as evidence inferred that the one to be sacrificed was Ishmael, and that it is impossible that he was Isaac because the good report about him had been given and that Jacob would be born to him. So how could Abraham be ordered to slaughter him while he was a young child and Jacob, whose existence was promised, had not yet been born to him? And the promise of God is true and there is no breach in it, so it is impossible that he would be ordered to slaughter this one in this case. So it must be Ishmael, and this is one of the best, most correct and most clear inferences, and praise be to God. **She said, 'Woe to me! Shall I bear a child while I am an old woman and my husband is an old man?'** The verse narrated her words in this verse as it narrated her actions in the other verse, for **She said, 'Woe to me! Shall I bear a child while I am an old woman?'** And in Adh-Dhariyat, **Then his wife came in a shriek and struck her face and said, 'A barren old woman.'** As is the custom of women in their words and actions when they are amazed. **They said, 'Do you wonder at the command of God?'** That is, the angels said to her, **Do not wonder at the command of God, for when He wants something, He says to it, 'Be,' and it is.** Do not be surprised by this, even if you are an old,

barren woman and your husband is an old man, for God is able to do whatever He wills. "The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious." That is, He is Praiseworthy in all His actions and words, and He is praised and glorified in His attributes and essence. For this reason, it is proven in the two Sahihis that they said: **We have learned how to greet you, but how do we pray for you, O Messenger of God?** He said: "Say: O God, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, and bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham. Indeed, You are Praiseworthy and Glorious."

Fath al-Qadir

And sentence 72 - "She said, 'Woe to me'" is a resumption of the answer to an implied question, as if it were said: So what did she say? Al-Zajjaj said: Its origin is **Oh woe to me**, so the *ya* was replaced with an *alif* because it is lighter than the *ya* and the *kasra*. It did not mean to pray for woe upon herself, but it is a word that is often spoken by women when something happens to them that they are surprised by. The origin of *woe* is shame, then it became common for every terrible matter. The question in her saying **Shall I give birth when I am an old woman** is for astonishment: that is, how can I give birth when I am an old woman who has advanced in age? It is said: **I am unable to give birth** with a light and heavy *Izzan* and *Izziza*: that is, she has advanced in age. It is also said: **Old woman** and *Ojoza*. As for *Ijaza* with a kasra on the *jeem*, its meaning is that her buttocks are large. It was said that she was ninety-nine years old, and it was said that she was ninety years old. **And this is my husband, an old man**, that is, this is my husband Ibrahim, an old man like whom women do not get pregnant. **Old man** is in the accusative case as a state, and the factor in it has the meaning of a sign. Al-Nahhas said: In the reading of Abi and Ibn Masoud, it is a sheikh in the nominative case, as a predicate of the subject, or predicate after predicate, or predicate of a deleted subject. According to the first, it is ba'li instead of the demonstrative pronoun. It was said: Ibrahim was one hundred and twenty years old, and it was said: one hundred years old. This bearer of good tidings is Sarah, Ibrahim's wife. Ibrahim had a son from his slave girl Hajar, Ishmael. Sarah wished to have a son and despaired of him because of her old age. So God gave her good tidings of him through His angels: **This is indeed an amazing thing.** That is, what the angels mentioned of the good tidings of having a son, despite her being at this advanced age at which nothing like her gives birth, is amazing.

Tafsir al-Baghawi

72- "She said, 'Woe to me!'", a lamentation and a word that a person says when he sees something that amazes him, meaning: Oh, how amazing. The original

is "Oh, how amazing. Shall I bear a child when I am an old woman?", and she was ninety years old according to Ibn Ishaq. Mujahid said: ninety-nine years old. "And this is my husband, **my husband, he was called that because he took care of her**, old man," accusative as a state, and Ibrahim's age was one hundred and twenty years according to Ibn Ishaq. Mujahid said: one hundred years, and there was a year between the good report and the birth, "This is indeed an amazing thing."

Tafsir al-Baidawi

72. "She said, 'Woe to me! ' What a wonder! Its origin is in evil, so it is applied to every terrible thing. It was read with a 'ya' according to the origin. 'Shall I give birth when I am an old woman? ' The daughter of ninety or ninety. ' And this is my husband. ' And its origin is the one who is in charge of the matter. ' An old man. ' The son of one hundred or one hundred and twenty. ' Its accusative is in the state, and the factor in it is the meaning of the demonstrative pronoun. It was read with the nominative as if it is a deleted predicate, meaning he is an old man, or predicate after predicate, or it is the predicate, and ' my husband ' is a substitute. ' This is indeed a strange thing. ' It means a child from two old men. It is an astonishment in terms of habit, not ability. Therefore:

Surat Hud 11:73

They said, "Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious."

Surat Hud 11:73

They said, "Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious."

Tafsir al-Jalalayn

73 - (They said: Do you wonder at the command of God) His power **The mercy of God and His blessings be upon you O People of the House** the House of Abraham **He is Praiseworthy** Praised *Glorious* Generous

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: When Sarah was given the good report of Isaac that she would give birth, she was amazed at what was said to her, since she had reached the age at which no man or woman would give birth.

It was said: She was ninety-nine years old at that time, and Ibrahim was one hundred years old. The narration was mentioned in what was narrated about that from Mujahid before:

As for Ibn Ishaq, he said about that:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Sarah was ninety years old when she was given the good report of Isaac, according to what some scholars told me, and Abraham was one hundred and twenty years old.

Woe to me! is a word that Arabs say when they are surprised or disapproving of something. They say when they are surprised: **Woe to his mother! What legs he has!**

The Arab scholars differed about this alif in **Oh woe to me**.

Some of the grammarians of Basra said: This is a real alif. If you stop, you say: Woe to me! It is like the alif of lamentation, so it was made more subtle so that it would not be in a pause, and the ha' was placed after it, so that it would be more clear and more distant in sound. That is because if the alif is between two letters, it has an echo, like the sound that is in the middle of something and reverberates in it, so it is more and more clear.

Another said: This is the alif of lamentation, so if you stop on it, it is permissible, and if you stop on the ha', it is permissible.

He said: Do you not see that they stopped at his saying: **And man calls**, so they deleted the waw and confirmed it, and likewise: **We did not desire**, with the

ya' and other than the ya'. He said: This is stronger than the alif of lamentation and its ha'.

Abu Jaafar said: The correct thing to say about this, in my opinion, is that this alif is the alif of lamentation, and stopping on it with the ha' or without the ha' is permissible in speech, because the Arabs use this in their speech.

And his saying: **Shall I give birth while I am old?** means you say: How can I have a child, **while I am old and my husband is an old man?**

And the husband, in this context, is the spouse. And he was called that because he is the one who takes care of her affairs, just as they called the owner of something its husband, and just as they said of the palm trees that are independent of the water of rivers and springs with rainwater, the husband, because the owner of the thing is the one who takes care of it, and the palm trees are the husband, with the water of the rain their life.

And his saying: **This is indeed a strange thing**, meaning: The fact that a child is like me and my husband, at the age we are, is a strange thing. "They said: Do you marvel at the command of God?" God Almighty says: The messengers said to her: Do you marvel at a command that God has commanded to happen, and a decree that God has decreed concerning you and your husband?

And his saying: **The mercy of God and His blessings be upon you, the people of the house**, he says: The mercy of God and His happiness be upon you, the people of the house of Abraham, and the alif and lam were made a successor of the addition, and his saying: **He is Praiseworthy, Glorious**, he says: God is praised for His favor upon you with what He has favored you with of blessings upon you and upon all of His creation, *Glorious*, he says: Possessor of glory, praise, and noble commendation.

It is said of an action of his: **The man glorified with glory**, if he became like that. And if you mean that you praised him, you say: **He glorified him with glorification**.

Tafsir al-Qurtubi

It has four issues:

The first: The Almighty's saying: **They said, 'Do you wonder at the command of God?'** When she said: **And I am an old woman and my husband is an old man**, and she was amazed, the angels denied her amazement at the command of God, that is, at His decree and destiny, that is, there is no wonder that God would grant you a son, who is Isaac. And with this verse, many scholars have used as evidence that the one to be sacrificed was Ishmael, and that he was older than Isaac, because it gave the good report that Isaac would live until Jacob was born to him. We will discuss this and explain it in *As-Saffat*, God willing.

Second: The Almighty's saying: **The mercy of God and His blessings** is the subject, and the predicate is **upon you**. Sibawayh narrated **upon you** with a kasra on the kaf because it is adjacent to the ya. Is it a predicate or a supplication? Its being a predicate is more honorable, because that necessitates the attainment of mercy and blessings for them, meaning: May God bestow His mercy and blessings upon you, O people of the household. Its being a supplication only necessitates that it is something that is hoped for and has not yet been attained. The accusative of **people of the household** is for specificity, and this is the doctrine of Sibawayh. It was also said: for calling.

Third: This verse indicates that a man's wife is from the people of the house, so this indicates that the wives of the prophets are from the people of the house. Aisha, may God be pleased with her, and others are from the people of the house of the Prophet, may God bless him and grant him peace, about whom God said: **And purifies you with a thorough purification**, and it will come.

Fourth: The verse also indicates that the ultimate goal of peace **and His blessings** as God informed us about the righteous of His servants **may the mercy of God and His blessings be upon you, O people of the House**. Blessing is growth and increase, and among those blessings is that all the prophets and messengers were in the children of Abraham and Sarah. Malik narrated on the authority of Wahb bin Kaysan Abi Nu'aym on the authority of Muhammad bin Amr bin Ata' who said: I was sitting with Abdullah bin Abbas when a man from Yemen entered upon him and said: Peace be upon you and the mercy of God and His blessings, then he added something to that, so Ibn Abbas said - and his eyesight had gone that day - who is this? They said: The Yemeni who covers you, so they recognized him, and he said: Peace has ended with blessing. It was narrated on the authority of Ali, may God be pleased with him, that he said: I entered the mosque and saw the Prophet, may God bless him and grant him peace, with a group of his companions. I said: Peace be upon you. He said: And upon you be peace and the mercy of God, twenty for me and ten for you. He said: I entered a second time and said: Peace be upon you and the mercy of God. He said: And upon you be peace and the mercy of God and His blessings, thirty for me and twenty for you. I entered a third time and said: Peace be upon you and the mercy of God and His blessings. He said: And upon you be peace and the mercy of God and His blessings, thirty for me and thirty for you. You and I are equal in peace. **He is Praiseworthy and Glorious** means Praised and Glorious. We have explained them in **The Beautiful Names**.

Tafsir Ibn Kathir

God Almighty says: **And Our messengers came** - they are the angels - to Abraham with good tidings. It was said that they gave him good tidings of Isaac, and it was said that they gave him good tidings of the destruction of the people of Lot. The first is supported by God Almighty's statement: **So when the fear had departed from Abraham and the good tidings had**

come to him, he began to argue with Us concerning the people of Lot. "They said, 'Peace.' He said, 'Peace.'" That is, upon you. The scholars of rhetoric said: This is better than what they greeted him with, because the nominative case indicates permanence and continuity. "And he did not delay in bringing a roasted calf" - that is, he went quickly and brought them hospitality, which was a young cow calf. Haneeth: roasted on embers, which are hot stones. This is the meaning of what was narrated from Ibn Abbas, Qatadah and others, as he said in the other verse: "He went to his family and brought a fattened calf. And he brought it near to them. He said, 'Will you not eat?'" This verse includes the etiquette of hospitality from many aspects. His statement: **But when he saw that their hands did not reach it, he disliked them** disliked them **and felt fear of them** because the angels had no interest in food, nor did they desire it or eat it. For this reason, he saw their condition, turning away from what he had brought to them, completely empty of it. At that point, he disliked them **and felt fear of them** Al-Suddi said: When God sent the angels to the people of Lot, they came walking in the forms of young men until they descended upon Abraham to host him. When he saw their end, **He went to his family and brought a fattened calf** so he slaughtered it, then roasted it on the coals and brought it to them. He sat with them and Sarah stood to serve them. This is when he says - and his wife was standing while he was sitting - in the reading of Ibn Mas'ud "and he brought it near to them. He said, 'Will you not eat?'" They said: O Abraham, we do not eat food. Except for a price. He said: This has a price. They said: What is its price? He said: You mention the name of God at the beginning and praise Him at the end. Gabriel looked at Michael and said: This one deserves that his Lord should take him as a friend. But when he saw that their hands did not reach toward him, he disliked them. When Sarah saw that he had honored them and she stood up to serve them, she laughed and said: How strange are these guests of ours! We serve them ourselves out of honor for them, and they do not eat our food.

Ibn Hatim said: Ali bin Al-Hussein told us, Nasr bin Ali told us, Noah bin Qais told us, on the authority of Othman bin Mohsen, regarding the guests of Abraham, he said: They were four: Gabriel, Michael, Israfil, and Raphael. Noah bin Qais said: Noah bin Abi Shaddad claimed that when they entered upon Abraham and he brought the calf to them, Gabriel stroked it with his wing, so it stood up and ran until it joined its mother and the mother of the calf in the house. And the Almighty's statement, informing about the angels: **They said, 'Do not fear,'** means they said, **Do not fear us, we are angels sent to the people of Lot to destroy them.** So Sarah laughed in anticipation of their destruction due to the extent of their corruption and the severity of their disbelief, so for this reason she was rewarded with the good report of a child after despair. Qatada said: She laughed and was amazed that a people would be afflicted with punishment while they were in a state of heedlessness. And His statement: **And after Isaac, Jacob.** Al-Awfi said on the authority of Ibn Abbas: So she laughed, meaning she menstruated. And the statement of Muhammad bin Qais: She only laughed because she thought that they wanted to do as the people of Lot did. Al-Kalbi's statement: **She only**

Surat Hud 11:73

They said, "Do you wonder at the command of God? The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious."

laughed when she saw the terror of Abraham is weak and painful, although Ibn Jarir narrated them with his chain of transmission to them, so no attention should be paid to that, and God knows best. Wahb ibn Munabbih said: **She only laughed when she was given the good report of Isaac.** This contradicts this context, as the good report is explicit and based on her laughter: **So We gave her good tidings of Isaac, and after Isaac, Jacob.** That is, of a son for her who would have a son, descendants, and offspring, for Jacob was the son of Isaac, as He said in the verse of Surat al-Baqarah 2: "Or were you witnesses when death approached Jacob, when he said to his sons, 'What will you worship after me?' They said, 'We will worship your God and the God of your fathers, Abraham, Ishmael, and Isaac - one God. And we are Muslims [in submission] to Him.'"

From here, those who used this verse as evidence inferred that the one to be sacrificed was Ishmael, and that it is impossible that he was Isaac because the good report about him had been given and that Jacob would be born to him. So how could Abraham be ordered to slaughter him while he was a young child and Jacob, whose existence was promised, had not yet been born to him? And the promise of God is true and there is no breach in it, so it is impossible that he would be ordered to slaughter this one in this case. So it must be Ishmael, and this is one of the best, most correct and most clear inferences, and praise be to God. **She said, 'Woe to me! Shall I bear a child while I am an old woman and my husband is an old man?'** The verse narrated her words in this verse as it narrated her actions in the other verse, for **She said, 'Woe to me! Shall I bear a child while I am an old woman?'** And in Adh-Dhariyat, **Then his wife came in a shriek and struck her face and said, 'A barren old woman.'** As is the custom of women in their words and actions when they are amazed. **They said, 'Do you wonder at the command of God?'** That is, the angels said to her, **Do not wonder at the command of God, for when He wants something, He says to it, 'Be,' and it is.** Do not be surprised by this, even if you are an old, barren woman and your husband is an old man, for God is able to do whatever He wills. "The mercy of God and His blessings be upon you, O people of the House. Indeed, He is Praiseworthy and Glorious." That is, He is Praiseworthy in all His actions and words, and He is praised and glorified in His attributes and essence. For this reason, it is proven in the two Sahihis that they said: **We have learned how to greet you, but how do we pray for you, O Messenger of God?** He said: "Say: O God, bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham, and bless Muhammad and the family of Muhammad as You blessed Abraham and the family of Abraham. Indeed, You are Praiseworthy and Glorious."

Fath al-Qadir

And the sentence 73 - "They said, 'Do you wonder at the command of God?'" is a resumption of the answer to an implied question, and the question in it is for

denial: that is, how can you wonder at the decree and destiny of God, and nothing is impossible for Him, and they only denied it to her despite the fact that what she wondered at was from the extraordinary because she was from the house of prophecy, and it is not hidden from someone like her that this is from His predestination, glory be to Him, and for this reason they said: "The mercy of God and His blessings upon you, O people of the house," that is, the mercy that encompassed everything, and the blessings, which are growth and increase, it was said that mercy is the prophecy, and the blessings are the tribes of the Children of Israel because of the prophets among them, and the erection of the people of the house is for praise or specialization, and the address was diverted from the singular form to the plural for the purpose of generalization, "He is Praiseworthy, **that is, He does the reasons for His praise from His servants in abundance,** Glorious," very kind to His servants with what He bestows upon them of good things, and the sentence is an explanation for His saying: "The mercy of God and His blessings upon you, O people of the house."

Tafsir al-Baghawi

73- They said, **meaning the angels,** Do you wonder at the command of God?" Meaning: Do not wonder at the command of God, for when God Almighty wills something, it will happen. "The mercy of God and His blessings be upon you, O people of the House", meaning: the House of Abraham, peace be upon him. It was said: This is in the sense of a supplication from the angels, and it was said: It means goodness, mercy, and grace. And blessings is the plural of blessing, which is the establishment of goodness. And in it is evidence that the spouses are from the people of the House.

He is Praiseworthy, Glorious. Praiseworthy means praiseworthy in His actions, and Glorious means generous. The root of glory is elevation.

Tafsir al-Baidawi

73. "They said, 'Do you wonder at the command of God? May the mercy and blessings of God be upon you, O people of the House?'" denying it, for the miracles of the customs are considered by the people of the House of Prophethood and the place of miracles, and their being singled out for more blessings and honors is not an innovation nor is it appropriate for a rational person to find it strange, let alone someone who grew up observing the verses, and the people of the House is the object of praise or calling with the intention of specialization, their saying: O God, forgive us, O group. "He is Praiseworthy" does what deserves praise. "Glorious" is abundant in goodness and kindness.

Surat Hud 11:74

So when the fear had passed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot.

Surat Hud 11:74

So when the fear had passed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot.

Tafsir al-Jalalayn

74 - **So when the fear had departed from Abraham and the good report had come to him** of a son, he began to **argue with Us** to argue with Our messengers *about* the matter of **the people of Lot**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So when the fear had departed from Abraham and the good tidings had come to him, he began to argue with Us concerning the people of Lot.**

Tafsir al-Qurtubi

The Almighty said: **So when the terror had departed from Abraham**, meaning the fear. It is said: he was terrified of something if he was afraid. Al-Nabigha said:

He was terrified by the sound of dogs, so he was subject to the evil eye out of fear and fear of the scorpions.

And the good tidings came to him meaning of Isaac and Jacob. Qatada said: They gave him the good tidings that they had only brought the punishment to the people of Lot, and that he would not fear. **He argues with Us** meaning he argues with Our messengers, and he attributed it to himself, because they had come down at his command. This argument was narrated by Humayd ibn Hilal on the authority of Jundub on the authority of Hudhayfah, and that is because when they said: **Indeed, We will destroy the people of this city Al-Ankabut 29:31**, he said to them: Tell me, if there were fifty Muslims in it, would you destroy them? They said: No. He said: Then forty? They said: No. He said: Then thirty? They said: No. He said: Then twenty? They said: No. He said: If there were ten in it - or five, Humayd was unsure - they said: No. Qatada said something similar, he said, he meant Ibrahim: A people who do not have ten Muslims, there is no good in them. It was said that Ibrahim said: Tell me, if there was a Muslim man in it, would you destroy it? They said: No. Then Abraham said: "Indeed, within it is Lot. They said, 'We know best who is within it. We will surely save him and his family, except his wife; she is among those who remain behind.'" (al-Ankabut 29:32). Abd al-Rahman ibn Samurah said: They were four hundred thousand. Ibn Jurayj. And in the villages of the people of Lot were four thousand thousand. The

view of al-Akhfash and al-Kisa'i is that *yujadilna* is in place of *jadilna*. An-Nahhas said: Since the answer to *lama* must be in the past, the future was made in its place, just as the condition must be in the future, so the past was made in its place. And there is another answer - that *yujadilna* is in place of the state, meaning he came to argue with us, and this is the view of al-Farra'.

Tafsir Ibn Kathir

God the Almighty tells us about Abraham, peace be upon him, that when the fear he felt from the angels when they did not eat had gone away and they gave him the good report of a son and informed him of the destruction of the people of Lot, he began to say as Saeed bin Jubair said in the verse, he said: When Gabriel and those with him came to him, they said to him: **We will destroy the people of this city**, he said to them: Will you destroy a city in which there are three hundred believers? They said: No. He said: Will you destroy a city in which there are two hundred believers? They said: No. He said: Will you destroy a city in which there are forty believers? They said: No. He said: Thirty? They said: No, until he reached five, they said: No. He said: Tell me, if there is one Muslim man in it, will you destroy it? They said: No. Then Abraham, peace be upon him, said at that time: **Indeed, there is Lot in it**. They said: We know best who is in it. We will surely save him and his family, except his wife." So he remained silent about them and his soul was reassured. Qatada and others said something similar to this, and Ibn Ishaq added: What if there is one believer in it? They said: No. He said: If Lot was in it to ward off the punishment from them, they said: **We know best who is in it** *verse*. And His statement: **Indeed, Abraham was forbearing, grieving, and turning back [to God]** is praise for Abraham for these beautiful qualities, and their interpretation has been presented. And the statement of God Almighty: "O Abraham, turn away from this. Indeed, the command of your Lord has come" *verse*, meaning that the judgment has been carried out upon them and the word has come true upon them with destruction and the coming of the punishment that cannot be averted from the criminal people.

Fath al-Qadir

His saying: 74- **When the terror left Abraham** meaning the fear that he felt in his soul. It is said: he was terrified of something: if he was afraid, and from this is the saying of Al-Nabigha:

He was terrified by the sound of dogs, so he was subject to the evil eye out of fear and caution.

"And the good tidings came to him" meaning of a son, or by their saying: Do not fear. His saying: "He argues with us about the people of Lot." Al-Akhfash and Al-Kisa'i said: If yujadilauna is in the place of jadilauna, then it is an answer to what, because it is established

that its answer is in the past and not the future. An-Nahhas said: He made the future in its place just as the past is made in the place of the future in the condition. It was said: The answer is omitted, and yujadilauna is in the accusative case as a state, as Al-Farra' said, and its meaning is: So when the fear left him and the good tidings came to him, he dared to address us while he was arguing with us: meaning arguing with our messengers. It was said that the meaning is: He began to argue with us, and his arguing with them was said that when he heard their saying: "Indeed, we will destroy the people of this city," he said: Have you seen if there were fifty Muslims among them, would you destroy them? They said: No. He said: Then forty? They said: No. He said: Then twenty? They said: No. Then he said: Then ten? Then five? They said: No. He said: Then one? They said: No. He said, **There is Lot in it**. They said, "We know best who is in it. We will surely save him and his family." This is the meaning of his argument about the people of Lot: that is, about their affair and their situation.

Tafsir al-Baghawi

74- **So when the fear had departed from Abraham, the fear, and the good report had come to him,** of Isaac and Jacob,

"He argues with us about the people of Lot," there is an implication in it, meaning: he began and continued to argue with us.

It was said: Its meaning is that he speaks to us because Abraham, peace be upon him, does not argue with his Lord, the Almighty, but rather asks Him and requests from Him.

Most of the commentators said: Its meaning is that he argues with Our messengers. His argument was that he said to the angels: Tell me, if there were fifty believers in the cities of Lot, would you destroy them? They said: No. He said: Or forty? They said: No. He said: Or thirty? They said: No. Until he reached five. They said: No. He said: Tell me, if there was one Muslim man in it, would you destroy it? They said: No. At that point, Abraham, peace be upon him, said: Lot is in it. They said: We know best who is in it. We will save him and his family, except for his wife, who was among those who remained behind.

Tafsir al-Baidawi

74. "When the fear had left Abraham" meaning what he felt of fear and his heart was reassured by their recognition. "And the good report came to him **instead of fear**." "He argues with Us about the people of Lot" He argues with Our messengers about their affair and his argument with them is his saying: "Indeed, therein is Lot" and it is either an answer to what came in the present tense to narrate the situation, so we first made it in the context of the answer with the meaning of the past like the answer to if, or evidence of its deleted answer like he dared to address us or he began to argue with us, or it is related to it and was established in its place like he took or he came to argue with us.

Surat Hud 11:75

Indeed, Abraham was forbearing, compassionate, and frequently turning back [to God].

Surat Hud 11:75

Indeed, Abraham was forbearing, compassionate, and frequently turning back [to God].

Tafsir al-Jalalayn

75 - **Indeed, Abraham was forbearing** very patient **pitying, repentant** returning, so he said to them: Will you destroy a city in which there are three hundred believers? They said: No. He said: Will you destroy a city in which there are two hundred believers? They said: No. He said: Will you destroy a city in which there are forty believers? They said: No. He said: Will you destroy a city in which there are fourteen believers? They said: No. He said: What if there is one believer in it? They said: No. He said: There is Lot in it. They said: We know best who is in it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: When the fear that he had felt in his soul about Our messengers had gone away from Abraham, when he saw that their hands did not reach his food, and he felt secure that he had no intention of harming himself or his family, **and the good tidings came to him**, of Isaac, he continued, **to argue with Us about the people of Lot**.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **So when the fear had departed from Abraham**, he said: the fear had departed from him, **and the good tidings came to him**, of Isaac.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **When the fear had left Abraham and the good report had come to him**, of Isaac, and Jacob was born from the loins of Isaac, and he was safe from what he had feared, he said: (Praise be to God, who has given me, in my old age, Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.)

It has been said: The meaning of this is: And the good report came to him that they did not want him.

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the good report came to him**, he said: When they informed him that they had been sent to the people of Lot, and that they did not mean him.

Others said: He was given good report of Isaac.

As for *al-Raw'*, it is fear. It is said: **Kadha terrified me** meaning he feared it. "And from this is the saying of the Prophet, may God bless him and grant him peace, to a man: How can you be terrified by the believer?" And from this is the saying of Antarah:

What surprised me was the load of its people in the middle of the country, pouring out the love of the Khamkham

Meaning: What scared me.

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: *Terror* means separation.

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, and 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: **So when the fear had departed from Abraham**, he said: the fear.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **When the fear had gone away from Abraham**, he said: the fear.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **When the fear left Abraham**, he said: the fear left him.

And his saying: **He disputes with us about the people of Lot**, means: He disputes with us, as:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **He argues with us**, he argues with us.

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.

Some Arabists from Basra claimed that the meaning of his saying, **He argues with us**, is that he speaks to us.

He said: Because Abraham does not argue with God, but rather asks Him and requests from Him.

Abu Ja'far said: This is an ignorant statement, because God Almighty informed us in His Book that He would argue with the people of Lot. So the statement of the one who says: Abraham does not argue, giving the impression that the statement of the one who said in the interpretation of His statement: **argues with us** is that Abraham was arguing with his Lord, is an ignorant statement, and his argument with the messengers was in the form of disputing with them. The meaning of that is: And the good report came to him, and he argues with Our messengers, but when he

knew what was meant by the statement, he omitted the messengers.

His argument with them was as follows:

Ibn Hamid narrated, Yaqub al-Qummi narrated, Ja'far narrated, on the authority of Sa'id: **He argues with us about the people of Lot**, he said: When Gabriel and those with him came, they said to Abraham: **We will destroy the people of this town, for its people were wrongdoers!** Abraham said to them: **Will you destroy a town in which there are four hundred believers?** They said: *No!* He said: **Will you destroy a town in which there are three hundred believers?** They said: *No!* He said: **Will you destroy a town in which there are two hundred believers?** They said: *No!* He said: **Will you destroy a town in which there are forty believers?** They said: *No!* He said: **Will you destroy a town in which there are fourteen believers?** They said: *No!* Abraham counted them as fourteen because of Lot's wife, but he remained silent and felt at ease.

Abu Kuraib told us, he said, Al-Hammani told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, he said: The king said to Abraham: If there are five of them praying, the punishment will be lifted from them.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **He argues with us about the people of Lot**, he mentioned to us that his argument with them was that he said to them: Tell me, if there are fifty believers among them, will you punish them? They said: *No!* Until it became ten. He said: Tell me, if there are ten among them, will you punish them? They said: *No!* And they are three villages, in which there is whatever God willed of great numbers and abundance.

Muhammad ibn Abd al-A'la narrated to us, he said, Muhammad ibn Thawr narrated to us, on the authority of Muammar, on the authority of Qatada: **He argues with us about the people of Lot**. He said: It has reached us that he said to them on that day: Tell me, what if there were fifty Muslims among them? They said: If there were fifty among them, we would not punish them! He said: Forty? They said: And forty! He said: Thirty? They said: And thirty! Until he reached ten. They said: And if there were ten among them! He said: What people do not have ten among them in whom there is goodness? Ibn Abd al-A'la said, Muhammad ibn Thawr said: Muammar said: It has reached us that there were four thousand people in the village of Lot, or whatever God willed of that.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, **So when the fear had departed from Abraham and the good tidings had come to him**, he said: What is the matter with you, O messengers? They said: We have been sent to the people of Lot.

So he argued with them about the people of Lot. He said: Tell me, if there are a hundred Muslims among them, will you destroy them? They said: *No!* He kept decreasing until he reached ten Muslims. They said: We will not punish them if there are ten Muslims among them. Then they said: O Abraham, turn away

from this one. There is none among them except a household of believers, namely Lot and his household. This is the statement of God, the Most High: **He argues with us about the people of Lot**. The angels said: "O Abraham, turn away from this one. Indeed, the command of your Lord has come, and there will surely come upon them a punishment that cannot be averted."

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq, who said: **When the fear had left Abraham and the good report had come to him**, meaning Abraham, he argued on behalf of the people of Lot to avert the punishment from them. He said: The people of the Torah claim that Abraham argued with them when he argued with them about the people of Lot to avert the punishment from them, and he only said to the messengers in what he was saying to them: Tell me, if there were a hundred believers among them, would you destroy them? They said: *No!* He said: What if there were ninety? They said: *No!* He said: What if there were eighty? They said: *No!* He said: What if there were seventy? They said: *No!* He said: What if there were sixty? They said: *No!* He said: What if there were fifty? They said: *No!* He said: What if there were one Muslim man? They said: *No!* He said: When they did not mention to Abraham that there was a single believer in it, he said: **Indeed, in it is Lot**, to ward off the punishment from them. "They said, 'We know best who is in it. We will surely save him and his family, except his wife; she was among those who remained behind.'" "O Abraham, turn away from this. Indeed, the command of your Lord has come, and indeed, there will come upon them a punishment that cannot be averted."

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibrahim said: Will you destroy them if you find among them a hundred believers? Then ninety, until it went down to five. He said: And in the village of Lot there were four thousand thousand.

Muhammad bin Auf told us, Abu Al-Mughira told us, Safwan told us, Al-Muthanna and Muslim Abu Al-Habib Al-Ashja'i told us: **When the fear left Abraham**, to the end of the verse, Abraham said: **Will I torment a scholar of yours so much, among them a hundred men?** He said: **No, by My glory! Not even fifty**. He said: **Then forty? Thirty?** Until he reached five, he said: **No! By My glory, I will not torment them, even if there were five among them who worshipped Me!** God the Almighty said: **And We found therein not but one house of Muslims**, meaning Lot and his two daughters. He said: So the torment came upon them. God the Almighty said: **And We left therein a sign for those who fear the painful punishment**. And He said: **So when the fear left Abraham and the good report came to him, he argued with Us concerning the people of Lot**.

The Arabs hardly ever use the word *lama* when it is followed by a past verb except with a past tense. They say: **lama qama he stood up**, but they hardly ever say: **lama qama he stood up**. It may be permissible in cases where the verb has a long duration, such as argument, dispute, and fighting. They say in that case: **lama maqaltuhu aqataluhu I began to fight him**, meaning: I began to fight him.

And His saying: **Indeed, Abraham was forbearing**,

Surat Hud 11:75

Indeed, Abraham was forbearing, compassionate, and frequently turning back [to God].

grieving, and turning back [to God], the Most High says: Indeed, Abraham was slow to anger, humble before his Lord, submissive to Him, obedient to His command, **turning back**, returning to His obedience, as:

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Abu Yahya, on the authority of Mujahid: **O God, the penitent**, he said: the obedient, the returner.

We have previously explained the meaning of *awwah* according to the differences of opinion among those who differ, and the evidence for the correct opinion among us is that it is sufficient to make it unnecessary to repeat it.

Tafsir al-Qurtubi

Indeed, Abraham was forbearing, grieving, and turning back [to God]. The meaning of **gracious and forbearing** was mentioned in (al-Tawbah 9:114). The one who turns back is the one who returns. It is said: he turned back if he returned. Abraham, peace be upon him, used to turn back to God Almighty in all his affairs. It was said: the one who turns back is the one who groans in sorrow for what the people of Lot had lost of faith.

Tafsir Ibn Kathir

God the Almighty tells us about Abraham, peace be upon him, that when the fear he felt from the angels when they did not eat had gone away and they gave him the good report of a son and informed him of the destruction of the people of Lot, he began to say as Saeed bin Jubair said in the verse, he said: When Gabriel and those with him came to him, they said to him: **We will destroy the people of this city**, he said to them: Will you destroy a city in which there are three hundred believers? They said: No. He said: Will you destroy a city in which there are two hundred believers? They said: No. He said: Will you destroy a city in which there are forty believers? They said: No. He said: Thirty? They said: No, until he reached five, they said: No. He said: Tell me, if there is one Muslim man in it, will you destroy it? They said: No. Then Abraham, peace be upon him, said at that time: **Indeed, there is Lot in it**. They said: We know best who is in it. We will surely save him and his family, except his wife." So he remained silent about them and his soul was reassured. Qatada and others said something similar to this, and Ibn Ishaq added: What if there is one believer in it? They said: No. He said: If Lot was in it to ward off the punishment from them, they said: **We know best who is in it** *verse*. And His statement: **Indeed, Abraham was forbearing, grieving, and turning back [to God]** is praise for Abraham for these beautiful qualities, and their interpretation has been presented. And the statement of God Almighty: "O Abraham, turn away from this. Indeed, the command of your Lord has come" *verse*, meaning that the judgment has been

carried out upon them and the word has come true upon them with destruction and the coming of the punishment that cannot be averted from the criminal people.

Fath al-Qadir

Then they praised Abraham, or God praised him and said: 75- "Indeed, Abraham was forbearing" meaning he was not hasty in matters, nor did he deal with them in a way other than what he should have done. And the one who groans a lot, and the one who turns back to God, is the one who turns back to God. And in Bara'ah speech, it is mentioned as the one who groans.

Tafsir al-Baghawi

75- **Indeed, Abraham was forbearing, compassionate, and frequently turning back to God**. Ibn Jurayj said: There were four thousand thousand people in the villages of Lot's people, so the messengers said to Abraham at that time.

Tafsir al-Baidawi

75. "Indeed, Abraham was forbearing" not hasty in taking revenge on those who wronged him. "Owe" often groaning about sins and feeling sorry for people. "Repentant" returning to God, and the purpose of that is to explain what motivated him to argue, which was the tenderness of his heart and his excessive compassion.

Surat Hud 11:76

O Abraham, turn away from this. Indeed, the command of your Lord has come, and indeed, there will come upon them a punishment that cannot be averted.

Tafsir al-Jalalayn

76 - So when he prolonged his argument with them, they said, **O Abraham, turn away from this** argument **for indeed the command of your Lord has come** to destroy them **and indeed, there will come upon them a punishment that cannot be averted**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about the words of His messengers to Abraham: **O Abraham, turn away from this**, and that is what they said to him when he argued with them about the people of Lot, and they said: Stop arguing about their matter and disputing about it, for **the command of your Lord has come**, meaning: the command of your Lord has come to punish them. The word of punishment has come true upon them, and the decree of their destruction has been carried out against them, **and there will come upon them a punishment that cannot be averted**, meaning: And the people of Lot, a punishment from God will descend upon them that cannot be repelled.

The narration has already been mentioned in what we mentioned about those who mentioned it about him.

Tafsir al-Qurtubi

God Almighty says: **O Abraham, turn away from this**, meaning, stop arguing about the people of Lot. **Indeed, the command of your Lord has come**, meaning, His punishment of them. **And indeed, there will come upon them**, meaning, it will descend upon them. **A punishment that cannot be averted**, meaning, it will not be averted from them or repelled.

Tafsir Ibn Kathir

God the Almighty tells us about Abraham, peace be upon him, that when the fear he felt from the angels when they did not eat had gone away and they gave him the good report of a son and informed him of the destruction of the people of Lot, he began to say as Saeed bin Jubair said in the verse, he said: When Gabriel and those with him came to him, they said to him: **We will destroy the people of this city**, he said to them: Will you destroy a city in which there are three hundred believers? They said: No. He said: Will you destroy a city in which there are two hundred believers? They said: No. He said: Will you destroy a city in which there are forty believers? They said: No. He said:

Thirty? They said: No, until he reached five, they said: No. He said: Tell me, if there is one Muslim man in it, will you destroy it? They said: No. Then Abraham, peace be upon him, said at that time: **Indeed, there is Lot in it**. They said: We know best who is in it. We will surely save him and his family, except his wife." So he remained silent about them and his soul was reassured. Qatada and others said something similar to this, and Ibn Ishaq added: What if there is one believer in it? They said: No. He said: If Lot was in it to ward off the punishment from them, they said: **We know best who is in it** *verse*. And His statement: **Indeed, Abraham was forbearing, grieving, and turning back [to God]** is praise for Abraham for these beautiful qualities, and their interpretation has been presented. And the statement of God Almighty: "O Abraham, turn away from this. Indeed, the command of your Lord has come" *verse*, meaning that the judgment has been carried out upon them and the word has come true upon them with destruction and the coming of the punishment that cannot be averted from the criminal people.

Fath al-Qadir

His statement: 76- "O Abraham, turn away from this." This is what the angels said to him: meaning, turn away from this argument about a matter that has been completed, and the pen has dried on it, and the decree has come true. "Indeed, the command of your Lord has come." The pronoun refers to the matter, and the meaning of the coming of God's command is the coming of His punishment that He has decreed for them, and His decree has preceded it. "And indeed, there will come upon them a punishment that cannot be repelled." That is, neither supplication nor argument can repel it, rather it will inevitably befall them, and will descend upon them in any case, neither averted nor repelled.

Ibn Abi Hatim narrated on the authority of Uthman bin Muhsin regarding the guests of Abraham, he said: There were four of them: Gabriel, Michael, Israfil, and Raphael. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **with a roasted calf**, he said: Cooked. Ibn Abi Hatim narrated on his authority, he said: Roasted. Abu Al-Shaykh also narrated on his authority, he said: Salted. Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Ad-Dahhak, he said: The roasted calf is that which is cooked with stones. Ibn Abi Hatim narrated on the authority of Yazid bin Abi Yazid Al-Basri regarding his statement: **But when he saw that their hands did not reach it**, he said: He did not see their hands, so he did not recognize them. Abd Al-Razzaq, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **He did not recognize them**, he said: When a guest came to them and he did not eat from their food, they thought that he had not brought good, and that he was thinking evil to himself, then they told him what they had brought, and his wife laughed. Ibn al-Mundhir narrated on the authority of al-Mughira who said: In the Mushaf of Ibn Mas'ud, **and his wife is standing while he is sitting**. Ibn Abi Hatim narrated on the authority of Mujahid, **and his wife is standing**, he said: serving the guests of Ibrahim. Abd

Surat Hud 11:76

O Abraham, turn away from this. Indeed, the command of your Lord has come, and indeed, there will come upon them a punishment that cannot be averted.

al-Razzaq, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Qatadah who said: When Ibrahim felt fear in himself, they told him what they had come up with, so his wife laughed in amazement at the heedlessness of the people of Lot, and at the torment that had befallen them. Abd ibn Hamid, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Ibn Abbas, **so she laughed**, he said: so she menstruated and she was ninety-eight years old. Ibn Jarir narrated on the authority of Mujahid regarding his statement, **so she laughed**, he said: she menstruated and she was ninety-something years old, and Ibrahim was one hundred years old. Abu al-Shaykh narrated on the authority of Ikrimah who said: she menstruated. Abu al-Shaykh narrated something similar on the authority of Ibn `Umar. Ibn Jarir, Ibn Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And after Isaac, Jacob**, he said: He is the son's son. Ibn Al-Anbari narrated in the Book of Waqf and Ibtida' on the authority of Hassan bin Abjar who said: I was with Ibn Abbas when a man from Hudhayl came, so Ibn Abbas said to him: What happened to so-and-so? He said: He died and left four sons and three descendants, so Ibn Abbas said: **And We gave her good tidings of Isaac, and after Isaac, Jacob**, he said: The son's son. Ibn Mundhir, Ibn Abi Hatim, Al-Hakim, Abu Al-Shaykh and Al-Bayhaqi in Al-Shu'ab narrated through various chains of narration on the authority of Ibn Abbas that he forbade adding to the response to the greeting: "Upon you be peace and the mercy of God and His blessings," and reciting this verse: **The mercy of God and His blessings be upon you, people of the house**. Al-Bayhaqi narrated something similar on the authority of Ibn Umar. Ibn Jarir, Ibn Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **And when the fear had departed from Abraham**, he said: The fear, **He disputes with us concerning the people of Lot**, he said: He disputes with us. Abdul Razzaq and Abu Sheikh narrated on the authority of Qatada in the interpretation of Al-Mujadalah that he said to them on that day: Tell me, if there are fifty Muslims among them? They said: If there are fifty among them, we will not punish them. He said: Forty? They said: And forty. He said: Thirty? They said: And thirty until they reached ten. They said: If there are ten among them, we will not punish them. He said: What people do not have ten good among them? Qatada said: There were four thousand thousand people in the village of Lot, or whatever God willed of that. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas that he said: When the angels came to Abraham, they said to Abraham: If there are five among them who pray, the punishment will be lifted from them. Abu Sheikh narrated on the authority of Amr bin Maymun that he said: The compassionate, the merciful. Ibn Abi Hatim narrated on the authority of Ibn Abbas that he said: The one who repents is the one who turns to obeying God. Ibn Abi Hatim narrated on the authority of Qatada that he said: The one who repents is the one who is sincere.

Tafsir al-Baghawi

76- **O Abraham, turn away from this**, meaning: turn away from this statement and leave the argument, **indeed, the command of your Lord has come**, meaning, the punishment of your Lord and the judgment of your Lord, **and indeed, there will come upon them**, descending upon them, **a punishment that cannot be averted**, meaning: it will not be averted from them.

Tafsir al-Baidawi

76. "O Abraham **on the meaning of the saying, that is, the angels said**, O Abraham, Turn away from this **argument** for the command of your Lord has come" His decree according to His eternal judgment to punish them, and He is most knowing of their condition. "And there will come upon them a punishment that cannot be averted" averted by argument, supplication, or anything else.

Surat Hud 11:77

And when Our messengers came to Lot, he was distressed because of them and felt straitened for them and said, **This is a difficult day.**

Tafsir al-Jalalayn

77 - **And when Our messengers came to Lot, he was distressed because of them** he was saddened because of them **and was straitened because of them** because they were handsome in the form of guests, so his people feared for them **and he said, This is a difficult day** severe.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And when Our angels came to Lot, their coming grieved him - and it is an evil action, **and he was distressed by them**, by their coming, **with great distress**, meaning: his soul was distressed by their coming. That is because he did not know that they were messengers of God in the state in which their coming grieved him, and he knew what his people were like in committing immorality, and he feared for them, so he was distressed by their coming because of that, and he knew that he would need to defend his guests, and that is why he said: **And he said, This is a difficult day.**

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

Who said that?

Al-Muthanna told me, he said, Abdullah 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 Our messengers came to Lot, he was distressed by them and was irritated by them**, meaning: He had a bad opinion of his people and was irritated by his guests.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, on the authority of Hudhayfah, that he said: When the messengers came to Lot, they came to him while he was working a land of his, and it had been said to them - and God knows best - **Do not destroy them until Lot bears witness.** He said: So they came to him and said: We are your guests tonight. So he set off with them, and after walking for a while, he turned and said: Do you not know what the people of this town are doing? By God, I do not know of people on the face of the earth more wicked than them! He said: So he went with them, then he said the same thing a second time, and they set off with them. When his evil old wife saw them, she set off and warned them.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, he said, Hudhayfah said, and he mentioned something similar.

Ibn Hamid narrated, Al-Hakam bin Bashir narrated, Amr bin Qais Al-Mala'i narrated, on the authority of Saeed bin Bishr, on the authority of Qatada, who said: The angels came to Lot while he was on his farm, and God said to the angels: If Lot bears witness against them four times, then I have given you permission to destroy them. They said: O Lot, we want to host you tonight. He said: What has brought you their affair? They said: What is their affair? He said: I bear witness by God that it is the worst town on earth in terms of deeds! He said that four times, and Lot bore witness against them four times, and they entered his house with him.

Musa bin Harun told me, Amr bin Hammad told us, Asbat told us, on the authority of Al-Suddi, who said: The angels left Abraham toward the village of Lot, and they came to it at noon. When they reached the River of Sodom, they met Lot's daughter drawing water for her family. He had two daughters: the name of the elder was Rathiya, and the younger was Zgharta. They said to her: **O girl, is there a place to stay?** She said: **Yes, stay where you are, do not enter until I come to you!** Some of her people were afraid of them. She went to her father and said: "O my father, young men want to see you at the gate of the city. I have never seen faces more beautiful than theirs. Do not let your people seize them and disgrace them!" His people had forbidden him to host a man, so they said: **Leave us alone, so we can host men.** So he brought them, and no one knew except the people of Lot's household. His wife went out and told her people, saying: **In Lot's house there are men the likes of whose faces I have never seen!** So his people came running to him.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: The messengers went out, as the people of the Torah claim, from Abraham to Lot at Al-Mu'tafikah. When the messengers came to Lot, he was upset with them and felt fed up with them, because his people feared that they would disgrace him in his guest, so he said: **This is a difficult day!**

As for his saying: **And he said, 'This is a difficult day,'** he says: And Lot said: This day is a day of great evil and great affliction.

It is said: The nerve of our day is nerved, and from it is the saying of Adi bin Zaid:

I was your enemy's enemy, I did not turn back, and they took you on a difficult day.

The rajaz poet said:

A tough day that makes the heroes nervous, the strong ones nervous, the tall ones nervous

And the other said:

If you are not satisfied with Bakr bin Wael, you will have a difficult day in Iraq.

Kaab bin Ja'il said:

And those who are in the lowest depths, knowing that it will be a difficult day

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

Surat Hud 11:77

And when Our messengers came to Lot, he was distressed because of them and felt straitened for them and said, "This is a difficult day."

Who said that?

Abu Hudhayfah told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: *Asib* means severe.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: **This is a difficult day**, meaning: severe.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: **This is a difficult day**, meaning: a day of calamity and hardship.

Ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **A difficult day**, meaning severe.

Ali 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: **And he said, 'This is a difficult day,'** meaning: a difficult day.

Tafsir al-Qurtubi

God Almighty says: **And when Our messengers came to Lot, they were distressed because of them.** When the angels left Abraham, and there were four farsakhs between Abraham and Lot's village, Lot's two daughters - who were standing straight - saw the angels and saw a good appearance, so they said: What is the matter with you? And where did you come from? They said: From such and such a place, we want this village. They said: Its people are people of immorality. They said: Is there anyone who will host us? They said: Yes! This old man, and they pointed to Lot. When Lot saw your appearance, his people feared for them. **Sa'i bihum** means he was upset by their coming. It is said: sa'a yusu'u, which is intransitive, and sa'ahu yusu'u, which is also transitive. If you wish, you can add a damma to the seen, because its original form is damma, and the original form is su'i bihum from su'. The vowel of the waw is changed to the seen, so it becomes a ya'. If you lighten the hamza, you put its vowel on the ya', so you say: **si bihum** lightened, and an irregular language with a shaddah. **wa-da-qadda bihum dhur'an** means his chest was constricted by their coming and he hated it. It was also said: his capacity and energy were constricted. Its origin is that the camel walks with its hands, an arm's length according to the width of a step, but if it is loaded with more than its shoulders, it becomes constricted from that, and weakens and stretches its neck, so the narrowness of the arm is an expression for the narrowness of the capacity. It was also said: it is from dhara'ahu al-qay', meaning it overcame him, meaning he was constricted from being held back, which was disliked in his soul. He was constricted by them because of what he saw of their beauty, and what he knew of the immorality of his people. "And he said, 'This is a difficult day,' meaning a day of great evil. And the poet said:

And unless you are satisfied with Bakr bin Wael, you

will have a difficult day in Iraq.

Another said:

A tough day that makes the heroes nervous, the strong ones get nervous, the tall ones get nervous

It is said: 'Asib and 'Asab in the form of a group, meaning a group of people who are hated and evil has gathered and has become 'asab, meaning he has gathered his group with evil, and from this it is said: 'Asaba and 'Asaba, meaning those who have gathered the word, meaning they are gathered in themselves. And the 'Asaba of a man is those who are gathered with him in lineage, and I became a group for so-and-so, I became like his 'Asaba, and a man is 'Asab, meaning he has gathered in creation.

Tafsir Ibn Kathir

The Almighty tells us about the arrival of His messengers from the angels after they informed Abraham of their destruction and left him and informed him of God's destruction of the people of Lot that night. So they set out from him and came to Lot, peace be upon him, while he was, as it was said, in his land and it was said in his home. They came to him in the most beautiful form, in the form of handsome young men, as a test from God, and He has wisdom and a conclusive argument. He was upset by their situation and felt distressed because of them, and he feared that if he did not host them, someone from his people would host them and harm them. "And he said, 'This is a difficult day.'" Ibn Abbas and others said: His trial is severe, because he knew that he would defend them and that would be difficult for him. Qatada mentioned that they came to him while he was in his land and they hosted him, so he felt shy of them and set out ahead of them and said to them during the way, as if he was exposing them to them to turn away from him: By God, O these people, I do not know of any people on the face of the earth more wicked than these. Then he walked a little and repeated that to them until he repeated it four times. Qatada said that they had been ordered not to destroy them until their prophet testified against them about that.

Al-Saddi said: The angels left Abraham towards the village of Lot. They reached the River of Sodom at noon and found Lot's daughter drawing water. They said: **O girl, is there a place to stay?** She said, **Stay where you are until I come to you.** So some of her people separated from them and she came to her father and said, "O my father, find some young men at the gate of the city. I have never seen faces more beautiful than those of people. Let not your people seize them." His people had forbidden him to host a man, so they said, **Leave us alone, and let us host men.** So he brought them, and no one knew about them except his family. So his wife went out and informed her people, so they came running to him. His statement, **Rushing to him**, means they hastened and ran out of joy at that. His statement, **And before that**

they used to do evil deeds, means that this remained part of their nature until they were seized while they were in that state. His statement, **He said, 'O my people, these are my daughters; they are purer for you.'** He was guiding them to their wives, for the Prophet is to the nation in the position of a father, so he guided them to what is most beneficial for them in this world and the hereafter, as he said to them in another verse, **Do you approach males from among the worlds * And abandon what your Lord has created for you as mates? Rather, you are a transgressing people.** And his statement in another verse, "They said, 'Have you not come to the males of the worlds? And forsake what your Lord has created for you as mates. Rather, you are a transgressing people.'" We forbid you from the worlds" meaning, did we not forbid you from hosting men? "He said, 'These are my daughters, if you are to do something. By your life, they are in their intoxication, wandering blindly.'" And he said about this noble verse: **These are my daughters; they are purer for you.** Mujahid said that they were not his daughters, but they were from his nation, and every prophet is the father of his nation. This was also narrated from Qatada and more than one other.

Ibn Jurayj said: He ordered them to marry women and did not offer them fornication. Saeed bin Jubair said: He means their women, they are his daughters and he is a father to them. It is said in some readings: **The Prophet is closer to the believers than they are to themselves and his wives are their mothers.** This is also narrated from Ar-Rabi' bin Anas, Qatadah, As-Suddi, Muhammad bin Ishaq and others. His statement: **So fear God and do not disgrace me regarding my guests** means accept what I order you to do, which is to limit yourself to your women. **Is there not among you a man of sound mind?** meaning there is good in him who accepts what I order him to do and leaves what I forbid him from. "They said: You certainly know that we have no right to your daughters." meaning you know that we have no interest in our women and we do not desire them. **And indeed you know what we want.** meaning we have no desire except for males, and you know that, so what is the need to repeat this statement to us? As-Suddi said: **And indeed you know what we want.** We only want men.

Fath al-Qadir

When the angels left Abraham, and there were four farsakhs between Abraham and the village of Lot, they came to Lot. When Lot saw them, and they were in the form of handsome young men, he said: "It was bad for him **77**- It was bad for him" means their coming was bad for him. It is said: "It was bad for him, **and the origin of** It was bad for them **is** It was bad for them". The movement of the "waw **was transferred to the** seen, **so the waw was changed to a ya, and when the hamza was softened, its movement was placed on the ya**". Nafi', Ibn Amir, Al-Kisa'i and Abu Amr read with the "seen **as a** dammah, and he was constricted by them". Al-Azhari said: The "dhira' **is used in place of** taqa", and its origin is that the camel stretches its hand in its walk according to the breadth of its stride: that is, it extends it, so if it is loaded with more than it can bear, its "taqa" is made a metaphor for lack of capacity and

energy and the severity of the matter. It was said: It is from "dhira'u" *vomiting* if it overcomes him and he is unable to hold it back. The meaning is that he felt distressed when he saw the angels in that form, fearing for them from his people because of what he knew of their immorality and their committing of the abomination of sodomy. **And he said, 'This is a difficult day,'** meaning a severe one. The poet said:

If you do not accept Bakr bin Wael, you will have a difficult day in Iraq.

It is said: 'Asib, 'Asib, and 'Asub, in the form of a large number: meaning a hated day in which evil gathers. From this it is said: 'Asaba and 'ASaba 34: meaning those who gather together in word, and a man who is 'Asib: meaning those who gather together in creation.

Tafsir al-Baghawi

77- The Almighty said: **And when Our messengers came,** meaning: these angels, **to Lot,** in the form of handsome, beardless young men, **he was distressed by them,** meaning: Lot was saddened by their arrival. It is said: I made him sad, so he was sad, just as it is said: I pleased him, so he was pleased. **And he was distressed by them,** meaning: in heart. And it is said: So-and-so was distressed by such-and-such: if he fell into a calamity from which he could not escape. That is because when Lot, peace be upon him, saw the beauty of their faces and the pleasantness of their scents, he feared that his people would intend to commit an immoral act against them, and he knew that he would need to defend them.

"And he said, 'This is a difficult day,'" meaning: severe, as if evil and affliction had befallen him, meaning: intense.

Qatada and Al-Suddi said: The angels left Abraham, peace be upon him, towards the village of Lot. They came to Lot at noon, while he was working his land.

It was said: He was collecting firewood. And God Almighty said to them: Do not destroy them until Lot testifies against them four times. So they invited him as a guest and he set off with them. After walking for an hour, he said to them: What has reached you about the people of this village? They said: What is their matter? He said: I bear witness by God that it is the worst village on earth in terms of deeds. He said that four times, and they entered his house with him.

It was narrated that the angels came to Lot's house and found him in his home, and no one knew about it except the people of Lot's house. His wife went out and informed her people, and said: There are men in Lot's house whose faces I have never seen before.

Tafsir al-Baidawi

77. "And when Our messengers came to Lot, he was distressed by them." He was distressed by their coming because they came to him in the form of two men, so he thought they were human beings, so he

Surat Hud 11:77

And when Our messengers came to Lot, he was distressed because of them and felt straitened for them and said, "This is a difficult day."

feared that his people would attack them and he would be unable to defend them. "And he was straitened by them." His chest was constricted by their presence, and it is a metaphor for the intensity of the contraction due to the inability to defend against the unpleasant thing and to trick it. "And he said, 'This is a difficult day.'" Severe from 'asaba, meaning to tighten it.

Surat Hud 11:78

And his people came to him, rushing to him. Before that, they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear God and do not disgrace me in regard to my guests. Is there not among you a man of sound mind?"

Tafsir al-Jalalayn

78 - **And his people came to him** when they knew about them *rushing* hurrying **to him, and before** before their arrival **they were doing evil deeds** which is coming to men **he said** Lot **O my people, these are my daughters** so marry them **they are purer for you, so fear God and do not disgrace** disgrace **in my guests** my guests **Is there not among you a man of sound mind** who enjoins what is right and forbids what is wrong

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And Lot's people came to him, urging him on, trembling with the speed of their walking, because of their desire for immorality.

It is said: A man trembled, from cold, anger or fever, if he thundered, and he is hurried if he is hasty and eager, as the rajaz poet said:

With acceleration towards him, I rush

And from it is the saying of Muhalhil:

They came running, prisoners of their money, in spite of their noses.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **They rush to Him**, he said: They run, which is to walk quickly.

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

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

Ibn Wakee' told us, he said, Abu Khalid and Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And his people came to him, rushing towards him**, he said: They were running towards him.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: So they came to him, rushing to him, he said: quickly to him.

Ibn Abd al-A'la told me, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **They rush to it**, he said: They hasten to it.

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And his people came to him, running towards him**, he said: They walked quickly towards him.

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: **And his people came to him, running to him**, he said: running while walking. Sufyan said: **rushing to him**, they hastened to him.

Suwar bin Abdullah told us, Sufyan bin Uyaynah said, regarding his statement: **They rush to it**, he said: As if they were being pushed.

Ibn Hamid told us, he said, Yaqoub told us, he said, Hafs Ibn Hamid told us, on the authority of Shammār Ibn Atiyah, he said: They came walking quickly, between running and jogging.

Ali bin Dad 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 his people came to him, rushing to him**, he said: quickly.

And his saying: **And before that they used to do evil deeds**, means: Before they came to Lot, they used to come to men from behind, as:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And before that they used to do evil deeds**, he said: They used to come to men.

And His saying: **He said, 'O my people, these are my daughters,'** God Almighty says: Lot said to his people when they came to him to seduce him about his guest: **O my people, these are my daughters - meaning the women of his nation - so marry them, for they are purer for you**, as:

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **These are my daughters, they are purer for you**, he said: Lot ordered them to marry women, and he said: **They are purer for you**.

Muhammad told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, he said: This was also conveyed to me on the authority of Mujahid.

Ibn Wakee' told us, on the authority of Sufyan, on the authority of Layth, on the authority of Mujahid: **These are my daughters, they are purer for you**. He said: They were not his daughters, but they were from his nation, and every prophet is the father of his nation.

Ibn Wakee' told us, he said, Ibn Ulayyah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **These are my daughters; they are purer for you**, he said: He ordered them to marry women, and he did not offer them fornication.

Yaqub told me, he said, Abu Bishr told us: I heard Ibn Abi Nujayh say regarding His statement: **They are**

Surat Hud 11:78

And his people came to him, rushing to him. Before that, they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear God and do not disgrace me in regard to my guests. Is there not among you a man of sound mind?"

purer for you, he said: He did not offer them marriage or fornication.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **These are my daughters; they are purer for you**, he said: He ordered them to marry women. And the Prophet of God, may God bless him and grant him peace, wanted to protect his guests with his daughters.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd told us, he said, Abu Ja'far told us, on the authority of al-Rabi', regarding his statement: **These are my daughters; they are purer for you**, meaning marriage. Abu Ja'far told me, on the authority of al-Rabi', regarding his statement: **These are my daughters; they are purer for you**, meaning marriage.

Al-Muthanna told me, he said, Abu Al-Nu'man A'rim told us, he said, Hammad bin Zaid told us, he said, Muhammad bin Shabib Al-Zahrani told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, regarding the words of Lot: **These are my daughters, they are purer for you**, meaning: their women, they are his daughters, he is their prophet, and he said in some of the reading: **The Prophet is closer to the believers than their own selves, and his wives are their mothers, and he is a father to them.**

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And his people came running to him**, they said: Did we not forbid you from hosting people of knowledge? He said: **These are my daughters; they are purer for you**, if you are going to do something, is there not among you a man of sound mind?

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that he said: When the messengers came to Lot, his people rushed to him when they were informed of them. They claimed, and God knows best, that it was Lot's wife who informed them of their whereabouts, and she said: Lot has guests whom I have never seen more beautiful or handsome than them! They used to approach men out of lust, rather than women, an indecency that no one in the world had ever committed before them. So when they came to him, they said: Did we not forbid you from the worlds? That is, did we not tell you: No one should come near you, for we will not find anyone with you except that we will commit an indecency with him? He said: **O my people, these are my daughters; they are purer for you**. So I would ransom my guest with them than you. And he did not invite them except to lawful marriage.

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: **These are my daughters**, he said: the women.

There is a difference in the reading of his saying: **They are purer for you**.

The general reading of the Qur'an is with the nominative case: *purer*, so that they made *her* a noun and *purer* its predicate, as if it was said: My daughters are purer for you than what you want of immorality from men.

It was mentioned on the authority of Isa bin Omar Al-Basri that he used to read it as: **They are purer for you**, with the accusative case of *purer*.

Some Basra grammarians used to say: This does not happen. Rather, the predicate of a verb that cannot do without a predicate is placed in the accusative case if there are these implied nouns between the noun and the predicate.

Some of the grammarians of Kufa used to say: Whoever puts it in the accusative case makes it an indefinite noun that is not definite, and his saying, *hen*, is a pillar for the verb, so he does not make it work.

Another of them said: It is heard from the Arabs: This is Zayd himself specifically. He said: So he made it a predicate for this, like your saying: Abdullah himself was. He said: And the verb was not permissible to occur here, because approximation is a rejection of speech, so they did not come together, because they contradict each other, because that is reporting something familiar, and this is reporting the beginning of what it is in: Here I am, present or:

Zayd is the scholar, so it is contradictory to include the known in the present, so it is not permissible.

Abu Jaafar said: The reading that I do not seek refuge from in this is the nominative case: **They are purer for you**, because the proof of the readings of the regions agrees on it, despite its correctness in Arabic, and after the accusative case in it is correct.

And His saying: **So fear God and do not be disgraced in my guest**, meaning: So fear God, O people, and beware of His punishment, for committing the immorality that you commit and seek. **And do not be disgraced in my guest**, meaning: Do not humiliate me, by doing to my guest what they would hate for you to do to them.

The word *guest* is used in one expression in this context, meaning **a group**. The Arabs call both the singular and the plural *guest* with one expression, just as they said: **a just man** and **a just people**.

And his saying: **Is there not among you a man of sound mind?** He says: Is there not among you a man of sound mind, who would forbid my guest from committing an immoral act, and stand between them and that? Like:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: "So fear God and do not disgrace me in my guest. Is there not among you a man of sound mind?" That is, a man who knows the truth and forbids evil?

Tafsir al-Qurtubi

The Almighty said: **And his people came running to him** in the place of the circumstantial. **They rushed** means they hastened. Al-Kisa'i, Al-Farra' and other linguists said: Hastening can only be hastening with trembling. It is said: The man rushed hastening, meaning he hurried in a trembling from cold or anger or fever, and he is rushing. Muhallil said:

They came running, prisoners of their money, in spite of their noses.

Another said:

With acceleration towards him, I rush

This is an example of: So-and-so was passionate about the matter, Zaid thundered, and so-and-so was proud. It comes and is only used in this way. It was said: He rushed, meaning his eagerness made him rush, and based on this **they rush** means they urge him on. And whoever said the first said: He did not hear anything except the man rush, meaning he hurried, in the form of what its agent was not named. Ibn al-Qutayba said: The person rushed, and he rushed: he was driven and hurried. Al-Harawi said: It is said: The man rushed and rushed, meaning he urged. Ibn Abbas, Qatadah, and al-Suddi said: **they rush** they run. Ad-Dahhak: they run. Ibn Uyyaynah: As if they are pushing. Shammār ibn Atiyya said: It is a walk between a trot and a jog. Al-Hasan said: A walk between two walks, and the meaning is close. The reason for their haste was that it was narrated that when the unbelieving wife of Lot saw the guests, their beauty and their appearance, she went out until she reached the gatherings of her people, and she said to them: Lot hosted tonight young men, the likes of whom had never been seen before in beauty, and so on and so forth, so they came running to him. It is mentioned that when the messengers arrived at the land of Lot, they found Lot in his field. It was said: They found his daughter drawing water from the River of Sodom, so they asked her to indicate who was hosting them, and she saw their appearance and feared for them from the people of Lot, and she said to them: Stay where you are! She went to her father and told him, so he came out to them, and they said: We want you to host us tonight, so he said to them: Haven't you heard of the work of these people? They said: What is their work? He said, **I bear witness by God that they are the worst people on earth**. God Almighty had said to His angels, **Do not punish them until Lot bears witness against them four times**. When Lot said this, Gabriel said to his companions, **This is one thing**. The statement was repeated among them until Lot repeated the testimony four times, then he entered the city with them.

God the Almighty said: **And before** meaning before the coming of the messengers. It was also said: before Lot. **They used to do evil deeds** meaning it was their custom to have intercourse with men. So when they came to Lot and intended to be his guests, Lot stood up to them, defending himself, and said: **These are my daughters** as a subject and a predicate. There is a difference of opinion regarding his statement: **These are my daughters**. It was said: He had three daughters from his loins. It was also said: Two daughters, Zayta

and Za'ura. It was also said: They had two obedient masters, so he wanted to marry his two daughters to them. It was also said: He urged them in this situation to marry, and their custom was to permit a disbeliever to marry a believing woman. This was permissible at the beginning of Islam, then it was abrogated. The Messenger of God, may God bless him and grant him peace, married one of his daughters to Utbah ibn Abi Lahab, and the other to Abu al-'As ibn al-Rabi' before the revelation, and they were both disbelievers. A group - including Mujahid and Saeed bin Jubair - said that he referred by his statement: **my daughters** to women as a whole, since the Prophet of the people was a father to them. This is strengthened by the fact that in Ibn Masoud's reading: **The Prophet is closer to the believers than their own selves, and his wives are their mothers, and he is a father to them**. A group said: The speech was only to defend against it and he did not intend to confirm it. This statement was narrated from Abu Ubaidah, just as it is said to someone who forbids eating the property of others: Pork is lawful for you than this. And Ikrimah said: He did not show them his daughters or the daughters of his female slave, but rather he said this to them so that they would turn away.

God the Almighty said: **They are purer for you** is a subject and a predicate, meaning I will marry them to you, so it is purer for you than what you want, meaning more permissible. Purification is abstaining from what is not permissible. Ibn Abbas said: Their leaders had proposed to his daughters but he did not answer them, and on that day he wanted to ransom his guests with his daughters. The alif in *athar* is not for comparison so that it would be thought that there is purity in a man's marriage, rather it is like saying: God is greater, higher and more majestic, even if it is not a comparison, and this is permissible and common in the speech of the Arabs, and no one would be stubborn with God the Almighty so that God the Almighty would be greater than him. Abu Sufyan ibn Harb said on the day of UHud 11: **High is Hubal, high is Hubal**, so the Prophet (peace and blessings of God be upon him) said to Umar: **Say God is higher and more majestic**. Hubal was never high or majestic. The general public read it by raising the ra'. Al-Hasan and Isa ibn Amr read **hunna athar** in the accusative case as a state. And *hunna* is a pillar. Al-Khalil, Sibawayh, and Al-Akhfash do not allow *hun* here to be a pillar. Rather, it is a pillar in what the sentence is not complete without what comes after it, such as **Zayd was your brother**, to indicate that brother is not an adjective. Al-Zajaj said: It indicates that *kan* needs a predicate. Another said: It indicates that the predicate is definite or what accompanies it.

God Almighty says: **So fear God and do not disgrace me regarding my guest**. That is, do not humiliate me or degrade me. And from this is the saying of Hassan:

May God disgrace you, O Atib bin Malik, and may you meet one of the thunderbolts before death.

I extended my right hand to the Prophet deliberately and made his mouth bleed. I cut it with lightning.

It may be from *khazayah*, which means shyness and modesty. Dhu al-Rumma said:

Surat Hud 11:78

And his people came to him, rushing to him. Before that, they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear God and do not disgrace me in regard to my guests. Is there not among you a man of sound mind?"

Shame overtook him after his round of the rope mixed with anger.

Another said:

She will not be ashamed if the wind sticks to her cloak or the jewelry is removed from her neck.

The word *guest* is used for both persons and all in the singular form, because it is originally a verbal noun. The poet said:

Never fail to provide the butcher's knife for the guest, and the guest is the most deserving visitor.

It is permissible to use the dual and plural forms, and the first is more common, like when you say: men of fasting, breaking the fast, and lying. A man was disgraced, meaning he was ashamed, like he was humiliated and disgraced. And he was disgraced, if he was disgraced, he is disgraced in both of them. Then he rebuked them by saying: **Is there not among you a man of sound mind?** meaning a strong man who enjoins what is right and forbids what is wrong. It was said: *Rashid* means one who is sound. Or it means one who is rightly guided or guided, meaning righteous or reformer. Ibn Abbas: a believer. Abu Malik: He forbade evil. It was said: Rasheed means guidance, and guidance and rightness are guidance and righteousness. It is permissible for it to mean a guide, like the wise means the judge.

Tafsir Ibn Kathir

The Almighty tells us about the arrival of His messengers from the angels after they informed Abraham of their destruction and left him and informed him of God's destruction of the people of Lot that night. So they set out from him and came to Lot, peace be upon him, while he was, as it was said, in his land and it was said in his home. They came to him in the most beautiful form, in the form of handsome young men, as a test from God, and He has wisdom and a conclusive argument. He was upset by their situation and felt distressed because of them, and he feared that if he did not host them, someone from his people would host them and harm them. **And he said, 'This is a difficult day.'** Ibn Abbas and others said: His trial is severe, because he knew that he would defend them and that would be difficult for him. Qatada mentioned that they came to him while he was in his land and they hosted him, so he felt shy of them and set out ahead of them and said to them during the way, as if he was exposing them to them to turn away from him: By God, O these people, I do not know of any people on the face of the earth more wicked than these. Then he walked a little and repeated that to them until he repeated it four times. Qatada said that they had been ordered not to destroy them until their prophet testified against them about that.

Al-Saddi said: The angels left Abraham towards the

village of Lot. They reached the River of Sodom at noon and found Lot's daughter drawing water. They said: **O girl, is there a place to stay?** She said, **Stay where you are until I come to you.** So some of her people separated from them and she came to her father and said, "O my father, find some young men at the gate of the city. I have never seen faces more beautiful than those of people. Let not your people seize them." His people had forbidden him to host a man, so they said, **Leave us alone, and let us host men.** So he brought them, and no one knew about them except his family. So his wife went out and informed her people, so they came running to him. His statement, **Rushing to him,** means they hastened and ran out of joy at that. His statement, **And before that they used to do evil deeds,** means that this remained part of their nature until they were seized while they were in that state. His statement, **He said, 'O my people, these are my daughters; they are purer for you.'** He was guiding them to their wives, for the Prophet is to the nation in the position of a father, so he guided them to what is most beneficial for them in this world and the hereafter, as he said to them in another verse, **Do you approach males from among the worlds * And abandon what your Lord has created for you as mates? Rather, you are a transgressing people.** And his statement in another verse, "They said, 'Have you not come to the males of the worlds? And forsake what your Lord has created for you as mates. Rather, you are a transgressing people.'" We forbid you from the worlds" meaning, did we not forbid you from hosting men? "He said, 'These are my daughters, if you are to do something. By your life, they are in their intoxication, wandering blindly.'" And he said about this noble verse: **These are my daughters; they are purer for you.** Mujahid said that they were not his daughters, but they were from his nation, and every prophet is the father of his nation. This was also narrated from Qatada and more than one other.

Ibn Jurayj said: He ordered them to marry women and did not offer them fornication. Saeed bin Jubair said: He means their women, they are his daughters and he is a father to them. It is said in some readings: **The Prophet is closer to the believers than they are to themselves and his wives are their mothers.** This is also narrated from Ar-Rabi' bin Anas, Qatadah, As-Suddi, Muhammad bin Ishaq and others. His statement: **So fear God and do not disgrace me regarding my guests** means accept what I order you to do, which is to limit yourself to your women. **Is there not among you a man of sound mind?** meaning there is good in him who accepts what I order him to do and leaves what I forbid him from. "They said: You certainly know that we have no right to your daughters." meaning you know that we have no interest in our women and we do not desire them. **And indeed you know what we want.** meaning we have no desire except for males, and you know that, so what is the need to repeat this statement to us? As-Suddi said: **And indeed you know what we want.** We only want men.

Fath al-Qadir

78- **And his people came rushing to him** meaning they came to Lot. The sentence is in the accusative case as a state. The meaning of **they rush to him** is they hasten to him. Al-Kisa'i, Al-Farra' and other linguists said: Hastening can only be hastening with trembling. It is said: The man rushed in haste, meaning he hurried in a trembling from cold, anger or fever. Muhalhil said:

They came running, prisoners of their breasts, despite their noses.

It was said that they rush: they run, and it was said: it is a walk between jogging and running. Meaning: When the people of Lot heard of the angels coming in that form, they rushed to him, as if they were pushing him away to demand immorality from his guests. **And before that, they used to do evil deeds.** That is, before the arrival of the messengers at this time, they used to do evil deeds. It was said: And before Lot, they used to do evil deeds. That is, it was their custom to go to men. So when they came to Lot and intended to go to his guests for that deed, Lot stood up to them, defending them. **He said, 'O my people, these are my daughters; they are purer for you.'** That is, marry them and leave what you are seeking of immorality with my guests. He had three daughters, and it was said two, and they used to ask him to marry them to them, but he refused because of their wickedness. They had two masters who were obeyed, so he wanted to marry them to his two daughters. It was said that he meant by his saying, **These are my daughters**, the women as a whole, because the prophet of the people was a father to them. A group said: This statement from him was only in the way of defense and did not mean the truth. The meaning of **They are purer for you** is more permissible and more pure. Purification is to be free from what is not permissible. The form *purer* does not indicate preference, but rather it is like **God is greater**. Al-Hasan and Isa bin Omar read *purer* in the accusative case, while the rest read it in the nominative case. The reason for the accusative case is that the demonstrative pronoun is the subject and its predicate is **my daughters**. "They **is a separating pronoun, and purer**" is a state. Al-Khalil, Sibawayh, and Al-Akhfash forbade such a thing, because the separating pronoun, which is called a pillar, only comes between two statements such that the statement is not complete without what comes after it, such as "Zayd was your brother. So fear God and do not disgrace me in my guest," meaning fear God by leaving what you want of immorality with them, and do not humiliate me and bring shame upon me in my guest. The word "guest" is used for one, two, and a group, because it is originally a source, and from this is the saying of the poet:

Never fail to provide the butcher's knife for the guest,
and the guest is the most deserving visitor.

It is permissible to use the dual or plural forms, but the former is more common. It is said: **A man was disgraced** meaning he was ashamed, humiliated, or disgraced. *Khazā* means he was disgraced. The meaning of **fi difi** is **fi difi** for my guest. So the guest's disgrace is the host's disgrace. Then he rebuked them and said: **Is there not among you a man of sound mind**

who will guide you to abandon this ugly act and prevent you from it.

Tafsir al-Baghawi

"And his people came running to him," Ibn Abbas and Qatada said: They rushed to him. Mujahid said: They ran. Al-Hasan said: He walked between two walks. Shammār bin Atiyah said: Between running and jogging.

And before, that is, before they came to Lot, **they were doing evil deeds**, they were coming to men from behind. **He said**, to them when they went to his guests and thought they were young boys, **O my people, these are my daughters; they are purer for you**, that is, by marriage, and in his guests with his daughters, and at that time, the marriage of a Muslim woman to a disbeliever was permissible, just as the Prophet, may God bless him and grant him peace, married his daughter to Utbah ibn Lahab and Abu al-'As ibn al-Rabi' before the revelation, and they were disbelievers.

Al-Hussein bin Al-Fadl said: He offered his daughters to them on the condition of Islam.

Mujahid and Saeed bin Jubair said: His saying: **These are my daughters**, he meant: their women, and he added to himself because every prophet or his nation. And in the reading of Abi bin Kaab: **The Prophet is closer to the believers than their own selves, and his wives are their mothers** (al-Ahzab 33:6) and he is a father to them.

It was said: This was mentioned as a way of defending, not as a confirmation, and they were not satisfied with this.

So fear God and do not disgrace me in front of my guest, meaning: Fear God and do not disgrace me in front of my guest, meaning: Do not insult me or disgrace me in front of my guests. **Is there not among you a righteous man?** Ikrimah said: A man who says there is no god but God. Ibn Ishaq said: A man who enjoins what is right and forbids what is wrong.

Tafsir al-Baidawi

78. "And his people came rushing to him" rushing to him as if they were being pushed to seek immorality from his guests. "And before meaning before that time. They used to do evil deeds" immoralities, so they practiced them and were not ashamed of them until they came rushing to them openly. "He said, **O my people, these are my daughters**. He ransomed his guests with them out of generosity and piety, and the meaning is these are my daughters, so marry them, and they used to ask for them before but he did not answer them because of their wickedness and lack of suitability, not because Muslim women are forbidden to the infidels, for it is an emergency law, or an exaggeration in the extreme wickedness of what they seek, so that this is easier than it, or a manifestation of his intense displeasure with that so that they may

Surat Hud 11:78

And his people came to him, rushing to him. Before that, they had been doing evil deeds. He said, "O my people, these are my daughters; they are purer for you. So fear God and do not disgrace me in regard to my guests. Is there not among you a man of sound mind?"

ascend to him. It was said that what is meant by the daughters are their women, for every prophet is the father of his nation in terms of compassion and upbringing, and in the wording of Ibn Mas'ud **and his wives are their mothers** and he is a father to them **they are purer for you** cleaner in action and less Obscenity, such as when you say: A dead animal is better and more lawful than a bandaged animal. And it was read *purer* in the accusative case as a state, as they are the predicate of my daughters, such as when you say: This is my brother, he is the best, for it does not come between the state and its owner. **So fear God** by abandoning obscenities or by preferring them over them. **And do not disgrace** and do not disgrace me from disgrace, or do not embarrass me from disgrace, meaning modesty. **In my guest** in their affair, for disgracing a man's guest is disgracing him. **Is there not among you a sensible man** who is guided to the truth and refrains from the ugly.

Surat Hud 11:79

They said, **You certainly know that we have no right to your daughters, and you certainly know what we want.**

Tafsir al-Jalalayn

79 - (They said: You know that we have no right to your daughters, and you know what we want) to have intercourse with men.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The people of Lot said to Lot: **You have certainly known, O Lot, that we have no right to your daughters**, because they are not our wives, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: **They said, 'You know that we have no right to your daughters,'** meaning, to wives, **and you know what we want.**

And his saying: **Indeed, you know what we want**, means that they said: And you, Lot, know that our need is not in your daughters, and that what we want is what you forbid us from.

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

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And you know what we want**, we want men.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And indeed, you know what we want**, meaning: our desire is for something other than that. So when they did not stop, and his words did not deter them, and they did not accept anything from him of what he offered them regarding the affairs of his daughters, he said: **If only I had power over you, or could take refuge in a strong support.**

Tafsir al-Qurtubi

The Almighty said: **They said, 'You have certainly known that we have no right to your daughters.'** It was narrated that the people of Lot proposed to his daughters but he rejected them. It was their custom that whoever rejected a woman's proposal was never permissible for him. This is what the Almighty said: **They said, 'You have certainly known that we have no right to your daughters.'** And after this characteristic does not exist. The point of the speech is that we have no connection to your daughters, nor are they our intention, nor is it our custom to ask for that. **And indeed, you know what we want**, referring to the guests.

Tafsir Ibn Kathir

The Almighty tells us about the arrival of His messengers from the angels after they informed Abraham of their destruction and left him and informed him of God's destruction of the people of Lot that night. So they set out from him and came to Lot, peace be upon him, while he was, as it was said, in his land and it was said in his home. They came to him in the most beautiful form, in the form of handsome young men, as a test from God, and He has wisdom and a conclusive argument. He was upset by their situation and felt distressed because of them, and he feared that if he did not host them, someone from his people would host them and harm them. **And he said, 'This is a difficult day.'** Ibn Abbas and others said: His trial is severe, because he knew that he would defend them and that would be difficult for him. Qatada mentioned that they came to him while he was in his land and they hosted him, so he felt shy of them and set out ahead of them and said to them during the way, as if he was exposing them to them to turn away from him: By God, O these people, I do not know of any people on the face of the earth more wicked than these. Then he walked a little and repeated that to them until he repeated it four times. Qatada said that they had been ordered not to destroy them until their prophet testified against them about that.

Al-Saddi said: The angels left Abraham towards the village of Lot. They reached the River of Sodom at noon and found Lot's daughter drawing water. They said: **O girl, is there a place to stay?** She said, **Stay where you are until I come to you.** So some of her people separated from them and she came to her father and said, "O my father, find some young men at the gate of the city. I have never seen faces more beautiful than those of people. Let not your people seize them." His people had forbidden him to host a man, so they said, **Leave us alone, and let us host men.** So he brought them, and no one knew about them except his family. So his wife went out and informed her people, so they came running to him. His statement, **Rushing to him**, means they hastened and ran out of joy at that. His statement, **And before that they used to do evil deeds**, means that this remained part of their nature until they were seized while they were in that state. His statement, **He said, 'O my people, these are my daughters; they are purer for you.'** He was guiding them to their wives, for the Prophet is to the nation in the position of a father, so he guided them to what is most beneficial for them in this world and the hereafter, as he said to them in another verse, **Do you approach males from among the worlds * And abandon what your Lord has created for you as mates? Rather, you are a transgressing people.** And his statement in another verse, "They said, 'Have you not come to the males of the worlds? And forsake what your Lord has created for you as mates. Rather, you are a transgressing people.'" We forbid you from the worlds" meaning, did we not forbid you from hosting men? "He said, 'These are my daughters, if you are to do something. By your life, they are in their intoxication, wandering blindly.'" And he said about this noble verse: **These are my daughters; they**

Surat Hud 11:79

They said, "You certainly know that we have no right to your daughters, and you certainly know what we want."

are purer for you. Mujahid said that they were not his daughters, but they were from his nation, and every prophet is the father of his nation. This was also narrated from Qatada and more than one other.

Ibn Jurayj said: He ordered them to marry women and did not offer them fornication. Saeed bin Jubair said: He means their women, they are his daughters and he is a father to them. It is said in some readings: **The Prophet is closer to the believers than they are to themselves and his wives are their mothers.** This is also narrated from Ar-Rabi' bin Anas, Qatadah, As-Suddi, Muhammad bin Ishaq and others. His statement: **So fear God and do not disgrace me regarding my guests** means accept what I order you to do, which is to limit yourself to your women. **Is there not among you a man of sound mind?** meaning there is good in him who accepts what I order him to do and leaves what I forbid him from. "They said: You certainly know that we have no right to your daughters." meaning you know that we have no interest in our women and we do not desire them. **And indeed you know what we want.** meaning we have no desire except for males, and you know that, so what is the need to repeat this statement to us? As-Suddi said: **And indeed you know what we want.** We only want men.

Fath al-Qadir

So they responded to him, turning away from what he advised them to do and guided them to, saying: 79- **We have no right to your daughters** meaning we have no desire or need for them, because whoever needs something, it is as if he has obtained some kind of right in it. The meaning of what they attributed to him of knowledge is that he knew of their eagerness to have intercourse with males and their intense desire for them, so from this perspective they are as if they have no need for women. It is possible that they meant: We have no right to marry them, because no one marries them and takes them in marriage except a believer, and we will never believe. It was said: They had proposed to his daughters before he rejected them, and it was their custom that whoever proposed to a rejected one, the fiancée would never be permissible. **And you know what we want** of having intercourse with males.

Tafsir al-Baghawi

79- "They said, 'You have certainly known, O Lot, that we have no right to your daughters,' meaning: they are not our wives, so we do not deserve them through marriage. It was said that its meaning is that we have no need or desire for them. 'And indeed, you know what we want,' of coming to men.

Tafsir al-Baidawi

79. **They said,** You know that we have no right to your daughters, and you know what we want." Which is to have intercourse with males.

Surat Hud 11:80

He said, **If only I had power over you, or could take refuge in a strong support.**

Tafsir al-Jalalayn

80 - (He said, **If I had power over you, or could take refuge in a strong support, a clan that would support me, I would strike you down.** So when the angels saw that,

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Lot said to his people, when they refused to do anything except go ahead with what they had come to him to ask for the immorality, and despaired of them responding to him with anything he had offered them: **If only I had power over you**, with supporters who would support me against you, and helpers who would assist me, **or could take refuge in a strong support**, meaning: or could join a forbidding clan that would protect me from you, I would come between you and what you came to want from me in my hospitality. The answer to *if* was omitted because the speech indicates it, and its meaning is understood.

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

Who said that?

Musa told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi, Lot said: **If I had power over you or could take refuge in a strong support**, meaning: in a strong paradise, I would fight you.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **Or I seek refuge in a strong support**, he said: the clan.

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: **To a strong corner**, he said: the clan.

Al-Harith told me, he said, Abdul Aziz told us, he said, Mubarak bin Fadala told us, on the authority of Al-Hasan: **Or I seek refuge in a strong support**, he said: in a support from the people.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajaj told me, on the authority of Ibn Jurayj, he said: His statement: **Or I seek refuge in a strong support**, he said: It has reached us that no prophet was sent after Lot except in the wealth of his people, until the Prophet, may God bless him and grant him peace.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: **If I had power over you, or could take refuge in a strong support**, meaning: a clan that would protect me, or a group that would

support me, I would stand between you and this.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **If only I had power over you or could take refuge in a strong support**, he said: He means the clan.

Muhammad bin Bashir told us, he said, Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, that when this verse was revealed: **If only I had power over you or could take refuge in a strong support**, he said: The Messenger of God, may God bless him and grant him peace, said: May God have mercy on Lot, he used to take refuge in a strong support!

Abu Kuraib told us, he said, Jabir bin Nuh told us, on the authority of Mubarak, on the authority of Al-Hasan, he said: The Messenger of God, may God bless him and grant him peace, said: May God have mercy on my brother Lot, he used to take refuge in a strong corner, so why did he submit to anything?!

Abu Kuraib told us, he said, Abda and Abd al-Rahim told us, on the authority of Muhammad ibn Amr, he said, Abu Salamah told us, "On the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: God's mercy be upon Lot, for he used to take refuge in a strong support, when he said to his al-Nas 114: 'If only I had power over you or could take refuge in a strong support.' God did not send a prophet after him except that he was among the wealth of his people." Muhammad said: Wealth means abundance and strength.

Ibn Wakee' told us, he said, Muhammad ibn Katheer told us, he said, Muhammad ibn Amr told us, he said, Abu Salamah told us, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, similarly.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Sulayman bin Bilal told me, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Zakariya bin Yahya bin Abaan Al-Masry told me, he said, Saeed bin Talid told us, he said, Abdul Rahman bin Al-Qasim told us, he said, Bakr bin Mudar told me, on the authority of Amr bin Al-Harith, on the authority of Yunus bin Yazid, on the authority of Ibn Shihab Al-Zuhri, he said, Abu Salamah bin Abdul Rahman and Saeed bin Al-Musayyab told me, "on the authority of Abu Hurairah: that the Messenger of God, may God bless him and grant him peace, said: May God have mercy on Lot, for he used to take refuge in a strong support!"

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Yunus told me, on the authority of Ibn Shihab, on the authority of Abu Salamah bin Abdul Rahman, and Saeed bin Al-Musayyab, on the authority of Abu Hurairah: that the Messenger of God, may God bless him and grant him peace, said, and he mentioned something similar.

Al-Muthanna told me, he said, Al-Hajaj bin Al-Munhal told us, he said, Hammad bin Salamah told us, on the

He said, "If only I had power over you, or could take refuge in a strong support."

authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah: The Messenger of God, may God bless him and grant him peace, said regarding His statement: **Or take refuge in a strong support**, he took refuge in a strong support, meaning God Almighty. The Messenger of God, may God bless him and grant him peace, said: God did not send a prophet after him except in the wealth of his people.

Al-Muthanna told me, he said, Ishaq told us, he said, Muhammad bin Harb told us, he said, Ibn Lahi'ah told us, "On the authority of Abu Yunus, he heard Abu Hurairah narrating, on the authority of the Prophet, may God bless him and grant him peace, who said: May God have mercy on Lot, for he used to take refuge in a strong support!"

He said, Ibn Abi Maryam Saeed bin Abdul Hakam told us, he said, Abdul Rahman bin Abi Al-Zinad told us, on the authority of his father, on the authority of Abdul Rahman Al-A'raj, 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, something similar.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: It was mentioned to us that whenever the Prophet of God, may God bless him and grant him peace, recited this verse - or came to this verse - he would say: May God have mercy on Lot, for he used to take refuge in a strong support! And he mentioned to us that God Almighty did not send a prophet after Lot, peace be upon him, except to a wealthy person from his people, until God sent your Prophet to a wealthy person from his people.

It is said from **I take refuge in a strong corner**, I take refuge in you, so I take refuge in you, Oya, meaning: I came to you and joined you, as the rajaz poet said:

He takes refuge in a corner of the corners in the number of the mud and the glory of Ban

It was said: When Lot said this statement, the messengers found fault with him for that.

Al-Muthanna told me, he said, Ishaq told us, he said, Ismail bin Abdul Karim told us, he said, Abdul Samad told me: that he heard Wahb bin Munabbih say: Lot said: **If only I had power over you or could take refuge in a strong support**, so the messengers were angry with him and said: Your support is strong!

meaning I would have returned the people of corruption, and stood between them and what they want. **Or I take refuge in a strong support** meaning I seek refuge and gather. **Or I take refuge** was read in the accusative case in apposition to *strength* as if he said: **If only I had power over you** or shelter in a strong support, meaning if I take refuge, so it is accusative with the implied *that*. What Lot meant by the support was the clan, and the abundance. Their ugly actions led them to say this, even though he knew what was with God. It is narrated that the angels were angry with him when he said these words, and they said: **Your refuge is indeed strong**. In Bukhari, on the authority of Abu Hurairah, the Messenger of God, may God bless him and grant him peace, said: **May God have mercy on Lot, for he used to take refuge in a strong refuge**. The hadith was mentioned earlier in *Al-Baqarah*. Al-Tirmidhi included it and added: **God did not send a prophet after him except in a wealthy family of his people**. Muhammad ibn Amr said: Wealth is abundance and strength, a good hadith. It is narrated that when Lot's people defeated him, and they intended to break down the door while he was holding it, the messengers said to him: **Move away from the door**. So he moved away and the door opened, but Gabriel struck them with his wing and blinded their eyes, and they turned back on their heels saying: **Save us**. God, the Most High, said: **And they certainly sought to seduce him from his guest, but We blinded their eyes**. (al-Qamar 54:37) Ibn Abbas and the commentators said: Lot closed his door and the angels were with him in the house, and he was debating with his people and imploring them from behind the door, while they were trying to climb over the wall. When the angels saw the effort, distress and fatigue he had endured because of them, they said: O Lot, your support is severe, and there will come to them a punishment that cannot be averted, and we are messengers of your Lord, so open the door and leave us and them. So he opened the door and Gabriel struck them with his wing as mentioned above. It was said: Gabriel took a handful of dirt and threw it in their faces, so God reached the eyes of those far away and those near that dirt and blinded their eyes, so they did not know the way, nor were they guided to their homes, and they kept saying: Escape, escape! For in the house of Lot there are people who are the most magicians on the face of the earth, and they have bewitched us and blinded our sight. And they kept saying: O Lot, stay where you are until morning, and you will see, threatening him.

Tafsir al-Qurtubi

The Almighty said: **He said, 'If only I had power over you'** When he saw their persistence in others, and he was weak against them, and was unable to repel them, he wished he had found help to repel them, so he said in a manner of grief and submission: (If only I had power over you) meaning supporters and helpers. Ibn Abbas said: He meant a child. And *that* is in the nominative case with an implied verb, the meaning of which is: If it happened or occurred. This is consistent with *that* that follows *if*. The answer to *if* is omitted,

Tafsir Ibn Kathir

God Almighty says, informing about His Prophet Lot, peace be upon him, that Lot threatened them by saying: **If I had power over you** the verse, meaning I would have punished you and done to you the deeds of myself and my clan, and for this reason it was mentioned in the hadith on the authority of Muhammad bin Amr bin Alqamah bin Abi Salamah on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: **May God's mercy**

be upon Lot, he used to seek refuge in a strong support - meaning God Almighty - and God did not send after him a prophet except in the wealth of his people. Then the angels informed him that they were God's messengers to them and that they would not be able to reach him. **They said, O Lot, indeed we are messengers of your Lord; they will never reach you.** And they ordered him to set out with his family at the end of the night and to follow their backs, meaning to be a rear guard for his family. **And let none of you turn back,** meaning if you hear what has happened to them, do not be frightened by those disturbing sounds, but continue going. **Except your wife.** Most said that it is an exception from The confirmed one is his saying: **So set out with your family,** meaning **except your wife,** and Ibn Masoud read it in this way. These people put your wife in the accusative case because it is from the confirmed one, so it was obligatory for them to put it in the accusative case. Others from the reciters and grammarians said that it is an exception to his saying: **And let none of you look back except your wife,** so they permitted the nominative and the accusative cases.

They mentioned that she went out with them and that when she heard the meal she turned around and said: **Oh my people!** Then a stone came from the sky and killed her. Then they brought him close to the destruction of his people as good report for him because he said to them, **Destroy them now!** They said, "Indeed, their appointed time is the morning. Is not the morning near?" This was while the people of Lot were standing at the door, swarming toward him from every side, and Lot was standing at the door, defending them, deterring them, and forbidding them from what they were doing, but they did not accept him, rather they threatened him and intimidated him. Then Gabriel, peace be upon him, came out to them and struck their faces with his wing, blinding their eyes, so they returned without finding their way, as God Almighty said: "And they certainly tried to seduce him from his guest, but We blinded their eyes. So taste My punishment and warning." The verse. Muammar said on the authority of Qatadah on the authority of Hudhayfah ibn al-Yaman, who said: Abraham, peace be upon him, used to come to the people of Lot and say, **God has forbidden you from exposing yourself to His punishment,** but they did not obey him until the time for the book reached its end. The angels came to Lot while he was working in his land, so he called them. To hospitality, they said, **We are your guests tonight.** God had promised Gabriel that He would not punish them until Lot testified against them three times. When Lot took them to hospitality, he mentioned the evil his people were doing. He walked with them for a while, then turned to them and said, "Do you not know what the people of this village are doing? I do not know of anyone on the face of the earth who is worse than them. Where shall I take you? To my people, who are the worst of God's creation." Gabriel turned to the angels and said, **Guard this one.** Then he walked with them for a while. When he reached the middle of the village, he felt compassion for them and felt shy of them, and said, "Do you not know what the people of this village are doing? I do not know of anyone on the face of the earth who is worse than them. My people are the worst of God's creation." Gabriel turned to the

angels and said, **Guard these two.** When he reached the door of the house, he cried out of shame and compassion for them, and said, "My people are the worst of God's creation. Do you not know what the people of this village are doing? I do not know of anyone on the face of the earth who is worse than them."

Gabriel said to the angels: **Remember these three things, for the punishment has come.** So when they entered, the evil old woman went up and waved her garment, and the wicked ones came running to her and said: **What do you have?** Lot's guests said: **There are people whom I have never seen more beautiful faces or more pleasant smelling than them.** They rushed to the door, and Lot confronted them at the door, but they pushed him away for a long time, while he was inside and they were outside, imploring God and saying: **These are my daughters, they are purer for you.** Then the angel Falaz stood at the door - he said: **He pulled it up** - and asked Gabriel's permission to punish them, so God gave him permission. He stood in the form in which he is in heaven, and spread his wing - Gabriel has two wings - and he was wearing a scarf of strung pearls, and his front teeth were shining, his forehead was broad, and his head was like coral, which is pearls, as if it were snow, and his feet were green. He said: **O Lot, we are messengers of your Lord; they will never reach you.** Go, O Lot, from the door and leave me and them. So Lot stepped aside from the door and went out to them, and spread his wing and struck their faces with it, blinding their eyes, so they became blind and could not know the way. Then he ordered Lot to be carried with his family that night. He said: **So travel with your family during a part of the night.** It was narrated: On the authority of Muhammad bin Kaab, Qatada and Al-Suddi, something similar to this.

Fath al-Qadir

Then when he knew their determination to commit the immorality and that they would not abandon what they had asked for 80- **He said, 'If only I had power over you,'** and the answer to *if* is omitted, and the meaning is: I would defend you from them and prevent you from them, and this from him, peace be upon him, is in the way of wishing: that is, if I found a helper and supporter, so he called what he is strengthened by power **or take refuge in a strong support** in apposition to what comes after *if* because of the meaning of the verb in it, and the meaning is: If I had the power to repel you or take refuge in a strong support. And it was read or take refuge with victory in apposition to power as if he said: If only I had power over you, or take refuge in a strong support, and what he meant by the strong support is the clan, and what he and those with him are protected from them, and it was said that he meant by power the son, and by the strong support: whoever supports him other than his son, and it was said that he meant by power: his strength in himself.

Tafsir al-Baghawi

80- **He said,** to them at that time: **If only I had power**

Surat Hud 11:80

He said, "If only I had power over you, or could take refuge in a strong support."

over you, meaning physical power, or power through followers, **or could take refuge in a strong support**, meaning: join a fortifying clan. The answer to *if* is implied, meaning we would have fought you and come between you and them. Abu Hurairah said: God did not send a prophet after him except in the protection of his clan.

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, Abu Al-Yaman told us, Shuaib bin Abi Hamza told us, Abu Al-Zinad told us, on the authority of Al-Araj, on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: **God forgives Lot if he takes refuge in a strong corner.**

Ibn Abbas and the commentators said: Lot closed his door and the angels were with him in the house, and he was debating with them and imploring them from behind the door, while they were trying to climb over the wall. When the angels saw what Lot was suffering because of them:

Tafsir al-Baidawi

80. **He said, 'If only I had power over you'** If I had the power to repel you by myself. **Or I could take refuge in a strong corner** To a strong one through which I could reach you. He likened it to a corner of a mountain in its strength. And on the authority of the Prophet, may God bless him and grant him peace, **May God have mercy on my brother Lot, he used to take refuge in a strong corner.** And **Or I could take refuge** was read in the accusative with the implication of *that* as if he said: If only I had power over you or a shelter. The answer to *if* is omitted, meaning I could repel you. It was narrated that he closed his door behind his guests and began to argue with them from behind the door, so they climbed over the wall. So when the angels saw the distress that Lot was in,

Surat Hud 11:81

They said, "O Lot, indeed we are messengers of your Lord. They will never reach you. So travel with your family during a part of the night and let not anyone of you look back, except your wife. Indeed, what has befallen them will befall her. Indeed, their appointed time is the morning. Is not the morning near?"

Tafsir al-Jalalayn

81 - (They said, **O Lot, indeed we are messengers of your Lord; they will never reach you.** With evil. (So set out with your family at a part of the night, and let none of you look back.) So that he does not see the enormity of what will befall them. **Except your wife.** In the nominative case instead of someone, and in a reading in the accusative case, as an exception from the family, meaning do not take her with you. **Indeed, what has befallen them will befall her.** It was said that he did not take her out, and it was said that she went out and looked back and said, **Oh, my people.** Then a stone came to her and killed her. He asked them about the time of their destruction, and they said, **Indeed, their appointed time is the morning.** He said, **I want something sooner than that.** They said, **Is not the morning near?**)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The angels said to Lot, when Lot said to his al-Nas 114: **If only I had power over you, or could take refuge in a strong support,** and they saw the distress he suffered because of them: **O Lot, indeed we are messengers of your Lord,** sent to destroy them, and they will not reach you and your guest with harm, so make the matter easy for you, **so set out with your family during a part of the night,** meaning: so leave from among them, you and your family, during the remainder of the night.

It is said: Asra and Sara, which means walking at night, **And let none of you look back except your wife.**

There is a difference in the reading of his saying: **So he went out.**

This was read by most of the Meccan and Medinan reciters: *fasir*, connected without the hamza of the alif, from *sara*.

The majority of the readers of Kufa and Basra read it as: *Fasra*, with the letter alif, from *Asra*.

Abu Jaafar said: My opinion on this matter is that they are two readings, and each of them has been read by people who are exemplary in reading. They are two well-known languages among the Arabs, and their meaning is the same. So whichever of them the reader reads, he is correct in that.

As for his saying: **Except your wife**, most of the reciters from Hijaz and Kufa and some of the people of Basra

read in the accusative case: **Except your wife**, with the interpretation: So travel with your family except your wife. And since Lot was commanded to travel with his family except his wife, he was forbidden to travel with her, and he was commanded to leave her behind with her people.

Some Basrans read it as: **Except your wife**, in the nominative case - meaning: And let none of you turn back, except your wife - because Lot had taken her out with him, and he forbade Lot and those who were taken captive with him from turning back except his wife, and she turned back and was destroyed because of that.

And His saying: **That which befell them shall befall her**, means: That which befell your wife shall befall your people of torment. **Their appointed time is the morning**, means: The appointed time for your people to perish is the morning. So Lot was slow to accept that from them and said to them: Rather, hasten their perishing! They said: **Is not the morning near?** That is, at morning the torment will descend upon them, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Is not the dawn near?** meaning: It will only descend upon them in the morning of this night of yours, so go on with what you are commanded.

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

Who said that?

Ibn Humayd narrated that Yaqub narrated from Ja'far from Sa'id that he said: The messengers went from Abraham to Lot. When they came to Lot, and what happened to them was what God mentioned, Gabriel said to Lot: O Lot, we are going to destroy the people of this city. Indeed, its people were wrongdoers! Lot said to them: Destroy them now! Gabriel said to him: "Their appointed time is the morning. Is not the morning near?" So the verse: **Is not the morning near?** was revealed to Lot. He said: So he ordered him to travel with his family during part of the night and not to look back among them except his wife. He said: So he traveled, and when the hour came in which they were to be destroyed, Gabriel put his wing in and raised it, until the people of the heaven heard the crowing of roosters and the barking of dogs. So he turned it upside down and rained down upon it stones of baked clay. He said: And Lot's wife heard the rooster's roar and said: Oh my people! Then a stone overtook her and killed her.

Ibn Humayd narrated, saying, Yaqub narrated, on the authority of Hafs ibn Humayd, on the authority of Shammar ibn Atiyah, who said: Lot had taken a vow from his wife that she would not divulge any of the secrets of his guests. He said: When Gabriel and those with him entered upon him, she saw them in a form she had never seen before. So she set out running to her people. She came to the gathering and waved her hand like this! And they came running, walking at a trot, between jogging and running. When they reached Lot, Lot said to them what God had said in His Book. Gabriel said: **O Lot, indeed we are messengers of your Lord; they will never reach you.**

Surat Hud 11:81

They said, "O Lot, indeed we are messengers of your Lord. They will never reach you. So travel with your family during a part of the night and let not anyone of you look back, except your wife. Indeed, what has befallen them will befall her. Indeed, their appointed time is the morning. Is not the morning near?"

He said: So he waved his hand, and blinded their eyes, and they began to seek them out, touching the walls, but they could not see.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, on the authority of Hudhayfah, who said: When the evil old woman, his wife, saw them - meaning the messengers - she went and warned them, and said: Lot has been visited by people, I have never seen people with more beautiful faces! - He said: I do not know him except that she said: Nor whiter and more fragrant! - He said: So they came to him, rushing to him, as God had said, and Lot slammed the door. He said: So they began to treat him. He said: Gabriel asked his Lord for permission to punish them, and He gave him permission, so he slammed them with his wing, and left them blind, wandering around in the most evil night that had ever come upon them. So they told him: **Indeed, we are messengers of your Lord ... So travel with your family during a part of the night.** He said: It was mentioned to us that Lot's wife was with him when he left the village, then she heard the sound and turned around, and God sent a stone upon her and destroyed her. And his saying: "Their appointment is the morning. Is not the morning near?" So the Prophet of God wanted something more urgent than that, so they said: **Is not the morning near?**

Ibn Humayd narrated that Al-Hakam ibn Bishr narrated that Amr ibn Qays Al-Mala'i narrated that Saeed ibn Bishr narrated that Qatada said: His wife - meaning Lot's wife - went to her people when she saw them - meaning when she saw the messengers - and said: **He was hosted tonight by people whose faces are more beautiful than any I have ever seen, nor whose scent is more pleasant!** So they came running to him, and Lot rushed to them and crowded them to the door, and said: **These are my daughters, if you will do so.** They said: **Did we not forbid you from the worlds?** So they entered upon the angels, and the angels seized them and blinded their eyes, and they said: **O Lot, you have brought to us a people who have bewitched us! Stay as you are until morning!** Gabriel carried the four cities of Lot, in each city there were a hundred thousand, and he lifted them up on his wing between the sky and the earth, until the people of the lowest heaven heard the cries of their roosters, then he turned them over, and God turned the top of it upside down.

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: Hudhayfah said: When they entered upon him, his old woman, a bad old woman, went to her people and said: **Lot has been hosted tonight by people whose faces are more beautiful than those of whom I have never seen!** He said: So they came running, and he hastened them to Lot, and an angel stood up and blocked the door - he says: he blocked it - and asked Gabriel for permission to punish them, and he gave him permission. Gabriel struck them with his wing, and

left them blind, and they spent the worst night. Then they said: **We are messengers of your Lord ... So set out with your family during a part of the night and let none of you look back except your wife.** He said: We were informed that she heard a sound and turned around, and a stone hit her, and she was an oddity among the people and her location was known.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, on the authority of Hudhayfah, something similar, except that he said: So Lot hastened them.

Musa bin Harun told me, he said, Amr bin Hammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: When Lot said: **If only I had power over you, or could take refuge in a strong support,** then Gabriel, peace be upon him, spread his wings and gouged out their eyes, and they went out, trampling one another's backs, blind, saying: Escape, escape! For in the house of Lot are the most sorcerers on earth! That is what His saying means: **And they certainly sought to seduce him from his guest, but We blinded their eyes.** And they said to Lot: **Indeed, we are messengers of your Lord; they will never reach you . So set out with your family during a part of the night and do not look back among you, except your wife, for indeed, she will be afflicted .** And follow the backs of your family, he says: set out with them, **and go where you are commanded .** So God brought them out to Ash-Sham. And Lot said: Destroy them now! They said: We were not commanded except at dawn. Is not dawn near? When it was dawn, Lot and his family went out with him, except for his wife. This is what He said: (Except for the family of Lot. We saved them by dawn).

Al-Muthanna told me, he said, Ishaq told us, he said, Ismail bin Abdul Karim told us, on the authority of Abdul Samad: that he heard Wahb bin Munabbih say: The people of Sodom, among whom were Lot, were a people who had dispensed with women by using men. When God saw that from them, He sent the angels to torment them. They came to Abraham, and his command and their command were as God mentioned in His Book. When they gave Sarah the good report of the child, they stood up and Abraham stood up walking with them. He said: Tell me, why have you been sent? And what is your business? They said: We were sent to the people of Sodom to destroy it, and they are an evil people who have dispensed with women by using men! Abraham said: What if there are fifty righteous men among them? They said: Then we will not torment them! He began to subtract until he said: A household? They said: What if there is a righteous household among them? He said: Lot and his household? They said: His wife, her passion is with them! When Abraham despaired, he turned away. They went to the people of Sodom and entered upon Lot. When his wife saw them, she was impressed by their beauty and handsomeness, so she sent word to the people of the town: **A people have come to us, the likes of whom no people have ever been seen, more handsome or more**

beautiful! When they heard about this, they invaded Lot's house from every side and climbed over the walls. Lot met them and said: "O my people, do not disgrace me in front of my guests. I will marry you to my daughters, for they are purer for you!" They said: **If we had wanted your daughters, we would have known their place!** He said: **If only I had power over you, or could take refuge in a strong support!** The messengers were angry with him and said: **Your support is strong!** And they will be afflicted with a punishment that cannot be averted!" Then one of them wiped their eyes with his wing, and their sight was blinded. They said: **He has bewitched us! Let us turn away until we return to him!** So what happened to them was what God, the Most High, has related in the Qur'an. Then Michael, the tormentor, entered his wing until he reached the bottom of the earth, and kissed it. Then stones came down from the sky and pursued those who were not from them in the village wherever they were. So God destroyed them, and saved Lot and his family except for his wife.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, and on the authority of Abu Bakr ibn Abdullah - and Abu Sufyan, on the authority of Muammar - on the authority of Qatada, on the authority of Hudhayfah, some of their hadiths were mixed with each other. He said: Abraham, peace be upon him, would come to them and say: Woe to you, I forbid you from God to expose yourself to His punishment! But they did not obey, until the written term had come, due to the place of their torment and the wrath of the Lord over them. He said: The angels came to Lot while he was working in his land, so he invited them to hospitality, and they said: We are your hosts tonight! And God, the Most High, mentioned, had enjoined Gabriel, peace be upon him, that He would not torment them until Lot testified against them three times. So when Lot took them to hospitality, he mentioned the evil and great calamities that his people were doing, so he walked with them for a while, then he turned to them and said: Do you not know what the people of this town are doing? I do not know of anyone on the face of the earth who is worse than them! Where shall I take you? To my people, who are the worst of God's creation! Gabriel turned to the angels and said: Remember, this is one! Then he walked for a while, and when he reached the middle of the village, he felt compassion for them and was shy of them, and said: Do you not know what the people of this village are doing? I do not know of anyone on the face of the earth who is worse than them. My people are the worst of God's creation! Gabriel turned to the angels and said: Remember, these are two! When he reached the door of the house, he cried out of shame and compassion for them and said: My people are the worst of God's creation. Do you not know what the people of this village are doing? I do not know of anyone on the face of the earth who is worse than them! Gabriel said to the angels: Remember, these are three, the punishment has come true! When they entered, the evil old woman went, climbed up and waved her garment, and the wicked came running to her. They said: What do you have? She said: The guests of Lot tonight are people I have never seen more beautiful faces or a better scent than them! So they rushed to the door, and Lot rushed at the door,

and they pushed him away for a long time, he inside and they outside, imploring God and saying: **These are my daughters; they are purer for you!** Then the angel stood up and blocked the door - he said: he blocked it - and asked Gabriel's permission to punish them, and God gave him permission. So he stood up in the form in which he is in heaven, and spread his wing - and Gabriel has two wings, and he was wearing a scarf of strung pearls, and his front teeth were shining, his forehead was prominent, and his head was like coral, which is pearls, like snow, and his feet were green - and he said: O Lot, **Indeed, we are messengers of your Lord; they will never reach you.** Come out, O Lot, from the door and leave me and them. So Lot stepped away from the door, and went out to them, and spread his wing, and struck their faces with it a blow that blinded them, so they became blind, not knowing the way, nor finding their way to their homes. Then he ordered Lot to set out with his family during the night. He said: **So set out with your family during a part of the night.**

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that he said: When Lot said to his al-Nas 114: **If only I had power over you, or could take refuge in some strong support,** the messengers heard what he was saying and what was being said to him, and they saw the distress he was in. So when they saw what he had heard, they said: **O Lot, indeed we are messengers of your Lord; they will never reach you,** meaning: with anything you would dislike, "so set out with your family during a part of the night and let not anyone of you look back, except your wife. Indeed, what has befallen them will strike her. Indeed, their appointed time is the morning. Is not the morning near?" meaning: The punishment will only descend upon them in the morning of this night of yours, so go as you are commanded.

He said, Salamah told us, on the authority of Muhammad ibn Ishaq, on the authority of Muhammad ibn Ka'b al-Qurazi: that he narrated: that the messengers then slapped the faces of those of his people who had come to Lot to seduce him about his guest, so they returned blind. He said: God says: **And indeed they had seduce him about his guest, but We blinded their eyes.**

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: **in parts of the night,** he said: in a part of the night.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **In parts of the night,** in a part of the night.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said, his statement: **In parts of the night,** he said: the middle of the night, and his statement: **and follow their backs,** he said: and follow the backs of your family, **and let none of you turn back.**

Mujahid used to say about this:

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

Surat Hud 11:81

They said, "O Lot, indeed we are messengers of your Lord. They will never reach you. So travel with your family during a part of the night and let not anyone of you look back, except your wife. Indeed, what has befallen them will befall her. Indeed, their appointed time is the morning. Is not the morning near?"

authority of Mujahid: **And let none of you look back**, he said: let none look behind him, **except your wife**.

It was narrated on the authority of Abdullah bin Masoud that he used to recite: **So set out with your family during a part of the night, except for your wife**.

Ahmad bin Yusuf told me that, he said, Al-Qasim bin Salam told us, he said, Hajjaj told us, on the authority of Harun, he said: In the letter of Ibn Masoud: **So set out with your family during a part of the night, except for your wife**.

Abu Jaafar said: This indicates the correctness of reading in the accusative case.

Tafsir al-Qurtubi

The Almighty said: **They said, 'O Lot, indeed we are messengers of your Lord.'** When the angels saw his grief, turmoil and defense, they recognized him by themselves. When he knew that they were messengers, he allowed his people to enter. Then he ordered Gabriel, peace be upon him, to cover their eyes, so they became blind, and their hands, so they dried up. **They will not reach you** meaning with harm. **So travel by night with your family**. The word *Fasir* was read with the alif connected and disconnected, two dialects, so they are clear. God Almighty said: **And the night when it departs** (al-Fajr 89:4) and He said: **Glory be to Him Who sent you by night** (al-Isra' 17:1). Al-Nabigha said, combining the two dialects:

A strong wind from Gemini blew over him, bringing freezing cold to the north.

Another said:

Al-Nadira neighborhood, the mistress of the chamber has whispered to you, but she was not in a hurry

It has been said: *Fasir* with a sukoon if he walked from the beginning of the night, and *Sara* if he walked from the end of it, and it is not said during the day except *Sara*. Labid said:

If a person is taken prisoner at night, he thinks he has done a good deed, but a person is a worker as long as he lives.

Abdullah bin Rawaha said:

When the morning comes, people praise the secret and the darkness of sleep disappears from them.

The Almighty's saying: of the night nor Ibn Abbas said: in a part of the night. Ad-Dahhak: in the remainder of the night. Qatada: after the middle of the night has passed. Al-Akhfash: after the darkness of the night. Ibn Al-A' rabi: in an hour of the night. It was also said: in the darkness of the night. It was also said: after a lull in the night. It was also said: a part of the night. They are all close together. It was also said: it is the middle of

the night, taken from cutting it in half, and from this is the saying of the poet:

A mourner wails through the night for a man in the middle of Upper Egypt

If it is said: The night journey only takes place at night, then what is the meaning of **in a part of the night**? The answer is: If he had not said: **in a part of the night**, it would have been permissible for it to be the beginning. **And let none of you turn back** meaning, let none of you look behind him, as Mujahid said. Ibn Abbas: None of you should stay behind. Ali bin Isa: None of you should be occupied with what he leaves behind of money or belongings. **Except your wife** in the accusative case, which is the clear reading with an obvious meaning, meaning, so travel with your family except your wife. And likewise in the reading of Ibn Masoud **so travel with your family except your wife**, so he is an exception from the family. Based on this, he did not take her with him. And God the Almighty said: **She was among those who remained behind Al-Ankabut 29:32**, meaning among those who remained. Abu Amr and Ibn Kathir read: **Except your wife** in the nominative case as a substitute for *one*. A group of people, including Abu Ubaid, denied this reading, and said: It is not correct except by raising *yaltafi* and it is an adjective, because the meaning becomes - if it is replaced and made jussive - that the woman is permitted to turn around, and the meaning is not like that. An-Nahhas said: This interpretation by Abu Ubaid and others on the likes of Abu Amr, despite its greatness and its place in Arabic, is not necessary, and raising it as a substitute has a correct meaning, and the interpretation of it is according to what Muhammad bin Al-Walid narrated on the authority of Muhammad bin Yazid that a man says to his chamberlain: So-and-so should not go out, so the wording of the prohibition is for so-and-so and its meaning is for the addressee, i.e. do not let him go out, and similar to it is your saying: No one should stand except Zaid, its meaning is: forbid them from standing except Zaid, and likewise the prohibition is for Lot and its wording is for someone else, as if he said: forbid them, no one should turn around from them except your wife. It may be an exception to the prohibition of turning around because it is a complete statement, meaning, none of you should turn around except your wife, for she will turn around and perish. Lot went out with her, and he forbade those who were taken with him from turning around, but none of them turned around except his wife. When she heard the roar of the torment, she turned around and said, **Oh my people!** Then a stone overtook her and killed her. **It will befall her** means from the torment. The metaphor in *it* refers to the matter and the affair, meaning that the matter, the affair, and the story. "It will befall them what will befall them. Their appointed time is the morning." When the angels said, **Indeed, we will destroy the people of this city Al-Ankabut 29:31**, Lot said, **Now, now**. He hastened the torment for them out of his anger at his people, so they said, **Is not the morning**

near? Isa bin Omar read **Is not the morning** with a damma on the ba', which is a language. It is possible that he made the morning the appointed time for their destruction, because souls are more trustworthy in it, and people are united in it. Some of the commentators said: Lot went out with his two daughters, and no one else was with him, at dawn, and the angels said to him: God has appointed for you in this town angels with the sound of thunder, lightning flashes, and great thunderbolts. We have mentioned to them that Lot will go out, so do not harm him. His sign is that he will not look back, and his two daughters will not look back, so do not be alarmed by what you see. So Lot went out, and God rolled up the earth for him in his time until he was saved and reached Abraham.

Tafsir Ibn Kathir

God Almighty says, informing about His Prophet Lot, peace be upon him, that Lot threatened them by saying: **If I had power over you** the verse, meaning I would have punished you and done to you the deeds of myself and my clan, and for this reason it was mentioned in the hadith on the authority of Muhammad bin Amr bin Alqamah bin Abi Salamah on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: **May God's mercy be upon Lot, he used to seek refuge in a strong support - meaning God Almighty - and God did not send after him a prophet except in the wealth of his people.** Then the angels informed him that they were God's messengers to them and that they would not be able to reach him. **They said, O Lot, indeed we are messengers of your Lord; they will never reach you.** And they ordered him to set out with his family at the end of the night and to follow their backs, meaning to be a rear guard for his family. **And let none of you turn back,** meaning if you hear what has happened to them, do not be frightened by those disturbing sounds, but continue going. **Except your wife.** Most said that it is an exception from The confirmed one is his saying: **So set out with your family,** meaning **except your wife,** and Ibn Masoud read it in this way. These people put your wife in the accusative case because it is from the confirmed one, so it was obligatory for them to put it in the accusative case. Others from the reciters and grammarians said that it is an exception to his saying: **And let none of you look back except your wife,** so they permitted the nominative and the accusative cases.

They mentioned that she went out with them and that when she heard the meal she turned around and said: **Oh my people!** Then a stone came from the sky and killed her. Then they brought him close to the destruction of his people as good report for him because he said to them, **Destroy them now!** They said, "Indeed, their appointed time is the morning. Is not the morning near?" This was while the people of Lot were standing at the door, swarming toward him from every side, and Lot was standing at the door, defending them, deterring them, and forbidding them from what they were doing, but they did not accept him, rather they threatened him and intimidated him. Then Gabriel, peace be upon him, came out to them and

struck their faces with his wing, blinding their eyes, so they returned without finding their way, as God Almighty said: "And they certainly tried to seduce him from his guest, but We blinded their eyes. So taste My punishment and warning." The verse. Muammar said on the authority of Qatadah on the authority of Hudhayfah ibn al-Yaman, who said: Abraham, peace be upon him, used to come to the people of Lot and say, **God has forbidden you from exposing yourself to His punishment,** but they did not obey him until the time for the book reached its end. The angels came to Lot while he was working in his land, so he called them. To hospitality, they said, **We are your guests tonight.** God had promised Gabriel that He would not punish them until Lot testified against them three times. When Lot took them to hospitality, he mentioned the evil his people were doing. He walked with them for a while, then turned to them and said, "Do you not know what the people of this village are doing? I do not know of anyone on the face of the earth who is worse than them. Where shall I take you? To my people, who are the worst of God's creation." Gabriel turned to the angels and said, **Guard this one.** Then he walked with them for a while. When he reached the middle of the village, he felt compassion for them and felt shy of them, and said, "Do you not know what the people of this village are doing? I do not know of anyone on the face of the earth who is worse than them. My people are the worst of God's creation." Gabriel turned to the angels and said, **Guard these two.** When he reached the door of the house, he cried out of shame and compassion for them, and said, "My people are the worst of God's creation. Do you not know what the people of this village are doing? I do not know of anyone on the face of the earth who is worse than them."

Gabriel said to the angels: **Remember these three things, for the punishment has come.** So when they entered, the evil old woman went up and waved her garment, and the wicked ones came running to her and said: **What do you have?** Lot's guests said: **There are people whom I have never seen more beautiful faces or more pleasant smelling than them.** They rushed to the door, and Lot confronted them at the door, but they pushed him away for a long time, while he was inside and they were outside, imploring God and saying: **These are my daughters, they are purer for you.** Then the angel Falaz stood at the door - he said: **He pulled it up** - and asked Gabriel's permission to punish them, so God gave him permission. He stood in the form in which he is in heaven, and spread his wing - Gabriel has two wings - and he was wearing a scarf of strung pearls, and his front teeth were shining, his forehead was broad, and his head was like coral, which is pearls, as if it were snow, and his feet were green. He said: **O Lot, we are messengers of your Lord; they will never reach you.** Go, O Lot, from the door and leave me and them. So Lot stepped aside from the door and went out to them, and spread his wing and struck their faces with it, blinding their eyes, so they became blind and could not know the way. Then he ordered Lot to be carried with his family that night. He said: **So travel with your family during a part of the night.** It was narrated: On the authority of Muhammad bin Kaab, Qatada and Al-Suddi, something similar to this.

Surat Hud 11:81

They said, "O Lot, indeed we are messengers of your Lord. They will never reach you. So travel with your family during a part of the night and let not anyone of you look back, except your wife. Indeed, what has befallen them will befall her. Indeed, their appointed time is the morning. Is not the morning near?"

Fath al-Qadir

And when the angels heard him say this statement, and found that his people had overcome him and he was unable to defend them 81- **They said, 'O Lot, indeed we are messengers of your Lord; they will never reach you.'** They first told him that they were messengers of his Lord, then they gave him the good report by saying: **They will never reach you.** This sentence explains what came before it, because if they were messengers from God to him, his enemy would not have reached him or been able to defeat him. Then they ordered him to leave them, so they said to him: **Then travel with your family during a part of the night.** Nafi' and Ibn Kathir read it with a continuous chain, and others read it with a chain, and they are two eloquent languages. God Almighty said: **And the night when it departs.** And He said: **Glory be to Him who took you by night.** The poet combined the two languages and said:

Al-Nadir neighborhood and the housewife took him prisoner but she was not a prisoner

It was said: Isra is for travelling from the beginning of the night, and sara is for travelling from the end of it, and the part of the night is a part of it. Ibn al-A'rabī said: In a part of al-Layl 92: in an hour of it, and al-Akhfash said: in the darkness of the night, and it was said: in the darkness of the night, and it was said: after the stillness of the night. It was said: The night journey only happens at night, so what is the reason for adding in a part of the night? It was said: If he did not say in a part of the night, it would have been permissible for it to be in the beginning before the darkness gathers, and that is not what is meant by **and let none of you turn back** meaning let him not look at what is behind him, or be occupied with what he has left behind of money or other things. It was said: The reason for the prohibition of turning away is so that they do not see the torment of their people and the horror of what has befallen them, so that they may have mercy on them and sympathize with them, or so that they do not stop the journey required of them due to what happens from turning away, because the one who turns away must have a break in his journey, **except your wife** in the accusative case according to the reading of the majority, and Abu Amr and Ibn Kathir read it in the nominative case as a substitute, so according to the first reading his wife is excluded from his saying: **So travel with your family** meaning travel with all of your family except your wife, so do not travel with her, so **what has befallen them will befall her** of the torment, which is the stoning of them because she was a disbeliever, and a group of them, including Abu Ubaid, rejected the reading of the nominative case and said: This is not correct except by raising *yaltaftā* and it is an attribute, because the meaning becomes, if it is substituted and made certain, that the woman is permitted to turn away, and the meaning is not like that. Al-Nahhas said: This work of Abu Ubaid and others on the likes of Abu Amr, despite its majesty and its place

in Arabic, should not be, and the raising of the substitute has a correct meaning, which is that it is an exception to the prohibition of turning around: that is, none of you should turn around except your wife, for she turns around and perishes. It was said: The raising of the substitute is from one, and turning around means staying behind, not looking behind, so it is as if he said: And none of you should stay behind except your wife, for she stays behind. The resort to this far-fetched interpretation is to escape the contradiction of the two readings, and the pronoun in **that what befall them will befall her** is for the matter, and the sentence is the report of **that their appointment is the morning** this sentence is a reduction of what came before of the command to perform the Night Journey and the prohibition of turning around, and the meaning is: that the appointment of their punishment is the morning that breaks the dawn of that night, and the question in **is not the morning near** is for the declarative denial, and the sentence is an emphasis of the reason. And Isa bin Omar read **Is not the morning** with a damma on the *ba* and this is a language. Perhaps he made the morning the time of their destruction because the souls are calmer in it and the people are gathered in it and have not dispersed to their work.

Tafsir al-Baghawi

81- "They said, 'O Lot, your support is strong. We are messengers of your Lord; they will never reach you.' So open the door and leave us and them. So he opened the door and they entered. Gabriel asked permission from his Lord, the Almighty, to punish them, and He gave him permission. So he stood in the form in which he would be, and spread his wing, and upon him was a scarf of strung pearls. He had shining front teeth, a clear forehead, and his head was a veil like coral, as white as snow, and his feet were green. So he struck their faces with his wing, and blinded their eyes and blinded them, so they could not know the way nor find their way to their homes. So they turned away saying, 'Escape, escape! For in the house of Lot there are the most magicians of the people on earth who have bewitched us.' They kept saying, 'O Lot, stay where you are until morning, and you will see what you will receive from us tomorrow.'"

They promised him, so Lot said to the angels: When is the time for their destruction? They said: The morning. He said: I want something faster than that, so if you destroy them now, they said: Is not the morning near? Then they said: So hurry, O Lot, with your family.

The people of Hijaz read *Fasir* and **An Asr** by connecting the alif wherever it occurs in the Qur'an from **Sara Yasri**. The rest read it by cutting the alif from **Asra Yasri**. Their meaning is the same, which is traveling at night.

In parts of the night. Ibn Abbas said: In a part of the

night. Ad-Dahhak said: In the remainder. Qatada said: After the beginning of it has passed. It was said: It is the first part of the night.

And let none of you turn back except your wife, Ibn Kathir and Abu Amr read: **your wife** with the ta' raised as an exception from turning back, meaning: let none of you turn back except your wife, for if she turns back she will perish. Lot had taken her out with him, and he forbade those who followed him from among those he took as a night journey to turn back, except for his wife, for when she heard this torment she turned back and said: O my people, so a stone caught up with her and killed her.

And the others read: with the accusative of the ta' as an exception to the Isra', meaning: So travel with your family except for your wife, so do not travel with her and leave her behind with her people, for her desire is towards them, and the confirmation of the reading of Ibn Mas'ud: **So travel with your family during a part of the night and let none of you look back except your wife**.

"It is what has befallen them that has befallen them," of torment. **Their appointed time is the morning**, meaning: the appointed time for their destruction is at the time of dawn. Lot said: I want something faster than that, so they said: **Is not the morning near?**

Tafsir al-Baidawi

81. "They said, 'O Lot, indeed we are messengers of your Lord; they will never reach you.' They will never reach your harm by our harm, so be easy on yourself and leave us and them.' So they were about to enter, but Gabriel, peace be upon him, struck their faces with his wing and blinded their eyes and they went out saying, 'Escape, escape, for in the house of Lot there are magicians.' 'So set out with your family' with the separation from the Isra', and Ibn Kathir and Nafi' read with the connection where it occurred in the Qur'an from the secret. 'With a portion of the night' with a portion of it. 'And let none of you turn back' and not stay behind or not look behind him. The prohibition in wording is for anyone and in meaning is for Lot. 'Except your wife' is an exception from his statement, 'So set out with your family.' And it is indicated by the fact that it was read with 'Set out with your family with a portion of the night except your wife.' This is only correct on the interpretation of turning back as staying behind, because if it is interpreted as looking behind in going, that contradicts the reading of Ibn Kathir and Abi Amr and in the nominative case as a substitute for one, and it is not permissible to carry the two readings on the two narrations that he left her with her people or took her out, and when she heard the sound of the torment, she turned around and said, **O my people**, and a stone overtook her and killed her, because reality does not allow it to be carried on contradictory meanings, and it is better to make the exception in the two readings from his saying: **And do not turn around**, like it in his saying, the Most High: **They did it only a few**, and it is not far-fetched that most of the readers are not on the most eloquent, and it does not necessitate from that that she be ordered to turn

around, but rather not to forbid her from it for the sake of improvement, and for that reason he explained the method of resumption by saying: **Indeed, what befell them will befall her**, and it is not good to make the exception interrupted on the nominative reading **Indeed, their appointment is the morning**, as if it is the reason for the command to perform the Night Journey, **Is not the morning near?** an answer to Lot's haste and his impatience for the torment.

Surat Hud 11:82

So when Our command came, We turned it upside down and rained down upon it stones of hard clay, one after the other.

Surat Hud 11:82

So when Our command came, We turned it upside down and rained down upon it stones of hard clay, one after the other.

Tafsir al-Jalalayn

82 - **So when Our command came** to destroy them **We turned its upper part** that is, their villages **its lower part** that is, Gabriel raised it to the sky and dropped it upside down to the ground **and We rained down upon it stones of baked clay** clay baked in fire **in layers** one after the other.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **So when Our command came, We turned it upside down and rained down upon it stones of hard clay, one after the other.**

Tafsir al-Qurtubi

The Almighty said: **So when Our command came** meaning Our punishment. **We turned it upside down** This is because Gabriel, peace be upon him, put his wing under the villages of the people of Lot, and they were five: Sodom - which is the largest village - Gomorrah, and Dadoma. They put it down and raised it from the edges of the earth until it was closest to the sky with everything in it, until the people of the sky heard the braying of their donkeys and the crowing of their roosters. Not a single jar was turned over for them, nor was a single vessel broken for them. Then they were thrown down on their heads, and God followed them with stones. Muqatil: Four were killed, and Da'wah was saved. Others were said, and God knows best.

The Almighty's saying: **And We rained down upon them stones of baked clay** is evidence that the one who did what they did was stoning, and this has been mentioned previously in *Al-A'raf*. In the interpretation: We rained in punishment, and We rained in mercy. As for the speech of the Arabs, it is said: The sky rained and it rained, as narrated by Al-Harawi. There is a difference of opinion regarding *Sijil*. Al-Nahhas said: Sijil is severe and plentiful, and Sijil and Sijjin, the lam and the nun, are sisters. Abu Ubaidah said: Sijil is severe, and he recited:

A beating that the heroes recommended to be done to a prisoner

An-Nahhas said: Abdullah bin Muslim responded to him and said: This is a prison and that is a book, so how can he be cited as evidence?! An-Nahhas said:

This response is not necessary, because Abu Ubaidah believed that the letter lam is replaced by the letter nun due to the proximity of one to the other, and Abu Ubaidah's statement is rejected from another angle, which is that if it were according to his statement, it would have been stones of sijil, because it is not said: stones of shadid, because shadid is an adjective. Abu Ubaidah narrated from Al-Farra' that millstones are sometimes called sijil. Muhammad bin Al-Jahm narrated from him that sijil is clay that is cooked until it becomes like millstones. A group of them, including Ibn Abbas, Saeed bin Jubair and Ibn Ishaq, said: Sijil is a non-Arabic word that was Arabized, its origin is sanj and jil. It is also said: sanak wakil, with a kaf in place of the jim, and in Persian they are stone and clay that the Arabs Arabized and made them one name. It was said: it is from the language of the Arabs. Qatada and Ikrimah said: As-Sajil is clay, as evidenced by His statement: **That We may send upon them stones of clay** (al-Dharyat 51:33). Al-Hasan said: The origin of stones was clay, but they were hardened. As-Sajil among the Arabs means anything hard and solid. Ad-Dahhak said: It means bricks. Ibn Zayd said: Clay that has been baked until it is like bricks. It was narrated from him that As-Sajil is the name of the lowest heaven. This was mentioned by Al-Mahdawi, and Al-Tha'labi narrated it from Abu Al-Aaliyah. Ibn Atiyyah said: This is weak and is refuted by its description as *manḥudūd*. It was narrated from Ikrimah: It is a sea suspended in the air between the heaven and the earth, from which the stones descended. It was said: They are mountains in the sky, and they are what God referred to in His statement: **And He sends down from the sky, from mountains, wherein is hail** (al-Nur 24:43). It was said: It is from what was recorded for them, meaning He wrote for them that it would befall them, so it is in the meaning of Sijjīn *prison*. God the Almighty said: **And what will make you know what is Sijjīn? It is a book inscribed** (al-Mutaffifin 83:8-9). This was said by Az-Zajaj and he chose it. It was said: It is a verbal noun from the verb asjalltuhu, meaning I sent it, so it is as if it was sent upon them. It was also said: It is from asjalltuhu, meaning I gave it, so it is as if it were a punishment they gave it. He said:

Whoever debates with me debates with a noble man who fills the bucket to the limit of distress

The people of meaning said: Sijjil and Sijjin are severe stones and beatings. Ibn Muqbil said:

And a man beats the whites of the suburb with a beating that the heroes commanded the prisoner to do

Manḥūd Ibn Abbas said: successive. Qatada said: He arranged some of them on top of each other. Al-Rabi' said: He arranged some of them on top of each other until they became one body. Ikrimah said: arranged. Some of them said: arranged, and the meaning is close. It is said: you arranged the goods and the milk if you put some of them on top of each other, so it is manḥūd, naḥīd, and naḥūd. He said:

And I raised it to the two curtains and the table

Tafsir Ibn Kathir

God Almighty says: **So when Our command came** and that was at sunrise **We made its upper part** which is Sodom **its lower part** as He says: **And that which covered it covered it** meaning We rained down upon it stones of baked clay which in Persian means stones of clay, as Ibn Abbas and others said. Some of them said that is from *sink* which is stone and *kul* which is clay. He said in the other verse **stones of clay** meaning hard, strong, and some of them said *roasted*. Al-Bukhari said that *sajil* means **the strong, the great**. Sajil and Sijjin, the lam and the nun are sisters. Tamim bin Muqbil said:

A man beats the eggs, the owner of the beating, the heroes communicated with him, a prisoner

And his saying: *arranged* Some of them said: in the sky, meaning prepared for that. And others said: *arranged* meaning one follows the other in its descent upon them. And his saying: *marked* meaning marked and sealed with the names of its owners, each stone is written with the name of the one upon whom it descends. And Qatada and Ikrimah said: *marked* surrounded by a reddish glow. And they mentioned that it was revealed upon the people of the city and upon those scattered in the villages around it. So while one of them was talking with the people, a stone came to him from the sky and fell upon him from among the people and destroyed him. So the stones followed them from all the countries until they destroyed them to the last one, and not one of them remained. And Mujahid said: Gabriel took the people of Lot from their pastures and homes, carried them with their livestock and their belongings, and lifted them up until the people of the sky heard the barking of their dogs, then he tipped them over, and he carried them on the edges of his right wing. He said: And when he turned it over, the first thing to fall from it were its balconies. And Qatada said: It has reached us that Gabriel took hold of the middle handle of the city, then he turned it into the atmosphere of the sky until the people of the sky heard the roaring of the people. Their dogs then destroyed some of them on top of each other then the scum of the people followed Sakhr he said and it was mentioned to us that they were four villages in each village a hundred thousand and in another narration three villages the largest of them is Sodom, he said and it reached us that Abraham, peace be upon him, was looking out over Sodom and saying: Sodom is a day of destruction and in a narration from Qatada and others he said and it reached us that when Gabriel, peace be upon him, woke up he spread his wing and blew up their land with it including its palaces and animals and stones and trees and everything in it and he gathered it in his wing and folded it and folded it in the hollow of his wing then he ascended with it to the lowest heaven until the inhabitants of the heaven heard the voices of people and dogs and they were four thousand then he turned it upside down and sent it to the earth upside down and he crushed some of it on top of others so he made its top its bottom then he followed it with stones of baked clay, and Muhammad bin Kaab Al-Qurazi said: The villages of the people of Lot were five villages Sodom and they are the greatest and difficult and ascending and ascending and ascending with it until the inhabitants of the lowest

heaven heard the barking of its dogs And the sounds of her chickens, then he threw her on her face, then God followed her with stones. God the Most High says: **And We turned it upside down and rained upon it stones of baked clay**. So God destroyed it and the surrounding lands of the overturned ones. Al-Suddi said: When the people of Lot woke up, Gabriel came down and uprooted the earth from seven lands and carried it until he reached the sky until the people of the lowest heaven heard the barking of their dogs and the sounds of their roosters, then he turned it over and killed them. That is what He said: **And the overturned ones are inclined**. And whoever did not die until he fell to the ground, God rained stones upon him while he was under the ground. And whoever among them was an outcast in the land following them in the villages, so a man would talk and a stone would come to him and kill him. That is what God the Almighty said: **And We rained upon them** meaning in the villages stones of baked clay. This is what Al-Suddi said. And His statement: **And it is not far from the wrongdoers** means this punishment is not far from those who resemble them in their wrongdoing. It was mentioned in the hadith narrated in the Sunan on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, **Whoever you find doing the work of the people of Lot, kill the doer**. And the one to whom it is done. Imam Al-Shafi'i, in a statement from him and a group of scholars, said that the sodomite should be killed, whether he is married or not, based on this hadith. Imam Abu Hanifa said that he should be thrown from a high place and followed with stones, as God did with the people of Lot. God Almighty knows best.

Fath al-Qadir

82- **So when Our command came** meaning the appointed time for the punishment to occur, or what is meant by the command is the punishment itself, **We turned it upside down** meaning the upside down of the villages of Lot's people, and the meaning is that He turned it upside down in this state, which is that its upside down became its downside and its downside became its upside down, and that is because Gabriel put his wing under it and raised it from the edges of the earth until it was closest to the sky, then he turned it upside down on them, **And We rained down upon it stones of baked clay** It was said that it is said that it rained in punishment and it rained in mercy, and it was said that they are two languages, it is said: the sky rained and it rained, this was narrated by Al-Harawi, and sijil is the clay petrified by cooking or otherwise, and it was said that it is the very hard of stones, and it was said that sijil is a large amount, and it was said that sijil is a non-Arabic word, its origin is saji and jil, and they are in Persian stone and clay, the Arabs Arabized them and made them one name, and it was said that it is from the language of the Arabs. Al-Harawi said: As-Sajil is the name of the lowest heaven. Ibn Atiyyah said: This is weak and is refuted by its description of it as being arranged. It was also said that it is a jar suspended in the air between the heaven and the earth. It was also said that they are mountains in the sky. Al-Zajaj said: It is from the word *tasjeel* for them, meaning what was written for them of punishment, so it is in the meaning of *sajil*, and from this is the saying of the Most High: **And what will make**

Surat Hud 11:82

So when Our command came, We turned it upside down and rained down upon it stones of hard clay, one after the other.

you know what is "sajjil"? A book inscribed." It was also said that it is from *asjalatuhu* meaning **you gave it**, so it is as if it is a punishment that they gave it. And from this is the saying of the poet:

Whoever debates with me debates with a noble man
who fills the bucket to the limit of distress

The meaning of *arranged* is that it is arranged one part on top of the other, and it is said that it is one part after the other. It is said: **I arranged the goods** if you put some of them on top of each other, so it is arranged and arranged.

Tafsir al-Baghawi

82- His saying, **So when Our command came** Our punishment, **We turned it upside down**, that is, Gabriel, peace be upon him, entered his wing under the destroyed villages of the people of Lot, which were five cities, and in them were four hundred thousand. It was said: four thousand thousand, so he raised all the cities until the people of heaven heard the crowing of roosters and the barking of dogs, so no vessel was turned over for them and no sleeper woke up, then he turned it upside down and turned it upside down. **And We rained upon it**, meaning upon its scum and travelers. It was said: After turning it upside down, He rained upon it **stones of baked clay**, Ibn Abbas, may God be pleased with them both, and Saeed bin Jubayr said: **Snak and Kul** is Persian, Arabized.

Qatada and Ikrimah said: Sijjil is clay. Its evidence is the Almighty's saying: **We will send upon them stones of clay** (al-Dhariyat 51:33).

Mujahid said: Its beginning is stone and its end is clay.

Al-Hassan said: The origin of the stones was clay, so they were made stronger.

Al-Dahhak said: It means bricks.

It was said: As-Sijil is the name of the lowest heaven.

It was said: They are mountains in the sky. God Almighty said: **And He sends down from the sky mountains in which is hail** (al-Nur 24:43).

God Almighty says: **In order**. Ibn Abbas, may God be pleased with him, said: successive, one after the other, the passive participle of *nadd*, which is placing one thing on top of another.

Tafsir al-Baidawi

82. **When Our command came** Our punishment or Our command to do it, and the origin supports it and made the torture caused by it with His saying: **We made its upper part its lower part** for it is an answer to what was right: They made its upper part its lower part, meaning the angels who were commanded with it, so it was attributed to himself in that he is the causer to magnify

the command, for it was narrated: that Gabriel, peace be upon him, put his wing under their cities and raised them to the sky until the people of the sky heard the barking of dogs and the crowing of roosters, then he turned it over on them. **And We rained upon them** on the cities or on their scum. **Stones of baked clay** from petrified clay, for His saying: **Stones of clay** and its origin is sanaak kul, so it was Arabized. It was said that it is from asjalihi if he sent it or adhar his gift, and the meaning is from something like the sent or from something like the gift in the adhar, or from the register, meaning from what God wrote that He would punish them with, and it was said that its origin is from sijjin, meaning from Hell, so its nun was replaced with a lam. *Arranged* Arranged prepared for their torment, or arranged in the transmission in succession, some of it following some like a rain train, or arranged some of it on top of some and stuck to it.

Surat Hud 11:83

Marked with your Lord, and it is not far from the wrongdoers.

Tafsir al-Jalalayn

83 - *Marked* marked with the name of the one who is being thrown at it **with your Lord** a container for it **and it** the stones or their country **is not far from the wrongdoers** meaning the people of Mecca (

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And when Our command to punish came, and Our judgment concerning them was to destroy them, **We turned its upper part** meaning: the upper part of their village: **its lower part, and We rained upon it** meaning: and We sent upon it, **stones of baked clay**.

The interpreters differed about the meaning of *Sijjil*.

Some of them said: In Persian it is: Sanak, and Kal.

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: **of baked clay**, in Persian, the first letter is stone and the last letter is clay.

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

Al-Muthanna told me, he said, 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, 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.

Ibn Hamid told us, he said, Yaqub told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr: **Stones of baked clay**, he said: Persian, Arabized, tooth and all.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: *Sijjil* is clay.

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 Ikrimah: **Of baked clay**, they said: Of clay.

Al-Muthanna told me, he said, Ishaq told us, he said, Ismail bin Abdul Karim told us, he said, Abdul Samad told me, on the authority of Wahb, he said: *Sijjil* in Persian means: tooth, and everything.

Musa bin Harun told me, he said, Amr told us, he said,

Asbat told us, on the authority of Al-Suddi: **Stones of baked clay**. As for baked clay, Ibn Abbas said: In Persian it is sanak and jal. Sanak means stone and jal means clay. He says: We sent upon them stones of clay.

Ibn Hamid told us, he said, Mihran told us, on the authority of Sufyan, on the authority of al-Suddi, on the authority of Ikrimah, on the authority of Ibn Abbas: **Stones of baked clay**, he said: Clay in stones.

Ibn Zayd said about this:

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement: **stones of baked clay**, he said: the lowest heaven. He said: and the lowest heaven's name is *Sijjil*, and it is the one that God sent down upon the people of Lot.

Some of the scholars of the Arabic language from Basra used to say: *Sajjil* is a hard, strong stone, and it is a type of beating. He used as evidence for that the words of the poet:

A strike that heroes recommend to be recorded

He said: Some of them change the letter *lam* to *nun*.

Another of them said: It is a noun of action, from the saying of the speaker: I registered it, I sent it, so it is as if it is from that, meaning: sent to them.

Another of them said: Rather, it is someone for whom I recorded a record of giving, as if it was said: They erased that affliction and gave it to him. And they said: I recorded it, I neglected it.

Some of them said: It is from the register, because it contained knowledge like a book.

Another of them said: Rather, it is clay that is cooked like bricks, and he recited the verse of Al-Fadl Ibn Abbas:

Whoever debates with me debates with a noble man who fills the bucket to the limit of distress

So, if you record a record for him, give it to him.

Abu Jaafar said: The correct statement regarding this, according to us, is what the commentators said, which is that they are stones of clay, and God described them in this way in His Book in one place, and that is His saying: (That We may send upon them stones of clay, marked from your Lord for the transgressors).

It was narrated on the authority of Saeed bin Jubair that he used to say: It is Persian and Nabataean.

Ibn Hamid told us, he said, Jarir told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, he said: Persian and Nabataean, *Saj*, *Ail*.

Saeed bin Jubair went on to say that the name of clay in Persian is *Jal*, not *Il*, and that if it were in Persian it would be *Sajil*, not *Sajil*, because stone in Persian is called *Saj*, and clay is *Jal*, so there is no reason for the *Ya'* in it, which is Persian.

Abu Jaafar said: We have explained the correct statement in our opinion at the beginning of the book, which makes it unnecessary to repeat it in this place.

It was reported on the authority of Al-Hasan Al-Basri that he said: The origin of the stones was clay, then they were strengthened.

As for his saying: *arranged*, Qatada and Ikrimah say about it what:

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 Ikrimah: *Arranged*, he says: arranged.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: *Arranged*, he says: arranged. And Al-Rabi' bin Anas said about it what:

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, regarding his statement: *arranged*, he said: Arranged some of it next to some.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Abu Bakr Al-Hudhali Ibn Abdullah: As for his saying: *arranged*, it is arranged and prepared in the sky, and it is from the provisions that God has prepared for the darkness.

Some of them said: **In order**, one after the other upon them. He said: That is its order.

Abu Ja'far said: The correct statement about this is what Al-Rabi' bin Anas said, and that is that his saying, *arranged*, is a description of *sijil*, not a description of stones. Rather, the people were rained down with stones of clay. The description of that clay is that it was arranged one on top of the other, so it became stones. They did not rain down clay, so it was described as coming one after the other upon the people.

Abu Jaafar said: It would have been permissible for it to be as this interpreter interpreted it, if the revelation had been in the accusative case, in which case it would have been a description of the stones.

As for his saying: **Marked with your Lord**, he is saying: Marked with God. God taught it, and marked is a description of stones, and therefore it is in the accusative case as a description.

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: *Marked*, he said: marked.

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

He said, 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, 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, the same. Ibn Jurayj said: *Marked*, it does not resemble the stones of the earth.

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 Ikrimah: *Marked*, they said: It has a collar, and it has a reddish tinge.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: *Marked*, it has a known mark. Some of those who saw it said that it is a ringed stone, on it - or: in it - a tinge of redness, not like your stones.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi', regarding his statement: *marked*, he said: It has lines marked on it.

Musa bin Harun told me, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: *Marked*, he said: Marked is the sealed.

As for his saying: **And it is not far from the wrongdoers**, then God Almighty says, threatening the polytheists of Quraysh 106: And these stones that you rained down on the people of Lot are not far from the polytheists of your people, O Muhammad, if they do not repent from their polytheism.

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

Who said that?

Muhammad bin Al-Muthanna told us, he said, Abu Atab Al-Dallal Sahl bin Hammad told us, he said, Shu'bah told us, he said, Aban bin Taghlib told us, on the authority of Mujahid, regarding his statement: **And it is not far from the wrongdoers**, he said: That what happened to the people will happen to them.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And it is not far from the wrongdoers**, he said: He terrifies with it whomever He wills.

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.

He said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

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

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And it is not far from the wrongdoers**, meaning: God did not protect any wrongdoer from it after the people of Lot.

Muhammad bin Abdul A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada and Ikrimah:

And it is not far from the wrongdoers, meaning: He did not leave any wrongdoer after them.

Ali bin Sahl told us, Damrah bin Rabi'ah told us, on the authority of Ibn Shawdhab, on the authority of Qatada, regarding his statement: **And it is not far from the wrongdoers**, he said: He means the wrongdoers of this nation. He said: By God, I have not protected a wrongdoer from it yet!

Musa bin Harun told us, Hammad told us, Asbat told us, on the authority of Al-Suddi: **And it is not far from the wrongdoers**, meaning: from the wrongdoers of the Arabs, if they do not repent, then they will be punished with it.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Bakr Al-Hudhali Ibn Abdullah, who said: He says: **And it is not far from the wrongdoers**, from the wrongdoers of your nation, so no wrongdoer will feel safe from them.

The heart of the angels was high and low in the land of Sodom, as:

Abu Kuraib told us, he said, Jabir bin Nuh told us, he said, Al-A'mash told us, on the authority of Mujahid, he said: Gabriel, peace be upon him, took the people of Lot from their pastures and homes, and carried them with their livestock and their belongings, until the people of heaven heard the barking of their dogs, then he turned them over.

Abu Kuraib told us about it again, on the authority of Mujahid, who said: Gabriel entered his wing under the lower ground of the people of Lot, then he took them with the right wing and took them from their livestock and cattle, then he raised them up.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: He used to say: **So when Our command came, We turned it upside down**. He said: When they woke up, Gabriel came to their village and tore it apart from its corners, then he put his wing in, then he carried it on the tips of his wings.

He said, Shabl told us, he said, Ibn Abi Nujayh told me this, on the authority of Ibrahim bin Abi Bakr - he said: Ibn Abi Nujayh did not hear it, on the authority of Mujahid, he said: So he carried it on the wings of his wings with what was in it, then he ascended with it to the sky, until the people of the sky heard the barking of their dogs, then he turned it over. The first thing to fall was its top. That is what God said: **And We turned it upside down and rained down upon it stones of baked clay**. Mujahid said: So no people were afflicted with what afflicted them, for God blinded their eyes, then He turned their city over, and rained down upon them stones of baked clay.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: It has reached us that Gabriel, peace be upon him, took hold of the middle handle of the village, then he turned it towards the sky, until the people of the sky heard the roaring of their dogs, then he destroyed some of it on top of others, turning its top into its bottom, then he

followed them with stones. Qatada said: It has reached us that they were four thousand thousand.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: It was mentioned to us that Gabriel, peace be upon him, took hold of its middle handle, then he twisted it into the atmosphere of the sky, until the angels heard the howls of their dogs, then he destroyed some of them on top of each other, then Shadhan of the people followed Sakhr. He said: They are three villages called Sodom, and they are between Medina and Ash-Sham. He said: It was mentioned to us that there were four million in it. It was mentioned to us that Abraham, peace be upon him, used to look out and say: Sodom, the day of Malik!

Musa told me, Amr told us, Asbat told us, on the authority of Al-Suddi, who said: When they, meaning the people of Lot, woke up in the morning, Gabriel descended and uprooted the earth from seven earths, and carried it until he reached the lowest heaven, until the people of heaven heard the barking of their dogs and the crows of their roosters, then he turned it upside down and killed them. That is when he says: **And the overturned I have cast down**, the overturned, when Gabriel caused the earth to fall with it and uprooted it with his wing. Whoever did not die when he caused the earth to fall, God rained stones upon him while he was under the earth, and whoever of them was scattered in the earth. This is the saying of God: **And We turned it upside down and rained upon it stones of baked clay**. Then He pursued them in the villages, and a man would speak and a stone would come to him and kill him. This is the saying of God Almighty: **And We rained upon it stones of baked clay**.

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Abu Bakr and Abu Sufyan, on the authority of Muammar, on the authority of Qatada, he said: It has reached us that when Gabriel, peace be upon him, woke up, he spread his wing and blew up their land with it, including its palaces, animals, stones, trees, and everything in it. He gathered it in his wing, rolled it up and folded it in the interior of his wing, then he ascended with it to the lowest heaven, until the inhabitants of the heaven heard the voices of people and dogs, and they were four thousand thousand. Then he turned it over and sent it to the earth upside down, some of it rumbling against others, making its top its bottom, then he followed it with stones of baked clay.

Ibn Humayd narrated to us, he said: Salamah narrated to us, he said: Ibn Ishaq narrated to me, he said: Muhammad ibn Ka'b al-Qurazi narrated to me, he said: "I was told that the Prophet of God, may God bless him and grant him peace, said: God sent Gabriel, peace be upon him, to the ruined city, the city of Lot, peace be upon him, in which Lot was. He carried it with his wing, then ascended with it until the people of the lowest heaven could hear the barking of its dogs and the clucking of its chickens. Then he turned it over on its face, then God followed it with stones. God says: 'We turned it upside down and rained upon it stones of baked clay.' So God destroyed it and the ruined cities around it, and there were five cities: San'a, Sa'wa, Athara, Douma, and Sodom - and Sodom is the largest

city - and God saved Lot and those of his family with him, except for his wife, who was among those who perished.”

Tafsir al-Qurtubi

Abu Bakr Al-Hudhali said: Ma'add, meaning it is among what God has prepared for His oppressive enemies. *Marked* means marked, from the word *seema* which means a mark, meaning it had something like rings on it. It was said: Written on each stone was the name of the person who was thrown at it, and it was unlike the stones of the earth. Al-Farra' said: They claimed that it was striped with red and black on white, and that was its marking. Ka'b said: It was marked with white and red, and the poet said:

A young man whom God has blessed with beauty, with a features that are not difficult for the eye to see.

Marked is an adjective for stones. *Arranged* is an adjective for *Sijil*. In His statement, **with your Lord**, there is evidence that it is not from the stones of the earth, as Al-Hasan said. **And it is not far from the wrongdoers**, meaning the people of Lot, meaning it did not miss them. Mujahid said: It terrifies the Quraysh, meaning: The stones are not far from the wrongdoers of your people, O Muhammad. Qatada and Ikrimah said: It means the wrongdoers of this nation, and by God, God has not protected a wrongdoer from them yet. It was narrated from the Prophet, may God bless him and grant him peace, that he said: “There will be in the last days of my nation a people whose men will be content with men and whose women will be content with women. When that happens, then await the punishment of the people of Lot, that God will send upon them stones of baked clay.” Then the Messenger of God, may God bless him and grant him peace, recited: **And it is not far from the wrongdoers**. In a narration from him, peace be upon him: “The nights and days will not pass until this nation considers the backsides of men permissible as they considered the backsides of women permissible, and groups of this nation will be struck by stones from your Lord.” It was said: The meaning is that these villages are not far from the oppressors, and they are between Ash-Sham and Madinah. And *far* came in the masculine form meaning a far place. And regarding the stones that rained, there are two sayings: One of them: That they rained on the cities when Gabriel raised them. The second: That they rained on those of the people who were not in the cities and were outside of them.

Tafsir Ibn Kathir

God Almighty says: **So when Our command came** and that was at sunrise **We made its upper part** which is Sodom **its lower part** as He says: **And that which covered it covered it** meaning We rained down upon it stones of baked clay which in Persian means stones of clay, as Ibn Abbas and others said. Some of them said that is from *sink* which is stone and *kul* which is clay.

He said in the other verse **stones of clay** meaning hard, strong, and some of them said *roasted*. Al-Bukhari said that *sajil* means **the strong, the great**. Sajil and Sijin, the lam and the nun are sisters. Tamim bin Muqbil said:

A man beats the eggs, the owner of the beating, the heroes communicated with him, a prisoner

And his saying: *arranged* Some of them said: in the sky, meaning prepared for that. And others said: *arranged* meaning one follows the other in its descent upon them. And his saying: *marked* meaning marked and sealed with the names of its owners, each stone is written with the name of the one upon whom it descends. And Qatada and Ikrimah said: *marked* surrounded by a reddish glow. And they mentioned that it was revealed upon the people of the city and upon those scattered in the villages around it. So while one of them was talking with the people, a stone came to him from the sky and fell upon him from among the people and destroyed him. So the stones followed them from all the countries until they destroyed them to the last one, and not one of them remained. And Mujahid said: Gabriel took the people of Lot from their pastures and homes, carried them with their livestock and their belongings, and lifted them up until the people of the sky heard the barking of their dogs, then he tipped them over, and he carried them on the edges of his right wing. He said: And when he turned it over, the first thing to fall from it were its balconies. And Qatada said: It has reached us that Gabriel took hold of the middle handle of the city, then he turned it into the atmosphere of the sky until the people of the sky heard the roaring of the people. Their dogs then destroyed some of them on top of each other then the scum of the people followed Sakhr he said and it was mentioned to us that they were four villages in each village a hundred thousand and in another narration three villages the largest of them is Sodom, he said and it reached us that Abraham, peace be upon him, was looking out over Sodom and saying: Sodom is a day of destruction and in a narration from Qatada and others he said and it reached us that when Gabriel, peace be upon him, woke up he spread his wing and blew up their land with it including its palaces and animals and stones and trees and everything in it and he gathered it in his wing and folded it and folded it in the hollow of his wing then he ascended with it to the lowest heaven until the inhabitants of the heaven heard the voices of people and dogs and they were four thousand then he turned it upside down and sent it to the earth upside down and he crushed some of it on top of others so he made its top its bottom then he followed it with stones of baked clay, and Muhammad bin Kaab Al-Qurazi said: The villages of the people of Lot were five villages Sodom and they are the greatest and difficult and ascending and ascending and ascending with it until the inhabitants of the lowest heaven heard the barking of its dogs And the sounds of her chickens, then he threw her on her face, then God followed her with stones. God the Most High says: **And We turned it upside down and rained upon it stones of baked clay**. So God destroyed it and the surrounding lands of the overturned ones. Al-Suddi said: When the people of Lot woke up, Gabriel came

down and uprooted the earth from seven lands and carried it until he reached the sky until the people of the lowest heaven heard the barking of their dogs and the sounds of their roosters, then he turned it over and killed them. That is what He said: **And the overturned ones are inclined.** And whoever did not die until he fell to the ground, God rained stones upon him while he was under the ground. And whoever among them was an outcast in the land following them in the villages, so a man would talk and a stone would come to him and kill him. That is what God the Almighty said: **And We rained upon them** meaning in the villages stones of baked clay. This is what Al-Suddi said. And His statement: **And it is not far from the wrongdoers** means this punishment is not far from those who resemble them in their wrongdoing. It was mentioned in the hadith narrated in the Sunan on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, **Whoever you find doing the work of the people of Lot, kill the doer.** And the one to whom it is done. Imam Al-Shafi'i, in a statement from him and a group of scholars, said that the sodomite should be killed, whether he is married or not, based on this hadith. Imam Abu Hanifa said that he should be thrown from a high place and followed with stones, as God did with the people of Lot. God Almighty knows best.

Fath al-Qadir

And the marked: the one that has a mark: it was said: it had something like rings on it, and it was said: written on each stone was the name of the one who was milled with it. Al-Farra' said: They claimed that it was marked with red and black on white. That is its marking, and the meaning of 83- **with your Lord** is in His treasures **and they are not far from the wrongdoers** meaning and these described stones are not far from the wrongdoers, who are the people of Lot, or they are not far from every wrongdoer from the wrongdoers, including the infidels of Quraysh and those who supported them in their disbelief in Muhammad, may God bless him and grant him peace, so they deserve it because of their wrongdoing. And it was said: **and they are not** meaning villages **from the wrongdoers** from those who disbelieved in the Prophet, may God bless him and grant him peace, *far* because they are between Ash-Sham and Madinah. And there are two opinions about the raining of stones: One of them: that it rained on the cities when Gabriel raised them. The second: that it rained on those who were not in the cities from their people and were outside of them. And reminding the distant by interpreting stones as stones or applying it to a masculine description: meaning something distant, or a distant place, or because it is a source like sighing and neighing, and sources are equal in describing masculine and feminine.

Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **And when Our messengers came to Lot, he was distressed by them and felt straitened for them.** He said: He had a bad opinion of his people and felt straitened for his guests. **And he said, 'This is a difficult day.'** He said: A severe one. Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding his statement: **They rush to him.** He said: They hasten. **And before that they used to do evil deeds.** He said:

They used to come to men. Ibn Abi Hatim and Abu Al-Shaykh also narrated on his authority that he said: **They rush to him.** They listen to him. Abu Al-Shaykh also narrated on his authority regarding his statement: **These are my daughters.** He said: Lot did not offer his daughters to his people, neither fornication nor marriage. Rather, he said: These are your women, because when a prophet is among a people, he is their father. God the Most High said in the Qur'an: **And his wives are their mothers.** He is their father according to Abu's reading. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid that he said: They were not his daughters, but they were from his nation, and every prophet is the father of his nation. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair something similar. Ibn Abi Al-Dunya and Ibn Asakir narrated on the authority of Al-Suddi something similar. He said: In Abdullah's recitation, the Prophet is closer to the believers than they are to themselves, and he is a father to them, and his wives are their mothers. Ibn Abi Hatim narrated on the authority of Hudhayfah bin Al-Yaman, who said: He offered them his daughters in marriage, and he wanted to protect his guests by marrying his daughters. Abu Al-Shaykh narrated on the authority of Al-Suddi, regarding his statement, **And do not disgrace me regarding my guests,** he said: Do not disgrace me. Ibn Abi Hatim narrated on the authority of Abu Malik, **Is there not among you a man of sound mind?** He said: A man who enjoins what is right and forbids what is wrong. Abu Al-Shaykh and Al-Bayhaqi narrated in Al-Asma' wa Al-Sifat on the authority of Ibn Abbas, **Is there not among you a man of sound mind?** He said: One who says, **There is no god but God.** Abu Al-Shaykh narrated something similar on the authority of Ikrimah. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Suddi, **And indeed, you know what we intend,** he said: We only want men. **Lot said, "If only I had power against you, or could take refuge in a strong support,** he said: a strong army to fight you. Ibn Abi Hatim narrated on the authority of Ibn Abbas, or could take refuge in a strong support, he said: a clan. It has been proven in Al-Bukhari and others from the hadith of Abu Hurayrah that the Prophet, may God bless him and grant him peace, said: **God will forgive Lot if he takes refuge in a strong support,** and it has been narrated in other than Al-Sahih from the path of other companions. Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Ibn Abbas, **In parts of the night,** he said: the middle of the night. They narrated on his authority that he said: in the darkness of the night. Abd Al-Razzaq narrated on the authority of Qatadah that he said: in a part of the night. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **And let none of you look back,** he said: let him not stay behind. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And let none of you look back,** he said: Let none look behind him, **except your wife.** Abu Ubaid and Ibn Jarir narrated on the authority of Harun, who said: In the version of Ibn Masoud: **So set out with your family during a part of the night, except your wife.** Ibn Jarir narrated on the authority of Mujahid regarding his statement: **But when Our command came, We turned it upside down,** he said: When they woke up, Gabriel attacked their village and uprooted it from its pillars, then he put his wing in and carried it on the inside of

Marked with your Lord, and it is not far from the wrongdoers.

his wing with what was in it, then he ascended with it to the heavens until the people of the heavens heard the barking of their dogs, then he turned it over, and the first thing to fall from it was its canopy, so no people were afflicted with what afflicted them, then God blinded their eyes, then their village was turned over, and He rained down upon them stones of baked clay. The commentators have mentioned long and conflicting narrations and stories about how the people of Lot perished, and there is no benefit in mentioning them, especially since those who said something like that and the perishing of the people of Lot are long and cannot find a sound chain of transmission for such a thing, and most of that is taken from the People of the Book, and their situation in the narration is well known. We have been commanded not to believe them nor to disbelieve them, so know this, for it is the reason for our deletion of many of these narrations that are in the stories of the prophets and their people. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **And it is not far from the wrongdoers**, he said: He terrifies the Quraysh with it lest what happened to the people befall them. Ibn Abi Hatim narrated on the authority of al-Suddi regarding the verse, he said: From the oppressors of the Arabs, if they do not believe, then they will be punished with it. Ibn Jarir, Abu al-Shaykh, and Ibn Abi Hatim narrated on the authority of Qatadah, he said: From the oppressors of this nation.

Tafsir al-Baidawi

83. *Marked* means marked for punishment. It was said that it is marked with whiteness and redness. Or with a mark that distinguishes it from the stones of the earth, or with the name of the one who is thrown at it. **With your Lord** is in His treasures. **And it is not far from the wrongdoers** for they are truly deserving of rain being rained upon them, and in it is a warning for every wrongdoer of your nation. There is no wrongdoer among them except that he is exposed to a stone falling upon him from time to time except for time. It was said that the pronoun refers to the villages, meaning that they are close to the wrongdoers of Mecca, passing by them on their journeys to the Levant, and the mention of the far is based on the interpretation of the stone or the place.

Tafsir al-Baghawi

83- *Marked*, from the description of stones, and it is an accusative in the state, and its meaning is marked: Ibn Jurayj said: It has a mark on it that does not resemble the stones of the earth.

Qatada and Ikrimah said: Perhaps it has red lines in the shape of a trunk.

Al-Hasan and Al-Suddi said: It was sealed with something like rings.

It was said: Written on each stone is the name of the person who threw it.

With your Lord, and they are not far from the wrongdoers, meaning those stones, **from the polytheists of Mecca**. Qatada and Ikrimah said: He means the wrongdoers of this nation. By God, God has not protected a wrongdoer from them yet.

In some of the hadiths: There is no oppressor except that he is exposed to a stone falling on him from hour to hour.

It was narrated that the stone followed their squatters and travelers wherever they were in the country, and one of them entered the sanctuary and the stone remained suspended in the sky for forty days until it came out and struck him and killed him.

Surat Hud 11:84

And to Madyan [We sent] their brother Shu'aib. He said, "O my people, worship God; you have no deity other than Him. And do not shortchange the measure and the weight. Indeed, I see you in prosperity, and indeed, I fear for you the punishment of an encompassing Day."

Tafsir al-Jalalayn

84 - *And* We sent (to Madyan their brother Shu'aib. He said, "O my people, worship God. You have no god other than Him. And do not reduce the measure and the weight. Indeed, I see you in prosperity. And indeed, I fear for you, if you do not believe, the punishment of a Day that will encompass you and destroy you." The description of the day as such is a metaphor for its occurrence in it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We sent to the children of Madyan their brother Shu'aib, and when he came to them he said: **O my people, worship God; you have no god other than Him**, meaning: Obey Him, and humble yourselves before Him by obeying what He has commanded you to do and what He has forbidden you to do. **You have no god other than Him**, meaning: You have no deity other than Him who deserves your worship other than Him. **And do not reduce the measure and the weight**, meaning: Do not reduce the rights of people in your measure and your weight. **Indeed, I see you in goodness**.

The people of interpretation differed about the good that God told about Shuaib, that he said to Madyan that he saw them through him.

Some of them said: That was because the price was cheap, and they were afraid of its high price.

Who said that?

Zakariya bin Yahya bin Abi Zaida told me, he said, Abdullah bin Dawud al-Wasiti told us, he said, Muhammad bin Musa told us, on the authority of al-Dhiyal bin Amr, on the authority of Ibn Abbas: **Indeed, I see you in good health**, he said: low prices, **Indeed, I fear for you the punishment of an encompassing Day**, he said: high prices.

Ahmad bin Amr Al-Basri told me, he said, Abd Al-Samad bin Abd Al-Warith told me, he said, Saleh bin Rustum told us, on the authority of Al-Hasan, and he mentioned the people of Shu'aib, he said: **I see you in good health**, he said: The price has decreased.

Muhammad bin Amr bin Ali told me, he said, Abd al-Samad bin Abd al-Warith told us, on the authority of Abu Amir al-Kharraz, on the authority of al-Hasan, regarding his statement: **Indeed, I see you in good health**, he said: Wealth and cheap prices.

Others said: What he meant by that is: I see for you wealth and adornment from the adornments of this world.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Indeed, I see you in goodness**, he said: He means the goodness of this world and its adornment.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **I see you in goodness**, he saw on them a shell of the shell of the world and its adornments.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Indeed, I see you in goodness**, he said: In your worldly life, as God Almighty said: (If he leaves behind goodness), he called it goodness, because people call wealth goodness.

Abu Ja'far said: The most correct of the sayings on this matter is what God has reported about Shu'aib that he said to his people, and that is His saying: **Indeed, I see you in goodness**, meaning: in the goodness of this world. And the goodness of this world may include wealth, the adornments of worldly life, and cheap prices, and there is no evidence that he meant by his saying that some of the goodness of this world and not others, for that is according to all the meanings of the goodness of this world that the people of knowledge have mentioned that they were given.

Shu'aib said that because his people were living comfortably, their prices were cheap, and their wealth was plentiful. So he said to them: "Do not reduce people's rights in your measures and scales, for God has increased your provision for you. "And I fear for you," because of your disobeying God's command, and reducing people's wealth in your measures and scales, **the punishment of an encompassing Day**. He said: That the punishment of a Day will befall you, its punishment encompassing you. So he made encompassing a description of the Day, and it is a description of the punishment, since its meaning was understood, and the punishment was on the Day, so it became like their saying: **Some of your garment is burnt**.

Tafsir al-Qurtubi

The Almighty said: **And to Madyan We sent their brother Shu'aib**. That is, We sent to Madyan, and Madyan is the people of Shu'aib. There are two opinions about their name: One of them is that they are the sons of Madyan, son of Abraham. It was said: Madyan, meaning the sons of Madyan. Just as it was said: Mudar, meaning the sons of Mudar. The second opinion is that it is the name of their city, so they were attributed to it. An-Nahhas said: Madyan is not declined because it is the name of a city. This meaning and more were mentioned in *Al-A'raf*. He said, **O my people, worship God; you have no deity other than Him**. It was mentioned. **And do not reduce the**

Surat Hud 11:84

And to Madyan [We sent] their brother Shu'aib. He said, "O my people, worship God; you have no deity other than Him. And do not shortchange the measure and the weight. Indeed, I see you in prosperity, and indeed, I fear for you the punishment of an encompassing Day."

measure or the weight. They were, along with their disbelief, people of shortcoming and cheating. When a seller came to them with food, they would take an extra measure and take as much as they could and be unjust. When a buyer came to them with food, they would sell it for a lesser measure and be stingy with as much as they could. So they were commanded to believe in order to refrain from polytheism, and to fulfill as a prohibition against cheating. **I see you in good health**, meaning in abundance of provision and many blessings. Al-Hasan said: Their price was cheap. **And I fear for you the punishment of a comprehensive Day.** He described the day as encompassing, and he meant to describe that day as encompassing them, because when the day of punishment encompasses them, then the punishment has encompassed them, and it is like saying: a severe day, meaning a day of intense heat. There is a difference of opinion about that punishment. It was said: it is the punishment of the Fire in the Hereafter. It was said: it is the punishment of extermination in this world. It was said: it is the high price, its meaning was narrated from Ibn Abbas. In the hadith from the Prophet, may God bless him and grant him peace: **A people do not show cheating in measuring and weighing except that God afflicts them with famine and high prices.** And it was mentioned earlier.

Tafsir Ibn Kathir

God the Almighty says: And We had certainly sent to Madyan, a tribe of Arabs who lived between the Hijaz and the Levant, near Ma'an. A land known to them was called Madyan. So God sent to them Shu'ayb, who was one of the most noble of them in lineage. That is why He said: **Their brother Shu'ayb**, ordering them to worship God the Almighty alone, with no partner, and forbidding them from cheating in the measure and weight. **Indeed, I see you well**, meaning in your livelihood and provision, and I fear that you will be robbed of what you are in by violating God's prohibitions. **And indeed, I fear for you the punishment of an encompassing Day**, meaning in the Hereafter.

Fath al-Qadir

And We sent to Madyan, who were the people of Shu'ayb, their brother in lineage Shu'ayb, and they named Madyan after their father, who was Madyan bin Ibrahim, and it was said after the name of their city. An-Nahhas said: Madyan is not declined because it is the name of a city, and we have already discussed this in Al-A'raf in a more detailed manner than here, and we have already explained **He said, O my people, worship God; you have no deity other than Him** at the beginning of the surah, and this sentence is a new sentence, as if it was said: What did Shu'ayb say to them when God sent him to them? Shu'aib, peace be upon him, was called the orator of the prophets because of his good argument with his people. He first

ordered them to worship God Almighty, who is the only God with no partner. Then he forbade them from reducing the measure and the weight, because they were, with their disbelief, people of cheating. When a seller brought them food, they would take an extra measure, and when something weighed reached them, they would take an extra weight. When they sold, they sold with a lesser measure and a lesser weight. The phrase **I see you in good health** is an explanation for the prohibition: that is, do not reduce the measure and the weight, because I see you in good health: that is, with wealth and abundance in provision. So do not change God's blessing upon you by disobeying Him and harming His servants. In this blessing is what will make you independent of taking people's money unjustly. Then he mentioned another reason after this reason, saying: **And I fear for you the punishment of an encompassing Day.** This reason reminds them of the punishment of the Hereafter, just as the first reason reminds them of the pleasures of this world. He described the Day as encompassing, and what is meant is the punishment, because the punishment will occur on the Day, and the meaning of encompassing is The torment of this day is that none of them will escape from it, and they will find no refuge or escape from it. Today is the Day of Resurrection, and it was said: It is the day of vengeance against them in this world with the shout.

Tafsir al-Baghawi

84- The Almighty said: **And to Madyan**, meaning: And We sent to the sons of Madyan, "their brother Shu'ayb. He said, 'O my people, worship God; you have no deity other than Him. And do not reduce the measure and the weight,' meaning: Do not reduce, and they were going against their polytheism, "Indeed, I see you in prosperity," Ibn Abbas said: Well-off and in blessings. Mujahid said: In abundance and plenty, so He warned them of the loss of blessings, the high prices, and the coming of punishment, if they did not repent. So He said: **And indeed, I fear for you the punishment of an encompassing Day**, that will encompass you and destroy you.

Tafsir al-Baidawi

84. **And to Madyan [We sent] their brother Shu'aib.** He meant the sons of Madyan, son of Abraham, peace be upon him, or the people of Madyan, a city he built and named after him. "He said, 'O my people, worship God; you have no god other than Him. And do not shorten the measure and the weight.'" He ordered them to believe in monotheism first, for it is the essence of the matter. Then He forbade them from what they were accustomed to, which is the reduction of what is contrary to justice and the wisdom of compensation. **Indeed, I see you in good health.** With abundance that makes you independent of reduction, or with a

blessing whose right is that you be generous to people in gratitude for it, not that you reduce their rights, or with abundance, so do not remove it from what you have, and it is in general a reason for the prohibition.

And indeed, I fear for you the punishment of an encompassing Day. From which none of you will deviate. It was said that it is a destructive punishment from His statement: **And its fruits are encompassed.** What is meant is the punishment of the Day of Resurrection or the punishment of extermination, and the description of the Day as encompassing is a description of the punishment because it includes it.

Surat Hud 11:85

O my people, give full measure and weight in justice and do not deprive people of their due and do not commit abuse on the earth, spreading corruption.

Surat Hud 11:85

O my people, give full measure and weight in justice and do not deprive people of their due and do not commit abuse on the earth, spreading corruption.

remains with God is better for you, if you are believers. And I am not a guardian over you.

Tafsir al-Jalalayn

85 - And, O my people, give full measure and weight complete it in justice with fairness and do not deprive people of their due do not reduce anything from their right and do not commit abuse on the earth, spreading corruption by killing and other things from 'atha with a kasra on the triangle, afsada and mischief-makers is a state emphasizing the meaning of its agent ta'athu.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Shu'ayb said to his al-Nas 114: Give people full measure and weight, *justly*, meaning: with justice, and that is by giving those who have rights that are measured or weighed their rights, in full, without any shortcoming or deficiency.

And his saying: **And do not deprive people of their things**, means: Do not deprive people of their rights that you must give them by measure, weight, or otherwise, such as:

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: **And do not deprive people of their due rights**, he said: Do not deprive them.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And do not deprive people of their due rights**, meaning: Do not wrong people in their due rights.

And His saying: **And do not commit abuse on the earth, spreading corruption**, means: Do not travel on the earth committing acts of disobedience to God, as:

Al-Hasan bin Yahya narrated that Abd al-Razzaq told us that Muammar told us, on the authority of Qatada, regarding his statement: **And do not commit abuse on the earth, spreading corruption**, he said: Do not walk on the earth.

And it was narrated on the authority of Al-Musayyab, on the authority of Abu Rawq, on the authority of Al-Dahhak, regarding his statement: **And do not commit abuse on the earth, spreading corruption**, meaning: Do not strive to spread corruption on the earth, meaning: reducing the measure and the weight.

Tafsir al-Qurtubi

The Almighty said: **And O my people, give full measure and weight in justice**. He ordered giving full measure and weight in justice after forbidding cheating for emphasis. Giving full means completing. **In justice** meaning with justice and truth. The intended meaning is that everyone who has a share should receive his share. He does not mean giving full measure and weight because He did not say: Give full measure and weight. Rather, He meant that you should not reduce the size of the customary measure, and the same applies to cymbals. **And do not deprive people of their dues** meaning do not deprive them of anything they are entitled to. **And do not commit abuse on the earth, spreading corruption**. He explained that treachery in measuring and weighing is an exaggeration in corruption on the earth. More on this has already been mentioned in *Al-A'raf*, and praise be to God.

Tafsir Ibn Kathir

He first forbade them from reducing the measure and weight if they gave to people, then he ordered them to fulfill the measure and weight fairly, taking and giving, and he forbade them from spreading corruption on the earth, as they used to cut off the road, and his saying: **What remains from God is better for you** Ibn Abbas said: God's provision is better for you, and Al-Hasan said: God's provision is better for you than people defrauding you, and Al-Rabi' bin Anas said: God's commandment is better for you, and Mujahid said: Obedience to God, and Qatada said: Your portion from God is better for you, and Abd Al-Rahman bin Zaid bin Aslam said: Destruction is in the punishment and what remains is in mercy, and Abu Ja'far bin Jarir said: **What remains from God is better for you** meaning what remains for you of profit after fulfilling the measure and weight is better for you than taking people's money, he said: This has been narrated from Ibn Abbas, I said: It is similar to the saying of God the Almighty: "Say: The bad and the good are not equal, even though the abundance of the bad pleases you" and the verse, and his saying: **And I am not a guardian over you** meaning a watcher nor a guardian, meaning do that For God Almighty, do not do it for people to see you, but for God Almighty.

Fath al-Qadir

Then he emphasized the prohibition of reducing the measure and weight by saying: 85- **And O my people, give full measure and weight in justice**. Fulfillment is completion, and justice is fairness, which is the absence of excess and deficiency, even though excess over fullness is a virtue and goodness, but it is above what the name justice indicates, and the prohibition of deficiency, even though it necessitates fullness, in the mutual support of the two meanings there is a strong exaggeration and good emphasis.

Then he added emphasis to that by saying: **And do not deprive people of their due rights.** The interpretation of this has already been mentioned in Al-A'raf, and in it is the prohibition of deprivation in general, and things are more general than what is measured and weighed, so deprivation by reducing the measure and weight is included in this primarily, and it was said: Deprivation is the tax specifically, then he said: **And do not commit abuse on the earth, spreading corruption.** Its interpretation has also been mentioned in Al-Baqarah, and deprivation on the earth includes everything that occurs in it of harm to people, so what is in the context of deprivation of the measure and weight is included in it, and he restricted it to the situation, which is his saying: *Corrupters* to remove what was in the form of evil on earth, and what is meant by it is reform, as happened with Al-Khidr in the ship.

Tafsir al-Baghawi

85- **O my people, give full measure and weight,** complete them, **with justice,** with fairness. It was said: by straightening the tongue of the scale, **and do not withhold,** do not reduce, **people's things and do not commit abuse on the earth, spreading corruption.**

Tafsir al-Baidawi

85. **And O my people, give full measure and weight.** He explicitly ordered giving full measure and weight after forbidding its opposite, as an exaggeration and a warning that it is not enough for them to refrain from deliberately cheating, but they must strive to give full measure even with an increase that cannot be achieved without it. **With justice** with fairness and equality without increase or decrease, because an increase is a fulfillment and it is recommended not commanded and may be prohibited. **And do not deprive people of their due rights.** This is a generalization after a specification, as it is more general than being in the amount or in something else. Likewise, His statement: **And do not commit abuse on the earth, spreading corruption.** Because deception includes reducing rights and other types of corruption. It was said that what is meant by deception is taxes, such as taking tithes in transactions, and deception is speeding, highway robbery, and raiding. The benefit of the situation is to bring out what is intended for reform, as Al-Khidr, peace be upon him, did. It was said that its meaning is do not commit abuse on the earth, spreading corruption in the matter of your religion and the interests of your afterlife.

Surat Hud 11:86

What remains with God is better for you, if you are believers. And I am not a guardian over you.

Surat Hud 11:86

What remains with God is better for you, if you are believers. And I am not a guardian over you.

Tafsir al-Jalalayn

86 - **What remains of God** His remaining provision for you after giving full measure and weight **is better for you** than being deprived (if you are believers. And I am not a guardian over you) a watcher who will reward you for your deeds. I was only sent as a warner.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His statement: **What remains from God is better for you**, that what God has left for you, after you have given people their rights by measure and weight in justice, and He has made it lawful for you, is better for you than what remains for you by depriving people of their rights by measure and weight, **if you are believers**, meaning: if you believe in God's promise and threat, and what He has made lawful and unlawful.

This is a statement narrated on the authority of Ibn Abbas with a chain of transmission that is not acceptable to the people of transmission.

The interpreters differed on this.

Some of them said that it means: Obeying God is better for you.

Who said that?

Abu Kuraib told us, he said, Wakee' told us, and 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: **What remains with God is better for you**, he said: Obedience to God is better for you.

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: **The remainder of God**, he said: Obedience to God is better for you.

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 remainder of God**, he said: Obedience to God.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Laith, on the authority of Mujahid: **What remains with God is better for you**, he said: Obedience to God is better for you.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **What remains of**

God is better for you, he said: Obedience to God.

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

Others said: The meaning of this is: Your portion from your Lord is better for you.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **What remains with God is better for you if you are believers**, your portion from your Lord is better for you.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **What remains from God is better for you**, he said: Your portion from God is better for you.

Others said: It means: God's provision is better for you.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of someone who mentioned it, on the authority of Ibn Abbas: **The remainder of God**, he said: God's provision.

Ibn Zayd said about this:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **What remains from God is better for you if you are believers**, he said: Destruction, in torment, and what remains, in mercy.

Abu Ja'far said: I have chosen the interpretation of that statement that I have chosen, because God Almighty mentioned it before them with the prohibition against defrauding people of their things in measure and weight, and to abandon defrauding in measure and defrauding in weight Shu'ayb called them, so following that up with the report of what they have of a share in fulfillment in this world and the hereafter is more appropriate, even though his saying: **a remainder** is only a source from the saying of the speaker: a remainder of such-and-such remains, so there is no way to direct the meaning of that except to: the remainder of God that He left for you, from what you have after you fulfill the people's rights, is better for you than your remainder of what is forbidden, which remains for you from your oppression of people, by your defrauding them in measure and weight.

And His statement: **And I am not a guardian over you**, means: And I am not a watcher over you, O people, watching you when you measure and weigh. Do you give people their rights or do you wrong them? My duty is only to convey to you the message of my Lord, and I have conveyed it to you.

Tafsir al-Qurtubi

The Almighty said: **What remains from God is better**

for you meaning what God leaves for you after fulfilling rights in justice is more blessed and has a better outcome than what you leave for yourselves of the excess of cheating through arrogance and injustice. Al-Tabari and others said its meaning. Mujahid said: **What remains from God is better for you** meaning obeying Him. Al-Rabi' said: God's commandment. Al-Farra' said: God's observation. Ibn Zayd: God's mercy. Qatada and Al-Hasan: Your portion from your Lord is better for you. Ibn Abbas said: God's provision is better for you. **If you are believers** is a condition for this because they only know the truth of this if they are believers. It was said: It is possible that they were acknowledging that God is their Creator, so He addressed them with this. **And I am not a guardian over you** meaning a watcher who watches you when you measure and weigh, meaning I cannot witness every transaction that you do until I hold you accountable for fulfilling your right. It was said: It is not possible for me to protect you from removing God's blessings upon you due to your disobedience.

Tafsir Ibn Kathir

He first forbade them from reducing the measure and weight if they gave to people, then he ordered them to fulfill the measure and weight fairly, taking and giving, and he forbade them from spreading corruption on the earth, as they used to cut off the road, and his saying: **What remains from God is better for you** Ibn Abbas said: God's provision is better for you, and Al-Hasan said: God's provision is better for you than people defrauding you, and Al-Rabi' bin Anas said: God's commandment is better for you, and Mujahid said: Obedience to God, and Qatada said: Your portion from God is better for you, and Abd Al-Rahman bin Zaid bin Aslam said: Destruction is in the punishment and what remains is in mercy, and Abu Ja'far bin Jarir said: **What remains from God is better for you** meaning what remains for you of profit after fulfilling the measure and weight is better for you than taking people's money, he said: This has been narrated from Ibn Abbas, I said: It is similar to the saying of God the Almighty: "Say: The bad and the good are not equal, even though the abundance of the bad pleases you" and the verse, and his saying: **And I am not a guardian over you** meaning a watcher nor a guardian, meaning do that For God Almighty, do not do it for people to see you, but for God Almighty.

Fath al-Qadir

86- **What remains from God is better for you** meaning what He leaves for you of what is lawful after fulfilling rights in justice is more good and blessed than what you leave for yourselves of cheating, misappropriation, and corruption on earth. Its meaning was mentioned by Ibn Jarir and other commentators. Mujahid said: What remains from God is His obedience. Al-Rabi' said: His command. Al-Farra' said: His observation. This was said in His statement: **If you are believers** because that only benefits the believer, not the disbeliever, or what is meant by the believers here are those who believed in Shu'aib. **And I am not a guardian over you** I protect you from falling into sins

such as cheating, misappropriation, and others, or I protect your deeds and hold you accountable for them and reward you for them.

Tafsir al-Baghawi

86- **What remains from God is better for you if you are believers.** Ibn Abbas **may God be pleased with him** said: It means that what God has left for you of what is lawful after giving full measure and weight is better than what you take by cheating. Mujahid said: What remains from God, meaning obedience to God, is better for you if you are believers that what you have is from God's provision and giving. **And I am not a guardian over you**, a trustee. It was said: He only said that because he was not commanded to fight them.

Tafsir al-Baidawi

86. **The remainder of God** is what He has left for you of what is lawful after abstaining from what He has forbidden you. **It is better for you** than what you collect by cheating. **If you are believers** on condition that you believe, for its goodness is by following the reward with salvation, and that is conditional upon belief. Or if you believe in what I say to you. And it was said that the remainder is obedience, as in His saying: **And the lasting good deeds.** And it was read as Taqiyya of God with a ta', and it is His piety that refrains from sins.

And I am not a guardian over you I will protect you from bad deeds, or I will protect your deeds and reward you for them. I am only an advisor who conveys the message, and I have excused myself when I warned. Or I will not protect God's blessings over you if you do not abandon your bad deeds.

Surat Hud 11:87

They said, "O Shu'aib, does your prayer command you that we should abandon what our fathers used to worship or that we should do with our wealth as we please? Indeed, you are the Forbearing, the Rightly-Guided."

Surat Hud 11:87

They said, **O Shu'aib, does your prayer command you that we should abandon what our fathers used to worship or that we should do with our wealth as we please? Indeed, you are the Forbearing, the Rightly-Guided.**

Tafsir al-Jalalayn

87 - **They said** to him mockingly **O Shu'aib, does your prayer command you** with a command **that we should abandon what our fathers worshipped** of idols *or* that we should abandon **doing with our wealth as we please** meaning this is a false command that no one calls for with good **Indeed, you are the forbearing, the rightly guided** they said that mockingly

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The people of Shu'ayb said: O Shu'ayb, do your prayers command you that we should abandon the worship of what our fathers worshipped of idols and statues, **or that we should do with our wealth as we please**, such as breaking and cutting up dirhams, and cheating people in measure and weight, **Indeed, you are the Forbearing**, which is the one who is not driven by anger to do what he would not do when he was pleased, **the Rightly-Guided**, meaning the Rightly-Guided in his command to them to abandon the worship of idols, as:

Mahmoud bin Khidash told us, he said, Hammad bin Khalid Al-Khayyat told us, he said, Dawud bin Qais told us, on the authority of Zaid bin Aslam, regarding the statement of God: **Does your prayer command you that we should leave what our fathers worshipped or that we should do with our wealth as we please? Indeed, you are the Forbearing, the Rightly-Guided**, he said: Among what he forbade them from was deleting the dirhams, or he said: cutting off the dirhams, the doubt is from Hammad.

Sahl bin Musa Al-Razi told us, he said, Ibn Abi Fadik told us, on the authority of Abu Mawdud, he said: I heard Muhammad bin Kaab Al-Qurazi say: It has reached me that the people of Shu'ayb were punished for cutting off dirhams. I found that in the Qur'an: Your prayer commands you that we should leave what our fathers worshipped or do with our wealth as we wish.

Ibn Wakee' told us, he said, Zaid bin Habbab told us, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b Al-Qurazi, he said: The people of Shu'aib were punished for cutting off the dirhams, so they said: **O Shu'aib, does your prayer command you to abandon what our fathers worshipped or to do**

with our money as we wish?

He said, Hammad bin Khalid Al-Khayyat told us, on the authority of Dawud bin Qais, on the authority of Zaid bin Aslam, regarding his statement: **Or that we do with our wealth what we will**, he said: Among the things he forbade them from doing was deleting the dirhams.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: "They said, 'O Shu'aib, does your prayer command you that we should abandon what our fathers worshipped or that we should do with our wealth as we please?' Indeed, you are the forbearing, the rightly guided." He said: He forbade them from cutting up the dinars and dirhams, so they said: They are our wealth, we do with them as we please. If we wish, we cut them up, if we wish, we alter them, and if we wish, we throw them away!

He said, and Ibn Wahb told us, and Dawud bin Qais al-Mari told me: that he heard Zaid bin Aslam say about the statement of God: They said, O Shu'ayb, does your prayer command you that we should abandon what our fathers worshipped or that we should do with our wealth as we wish? Zabad said: Among that was cutting off their land.

And his saying: Your prayers, Al-A'mash used to say in its interpretation, what:

Al-Hasan told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of al-A'mash, regarding his statement: **your prayers**, he said: your recitation.

If someone says: How was it said: Your prayers command you to abandon what our fathers worshipped or to do with our money as we wish, when Shu'ayb only forbade them from doing with their money what you mentioned that he forbade them from doing with it?

It was said: The meaning of this is different from what you imagined. The Arab scholars differed about the meaning of this.

Some of the Basrans said: The meaning of this is: Your prayers command you to abandon what our fathers worshipped or to abandon doing what we want with our money. It does not mean: They command you to do what we want with our money, because this is not their command.

Some of the Kufians said something similar to this statement. He said: There is another interpretation of it, which makes the command like the prohibition, as if he said: Do your prayers command you to do this, and forbid us from that? So it is then rejected because the first is accusative by his saying: **command you**, and that the second is accusative in apposition to *what* in his saying: **what is worshipped**. If that is the case, the meaning of the statement is: Do your prayers command you to leave what our fathers worshipped, or to leave doing with our money as we wish.

It was mentioned that some of the reciters read it as:

Whatever we wish.

Abu Jaafar said: Whoever reads it in this way, there is no difficulty in it, and the second *an* is then connected to the first *an*.

As for his saying to Shu'ayb: **Indeed, you are the forbearing, the wise**, they are the enemies of God. They said that to him in mockery of him, and they only made him foolish and ignorant with these words.

And what we said about that, the people of interpretation said.

Who said that?

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **Indeed, you are the forbearing, the rightly guided**. He said: They are mocking.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Indeed, you are the forbearing, the rightly guided**, the mockers mock: **Indeed, you are the forbearing, the rightly guided!**

Tafsir al-Qurtubi

The Almighty said: **They said, 'O Shu'ayb, your prayer! It was read your prayers without the plural. Does it command you that we should abandon what our fathers worshipped?** *An* is in the accusative case.

Al-Kisa'i said: Its position is in the genitive case because of the omission of the *ba'*. It was narrated that Shu'ayb, peace be upon him, prayed a lot, and was consistent in worship, both obligatory and voluntary. He used to say: Prayer prevents indecency and wrongdoing. So when he commanded and forbade them, they taunted him for what they saw him doing frequently in prayer, and they mocked him and said: What did God inform about them? It was said: Prayer here means reading. Sufyan said it on the authority of Al-A'mash, meaning your reading commands you, and this indicates that they were disbelievers. Al-Hasan said: God did not send a prophet except that He imposed upon him prayer and zakat. **Or that we do with our wealth as we wish** Al-Farra' claimed that the meaning is: Or do you forbid us from doing with our wealth as we wish. Al-Salami and Al-Dahhak bin Qais read **or that you do with our wealth as you wish** with the letter *taa* in both verbs, and the meaning is: whatever you wish, O Shuaib. Al-Nahhas said: **or that** in this reading is connected to the first *an*. It was narrated on the authority of Zaid bin Aslam that he said: Among the things he forbade them from was the deletion of the dirhams. It was also said that the meaning of **or that we do with our wealth as we wish** is if we agreed to a covenant between us for less, then why did you prevent us from it?! **Indeed, you are the forbearing, the rightly guided** they mean in your opinion, and the same is in the description of Abu Jahl: **Taste, indeed, you are the mighty, the generous** (al-Dukhan 44:49), meaning in your opinion, in your opinion. It was also said that they said it in a mocking and derisive manner, as Qatada said. And from this is their saying to the Abyssinian: Abu Al-Baydaa, and to the white one: Abu Al-Jun, and from this is the saying

of the guards of Hell to Abu Jahl: **Taste, indeed, you are the mighty, the generous**. Sufyan ibn Uyaynah said: The Arabs describe a thing by its opposite for superstition and optimism, as they say that a stray dog is *salim* and that a desert is *mafsah*. It was also said: It is an insinuation that they intended to insult, and better than all of this, and what precedes it indicates its correctness, meaning that you are truly the forbearing and wise, so how do you order us to abandon what our fathers worshipped! And what follows indicates it. **Your prayers order you to abandon what our fathers worshipped**. They denied it when they saw his frequent prayers and worship, and that he is forbearing and wise in order to order them to abandon what their fathers used to avoid, and what follows also indicates it.

Tafsir Ibn Kathir

They say to him in mockery, may God curse them, **Your prayer** Al-A'mash said, meaning your recitation, **Order you to leave what our fathers worshipped** meaning the idols and statues, **or to do with our wealth as we wish** so you leave the fraudulent statement, which is our wealth, we do with it as we wish. Al-Hasan said in his statement, **Your prayer orders you to leave what our fathers worshipped** meaning, by God, his prayer orders them to leave what their fathers worshipped. Al-Thawri said in his statement, **Or to do with our wealth as we wish** meaning zakat, **Indeed, you are the forbearing, the rightly guided**. Ibn Abbas, Maymun ibn Mihran, Ibn Jurayj, Ibn Aslam, and Ibn Jarir said that the enemies of God say that in mockery, may God curse them and curse them for their mercy, and they have done so.

Fath al-Qadir

And the sentence 87 - **They said, 'O Shu'aib, does your prayer command you that we should abandon what our fathers used to worship?'** is a new answer to an implied question, as if it was said: So what did they say to Shu'aib? **Your prayer** was read in the singular, and **that we should abandon** is in the accusative case. Al-Kisa'i said: Its position is in the accusative case because of the implied *Ba'*, and what they mean by what their fathers worship is what they used to worship of idols, and the question is to denounce and mock him, because prayers, according to them, are not among the good deeds that are said to the one who does them when wanting to soften his heart and ease his difficulty, as is said to someone who gives a lot of charity if he does something that is not appropriate for what is right: I have given you charity, I have ordered you to do this. It was said: What is meant by prayer here is recitation, and it was said: What is meant by it is religion, and it was said: What is meant by prayers is following it, and from it is the one who prays who follows the previous one, and this from them is an answer to Shu'aib about his ordering them to worship God alone, and their saying: **Or that we do with our wealth as we please** is an answer to him about his ordering them to fulfill the measure and weight, and his forbidding them from decreasing them and from cheating people and from spreading mischief in the

Surat Hud 11:87

They said, "O Shu'aib, does your prayer command you that we should abandon what our fathers used to worship or that we should do with our wealth as we please? Indeed, you are the Forbearing, the Rightly-Guided."

land, and this sentence is connected to what is in what our fathers worship. The meaning is: Your prayers command you to leave what our fathers worship and command you to leave doing with our wealth as we please of taking and giving, increasing and decreasing. It was read **We do with our wealth what we wish** with the superlative in both of them. An-Nahhas said: So the *aw* in this reading is for the conjunction with the first *an*, and the meaning is: Your prayers command you to do with our wealth what you wish. It was read *naʿal* with the *nun* and **ma shaa** with the superlative, and its meaning is: Your prayers command you to do with our wealth what you wish and leave what we wish and what is agreed upon between us, then they described him with two great descriptions and said: **Indeed, you are the forbearing and the rightly guided** in a mocking manner, because they believe that he is against them, or they mean that you are the forbearing and the rightly guided in yourself and in your belief, and their meaning is: that what you have forbidden us from and ordered us to do contradicts what you believe in yourself of forbearance and rightly guided, and it was said that they said that not in a mocking manner but rather it is like that with them, and they denied him the command and prohibition from them with what contradicts forbearance and rightly guided in their belief. The interpretation of forbearance and rightly guided has been presented.

Tafsir al-Baghawi

87- **They said, 'O Shu'aib, does your prayer command you that we should abandon what our fathers worshipped?'** of idols. Ibn Abbas, may God be pleased with him, said: Shu'aib, peace be upon him, used to pray a lot. That is why they said this. Al-A'mash said: It means: your recitation. **Or that we should do with our wealth as we wish**, of increasing or decreasing.

It was said: Shuaib, peace be upon him, forbade them from cutting off dinars and dirhams and claimed that it was forbidden to them, so they said: Or that we do with our money what we want of cutting it off.

You are indeed the forbearing, the wise. Ibn Abbas, may God be pleased with him, said: They meant: the ship that goes astray. The Arabs describe a thing by its opposite, saying: the one who has been bitten is safe, and the desert is a wilderness. It was also said: They said it in mockery.

It was said: It means the forbearing and wise, according to you.

It was said: It is correct, meaning that you, Shuaib, are among us, forbearing and wise. It is not appropriate for you to break the stick of your people and oppose their religion, as the people of Salih, peace be upon him, said: **You were among us a source of hope before this** (Hud 11:62).

Tafsir al-Baidawi

87. **They said, 'O Shu'ayb, does your prayer command you to abandon what our fathers worshipped?'** of idols, they responded with the command to monotheism, mocking him and ridiculing his prayers and indicating that no rational motive called him to it, but rather thoughts and whispers of the same kind as what you are constantly doing. Shu'ayb prayed a lot, so they pluralized and mentioned prayer specifically. Hamzah, Al-Kisa'i, and Hafs read it in the singular, and the meaning is that your prayers command you to give up, so the complement was deleted because the traveler is not commanded to do anything other than it. **Or that we do with our wealth as we wish** is in apposition to what, meaning that we should leave doing what we wish with our wealth. It was read with the letter ta' in both of them, so that the conjunction is with **that we leave** and it is the answer to the prohibition of cheating and the command to fulfill. It was said that he was prohibiting them from cutting up the dirhams and dinars, so they meant by that **Indeed, you are the forbearing, the wise.** They mocked him and intended to describe him with the opposite of that, or they explained the denial of what they heard from him and his rejection of it by saying that he was marked by forbearance and the wisdom that prevented them from rushing to such things.

Surat Hud 11:88

He said, "O my people, have you considered? If I am on clear evidence from my Lord and He has provided me from Him a good provision, and I do not intend to go against you in that from which I forbid you, I only intend reform as much as I am able, and my success is not but through God. Upon Him I have relied, and to Him I turn."

Tafsir al-Jalalayn

88 - (He said, **O my people, have you considered? If I am upon clear evidence from my Lord and He has provided me from Him a good provision**, lawful, should I mix it with unlawful, such as cheating and reducing the amount? (And I do not wish to oppose you) and go to that from which He has forbidden you and commit it. **I only desire reform** for you with justice (as much as I am able. And my success) my ability to do that and other acts of obedience (is only through God. Upon Him I have relied, and to Him I return) I return.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Shu'ayb said to his al-Nas 114: O my people, have you seen if I have a clear and evident proof from my Lord regarding what I call you to of worshipping God, and disavowing the worship of idols and statues, and regarding what I forbid you from of corrupting wealth, **and He has provided me from it a good provision**, meaning: lawful and good, **and I do not want to go against you in what I forbid you from**, meaning: and I do not want to forbid you from a matter, then do the opposite of it, rather I do not do it except what I command you to do, and I do not refrain except from what I forbid you from, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And I do not want to go against you in what I forbid you from**, he says: I did not forbid you from something that I do or do.

I only desire reform, meaning: I do not desire, in what I command you to do and what I forbid you from, except your reform and the reform of your affairs, **as much as I am able**, meaning: as much as I am able to reform, lest a severe punishment befall you from God, for you have disobeyed His command and His Messenger. **And my success is only through God**, meaning: And I have not attained the truth in my attempt to reform you and your affairs except through God, for He is the One who helps me in that, unless he means that I have not attained the truth in it.

And his saying: **I have put my trust in Him**, means: I entrust my affair to God, for He is my trust in me, and I rely on Him in my affair.

And his saying: **And to Him I turn**, and to Him I turn in obedience, and return in repentance, as:

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: **And to Him I turn**, he said: I return.

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

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 - ... and 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: **And to Him I turn**, he said: I return.

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 to Him I turn**, he said: I return.

Tafsir al-Qurtubi

He said, 'O my people, have you considered, if I am upon clear evidence from my Lord and He has provided me from Himself with a good provision?' That is, should I not forbid you from going astray?! All of this indicates that they said it in a true sense, and that it was their belief in it. This meaning is similar to what the Jews of Banu Qurayzah said to the Prophet, may God bless him and grant him peace, when he said to them, **O brothers of the monkeys!** They said, **O Muhammad, we did not know you to be ignorant!**

Question: The commentators said: One of the things that they were forbidden from doing, and for which they were punished, was cutting up dinars and dirhams. They would lend from the edges of the correct coins so that the loan would be better for them. They would deal with the correct coins by counting, and with the loaned coins by weight, and they would cheat in the weight. Ibn Wahb said: Malik said: They would break the dinars and dirhams, and a group of the earlier commentators said the same, such as Saeed bin Al-Musayyab, Zaid bin Aslam and others. Breaking them is a great sin. In the book of Abu Dawud, on the authority of Alqamah bin Abdullah, on the authority of his father, he said: "The Messenger of God, may God bless him and grant him peace, forbade breaking the coins of the Muslims that are permissible among them except for a reason." Because if they are correct, their meaning is established and their benefit becomes apparent, and if they are broken, they become a commodity and their benefit is nullified, and that harms the people, and for this reason it is forbidden. It has been said in the interpretation of the Almighty's saying: **And there were in the city nine men who spread corruption in the land and did not reform** (al-Naml 27:48) that they used to break dirhams, as Zaid bin Aslam said. Abu Omar bin Abdul Barr said: They claimed that there was no one in the city more knowledgeable about the interpretation of the Qur'an than Zaid bin Aslam after Muhammad bin Ka'b Al-Qurazi.

Question: Asbagh said: Abd al-Rahman ibn al-Qasim ibn Khalid ibn Janadah, the client of Zayd ibn al-Harith

Surat Hud 11:88

He said, "O my people, have you considered? If I am on clear evidence from my Lord and He has provided me from Him a good provision, and I do not intend to go against you in that from which I forbid you, I only intend reform as much as I am able, and my success is not but through God. Upon Him I have relied, and to Him I turn."

al-Ataqi, said: Whoever breaks it, his testimony is not accepted, and if he excuses himself with ignorance, he is not excused, and this is not a place for an excuse. Ibn al-Arabi said: As for his saying: His testimony is not accepted, it is because he committed a major sin, and major sins negate justice but not minor ones. As for his saying: His excuse with ignorance is not accepted in this, it is because it is a clear matter that is not hidden from anyone, and the excuse is only accepted if the truthfulness in it is apparent, or the aspect of truthfulness in it is hidden, and God knows it better than the servant, as Malik said.

Question: If this is a sin and corruption for which testimony is rejected, then the one who did it will be punished. Ibn al-Musayyab passed by a man who had been flogged and said: What is this? A man said: He is cutting off dinars and dirhams. Ibn al-Musayyab said: This is corruption on earth, and he did not disapprove of his flogging. A similar statement was reported from Sufyan. Abu Abd al-Rahman al-Najibi said: I was sitting with Umar ibn Abd al-Aziz, who was the governor of Medina at that time, and a man was brought who was cutting off dirhams and he had testified against him. He flogged him and shaved his head, and ordered him to be paraded around, and ordered him to say: This is the punishment for one who cuts off dirhams. Then he ordered him to be returned to him. He said: Nothing prevented me from cutting off your hand except that I had not done so before today, and I have done so, so whoever wants to cut off may do so. Judge Abu Bakr Ibn Al-Arabi said: As for disciplining him with a whip, there is no question about it. As for shaving it, Omar did it. During my days of judging between people, I used to beat and shave. I only did that for those who saw their hair as an aid to their sin and a way to beautify themselves with it in corruption. This is what is required in every way of sin, that it should be cut off if it does not affect the body. As for cutting off his hand, Omar took that from the chapter on theft, because lending dirhams is not breaking them. Breaking is a corruption of the description, and lending is a reduction in the value. It is taking money for the purpose of concealment. If it is said: Is not protection the basis for cutting off? We say: It is possible that Omar saw that preparing it for judging between people, whether a dinar or a dirham, was a protection for it, and the protection of everything is according to its condition. Ibn Al-Zubayr implemented that, and cut off a man's hand for cutting off dinars and dirhams. Our Maliki scholars said: Dinars and dirhams are the seals of God with His name on them. If, according to the people of interpretation, someone who breaks a seal of God is worthy of that, or someone who breaks a seal of a ruler with His name on it is disciplined, and the seal of God is what fulfills needs, so they are not equal in punishment. Ibn al-Arabi said: I think that the hand should be cut off for lending it but not for breaking it. I used to do that during my rule, except that I was surrounded by ignorant people, so I did not respond

because of the words of the envious and misguided. So whoever among the people of truth is able to do it one day, let him do it for the sake of God the Most High.

God the Almighty said: **He said, 'O my people, have you considered, if I am upon clear evidence from my Lord?'** It was mentioned above. **And has provided me from it a good provision.** That is, ample and lawful. Shu'aib, peace be upon him, had a lot of money, as Ibn Abbas and others said. It was said: He meant by it guidance and success, knowledge and understanding, and there is an omission in the speech, which is what we mentioned, that is, should I not forbid you from going astray! It was said: The meaning is **Have you considered, if I am upon clear evidence from my Lord** should I follow misguidance? It was said: The meaning is **Have you considered, if I am upon clear evidence from my Lord** would you order me to disobey in reducing and defrauding, while God has made me independent of that? **And I do not want to disobey you** is in the accusative case with **I want. To what He forbade you from** that is, I do not forbid you from something and commit it, just as I do not abandon what I have commanded you to do. **I only desire reform as much as I am able** means I only desire to do good, that is, to reform your worldly life with justice, and your afterlife with worship. He said: **as much as I am able** because ability is a condition of action, not will. And *what* is a source, meaning I only desire reform according to my effort and ability. **And my success** means my guidance, and success is guidance. **Except in God, upon Him I have relied** means I have depended. **And to Him I turn** means I return regarding all the misfortunes that befall me. It was said: To Him I turn in the afterlife. It was said: Repentance is supplication, and its meaning is and to Him I supplicate.

Tafsir Ibn Kathir

He says to them, have you seen, O people, if I am **on clear evidence from my Lord** meaning, on insight into what I call to, **and He has provided me from Him a good provision** It was said that he meant prophethood, and it was said that he meant lawful provision, and it is possible for both matters. Al-Thawri said, **And I do not intend to go against you in what I forbid you from** meaning, I do not forbid you from something and I go against it in secret, so I do it hidden from you, as Qatada said in his statement, **And I do not intend to go against you in what I forbid you from** He said: I did not forbid you from a matter and then commit it. **I only desire reform as much as I am able** meaning, in what I command you and forbid you. I only desire your reform as much as I can and as much as I can. **And my success** meaning, in hitting the truth in what I want, "is only in God. In Him I have relied" in all my affairs, **and to Him I turn** meaning, I return. Mujahid and others

said this. Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Abu Qaz'ah Suwaid bin Hujayr al-Bahili told us, on the authority of Hakim bin Mu'awiyah, on the authority of his father, that his brother Malik said: O Muawiyah, Muhammad has taken my neighbors, so go to him, for he has spoken to you and knows you. So I went with him, and he said: Leave my neighbors for me, for they had become Muslims. So he turned away from him, and he stood up angrily and said: By God, if you do that, the people will claim that you order us to do something and then go against it, and you will be paid while he is speaking. So the Messenger of God, may God bless him and grant him peace, said: What do you say? He said: By God, if you do that, the people will claim that you order us to do something and then go against it. He said: He said: Or have they said it - meaning their speaker - and if I do that, then it is only against me and they have nothing to do with it. Send his neighbors to him. He also said: Abd al-Razzaq told us, Muammar told us, on the authority of Bahz ibn Hakim, on the authority of his father, on the authority of his grandfather, who said: The Prophet, may God bless him and grant him peace, took some people from my people on suspicion and detained them. Then a man from my people came to the Messenger of God, may God bless him and grant him peace, while he was delivering a sermon and said: O Muhammad, why are you detaining my neighbors? The Messenger of God (peace and blessings of God be upon him) was silent, then he said: Some people say that you forbid something and then you leave it alone. The Prophet (peace and blessings of God be upon him) said: What do you say? I began to exchange words between them for fear that he might hear it and invoke a curse upon my people from which they would never prosper. The Messenger of God (peace and blessings of God be upon him) kept on talking until he understood it, then he said: They said it, or someone among them said it. By God, if I did, it would be upon me and what was upon them. They would leave their neighbors alone. And of this type is the hadith narrated by Imam Ahmad. Abu Amir told us, Sulayman ibn Bilal told us, on the authority of Rabi'ah ibn Abi Abd al-Rahman, on the authority of Abd al-Malik ibn Sa'id ibn Suwayd al-Ansari, who said: I heard Abu Hamid and Abu Asid saying that he (peace and blessings of God be upon him) said: If you hear a hadith from me and your hearts recognize it, and your hair and skin soften to it, and you think that it is close to you, then I am the most deserving of it. But if you hear a hadith from me and your hearts reject it, and your hair and skin are repelled by it, and you think that it is far from you, then I am the furthest from it. Its chain of transmission is sound. Muslim narrated with this chain of transmission the hadith: "When one of you enters the mosque, let him say: O God, open for me the doors of Your mercy, and when he leaves, let him say: O God, I ask You for Your bounty." Its meaning is: And God knows best. Whatever good you hear about me, I am the first to receive it. And whatever bad thing I am, I am the furthest from it. **And I do not wish to go against you in that which I forbid you from.** Qatadah said on the authority of Azra on the authority of Al-Hasan Al-Arni on the authority of Yahya bin Al-Jazzar on the authority of Masruq, who said: A woman came to Ibn Mas'ud and said: Do you forbid extensions? He said: Yes. She said: One of your wives

did it. He said: You have not memorized the advice of the righteous slave, then. **And I do not wish to go against you in that which I forbid you from.** Uthman bin Abi Shaybah said: Jarir narrated to us on the authority of Abu Sulayman Al-Utbi, who said: Letters of Umar bin Abdul Aziz would come to us in which there were commands and prohibitions, and he would write at the end of them, and I did not do anything except as the righteous slave said: "And my success is only through God. Upon Him I rely and to Him I turn."

Fath al-Qadir

And the sentence 88- **He said, O my people, have you considered, if I am upon clear evidence from my Lord** is a new sentence like the sentences before it, and the meaning is: Tell me if I am upon clear proof from my Lord regarding what I have commanded you and forbidden you **and provided me from it** meaning from His grace and the treasures of His kingdom **a good provision** meaning abundant, ample, lawful and good, and he, peace be upon him, had a lot of money, and it was said that he meant by provision prophethood, and it was said wisdom, and it was said knowledge, and it was said success, and the answer to the condition is omitted and indicated by the context of the speech, its estimation is: Should I leave your command and prohibition or do you say about me what you say, by which you intend to ridicule and mock **And I do not intend to go against you in what I have forbidden you** meaning and what I intend by my prohibition of you from cheating and shortchanging is that I go against you in what I have forbidden you and do it without you, it is said: He went against him to such and such if he intended it but turned away from it, and I went against him from such and such is the opposite of that **I only intend reform** meaning I do not intend By commanding and forbidding except to reform you and remove corruption in your religion and your dealings **as much as I am able** as much as my ability and capacity allow **and my success is not but through God** meaning I did not become successful, a guide, a prophet and a rightly guided except through the support of God the Almighty and His ability and His granting me **upon Him I have relied** in all my affairs, including your command and prohibition **and to Him I turn** meaning I return in all the matters that befall me and I entrust all my affairs to what He chooses for me from His judgment and destiny. It was said that its meaning is: and to Him I return in the Hereafter. It was said that turning is supplication, and its meaning is: and to Him I supplicate.

Tafsir al-Baghawi

88- "He said, 'O my people, have you considered, if I am upon clear evidence from my Lord and He has provided me from Him a good provision, lawful.' It was also said: abundant. Shu'aib, peace be upon him, had a lot of money. It was also said: good provision means knowledge and understanding. "And I do not intend to go against you in what I forbid you from," meaning: I do not intend to forbid you from something and then commit it. "I only intend, **what I intend in what I command you to do and forbid you from**, except

Surat Hud 11:88

He said, "O my people, have you considered? If I am on clear evidence from my Lord and He has provided me from Him a good provision, and I do not intend to go against you in that from which I forbid you, I only intend reform as much as I am able, and my success is not but through God. Upon Him I have relied, and to Him I turn."

reform as much as I am able. And my success is not but from God," and success means facilitating the path of goodness and obedience. "Upon Him I have put my trust, **I have relied**, and to Him I turn," I return in the misfortunes that befall me.

It was said: In the afterlife.

verb. In these words, there is a request for success in achieving the truth in what comes and leaves from God Almighty, and seeking His help in the complexities of His affairs and turning to Him with His evils, and putting an end to the ambitions of the infidels and showing that one is free from them and does not care about their hostility and threatening them with returning to God for recompense.

Tafsir al-Baidawi

88. "He said, 'O my people, have you considered, if I am upon clear evidence from my Lord?'" referring to what God gave him of knowledge and prophethood. "And has provided me from it a good provision." referring to what God gave him of lawful money. The answer to the condition is omitted, meaning, is it possible, with this blessing that includes spiritual and physical happiness, for me to betray His revelation and disobey Him in His commands and prohibitions? This is an apology for what they denounced of Him in changing what is familiar and prohibiting the religion of the fathers. The pronoun in "from Him" is for God, meaning from Him and with His assistance without any effort on my part in obtaining it. "And I do not want to go against you in what I forbid you from." meaning, I do not want to do what I forbid you in order to monopolize it without you. If it were right, I would have preferred it and not turned away from it, let alone forbid it. It is said, "I went against Zayd to such-and-such **if you intended to do it while he was turning away from it, and** I went against him from it" if the matter was the opposite. "I only want reform as much as I am able." I only want to reform you by enjoining what is right and forbidding what is wrong as long as I am able to reform. If I found what is right in what you are doing, I would not have forbidden you from it. These three answers in this order have a matter: It is to draw attention to the fact that the wise person must consider in everything he does and leaves one of three rights, the most important and highest of which is the right of God the Most High, the second is the right of the self, and the third is the right of the people. All of that requires that I command you with what I command you with and forbid you from what I forbade you from. *What* is a source that occurs in the position of a circumstance. It was said that it is a report item instead of *reform*, meaning what is the amount that I was able to do, or reform what I was able to do, so the added word was deleted. **And my success is only through God** "And my success in attaining the truth and the right is only through His guidance and assistance." **In Him I have relied** "For He is the Able and Capable of everything, and everything other than Him is incapable in itself, rather it is nonexistent and falls short of the degree of consideration." It contains an allusion to pure monotheism, which is the highest level of knowledge of the beginning. **And to Him I turn** "A allusion to knowledge of the afterlife, which is It also indicates the restriction by presenting the relative clause before the

Surat Hud 11:89

O my people, do not let my dissension prevent you from being afflicted with what afflicted the people of Noah or the people of Hud or the people of Salih. And the people of Lot are not far from you.

Tafsir al-Jalalayn

89 - **And O my people, let not my dissension cause you to sin** cause you to sin **that there should befall you like that which befell the people of Noah or the people of Hud or the people of Salih** of torment **and the people of Lot** meaning their dwellings or the time of their destruction **are not far from you** so take heed.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Shu'ayb said to his al-Nas 114: **And O my people, let not my dissension incite you**, meaning: Do not let my enmity and hatred, and the departure from the religion that I am upon, lead you to persist in what you are upon of disbelief in God, worshipping idols, cheating people in measure and weight, and abandoning repentance and repentance, lest you be afflicted with **the like of what afflicted the people of Noah**, of drowning, **or the people of Hud**, of torment, **or the people of Salih**, of the earthquake, **and the people of Lot**, whom the earth was shaken with, **are not far from you**, their destruction, so will you not learn from it and take heed? He says: So take heed from these people and beware that my dissension afflicts you with the like of what afflicted 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: **Let not my dissension prevent you**, meaning: let not my separation cause you to **become afflicted with the like of that which afflicted the people of Noah**, the verse.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada, regarding his statement: **Let not my dissent lead you to sin**, he said: Let not my dissent lead you to sin.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Let not my dissension cause you to sin**, he said: My enmity, hatred, and separation.

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 the people of Lot are not far from you**, he said: They were only a recent story from them, meaning the people of Noah, Aad, Thamud, and Salih.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And the people of**

Lot are not far from you, he said: They were only recent arrivals, after Noah and Thamud.

Abu Jaafar said: It may be possible to say that its meaning is: The people of Lot are not far from you.

Tafsir al-Qurtubi

The Almighty said: "And O my people, do not let my hostility lead you to abandon faith, so that what befell the disbelievers before you befalls you, said Al-Hasan and Qatadah. It was said: Do not let my hostility lead you to suffer the punishment, as it befell those who came before you, said Al-Zajjaj. The meaning of **leads you to it** was mentioned earlier in *Al-Ma'idah* and *discord* in *Al-Baqarah*, and here it means enmity, said Al-Suddi. From this is the saying of Al-Akhtal:

Is there anyone who can convey my message to me? How can you find the taste of discord?

Al-Hasan Al-Basri said: It is harmful. Qatada said: My separation. **And the people of Lot are not far from you**, because they had recently experienced the destruction of the people of Lot. It was said: And the dwellings of the people of Lot are not far from you, meaning in a distant place, and that is why the word *far* was used alone. Al-Kisa'i said: It means their homes are in your homes.

Tafsir Ibn Kathir

He says to them, "O my people, do not let my dissent lead you to persist in your disbelief and corruption, lest you be afflicted with the same punishment and torment that befell the people of Noah, the people of Hud, the people of Salih, and the people of Lot. Qatada said, **O my people, do not let my dissent lead you to persist in your misguidance and disbelief, lest you be afflicted with the same torment that befell them**. Al-Suddi said, **My enmity lead you to persist in your misguidance and disbelief, lest you be afflicted with the same torment that befell them**. Ibn Abi Hatim said: Muhammad Ibn Auf Al-Himsi told us, Abu Al-Mughira Abdul Quddus Ibn Al-Hajjaj told us, Ibn Abi Ghania told us, Abdul Malik Ibn Abi Sulayman told me, on the authority of Ibn Abi Laila Al-Kindi, who said: I was with my master, holding his mount, and the people had surrounded Uthman Ibn Affan, when he looked out at us from his house and said: **O my people, do not let my dissension prevent you from suffering what happened to the people of Noah, or the people of Hud, or the people of Salih**. O my people, do not kill me, for if you kill me, you will be like this, and he interlaced his fingers. His statement: **And the people of Lot are not far from you**, it was said that what is meant is in time. Qatada said: He means that they perished before you yesterday. It was said that it is in place, and both meanings are possible. **And seek forgiveness of your Lord** for past sins, **and then repent to Him** for the evil deeds that you will do in the future. His statement: **Indeed, my Lord is Merciful and Loving** to those who repent.

Surat Hud 11:89

O my people, do not let my dissension prevent you from being afflicted with what afflicted the people of Noah or the people of Hud or the people of Salih. And the people of Lot are not far from you.

Fath al-Qadir

His saying: 89- **And O my people, do not let my dissent lead you astray.** Al-Zajaj said: Its meaning is, do not let my dissent lead you to be afflicted with punishment as it afflicted those who came before you. It was also said that its meaning is: Do not let my dissent lead you to be afflicted with punishment, and dissent means enmity, and from this is the saying of Al-Akhtal:

Is there anyone who can convey my message? How did you find the taste of discord?

And **that there should befall you** is in the accusative case as a second object of **to cause you to sin** "like that which befell the people of Noah **of drowning** or the people of Hud **of the wind** or the people of Salih" of the shout. The interpretation of "to cause you to sin **and the interpretation of discord**" have already been presented. "And the people of Lot are not far from you" may mean that their place is not far from your place, or their time is not far from your time, or they are not far from you in the reason that necessitates their punishment, which is absolute disbelief. The word "far **was singled out for something similar to what was presented in** and it is not far from the wrongdoers."

place. If you do not take heed from those who came before them, then take heed from them. Or they are not far from you in disbelief and wrongdoing, so what happened to them is not far from you. The singular of *far* is because what is meant is **and their destruction is not far** or **and they are nothing far away**. It is not far-fetched to make the masculine and feminine equal in similar cases because they are on the weight of the sources like neighing and sobbing.

Tafsir al-Baghawi

89- **And O my people, let not my dissensions, my disagreements, cause you to be afflicted with what befell the people of Noah**, from drowning, **or the people of Hud**, from the wind, **or the people of Salih**, from the shout, **and the people of Lot are not far from you**, because they had recently experienced the destruction of the people of Lot.

It was said that its meaning is that the people of Lot were not far from you, and that is because they were neighbors of the people of Lot.

Tafsir al-Baidawi

89. "And O my people, do not let my dissension cause you do not let my enmity cause you lest there befall you like that which befell the people of Noah **of drowning**, or the people of Hud **of the wind**, or the people of Salih **of the earthquake**, and that **with its root is the second of the two objects of the jussive, as it is transitive to one and to two like kasab**". And Ibn Katheer says, "yajurmankum **with the dammah**, and it is transferred from the transitive to one object, and the **first is more eloquent, as ajram**" is less frequently used by the eloquent. And "mithl" is read with the fathah because it is added to the built-in like his saying:

Nothing prevented drinking from it except the cooing of a dove in the branches of the Arqaal.

And the people of Lot are not far from you in time or

Surat Hud 11:90

And ask forgiveness of your Lord, then repent to Him. Indeed, my Lord is Merciful and Loving.

Tafsir al-Jalalayn

90 - (And seek forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful) to the believers **and Loving** loving towards them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Shu'ayb said to his al-Nas 114: **Ask forgiveness of your Lord**, O people, for your sins between you and your Lord, which you are committed to, from worshipping gods and idols, and depriving people of their rights in the scales and weights, **then repent to Him**, meaning: then return to obeying Him and abiding by His commands and prohibitions, **Indeed, my Lord is Merciful**, meaning: He is Merciful to whoever repents and turns to Him, that He does not punish him after repentance, **Loving**, meaning: He has love for whoever turns and turns to Him, He loves him and loves him.

Tafsir al-Qurtubi

The Almighty said: **And, O my people, ask forgiveness of your Lord and then repent to Him**. It was mentioned above. **Indeed, my Lord is Merciful and Loving**. These are two of His names, glory be to Him, and we have explained them in the book Al-Asna fi Sharh Al-Asmaa Al-Husna. Al-Jawhari said: I loved a man, I loved him, and Al-Wadood is the lover, and Al-Wad, Al-Wad, Al-Wadda, and Al-Mawaddah are love. It was narrated from the Prophet, may God bless him and grant him peace, "that whenever he mentioned Shu'aib, he would say: That is the orator of the prophets."

Tafsir Ibn Kathir

He says to them, "O my people, do not let my dissent lead you to persist in your disbelief and corruption, lest you be afflicted with the same punishment and torment that befell the people of Noah, the people of Hud, the people of Salih, and the people of Lot. Qatada said, "O my people, do not let my dissent lead you to persist in your misguidance and disbelief, lest you be afflicted with the same torment that befell them. **Al-Suddi said**, My enmity lead you to persist in your misguidance and disbelief, lest you be afflicted with the same torment that befell them." Ibn Abi Hatim said: Muhammad Ibn Auf Al-Himsi told us, Abu Al-Mughira Abdul Quddus Ibn Al-Hajjaj told us, Ibn Abi Ghania told us, Abdul Malik Ibn Abi Sulayman told me, on the authority of Ibn Abi Laila Al-Kindi, who said: I was with my master, holding his mount, and the people had surrounded

Uthman Ibn Affan, when he looked out at us from his house and said: **O my people, do not let my dissension prevent you from suffering what happened to the people of Noah, or the people of Hud, or the people of Salih**. O my people, do not kill me, for if you kill me, you will be like this, and he interlaced his fingers. His statement: **And the people of Lot are not far from you**, it was said that what is meant is in time. Qatada said: He means that they perished before you yesterday. It was said that it is in place, and both meanings are possible. **And seek forgiveness of your Lord** for past sins, **and then repent to Him** for the evil deeds that you will do in the future. His statement: **Indeed, my Lord is Merciful and Loving** to those who repent.

Fath al-Qadir

Then after terrifying them with the punishment, He ordered them to seek forgiveness and repent, saying: 90- "And seek forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Loving." The explanation of seeking forgiveness and the order of repentance have been presented at the beginning of the Surah, and the explanation of the Merciful has been presented, and what is meant here is that He is the One with great mercy to those who repent, and the Loving is the One who loves. It was said in As-Sahah: I loved the man, I loved him with love: if I loved him, and the Loving is the One who loves, and the Loving, the Loving, and the Loving: love, and the meaning here is that He does to His servants what one who is very loving does to the one he loves, from kindness to him and bringing good to him and repelling evil from him. And in this there is an explanation for what preceded it from the command to seek forgiveness and repent.

Tafsir al-Baghawi

90- "And seek forgiveness of your Lord and then repent to Him. Indeed, my Lord is Merciful and Loving." Loving has two meanings: One of them is that He loves the believers. It was said that it means the beloved, that is, the beloved of the believers. It was reported that Shu'aib, peace be upon him, was the orator of the prophets, peace be upon them.

Tafsir al-Baidawi

90. "And seek forgiveness of your Lord and then repent to Him" for what you are doing. "Indeed, my Lord is Merciful" of great mercy to those who repent. "Loving" He does to them the kindness and goodness that the eloquent lover does to the one he loves. It is a promise for repentance after the threat for persistence.

Surat Hud 11:91

They said, "O Shu'aib, we do not understand much of what you say. Indeed, we see you as weak among us. Were it not for your family, we would have stoned you. You are not powerful over us."

Surat Hud 11:91

They said, "O Shu'aib, we do not understand much of what you say. Indeed, we see you as weak among us. Were it not for your family, we would have stoned you. You are not powerful over us."

Tafsir al-Jalalayn

91 - **They said** indicating a lack of concern **O Shu'aib, we do not understand** understand **much of what you say, and indeed we see you weak among us** humiliated **and were it not for your people** your clan **we would have stoned you** with stones **and you are not mighty among us** noble from stoning, and your people are the mighty ones.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The people of Shu'ayb said to Shu'ayb: **O Shu'ayb, we do not understand much of what you say**, meaning: We do not know the truth of much of what you say and tell us, **and we see you weak among us**.

He mentioned that he was blind, so they said to him, **We see you as weak among us**.

Who said that?

Abdul-A'la bin Wasil told me, he said, Asad bin Zaid Al-Jassas told us, he said, Sharik told us, on the authority of Salim, on the authority of Saeed bin Jubair, regarding his statement: **And indeed, we see you among us weak**, he said: He was blind.

Abbas bin Abi Talib told us, Ibrahim bin Mahdi Al-Masisi told us, Khalaf bin Khalifa told us, on the authority of Sufyan, on the authority of Saeed, the same.

Ahmad bin Al-Walid Al-Ramli told us, he said, Ibrahim bin Ziyad, Ishaq bin Al-Mundhir, and Abdul Malik bin Yazid told us, they said, Sharik told us, on the authority of Salim, on the authority of Saeed, similarly.

He said, Amr bin Awn and Muhammad bin Al-Sabah told us, they said, we heard Sharik say about his statement: **And indeed, we see you among us weak**, he said: Blind.

Sa'dawayh told us, he said, 'Ibad told us, on the authority of Sharik, on the authority of Salim, on the authority of Sa'id bin Jubair, the same.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, regarding his statement: **And indeed, we see you among us as weak**, he said: He had weak eyesight. Sufyan said: And he was called: The orator of the prophets.

He said, Al-Hammani told us, he said, 'Ibad told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed: **And indeed, we see you weak among us**, he said: He was blind.

And his saying: **And had it not been for your people, we would have stoned you**, he says: They say: And had it not been for you being among your people and clan, **we would have stoned you**, meaning: We would have cursed you.

Some of them said: It means: We would have killed you.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And had it not been for your people, we would have stoned you**, he said: They said: Had it not been for the fact that we fear you people and your people, we would have stoned you.

His saying: **And you are not dear to us**, means: You are not one of those who are honored by us, so that his humiliation and disgrace would be great for us, rather that is easy for us.

Tafsir al-Qurtubi

God the Almighty said: **They said, 'O Shu'aib, we do not understand much of what you say.'** That is, we do not understand, because you burden us with matters that are not known to us, such as the resurrection and the Hereafter, and you preach to us with things that we have never known before. It was also said that they said that out of aversion to listening to him and disdain for his speech. It is said: **Faqah yafqhu** means **he understood**. Al-Kisa'i narrated: **Faqah faqhan wa fiqhan** means **he became a jurist**. "And indeed, we see you weak among us." It was said: He was afflicted with a vision problem. This was said by Sa'id ibn Jubayr and Qatadah. It was also said: He had weak eyesight. This was said by Al-Thawri and An-Nahhas narrated from him something similar to what Sa'id ibn Jubayr and Qatadah said. An-Nahhas said: The linguists narrated that Himyar says to a blind person: "Da'if," meaning he has weakened due to the loss of his eyesight, just as they say to him: "Blind," meaning he has been harmed by the loss of his eyesight, just as they say to him: "Makfoof," meaning he has been prevented from seeing due to the loss of his eyesight. Al-Hasan said: Its meaning is humiliated. It was said: The meaning is weak in body, as narrated by Ali bin Issa. Al-Suddi said: Alone, you do not have soldiers or helpers with which you can oppose us. It was said: He has little knowledge of the interests of this world and the politics of its people. *Weak* is in the accusative case as a state. **And were it not for your people** is raised as a subject, and a man's people are his clan whom he relies on and is strengthened by. From this comes the word *rahatā'* for the jerboa's hole, because it trusts itself in it and hides its children in it. The meaning of *I-rajmanak* is **I-slay you by stoning**, and if

they killed a person, they would stone him with stones, and his people were from their religion. It was said: The meaning of *I-rajmanak* is **I-swear you**, and from this comes the saying of Al-Ja'di:

Our translations are so bitter that we become like a racehorse

Stoning also means cursing, and from it comes the accursed Satan. **And you are not powerful over us** meaning you are not victorious, dominant, or immune to us.

Tafsir Ibn Kathir

They say, "O Shu'aib, we do not understand **we do not understand much of what you say** and indeed we see you weak among us **Sa'id bin Jubayr and Ath-Thawri said, and he was blind, and Ath-Thawri said that he was called the orator of the prophets, Al-Suddi said, and indeed we see you weak among us**" he said: You are one, and Abu Rawq said: They mean humiliated because your clan is not of your religion "and if it were not for your people, we would have stoned you" meaning your people, if it were not for their esteem over us, we would have stoned you. It was said with stones and it was said that we cursed you "and you are not mighty over us **meaning we do not have esteem for you**" He said, O my people, is my family more mighty over you than God" he said: Do you leave me for the sake of my people and do not leave me out of respect for the Lord, Blessed and Exalted be He, that you may harm His Prophet while you have taken the Book of God "behind you on your back **meaning you have thrown it behind you, neither obeying it nor honoring it** indeed, my Lord encompasses what you do **meaning He knows everything Your deeds and He will reward you for them.**

Fath al-Qadir

And sentence 91 - They said, 'O Shu'aib, we do not understand much of what you say'" is a new sentence like the previous sentences, and the meaning is: You bring us something we have no knowledge of, such as information about unseen matters, such as resurrection and the Hereafter, and we do not understand it: that is, we understand it as we understand present, observable matters, so the denial of understanding according to this is literal and not metaphorical. And it was said: They said that out of aversion to hearing it, and disdain for the speech, even though it was understood by them and known to them, so the denial of understanding is not literal but metaphorical. It is said that he understood, he understands, if he understood, understanding, and jurisprudence. Al-Kisa'i narrated "fiqhanan", and it is said that he became a jurist. "And indeed, we see you weak among us" meaning that you do not have the strength to be able to protect yourself from us and be able to oppose us. And it was said: What is meant is that he is weak in his body, as Ali bin Isa said, and it was said: that he was afflicted with his eyesight. Al-Nahhas said: The linguists have narrated that Himyar says to a blind person: weak, meaning he has become weak due to the loss of his sight, just as he is

called blind: meaning he has been harmed by the loss of his sight. It has also been said that the weak person is the humiliated one, and it is close to the first statement: **And if it were not for your people, we would have stoned you.** A man's people are his clan, whom he relies on and is strengthened by. From this comes the word *rahit* for the jerboa's hole, because he trusts in it and hides his child in it. The word *raht* refers to three to ten people. They only made his people a barrier against harming him, despite their small number and the infidels being thousands in number, because they were of their religion, so they left it out of respect for them, not out of fear of them. Then they confirmed what they described him as weak by saying: **And you are not mighty over us**, so that we would refrain from you because of your might with us. Rather, we left stoning you because of the might of your people over us. The meaning of *lamjamanaka* is **we would have killed you by stoning**. When they killed a person, they would stone him with stones. It has also been said that the meaning of *lamjamanaka* is **we would have cursed you**. From this comes the saying: The curly-haired:

Our translations are so bitter that we become like a racehorse

Stoning is used to mean cursing, and from it comes the cursed devil.

Tafsir al-Baghawi

91- "They said, 'O Shu'aib, we do not understand much of what you say, and indeed we see you as weak among us,'" meaning that he was blind, meaning weak eyesight. "And had it not been for your people, **meaning your clan, who were protecting him from his people, we would have stoned you,**" we would have killed you. Stoning is the ugliest form of killing. "And you are not dear to us."

Tafsir al-Baidawi

91. "They said, 'O Shu'aib, we do not understand.' Much of what you say, such as the obligation of monotheism and the prohibition of defrauding, and what you mentioned as evidence for them, is due to the shortcomings of their minds and their lack of thinking. It was said that they said that out of contempt for his words, or because they did not pay attention to him due to their intense aversion to him. **And indeed, we see you among us weak.** You have no strength to protect yourself from us if we intended to harm you, or humiliated, you have no honor. It was said that he is blind in the language of Himyar, and despite its inappropriateness, it is restricted by the circumstance. Some of the Mu'tazila forbade the blind from seeking knowledge based on analogy with the judiciary and testimony. The difference between **And were it not for your people, your people and their honor with us** is because they are of our religion, not out of fear of their power. A group is from three to ten, and it was said to be nine. **We would have stoned you**, we would have killed you by throwing stones or in the most difficult

Surat Hud 11:91

They said, "O Shu'aib, we do not understand much of what you say. Indeed, we see you as weak among us. Were it not for your family, we would have stoned you. You are not powerful over us."

way. **And you are not mighty over us**, so your honor prevents us from Stoning, this is the habit of the fool who is being argued with. He responds to arguments and verses with insults and threats. In giving his pronoun the letter of negation, there is an indication that the speech is about him, not about establishing honor, and that what prevents them from harming him is the honor of his people, and therefore...

Surat Hud 11:92

He said, **O my people, is my family more dear to you than God, and you have taken Him as a supporter behind you? Indeed, my Lord is encompassing of what you do.**

Tafsir al-Jalalayn

92 - **He said, O my people, is my family more precious to you than God?** So you leave killing me for their sake and do not protect me for God **and you have taken Him** meaning God **behind you** cast aside behind your backs, not observing Him **Indeed, my Lord encompasses what you do** in knowledge, so He will reward you.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Shu'ayb said to his al-Nas 114: **O my people, you have supported your people, so they are more powerful than God, and you have belittled your Lord, so you have put Him behind your backs, not obeying His command, nor fearing His punishment, nor glorifying Him as He should be glorified?**

It is said of a man, if he does not fulfill another man's need: He threw his need behind his back, meaning he left it without paying attention to it. And if he fulfills it, it is said: He put it in front of him, and set his eyes on it, and said: I appeared with my need, and made it behind your back, meaning behind your back, as the poet said:

We found the Banu Barasa from the descendants of Al-Dhahr

Meaning that they appear to be concerned with people's needs, but they do not pay attention to them.

The people of interpretation said something similar to what we said about 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: **He said, 'O my people, is my family more honorable to you than God, and you have taken Him behind your backs?'** That is because the people of Shu'aib and his family were more honorable to them than God, and God's status was insignificant to them, may our Lord be glorified and exalted.

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 you took it behind you, behind your backs**, he said: behind.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **O my people, is my**

family more honorable to you than God, and you have taken Him behind you as a back, meaning: You have honored your people, and you have shown your Lord.

Muhammad ibn Abd al-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And you took him behind your backs**, he said: You did not observe him in anything, rather you observed my people. **And you took him behind your backs**, he said: You supported your people, and you showed your Lord.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And you took him behind your backs**, he said: You did not watch him in anything, you only watched my people, **And you took him behind your backs**, you did not fear him.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, regarding his statement: **Is my family more honorable to you than God?** He said: You have honored your people and been deceived by your Lord. I heard Ishaq bin Abi Isra'il say: Sufyan said: **And you have taken it behind your backs**, as a man says to another: I have left my need behind you. **And you have taken it behind your backs**, you have taken his matter lightly. So when a man wants to fulfill the need of his companion, he places it in front of him, in front of him, and does not take it lightly.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **And you have taken it behind you, as a back**, he said, "The back is the surplus, like the camels that go out with him with the back camels, surplus, he does not load anything on them, unless he needs them. He said: Then he says: Your Lord is with you like this, if you need Him. And if you do not need Him, then He is nothing."

Others said: The meaning of this is: And you took what Shu'ayb brought behind you, so the ha' in his statement: **And you took it**, according to this, is from the mention of what Shu'ayb brought.

Who said that?

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: **And you took it behind you, as a back**, he said: You left what Shu'ayb brought.

He said, Jaafar bin Awn told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, who said: They rejected his command.

Al-Harith told me, he said, Abdul Aziz told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid: **And you took it behind you, as a back**, he said: You abandoned his command.

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: **And you took it behind your backs**, he said, they are the people of Shu'ayb, by leaving what he brought behind their backs, behind them.

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

Surat Hud 11:92

He said, "O my people, is my family more dear to you than God, and you have taken Him as a supporter behind you? Indeed, my Lord is encompassing of what you do."

Nujayh, on the authority of Mujahid, he said... and 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: **And you took it behind your backs**, he said: Their exception was the people of Shu'ayb, and their leaving what Shu'ayb had brought behind their backs, behind their backs.

Abu Ja'far said: We chose the statement that we chose in interpreting that, because his statement, **And you took it behind you**, is close to his statement, **Is my family more precious to you than God?** So the *ha* in his statement, **And you took it**, was more appropriate and more fitting, as it was from the mention of God, because of its close proximity to Him.

And His saying: **Indeed, my Lord encompasses what you do**, means: My Lord encompasses in His knowledge what you do, and nothing of it is hidden from Him, and He will reward you for all of it, sooner or later.

The statement in the interpretation of the Almighty's saying: "And O my people, work according to your position. Indeed, I am working. You will soon know."

Abu Jaafar said: God Almighty says, informing about what Shuaib said to his al-Nas 114: **And O my people, work according to your position**, meaning: according to your ability.

It is said: The man works according to his ability and his ability, meaning: according to his ability, and the man is enabled, enabled, and positioned.

Some of the interpreters said about the meaning of his saying: **on your positions**, "on your homes."

Abu Ja'far said: The meaning of the statement then is: O people, work to enable you to do the work that you do. I am working slowly from the knowledge that I do. **You will know**, which of us is the one who has wronged himself, who has erred in his actions, and who is correct in his actions and who has done good to himself.

Tafsir al-Qurtubi

The Almighty said: **He said, 'O my people, throw away my burdens'** *'Arha'ti* is raised by the beginning, and the meaning is throw away my burdens in your hearts **more precious to you than God** and greater and more majestic and He owns you. **And you took it behind your backs** meaning you took what I brought you from the command of God behind your backs, meaning you put it behind your backs, and you refrained from killing me for fear of my people. It is said: I put his command behind me if you fell short in it, and it has been mentioned in *Al-Baqarah*, **Indeed, my Lord is encompassing of what you do** meaning of disbelief and disobedience. *Encompassing* meaning Knowing. And it was said: Preserver.

Tafsir Ibn Kathir

They say, **O Shu'aib, we do not understand** we do not understand *much* of what you say **and indeed we see you weak among us** Sa'id bin Jubayr and Ath-Thawri said, and he was blind, and Ath-Thawri said that he was called the orator of the prophets, Al-Suddi said, **and indeed we see you weak among us** he said: You are one, and Abu Rawq said: They mean humiliated because your clan is not of your religion **and if it were not for your people, we would have stoned you** meaning your people, if it were not for their esteem over us, we would have stoned you. It was said with stones and it was said that we cursed you **and you are not mighty over us** meaning we do not have esteem for you **He said, O my people, is my family more mighty over you than God** he said: Do you leave me for the sake of my people and do not leave me out of respect for the Lord, Blessed and Exalted be He, that you may harm His Prophet while you have taken the Book of God **behind you on your back** meaning you have thrown it behind you, neither obeying it nor honoring it **indeed, my Lord encompasses what you do** meaning He knows everything Your deeds and He will reward you for them.

Fath al-Qadir

And the sentence 92 - **He said, O my people, is my family more honorable to you than God?** is a new sentence. Rather, he said, **is more honorable to you than God**, and he did not say, **is more honorable to you than me**, because denying honor to him and affirming it for his people, as indicated by the pronoun giving the letter of negation, is belittling him, and belittling the prophets of God is belittling God, the Almighty. Their speech included that his family was more honorable to them than God, so he denounced that to them and was amazed by it and forced them to do something that they could not escape from nor get out of in the form of a question. In this there is strength of argumentation, clarity of debate, and throwing stones at the opponent that is not hidden, and for some reason Shu'aib was called the orator of the prophets, and the pronoun in **and you took him** refers back to God, the Almighty. Meaning: And you have taken God Almighty, because of your lack of respect for His Prophet whom He sent to you, **behind your backs**, meaning cast aside and behind your backs, not caring about him. It has also been said that the meaning is: And you have taken the command of God which He commanded me to convey to you, which is what I have brought to you, behind your backs. It is said: I made His command behind your backs, if I fell short in it. *Behind* is attributed to the back, and the *kasra* is to change the attribution. **Indeed, my Lord encompasses what you do**, nothing of your words and actions is hidden from Him.

Tafsir al-Baghawi

92- **He said, 'O my people, is my family more**

honorable to you than God?' That is, the position of my family is more feared by you than God. That is, if you refrain from killing me because of my family, then it is better for you to protect me for the sake of God. **And you have taken it behind your backs. That is, you have cast God's command behind your backs and abandoned it. **Indeed, my Lord encompasses what you do.****

Tafsir al-Baidawi

92. "He said, 'O my people, is my family more dear to you than God? And you have taken him behind your backs.' And you have made him like the forgotten, rejected one behind your backs by associating partners with him and insulting his Messenger. So you do not spare me for God, but you spare me for my family.' It can mean denial, rebuke, rejection, and denial. 'My back' is related to 'back', and the breaking is one of the changes in relation. 'Indeed, my Lord encompasses what you do.' Nothing of it is hidden from Him, so He will reward for it.

Surat Hud 11:93

And, O my people, work according to your position. Indeed, I am working. You will soon know who will be afflicted with a punishment that will disgrace him and who is a liar. And watch. Indeed, I am with you, watching.

Surat Hud 11:93

And, O my people, work according to your position. Indeed, I am working. You will soon know who will be afflicted with a punishment that will disgrace him and who is a liar. And watch. Indeed, I am with you, watching.

Tafsir al-Jalalayn

93 - **And O my people, act according to your position** your situation **I am acting** according to my situation **You will soon know who** a relative pronoun, the object of knowledge **will befall him with a punishment that will disgrace him and who is a liar, and wait** wait for the outcome of your affair **I am with you, watching** waiting

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what His Prophet Shu'ayb said to his al-Nas 114: **What will come to him from us and from you, O people, is a punishment that will disgrace him**, meaning: it will humiliate and degrade him, **and whoever is a liar**, meaning: it will also disgrace whoever is a liar in what he says and reports from us and from you, **and watch**, meaning: wait and check, from the neck.

It is said: I watched someone, I watch him.

And his saying: **I am with you, watching**, means: I am also the one who is responsible for that punishment with you, and I am watching it, with whoever is descending from us and from you.

Tafsir al-Qurtubi

The Almighty said: "And O my people, work according to your position. Indeed, I am working. You will soon come to know." A threat and a warning, and it was mentioned before in *Al-An'am*. **Whoever is visited by a punishment that will disgrace him** means that it will destroy him. And *who* is in the accusative case, like **He will know the corrupter from the reformer**. (al-Baqarah 2:220) **And whoever is a liar** is in apposition to it. It was said: That is, you will soon know who among us is a liar. It was said: It is in the nominative case, meaning: And He will disgrace whoever is a liar. It was said: Its meaning is: And whoever is a liar will know his lie and taste the consequences of his action. Al-Farra' claimed that they only used *huwa* in **and whoever is a liar** because they do not say **who is standing**, rather they say: whoever stands, and whoever stands, and whoever is standing, so they added *huwa* so that it would be a sentence that takes the place of a verb and does. An-Nahhas said: The opposite of this is

indicated by his saying:

From my messenger to Thuraya that I am fed up with her and the book

And wait, for I am with you, watching. That is, wait for the punishment and wrath, for I am waiting for victory and mercy.

Tafsir Ibn Kathir

When the Prophet of God, Shu'aib, despaired of their response to him, he said, **O my people, act according to your position**, meaning your way, and this is a severe threat. **I am acting**, according to my way. **You will soon know who will be afflicted with a punishment that will disgrace him and who is a liar**, meaning from me and from you. **And watch**, meaning wait, **I am with you, watching**. God Almighty said, "And when Our command came, We saved Shu'aib and those who believed with him by mercy from Us. And the blast seized those who did wrong, and they became within their homes fallen down." His saying fallen down means lifeless, with no movement in them. And here He mentioned that a shout came to them, and in Al-A'raf, a tremor, and in Ash-Shu'ara, the punishment of the Day of the Shadow, and they are one nation, and all these punishments were gathered upon them on the Day of their punishment. Rather, He mentioned in each context what was appropriate for it. In Al-A'raf, when they said, **We will surely expel you, O Shu'aib, and those who believed with you from our city**, it was appropriate to mention the tremor, the tremor, so the land in which they had wronged shook with them and they wanted to expel their Prophet from it. And here, when they were ill-mannered in their speech to their Prophet, He mentioned the shout that delayed them and extinguished them. And in Ash-Shu'ara, when they said, **Then let down upon us fragments from the sky, if you should be of the truthful**, He said, "So the punishment of the Day of the Shadow seized them. Indeed, it was the punishment of a tremendous Day." This is one of the subtle secrets, and praise and thanks are due to God abundantly and always. And His saying, **As if they had never prospered therein**, meaning they had never lived in their home before that, **Away with Midian, as Thamud was away**, and they were their neighbors, close to them in the home and similar to them in disbelief and highway robbery, and they were Arabs like them.

Fath al-Qadir

93- "And O my people, work according to your position. Indeed, I am working. You will soon know." When he saw their insistence on disbelief and their determination to adhere to the religion of their fathers, and the ineffectiveness of the sermon on them, he threatened them that they would work to the best of their ability and the limit of their capacity. It is said: **to be able to do** means to be able to do it. He informed

them that he was working according to what he could and what God had destined for him. Then he exaggerated the threat and warning by saying: **You will soon know** meaning the consequence of what you are doing of worshipping other than God and harming His servants. A similar example has been presented in Al-An'am. **Who will be visited by a punishment that will disgrace him?** "Who is in the accusative case with you will know": meaning you will know who is the one who will be visited by the disgraceful punishment that will affect humiliation, scandal and disgrace. "And who is a liar is in apposition to who will be visited". The meaning is: You will know who is the one being punished and who is the liar? And in it is an allusion to their lie in their saying: If it were not for your people, we would have stoned you, and you are not powerful over us. It was said: *Min* is the subject and what follows it is its clause, and the predicate is omitted, and the meaning is: Whoever is a liar will know his lie and taste the consequences of his action. Al-Farra' said: The reason for it being used in **man huwa kazih** is because they do not say **man qayyim whoever stands**, rather they say **man qam whoever stands**, **man yaqum whoever stands**, and **man qayyim whoever stands**, so they added **huwa whoever stands** so that it would be a sentence that takes the place of *fa' verb* and *yaf'ul whoever does*. An-Nahas said: The opposite of this statement is indicated by the poet:

From my messenger to Thuraya, I am fed up with
abandoning her and the book.

And wait, for I am with you, watching. That is, wait, for I am with you, waiting for what God will decide between us.

eloquent in its intimidation. "And who is a liar is in **apposition to** who will come to him" not because it is a counterpart to it, like your saying: You will know the liar and the truthful, but because when they threatened him and called him a liar, he said: You will soon know who is the tormentor and the liar, from me and from you. It was said that its analogy was "and who is truthful" so that the first would refer to them and the second to him, but since they were calling him a liar, he said: And who is a liar according to their claim. "And wait" and wait for what I say to you. "Indeed, I am with you, watching." Muntaşar is a *fa'il* meaning the watcher like Şareem, or the observer like al-`Ashir or the awaited like al-Rafi`.

Tafsir al-Baghawi

93- "And O my people, work according to your position," meaning: according to your ease and ability. It is said: So-and-so works according to his position if he works slowly and easily. "I am working, **according to my ability**, You will know," which of us is the one who wronged himself, and who is at fault in his action, so that is His statement: "He upon whom a punishment will come that will disgrace him, **humiliates him**, and he who is a liar," it was said: "He who" is in the accusative case, meaning: you will know the liar. It was said: Its place is in the nominative case, its meaning: And he who is a liar knows his lie and tastes the consequences of his action. "And watch, **and await the punishment**, I am with you, watching," waiting.

Tafsir al-Baidawi

93. "And O my people, work according to your position. Indeed, I am working. You will soon know who will be visited by a punishment that will disgrace him." Something similar to this was mentioned previously in Surat Al-An'am. The "**fa in** you will soon know" is there to make it clear that their persistence and persistence in what they are doing is the reason for that, and it was omitted here because it is an answer to a questioner who said: So what will happen after that? So it is more

Surat Hud 11:94

And when Our command came, We saved Shu'aib and those who believed with him by mercy from Us. But the shriek seized those who did wrong, and they became within their homes fallen down.

Surat Hud 11:94

And when Our command came, We saved Shu'aib and those who believed with him by mercy from Us. But the shriek seized those who did wrong, and they became within their homes fallen down.

Tafsir al-Jalalayn

94 - **And when Our command came** to destroy them **We saved Shu'aib and those who believed with him by mercy from Us, and the shriek seized those who did wrong** Gabriel shouted at them **and they became in their homes prostrate** kneeling on their knees, dead.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: When Our judgment came to the people of Shu'aib, with Our punishment, **We saved Shu'aib**, Our Messenger, and those who believed in him and confirmed what he brought to them from their Lord, with Shu'aib from Our punishment that We sent upon his people, **by a mercy from Us**, for him and for those who believed in him and followed him in what he brought to them from their Lord. And a blast from the sky seized those who did wrong, extinguishing them and destroying them for their disbelief in their Lord. It was said that Gabriel, peace be upon him, shouted at them a blast that took their souls from their bodies, **and they became in their homes prostrate**, on their knees, and fallen in their courtyards.

Tafsir al-Qurtubi

The Almighty said: **And when Our command came** It was said: Gabriel shouted at them a shout and their souls left their bodies **We saved Shu'aib and those who believed with him by mercy from Us, and the shout seized those who did wrong** That is, Gabriel's shout. And you are the verb in the form of the shout, and he said in the story of Salih: **And the shout seized those who did wrong** (Hud 11:67) So it was mentioned in the meaning of the shout. Ibn Abbas said: God did not destroy two nations with one punishment except the people of Salih and the people of Shu'aib. God destroyed them with the shout, except that the people of Salih were seized by the shout from beneath them, and the people of Shu'aib were seized by the shout from above them. **So they became in their homes, prostrated.**

Tafsir Ibn Kathir

When the Prophet of God, Shu'aib, despaired of their response to him, he said, **O my people, act according to your position**, meaning your way, and this is a severe threat. **I am acting**, according to my way. **You will soon know who will be afflicted with a punishment that will disgrace him and who is a liar**, meaning from me and from you. **And watch**, meaning wait, **I am with you, watching**. God Almighty said, "And when Our command came, We saved Shu'aib and those who believed with him by mercy from Us. And the blast seized those who did wrong, and they became within their homes fallen down." His saying fallen down means lifeless, with no movement in them. And here He mentioned that a shout came to them, and in Al-A'raf, a tremor, and in Ash-Shu'ara, the punishment of the Day of the Shadow, and they are one nation, and all these punishments were gathered upon them on the Day of their punishment. Rather, He mentioned in each context what was appropriate for it. In Al-A'raf, when they said, **We will surely expel you, O Shu'aib, and those who believed with you from our city**, it was appropriate to mention the tremor, the tremor, so the land in which they had wronged shook with them and they wanted to expel their Prophet from it. And here, when they were ill-mannered in their speech to their Prophet, He mentioned the shout that delayed them and extinguished them. And in Ash-Shu'ara, when they said, **Then let down upon us fragments from the sky, if you should be of the truthful**, He said, "So the punishment of the Day of the Shadow seized them. Indeed, it was the punishment of a tremendous Day." This is one of the subtle secrets, and praise and thanks are due to God abundantly and always. And His saying, **As if they had never prospered therein**, meaning they had never lived in their home before that, **Away with Midian, as Thamud was away**, and they were their neighbors, close to them in the home and similar to them in disbelief and highway robbery, and they were Arabs like them.

Fath al-Qadir

94- **And when Our command came, We saved Shu'aib and those who believed with him** meaning when Our punishment came or Our command to punish them came, We saved Shu'aib and his followers who believed in him **by a mercy from Us** to them because of their belief, or by a mercy from Us to them: which is their guidance to faith **and those who did wrong were seized** by the blast that Gabriel shouted at them until their souls left their bodies, and in Al-A'raf **so the earthquake seized them** and so in Al-Ankabut. We have already mentioned that the earthquake is an earthquake, and that it follows the blast due to the surging of the air leading to it **and they became in their homes fallen down** meaning dead.

Tafsir al-Baghawi

94- **And when Our command came, We saved Shu'aib**

and those who believed with him by mercy from Us, and the shriek seized those who did wrong. It was said that Gabriel, peace be upon him, shouted at them and their souls left them. It was also said that a shriek came to them from the sky and destroyed them. **And they became in their homes prostrate, dead.**

Tafsir al-Baidawi

94. **And when Our command came, We saved Shuaib and those who believed with him by mercy from Us.** He only mentioned it with the letter waw as in the story of Aad, since it was not preceded by a promise that would be a cause for it, unlike the stories of Salih and Lot, for it was mentioned after the promise, and that is in His statement: **A promise that will not be denied** and His statement: **Indeed, their appointed time is the morning.** That is why He came with the letter fa of causality. **And the blast seized those who did wrong.** It was said that Gabriel, peace be upon him, shouted at them and they perished. **So they became in their homes, prostrated, dead.** The root of *juthum* is to remain in a place.

Surat Hud 11:95

As if they had never prospered therein. So away with Midian, as Thamud was removed.

Surat Hud 11:95

As if they had never prospered therein. So away with Midian, as Thamud was removed.

Tafsir al-Jalalayn

95 - **As if** is lightened, meaning as if they **did not reside** in it. So away with Madyan as Thamud was away.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: It is as if the people of Shuaib, whom God destroyed with His punishment, had never lived when they became crouched in their homes before that, and they had not sufficed.

From their saying: I sang in such and such a place, if I stayed there, and from it is the saying of Al-Nabigha:

I sang about that when they were my neighbors, they sent me a letter of affection and courtesy.

And as:

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: **As if they had never lived therein**, he said: He says: As if they had never lived therein.

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, the same.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, the same.

And His statement: **Away with Madyan, as Thamud was removed**, God Almighty says: May God distance Madyan from His mercy, by bringing down His vengeance upon them, **as Thamud was removed**, meaning: as He distanced Thamud before them from His mercy, by bringing down His wrath upon them.

Tafsir al-Qurtubi

"As if they had never sung therein. Except away with Madyan, as Thamud were destroyed." Its meaning was presented. Al-Kisa'i narrated that Abu Abd al-Rahman al-Sulami read **as Thamud was destroyed** with a damma on the 'ayn. Al-Nahas said: What is known in the language is that it is only said after he perishes after he perishes. Al-Mahdawi said: From the damma on the 'ayn of *ba'dat*, it is a language used for good and evil, and its source is distance, and after it is used for evil in particular, it is said: after he perishes after he perishes, so after according to the reading of the group means a curse, and the meaning of the two

languages may come together due to their closeness in meaning, so it is from what came its source in a different form due to the closeness of the meanings.

Tafsir Ibn Kathir

When the Prophet of God, Shu'aib, despaired of their response to him, he said, **O my people, act according to your position**, meaning your way, and this is a severe threat. **I am acting**, according to my way. **You will soon know who will be afflicted with a punishment that will disgrace him and who is a liar**, meaning from me and from you. **And watch**, meaning wait, **I am with you, watching**. God Almighty said, "And when Our command came, We saved Shu'aib and those who believed with him by mercy from Us. And the blast seized those who did wrong, and they became within their homes fallen down." His saying fallen down means lifeless, with no movement in them. And here He mentioned that a shout came to them, and in Al-A'raf, a tremor, and in Ash-Shu'ara, the punishment of the Day of the Shadow, and they are one nation, and all these punishments were gathered upon them on the Day of their punishment. Rather, He mentioned in each context what was appropriate for it. In Al-A'raf, when they said, **We will surely expel you, O Shu'aib, and those who believed with you from our city**, it was appropriate to mention the tremor, the tremor, so the land in which they had wronged shook with them and they wanted to expel their Prophet from it. And here, when they were ill-mannered in their speech to their Prophet, He mentioned the shout that delayed them and extinguished them. And in Ash-Shu'ara, when they said, **Then let down upon us fragments from the sky, if you should be of the truthful**, He said, "So the punishment of the Day of the Shadow seized them. Indeed, it was the punishment of a tremendous Day." This is one of the subtle secrets, and praise and thanks are due to God abundantly and always. And His saying, **As if they had never prospered therein**, meaning they had never lived in their home before that, **Away with Midian, as Thamud was away**, and they were their neighbors, close to them in the home and similar to them in disbelief and highway robbery, and they were Arabs like them.

Fath al-Qadir

Its interpretation and the interpretation of 95- **As if they had never slept therein** were presented shortly, as was the interpretation of **Alas, away with Midian, as far as Thamud were far away**. Al-Kisa'i narrated that Abu Abd al-Rahman read: **As far as Thamud were far away** with a damma on the 'ayn. Al-Mahdawi said: From the damma on the 'ayn of *ba'dat*, it is a language used for good and evil, and *ba'dat* with a kasra according to the reading of the majority is used for evil in particular, and here it means a curse.

Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **Indeed, I see you in good health**, he said: The low prices, **and indeed, I fear for you the punishment of an**

encompassing Day, he said: The high prices. Ibn Jarir narrated on his authority: **The remainder of God**, he said: The provision of God. Abd Al-Razzaq, Ibn Jarir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Qatada: **The remainder of God is better for you**, he said: Your portion from your Lord is better for you. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Mujahid, he said: Obedience to God. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Al-A'mash regarding his statement: **Your prayer commands you**, he said: Your recitation. Ibn Asakir narrated on the authority of Al-Ahnaf: Shu'ayb was the prophet who prayed the most. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ibn Zayd regarding his statement: **or that we do with our wealth as we please**, he said: He forbade them from cutting up these dinars and dirhams, so they said: They are our wealth, we do with them as we please. If we wish, we cut them up, if we wish, we burn them, and if we wish, we throw them away. Ibn Jarir and Ibn Al-Mundhir narrated something similar from Muhammad Ibn Ka'b. They also narrated something similar from Zayd Ibn Aslam. Abd Al-Razzaq, Ibn Sa'd, Ibn Al-Mundhir, Abu Al-Shaykh, and Abd Ibn Hamid narrated something similar from Sa'id Ibn Al-Musayyab. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **Indeed, you are the forbearing, the rightly guided**, he said: They say that you are neither forbearing nor rightly guided. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatadah, he said: Mocking him. Ibn Abi Hatim narrated on the authority of Ad-Dahhak regarding his statement: **And provided me from it a good provision**, he said: What is lawful. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **And I do not wish to go against you in that from which I forbid you**, he said: He says: I did not forbid you from a matter and then commit it. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **And to Him I turn**, he said: To Him I return. Abu Nu'aym narrated in Al-Hilyah "on the authority of Ali who said: He said: O Messenger of God, advise me. He said: Say: God is my Lord, then be steadfast. I said: My Lord is God, and my success is only with God. Upon Him I rely, and to Him I turn. He said: May knowledge be pleasant for you, O Abu Al-Hasan. He has drunk knowledge thoroughly and I have drunk it thoroughly." In its chain of transmission is Muhammad ibn Yusuf Al-Kadimi. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada: **Do not let my dissension lead you to sin**, do not let separation from me lead you to separation. Ibn Al-Mundhir narrated on the authority of Mujahid who said: My dissension is my enmity. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Al-Suddi who said: Do not let my enmity lead you to sin. Abd al-Razzaq and Ibn Jarir narrated on the authority of Qatada regarding his statement: {And the people of Lot are not far from you} that he said: They were only recent arrivals after Noah and Thamud. Abu al-Shaykh and Ibn Asakir narrated on the authority of Saeed ibn Jubayr {And indeed, We see you among us, weak} that he said: He was blind, and he only went blind because of his crying out of love for God Almighty. Al-Wahidi and Ibn Asakir narrated on the authority of Shaddad

ibn Aws that he said: The Messenger of God, may God bless him and grant him peace, said: "Shuaib, peace be upon him, cried out of love for God until he went blind." Ibn Abi Hatim, al-Hakim **who authenticated it**, al-Khatib and Ibn Asakir narrated through various chains of narration on the authority of Ibn Abbas regarding his statement: {And indeed, We see you among us, weak} that he said: He was blind. Abu al-Shaykh narrated something similar on the authority of Abu Salih. Abu al-Shaykh narrated on the authority of Sufyan regarding his statement: {And indeed, We see you among us, weak} that he said: He was blind, and he was called the orator of the prophets. Abu al-Shaykh narrated on the authority of al-Suddi that he said: Its meaning is that you are only one. Abu Al-Sheikh narrated on the authority of Ali bin Abi Talib that he gave a sermon and recited this verse about Shuaib: **And indeed, we see you among us weak**. He said: He was blind, so they attributed weakness to him. **And had it not been for your people, we would have stoned you**. Ali said: By God, there is no god but Him, they did not fear the majesty of their Lord; they only feared their tribe. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada, who said about the verse: Do not fear Him. Abu Al-Sheikh narrated on the authority of Ad-Dahhak, who said: You took it lightly.

Tafsir al-Baghawi

95- **As if they had never slept** meaning: as if they had never resided or been in it, **except far away**, destruction, **for Madyan as far away**, Thamud perished.

Tafsir al-Baidawi

95. **As if they had not sung therein** As if they had not resided therein **Away with Midian as Thamud was away** He likened them to them because their punishment was also by the shout, except that their shout was from beneath them and the shout of Midian was from above them. And *ba'dat* was read with the dammah according to the original, because the kasrah is a change to specify the meaning of distance with what is due to destruction, and distance is a source for them and distance is a source for the broken.

Surat Hud 11:96

And We had certainly sent Moses with Our signs and clear authority.

Surat Hud 11:96

And We had certainly sent Moses with Our signs and clear authority.

Tafsir al-Jalalayn

96 - **And We sent Moses with Our signs and clear authority** clear proof.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And We sent Moses with Our signs and clear authority.**

Tafsir al-Qurtubi

The Almighty said: **And We sent Moses with Our signs** He explained that he followed the prophet to establish the proof and remove every defect **with Our signs** meaning with the Torah. It was said: with miracles. **And a clear authority** meaning a clear argument, meaning the staff. The meaning of authority and its derivation have already been mentioned in **Al Imran**, so there is no point in repeating it.

Tafsir Ibn Kathir

God Almighty says, informing us about sending Moses with his signs and dazzling evidence to Pharaoh, the king of the Copts, and his al-Nas 114: **So they followed the command of Pharaoh**, meaning his method, conduct, and way of error. **And Pharaoh's command was not right**, meaning there was no right guidance or direction in it. Rather, it is ignorance, misguidance, disbelief and stubbornness. Just as they followed him in this world and he was their leader and chief, so he will lead them on the Day of Resurrection to the fire of Hell, so he will lead them into it and they will drink from its filthy pools. He will have the greatest share of the greatest punishment, as God the Almighty said: **But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment.** And God the Almighty said: "But he denied and disobeyed. Then he turned back, striving. So he was gathered together and cried out. And he said, 'I am your Lord, the Most High.' So God seized him with the punishment of the Hereafter and the first. Indeed in that is a lesson for whoever fears." And God the Almighty said: **He will lead his people on the Day of Resurrection and will lead them into the Fire, and wretched is the destination.** And likewise the way of those who are followed, they will be abundant in the punishment on the Day of Resurrection, as God the Almighty said: **For each is double, but you do not know.** And God the Almighty said, informing about the disbelievers that they will say in the Fire: "Our Lord,

indeed we obeyed our masters and our dignitaries, and they led us astray from the way. Our Lord, give them double the punishment." And Imam Ahmad said: Hisham told us, Abu al-Jahm told us on the authority of Al-Zuhri narrated on the authority of Abu Salamah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: **Imru' al-Qais is the standard-bearer of the poets of the Age of Ignorance to the Fire.** His statement: **And they were pursued in this world by a curse and on the Day of Resurrection**, the verse, means that We pursued them in addition to the punishment of the Fire by a curse in this world and on the Day of Resurrection. **What an evil provision is that?** Mujahid said: They were pursued by the curse on the Day of Resurrection, so those are two curses. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **What an evil provision is that?** He said: The curse of this world and the Hereafter. Ad-Dahhak and Qatadah said the same, and it is like His statement: "And We made them leaders inviting to the Fire, but on the Day of Resurrection they will not be aided. And We pursued them in this world by a curse, and on the Day of Resurrection they will be among the despised." And God, the Most High, said: "The Fire, they will be exposed to it morning and evening. And on the Day the Hour will appear, 'Admit the people of Pharaoh into the severest punishment.'"

Fath al-Qadir

What is meant by the verses is the Torah, and the clear authority is the goats. It was said that what is meant by the verses are the nine mentioned in other than this place, and the clear authority is the staff, and although it is one of the nine, since it was the most dazzling of them, it was mentioned alone. It was said that what is meant by the verses is what gives conjecture, and the clear authority is what gives certainty about what Moses brought. It was said that they are both an expression of one thing: that is, we sent him with what combines the description of being a verse and being a clear authority. It was said that the clear authority is what Moses brought to Pharaoh in the dialogue between them.

Tafsir al-Baghawi

96- The Almighty said: **And We sent Moses with Our signs and clear authority**, a clear argument.

Tafsir al-Baidawi

96. **And We sent Moses with Our signs** with the Torah or miracles. **And a clear authority** which is the overwhelming miracles or the staff, and it is mentioned alone because it is the most dazzling of them, and it is possible that one is intended by them, that is: And We sent him with the combination of being Our signs and an authority for him regarding his prophethood, clear in itself or clarifying it, because clear came intransitive

and transitive, and the difference between them is that the sign includes the indication, and the conclusive evidence and authority are specific to the conclusive, and the clear is specific to that in which there is clarity.

Surat Hud 11:97

To Pharaoh and his chiefs. So they followed the command of Pharaoh, and the command of Pharaoh was not right.

Surat Hud 11:97

To Pharaoh and his chiefs. So they followed the command of Pharaoh, and the command of Pharaoh was not right.

Tafsir al-Jalalayn

97 - (To Pharaoh and his chiefs. So they followed the command of Pharaoh, but Pharaoh's command was not right.) Sadid

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We sent Moses with Our proofs of Our Oneness, and a proof that is clear to whoever sees it and ponders it with a sound heart, that it indicates the Oneness of God, and the falsity of everyone who claims divinity without Him, and the lengthy statement of those who associate others with Him in divinity, **to Pharaoh and his chiefs**, meaning: to the nobles of his army and his followers, **and they followed the command of Pharaoh**, he says: So Pharaoh and his chiefs denied Moses, and denied the Oneness of God, and refused to accept what Moses brought them from God, and the chiefs of Pharaoh followed the command of God without God, and obeyed him in denying Moses, and rejecting what he brought them from God upon him, God Almighty says: **And Pharaoh's command was not right**, meaning: that Pharaoh's command before him, in denying Moses, does not guide him to good, nor does it direct him to righteousness, rather it leads him to the fire of Hell.

Tafsir al-Qurtubi

"To Pharaoh and his people. So they followed the command of Pharaoh," meaning his affair and condition, until they took him as a god and disobeyed the command of God Almighty. **And Pharaoh's command was not sound**, meaning sound and leading to what is right. It was said: *Sound* meaning guiding to good.

Tafsir Ibn Kathir

God Almighty says, informing us about sending Moses with his signs and dazzling evidence to Pharaoh, the king of the Copts, and his al-Nas 114: **So they followed the command of Pharaoh**, meaning his method, conduct, and way of error. **And Pharaoh's command was not right**, meaning there was no right guidance or direction in it. Rather, it is ignorance, misguidance,

disbelief and stubbornness. Just as they followed him in this world and he was their leader and chief, so he will lead them on the Day of Resurrection to the fire of Hell, so he will lead them into it and they will drink from its filthy pools. He will have the greatest share of the greatest punishment, as God the Almighty said: **But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment**. And God the Almighty said: "But he denied and disobeyed. Then he turned back, striving. So he was gathered together and cried out. And he said, 'I am your Lord, the Most High.' So God seized him with the punishment of the Hereafter and the first. Indeed in that is a lesson for whoever fears." And God the Almighty said: **He will lead his people on the Day of Resurrection and will lead them into the Fire, and wretched is the destination**. And likewise the way of those who are followed, they will be abundant in the punishment on the Day of Resurrection, as God the Almighty said: **For each is double, but you do not know**. And God the Almighty said, informing about the disbelievers that they will say in the Fire: "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way. Our Lord, give them double the punishment." And Imam Ahmad said: Hisham told us, Abu al-Jahm told us on the authority of Al-Zuhri narrated on the authority of Abu Salamah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: **Imru' al-Qais is the standard-bearer of the poets of the Age of Ignorance to the Fire**. His statement: **And they were pursued in this world by a curse and on the Day of Resurrection**, the verse, means that We pursued them in addition to the punishment of the Fire by a curse in this world and on the Day of Resurrection. **What an evil provision is that?** Mujahid said: They were pursued by the curse on the Day of Resurrection, so those are two curses. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **What an evil provision is that?** He said: The curse of this world and the Hereafter. Ad-Dahhak and Qatadah said the same, and it is like His statement: "And We made them leaders inviting to the Fire, but on the Day of Resurrection they will not be aided. And We pursued them in this world by a curse, and on the Day of Resurrection they will be among the despised." And God, the Most High, said: "The Fire, they will be exposed to it morning and evening. And on the Day the Hour will appear, 'Admit the people of Pharaoh into the severest punishment.'"

Fath al-Qadir

97- **To Pharaoh and his chiefs** meaning, We sent him with that to these people. It was previously mentioned that the chiefs are the nobles of the people, and He only mentioned them specifically without the rest of the people, because they are their followers in issuing and bringing, and He singled out these chiefs without Pharaoh by saying: **So they followed the command of Pharaoh** on his command to them to disbelieve, because the state of Pharaoh in disbelief is a clear matter, since the disbelief of his people from the nobles and others is based on his disbelief, and it is

possible that what is meant by Pharaoh's command is his affair and his method, so it includes disbelief and others. **And Pharaoh's command was not right** meaning there is no right guidance in it at all, rather it is misguidance and error, and right means the guide, and the attribution is metaphorical, or it means the one with right guidance, and in it is an allusion that the guidance is in the matter of Moses.

Tafsir al-Baghawi

97- "To Pharaoh and his chiefs. So they followed the command of Pharaoh, but Pharaoh's command was not right."

Tafsir al-Baidawi

97. **To Pharaoh and his chiefs, so they followed the command of Pharaoh.** So they followed his command by disbelieving in Moses, or they did not follow Moses, the guide to the truth, supported by overwhelming and dazzling miracles, and they followed the way of Pharaoh, who was immersed in misguidance and tyranny, calling to that whose corruption is not hidden from anyone who has the slightest grasp of reason, due to their extreme ignorance and lack of insight. **And Pharaoh's command was not rightly guided.** A guide or one of right guidance, but rather it is pure error and clear misguidance.

Surat Hud 11:98

He will precede his people on the Day of Resurrection and lead them into the Fire, and wretched is the place to be brought.

Surat Hud 11:98

He will precede his people on the Day of Resurrection and lead them into the Fire, and wretched is the place to be brought.

Tafsir al-Jalalayn

98 - **He will advance** he will advance **his people on the Day of Resurrection** so they will follow him as they followed him in this world **and he will lead them** he will make them enter **the Fire, and wretched is the place to be led** it is

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **Pharaoh will lead his people on the Day of Resurrection**, leading them and going with them to the Fire until he brings them into it and roasts them in its blazing heat. **And what an evil place it is**, meaning: What an evil place they will be brought to.

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

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **He will lead his people on the Day of Resurrection**, he said: Pharaoh, he will lead his people on the Day of Resurrection, he will go before them, until he rushes with them into the Fire.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **He will lead his people on the Day of Resurrection**, meaning: he will lead his people, **and he will lead them into the Fire**.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said, regarding his statement: **He will lead his people forward on the Day of Resurrection**, he means: He led them astray and led them to the Fire.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyaynah told us, on the authority of Amr bin Dinar, on the authority of someone who heard Ibn Abbas say regarding His statement: **Then He will lead them into the Fire**, he said: **The entry** means entering.

Al-Husayn narrated, he said: I heard Abu Muadh say: Ubayd ibn Sulayman narrated to us, he said: I heard Ad-Dahhak say about His statement: **And He will lead them into the Fire**, Ibn Abbas used to say: The mention in the Qur'an is four: In Hud, His statement: **What an evil destination is that which is led into**, and in Maryam,

And there is not one of you but will pass over it, and in Al-Anbiya, it is mentioned: **Firewood of Hell, you will pass over it**, and in Maryam also it is mentioned: **And We will drive the criminals to Hell in droves**. Ibn Abbas used to say: All of these entrances. By God, every righteous and wicked person will pass over Hell: **Then We will save those who feared God and leave the wrongdoers therein on their knees**.

Tafsir al-Qurtubi

The Almighty says: **He will precede his people on the Day of Resurrection** meaning that he will precede them to the Fire, as he is their leader. It is said: **He preceded them**, if he preceded them. **He brought them into the Fire** means he entered them into it. It is mentioned in the past tense, and the meaning is he will bring them into the Fire. Whatever is realized is as if it is going to happen, so this is why the future is expressed in the past. **And an evil place to be brought in** means an evil entrance to be entered. He did not say *evil* because the speech refers to the place to which one is brought in, which is like you say: **What an excellent home is your home**, and **What an excellent home is your home**. The place to which one is brought in is the water to which one is brought in, and it is in the sense of the action.

Tafsir Ibn Kathir

God Almighty says, informing us about sending Moses with his signs and dazzling evidence to Pharaoh, the king of the Copts, and his al-Nas 114: **So they followed the command of Pharaoh**, meaning his method, conduct, and way of error. **And Pharaoh's command was not right**, meaning there was no right guidance or direction in it. Rather, it is ignorance, misguidance, disbelief and stubbornness. Just as they followed him in this world and he was their leader and chief, so he will lead them on the Day of Resurrection to the fire of Hell, so he will lead them into it and they will drink from its filthy pools. He will have the greatest share of the greatest punishment, as God the Almighty said: **But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment**. And God the Almighty said: "But he denied and disobeyed. Then he turned back, striving. So he was gathered together and cried out. And he said, 'I am your Lord, the Most High.'" So God seized him with the punishment of the Hereafter and the first. Indeed in that is a lesson for whoever fears." And God the Almighty said: **He will lead his people on the Day of Resurrection and will lead them into the Fire, and wretched is the destination**. And likewise the way of those who are followed, they will be abundant in the punishment on the Day of Resurrection, as God the Almighty said: **For each is double, but you do not know**. And God the Almighty said, informing about the disbelievers that they will say in the Fire: "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way. Our Lord, give

them double the punishment.” And Imam Ahmad said: Hisham told us, Abu al-Jahm told us on the authority of Al-Zuhri narrated on the authority of Abu Salamah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: **Imru' al-Qais is the standard-bearer of the poets of the Age of Ignorance to the Fire.** His statement: **And they were pursued in this world by a curse and on the Day of Resurrection,** the verse, means that We pursued them in addition to the punishment of the Fire by a curse in this world and on the Day of Resurrection. **What an evil provision is that?** Mujahid said: They were pursued by the curse on the Day of Resurrection, so those are two curses. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **What an evil provision is that?** He said: The curse of this world and the Hereafter. Ad-Dahhak and Qatadah said the same, and it is like His statement: “And We made them leaders inviting to the Fire, but on the Day of Resurrection they will not be aided. And We pursued them in this world by a curse, and on the Day of Resurrection they will be among the despised.” And God, the Most High, said: “The Fire, they will be exposed to it morning and evening. And on the Day the Hour will appear, ‘Admit the people of Pharaoh into the severest punishment.’”

Fath al-Qadir

98- **He will precede his people on the Day of Resurrection** from the root word qadamah meaning to precede him: that is, he will be ahead of them on the Day of Resurrection, preceding them to the punishment of the Fire, just as he was ahead of them in this world. **So he will lead them to the Fire,** that is, he will continue to precede them and they will follow him until he leads them to the Fire. He used the past tense to indicate that it will happen, then he condemned the water to which he led them, saying: **And what an evil watering place it is,** because the one who comes to the water that he calls the watering place only goes to it to quench the heat of thirst and remove his thirst, and the Fire is the opposite of that.

Tafsir al-Baghawi

98- **He will lead his people,** he will precede them, **on the Day of Resurrection and will lead them,** he will make them enter **the Fire, and what an evil place to be led,** meaning: what an evil entrance to be entered.

Tafsir al-Baidawi

98. **He will lead his people on the Day of Resurrection** to the Fire as he had led them to misguidance in this world. It is said that he led them to the Fire, meaning he advanced. **So he brought them to the Fire** He mentioned it in the past tense to exaggerate its realization, and the Fire is their abode like water, so he called coming to it a spring. Then he said: **And evil is the spring they are brought to** meaning evil is the spring they have come to, for it is intended to cool the livers and calm the thirst, and the Fire is the opposite.

The verse is like evidence for his saying: **And Pharaoh was not commanded to be rightly guided,** for whoever had this outcome, there was no rightly guided matter in his affair, or an interpretation of it that what is meant by rightly guided is that whose outcome is safe and praiseworthy.

Surat Hud 11:99

And they will be pursued in this world and on the Day of Resurrection. What an evil provision it is!

Surat Hud 11:99

And they will be pursued in this world and on the Day of Resurrection. What an evil provision it is!

Tafsir al-Jalalayn

99 - **And they will be pursued in this** meaning the world **with a curse and on the Day of Resurrection** a curse **what an evil provision** the help *provided* their provision

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And God pursued them in this - meaning in this world - with the punishment that He hastened for them in it, of drowning in the sea, His curse, **and on the Day of Resurrection**, meaning: And on the Day of Resurrection they will also be cursed with another curse, such as:

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: **And they will be pursued in this and on the Day of Resurrection**, he said: Another curse.

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 will be followed in this with a curse and on the Day of Resurrection**, he said: Add to his curse another curse, so those are two curses.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And they will be followed in this by a curse, and on the Day of Resurrection, what an evil provision it will be.** A curse follows a curse.

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: **And they will be pursued in this and on the Day of Resurrection**, he said: They will be followed by another curse, so those are two curses.

His saying: **What a bad support**, means: What a bad helper, the curse added to it is another like it.

The origin of *rafd* is *help*. It is said from it: **rafd so-and-so with the prince yarafdu rafdan** with a kasra on the *ra*. If it is opened, it means drinking from a large cup. *rafd* is a huge cup. From it is the saying of Al-A'sha:

May God provide for his blood that day and take captives from the fighting crowd.

It is said: **So-and-so supported his wall**, meaning he

propped it up with a piece of wood so that it would not fall. *Rafd*, with the first letter *ra* pronounced with a fat-ha, is the verbal noun. It is said: **Rafda yarafduhu rafdan**, and *rafd* is the name of the thing that is given to a person, which is the support.

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: **What an evil provision is it**, he said: The curse of this world and the hereafter.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **What a wretched provision!** He said: God cursed them in this world, and the curse was increased for them in the Hereafter.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And on the Day of Resurrection, what an evil provision it will be**, he said: A curse in this world, and they will be given an additional curse in the Hereafter.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And they will be followed in this world by a curse, and on the Day of Resurrection, what an evil provision it is.** He said: Two curses from God followed one after the other upon them, a curse in this world and a curse in the Hereafter.

Ibn Wakee' told us, he said, Abu Khalid told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, he said: They were afflicted with two curses in this world, one of which was augmented by the other, and that is His statement: **And on the Day of Resurrection, what an evil provision it is.**

Tafsir al-Qurtubi

The Almighty said: **And they will be pursued in this worldly life with a curse** meaning in this world. **And on the Day of Resurrection** meaning and the curse of the Day of Resurrection, and this meaning has already been mentioned. **What an evil provision is that which is provided** Al-Kisa'i and Abu Ubaidah narrated: I supported him, I supported him, meaning I helped him and gave him. The name of the gift is *rafd*, meaning what an evil gift and assistance. *Rafd* also means a huge cup, said Al-Jawhari, and the interpretation is: What an evil provision is the provision of the one who is provided. Al-Mawardi mentioned: *Rafd* with the fat-ha of the cup, and *rafd* with the kasra of it is what is in the cup of drink, this was narrated from Al-Asma'i, so it is as if he was criticizing what they are given to drink in the fire. It was said: *Rafd* is the increase, meaning what an evil provision they are given after drowning in the fire, said Al-Kalbi.

Tafsir Ibn Kathir

God Almighty says, informing us about sending Moses with his signs and dazzling evidence to Pharaoh, the king of the Copts, and his al-Nas 114: **So they followed the command of Pharaoh**, meaning his method, conduct, and way of error. **And Pharaoh's command was not right**, meaning there was no right guidance or direction in it. Rather, it is ignorance, misguidance, disbelief and stubbornness. Just as they followed him in this world and he was their leader and chief, so he will lead them on the Day of Resurrection to the fire of Hell, so he will lead them into it and they will drink from its filthy pools. He will have the greatest share of the greatest punishment, as God the Almighty said: **But Pharaoh disobeyed the Messenger, so We seized him with a terrible punishment.** And God the Almighty said: "But he denied and disobeyed. Then he turned back, striving. So he was gathered together and cried out. And he said, 'I am your Lord, the Most High.' So God seized him with the punishment of the Hereafter and the first. Indeed in that is a lesson for whoever fears." And God the Almighty said: **He will lead his people on the Day of Resurrection and will lead them into the Fire, and wretched is the destination.** And likewise the way of those who are followed, they will be abundant in the punishment on the Day of Resurrection, as God the Almighty said: **For each is double, but you do not know.** And God the Almighty said, informing about the disbelievers that they will say in the Fire: "Our Lord, indeed we obeyed our masters and our dignitaries, and they led us astray from the way. Our Lord, give them double the punishment." And Imam Ahmad said: Hisham told us, Abu al-Jahm told us on the authority of Al-Zuhri narrated on the authority of Abu Salamah on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: **Imru' al-Qais is the standard-bearer of the poets of the Age of Ignorance to the Fire.** His statement: **And they were pursued in this world by a curse and on the Day of Resurrection**, the verse, means that We pursued them in addition to the punishment of the Fire by a curse in this world and on the Day of Resurrection. **What an evil provision is that?** Mujahid said: They were pursued by the curse on the Day of Resurrection, so those are two curses. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **What an evil provision is that?** He said: The curse of this world and the Hereafter. Ad-Dahhak and Qatadah said the same, and it is like His statement: "And We made them leaders inviting to the Fire, but on the Day of Resurrection they will not be aided. And We pursued them in this world by a curse, and on the Day of Resurrection they will be among the despised." And God, the Most High, said: "The Fire, they will be exposed to it morning and evening. And on the Day the Hour will appear, 'Admit the people of Pharaoh into the severest punishment.'"

Fath al-Qadir

Then He blamed them after blaming the place they were going to, saying: 99- **And they were pursued in this world by a curse** meaning the people of Pharaoh were pursued absolutely, or the leaders in particular,

or they and Pharaoh in this world by a great curse: meaning expulsion and banishment **and on the Day of Resurrection** meaning and they were pursued by the curse of the Day of Resurrection, all the people of the place of assembly will curse them, then He made the curse a support for them in a mocking manner, saying: **What an evil support is that which is provided.** Al-Kisa'i and Abu Ubaidah said: I provided him with a support: I granted him security and gave him, and the name of the gift is support: meaning what an evil gift, and assistance is what they gave them and helped them with, and what is specifically blamed is omitted: meaning their support, and it is the curse that they were pursued in this world and the hereafter as if it were a curse after a curse that extends the other to the first and perpetuates it. Al-Mawardi mentioned a story on the authority of Al-Asma'i that Al-Rafd, with the fat-ha, means the cup, and with the kasra, means what is in it of drink, so it is as if he was criticizing what they draw from the fire, and this is more appropriate to the situation. It was said that Al-Rafd is the increase: meaning, what a bad thing they are given after drowning, and it is the increase, as Al-Kalbi said.

Tafsir al-Baghawi

99- **And they will be pursued in this**, meaning: in this world, **with a curse, and on the Day of Resurrection, how wretched is the provision**, meaning: the aid that is given. It was said: the gift that is given, and that is because the two curses followed one another, a curse in this world and a curse in the Hereafter.

Tafsir al-Baidawi

99. **And they were followed in this world by a curse and on the Day of Resurrection** meaning they will be cursed in this world and the Hereafter. **What an evil provision** is an evil aid or gift given. The root of provision is what is added to something else to support it, and what is specifically condemned is omitted, meaning their provision, which is the curse in both abodes.

Surat Hud 11:100

This is from the news of the towns which We relate to you. Of them are some standing and some harvested.

Surat Hud 11:100

This is from the report of the towns which We relate to you. Of them are some standing and some harvested.

Tafsir al-Jalalayn

100 - *That* mentioned is the subject and its predicate (is from the report of the towns. We relate it to you) O Muhammad **of them** meaning the towns *standing* whose people perished before it and of them **and harvested** perished with its people, leaving no trace of it like the crops harvested with sickles.

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: This story that we have mentioned to you in this surah, and the report that we have informed you of in it, of the report of the towns whose people we destroyed for their disbelief in God and their denial of His messengers, **We relate it to you**, so we inform you of it, **Some of them are standing**, meaning: Some of them have their buildings standing, their people destroyed and perishing, and some of them have their buildings standing and inhabited, and some of them have their buildings harvested, ruined and crumbling, their traces obliterated and forgotten.

From their saying: **A harvest has been harvested**, if its pieces have been uprooted. It is actually harvested, but it has been converted to fa'il, as we have explained in its counterparts.

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

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **This is from the report of the towns which We relate to you, of them are standing and some have been harvested**, meaning by standing are inhabited towns and by harvest are dormant towns.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Standing and harvested**, he said: Standing, on its thrones, and harvested, uprooted.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Some of it is standing**, its place is seen, and **a harvest**, no trace of it is seen.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on

the authority of Ibn Jurayj: **Some of it is standing**, he said: empty on its thrones, **and harvested**, stuck to the ground.

Ibn Wakee' told us, he said, Abdullah told us, on the authority of Sufyan, on the authority of Al-A'mash: **Some of it is standing and some is harvested**, he said: Its building collapsed.

Al-Harith told us, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Al-A'mash: **Some of it is standing and some is harvested**. He said: Harvested is what has its building collapsed.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his saying: **Some of it is standing and some is harvested**, some of it is standing and its trace is visible, and some of it is harvested and its trace is gone and its trace is not seen.

Tafsir al-Qurtubi

The Almighty said: "That is from the report of the towns. We relate it to you." *That* is in the nominative case with an implied subject, meaning the matter is that. And if you wish, with the subject, and the meaning is: That is the previous report from the report of the towns.

Among them are standing and harvested. Qatada said: Standing is what was empty on its trellises, and harvested is what has no trace. It was said: Standing is inhabited, and harvested is ruined, Ibn Abbas said: Mujahid said: Standing empty on its trellises, and harvested is uprooted, meaning harvested like the crop when it is harvested. The poet said:

People are divided among themselves like crops, some of which are standing and some of which are harvested.

Another said:

We are like raw seed, when the time comes for its harvest

Al-Akhfash Saeed said: *Haseed* means harvested, and its plural is *hasadi* and *hasad* like *marad* and *marad*. He said: It is for someone who has a harvest, like *qatila* and *qatala*.

Tafsir Ibn Kathir

When God Almighty mentioned the report of the prophets and what happened to them with their nations and how He destroyed the disbelievers and saved the believers, He said: **This is from the report of the towns**, meaning their report, **We relate to you some of them standing**, meaning populated, **and some harvested**, meaning destroyed. **And We did not wrong them**, meaning when We destroyed them, **but they wronged themselves**, by denying Our messengers and disbelieving in them. **So their gods**, their idols that they worshipped and called upon, **besides God, did not**

avail them at all, they did not benefit them nor did they save them when God's command to destroy them came. **And they only increased them in destruction.** Mujahid, Qatadah, and others said: "That is, other than loss. This is because the reason for their destruction and ruin was only their following those gods, and for this reason they lost in this world and the hereafter.

Fath al-Qadir

And the reference in His saying: 100- "This is from the report of the towns. We relate it to you" meaning what God the Almighty narrated in this Surah of the report of the previous nations and what they did with their prophets: meaning it is narrated to you, one story after another. The meaning of the stories has been explained previously, and the pronoun in **from it** refers to the towns: meaning some of the towns are standing, and some of them are harvested. The standing is what was standing on its trellises, and the harvest is what has no trace. It was said: the standing is the inhabited, and the harvest is the ruin. It was said: the standing is the villages that are empty of their trellises, and the harvest is the uprooted, meaning harvested. He likened the towns to the crop standing on its stem and cut off. The poet said:

People are divided among themselves like crops,
some of which are standing and some of which are
harvested.

Tafsir al-Baghawi

100- "This is from the report of the towns which We relate to you. Some of them are standing," inhabited, and *harvested*, ruined. It was said: Some of them are standing, the walls remain and the roofs have fallen, and *harvested* means: its trace has been erased. Muqatil said: Standing is where traces can be seen, and harvest is where traces cannot be seen, and harvest means harvested.

Tafsir al-Baidawi

100. *That* meaning that report. **From the report of the destroyed villages.** "We relate it to you" is related to you. "From it is standing" from those villages, remaining like the standing crops. "And harvested" from it, the traces of which are intact like the harvested crops. The sentence is resumed. It was said that it is a state of the ha' in its narration, but this is not correct, since there is no waw or pronoun.

Surat Hud 11:101

And We did not wrong them, but they wronged themselves. So their gods which they invoked besides God did not avail them at all when the command of your Lord came, and they did not increase them except in perdition.

Surat Hud 11:101

And We did not wrong them, but they wronged themselves. So their gods which they invoked besides God did not avail them at all when the command of your Lord came, and they did not increase them except in perdition.

Tafsir al-Jalalayn

101 - **And We did not wrong them** by destroying them without sin **but they wronged themselves** by associating partners with God **so their gods which they invoked** worshipped **other than God** did not avail them at all when the command of your Lord came) His punishment **and they did not increase them** by their worship of them **except for destruction** loss.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We did not punish the people of these towns whose report We related to you. O Muhammad, without them deserving Our punishment, so we would have put Our punishment in the wrong place, **but they wronged themselves**, meaning: but they made His punishment and torment obligatory for themselves through their disobedience to God and their disbelief in Him, so they made lawful for themselves what they should not have made lawful for them, and made lawful for them what they should not have made lawful for them, **so their gods which they invoke besides God availed them nothing**, meaning: their gods which they invoke besides God, and whom they call as lords, did not repel from them God's punishment and torment when their Lord made it lawful, nor did they repel any of it from them, **when the command of your Lord came**, O Muhammad, meaning: when the judgment of your Lord came to punish them, His punishment became due upon them, and His wrath descended upon them, **and they only increased them in affliction**. *Tabbab* means: And their gods did not increase them, when the command of your Lord came to these polytheists with the punishment of God, except loss, destruction, and devastation.

It is said: I cursed him, I cursed him, and from it they say to a man: May you perish. Jarir said:

Arada from the rest of Lot's people, do not perish for what they did, perish

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

Who said that?

Al-Muthanna told me, he said, Saeed bin Salam Abu

Al-Hasan Al-Basri told us, he said, Sufyan told us, on the authority of Naseer bin Dhaluq, on the authority of Ibn Omar, regarding his statement: **And they did not increase them except in destruction**, he said: except in loss.

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: **other than destruction**, he said: loss.

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

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **other than destruction**, he says: other than loss.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Not causing loss**, he said: Not causing loss.

Abu Ja'far said: This report is from God, the Most High, and even if it is report about the nations that came before us, it is a threat from God, the Most High, to us, O nation. If we follow the path of the nations before us in disagreeing with Him and His Messenger, He will follow their path in punishment. It is an announcement from Him to us that He does not wrong any of His creation, and that the servants are the ones who wrong themselves, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: He - meaning our Lord, may His praise be glorified - apologized to His creation and said: **And We did not wrong them**, from what we mentioned to you of the punishment of those nations whom We punished, **but they wronged themselves, so their gods did not avail them**, until he reached: **And they did not increase them except in destruction**, he said: Those whom they worshipped did not increase them except in destruction.

Tafsir al-Qurtubi

And We did not wrong them The root of injustice in the language is putting something in the wrong place, and it was mentioned in detail in *Al-Baqarah*. **But they wronged themselves** by disbelief and sins. Sibawayh narrated that it is said: He wronged him. **So their gods which they called upon besides God did not avail them at all** There is an omission in the speech, meaning which they used to worship, meaning call upon. **When the command of your Lord came, and they did not increase them except in destruction** meaning except in loss, as Mujahid and Qatadah said. Labid said:

I have been afflicted, and every man of innovation will return to affliction, and that is the end of the world.

And destruction is loss and ruin, and there is an

implication in it, meaning that their worship of idols increased them, so the complement was deleted, meaning that their worship of them had caused them to lose the reward of the Hereafter.

destruction" destruction or loss.

Tafsir Ibn Kathir

When God Almighty mentioned the report of the prophets and what happened to them with their nations and how He destroyed the disbelievers and saved the believers, He said: **This is from the report of the towns**, meaning their report, **We relate to you some of them standing**, meaning populated, **and some harvested**, meaning destroyed. **And We did not wrong them**, meaning when We destroyed them, **but they wronged themselves**, by denying Our messengers and disbelieving in them. **So their gods**, their idols that they worshipped and called upon, **besides God, did not avail them at all**, they did not benefit them nor did they save them when God's command to destroy them came. **And they only increased them in destruction**. Mujahid, Qatadah, and others said: "That is, other than loss. This is because the reason for their destruction and ruin was only their following those gods, and for this reason they lost in this world and the hereafter.

Fath al-Qadir

101- "And We did not wrong them" by what We did to them of punishment **but they wronged themselves** by disbelief and sins **so their gods did not avail them** meaning their idols that they worshipped instead of God did not ward off any of the punishment **when the command of your Lord came** meaning when His punishment came **and they did not increase them except in destruction**: destruction and loss: meaning the idols that they worshipped did not increase them except in destruction and loss, and they believed that they helped them to obtain benefits.

Tafsir al-Baghawi

101- **And We did not wrong them**, with punishment and destruction, **but they wronged themselves**, with disbelief and disobedience. **So their gods which they invoked besides God did not avail them at all when the command of your Lord came**, the punishment of your Lord, **and they only increased them in destruction**, meaning: other than loss, and it was said: destruction.

Tafsir al-Baidawi

101. **And We did not wrong them** by destroying them. **But they wronged themselves** by exposing themselves to Him by committing what would necessitate it. **So it did not benefit them** "so it did not benefit them nor was it able to protect them from anything, but rather it harmed them. Their gods which they invoke besides God, of anything, when the command of your Lord came" when His punishment and vengeance came to them. "And they did not increase them except in

Surat Hud 11:102

And such is the punishment of your Lord when He punishes the towns while they are doing wrong. Indeed, His punishment is painful and severe.

Surat Hud 11:102

And such is the punishment of your Lord when He punishes the towns while they are doing wrong. Indeed, His punishment is painful and severe.

Tafsir al-Jalalayn

102 - **And thus** is the example of that seizure **the seizure of your Lord when He seizes the towns** I mean their people **while they are unjust** with sins, meaning nothing will avail them against His seizure **Indeed, His seizure is painful and severe** The two sheikhs narrated on the authority of Abu Musa al-Ash'ari who said that the Messenger of God, may God bless him and grant him peace, said: God gives respite to the wrongdoer until, when He seizes him, He does not let him go, then the Messenger of God, may God bless him and grant him peace, recited {And thus is the seizure of your Lord} the verse.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And just as I seized, O people, the people of these towns whose people I have related to you, with the punishment I inflicted upon them, for their disobedience to My command, their denial of My messengers, and their rejection of My signs, so will I seize the towns and their people when I seize them with My punishment, while they are wrongdoers to themselves because of their disbelief in God, their associating others with Him, and their denial of His messengers. **His seizure is painful**, meaning: If your Lord seizes with punishment whoever seizes Him, *painful*, meaning: painful, *severe* in pain.

This is a warning from God to this nation, lest they follow in disobeying Him the path of the wicked nations before them, lest the same punishments that befell them will befall them, such as:

Abu Kur'aim told us, he said, Abu Mu'awiyah told us, on the authority of Yazid bin Abi Burdah, on the authority of his father, on the authority of Abu Musa, he said: The Messenger of God, may God bless him and grant him peace, said: "God gives the oppressor respite - or perhaps he said: He gives him time - until when He seizes him, He does not let him go. Then he recited: 'And thus is the seizure of your Lord when He seizes the towns while they are doing wrong.'"

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: God warned this nation of His wrath, by saying: "And thus is the punishment of your Lord when He punishes the towns while they are wrongdoers. Indeed, His punishment is painful and severe."

Asim Al-Jahdary used to recite it: **And thus did your Lord seize when He seized the towns while they were**

unjust. This is a recitation that I do not permit reciting, because it is contrary to the Muslims' copies of the Qur'an, and what the regions recite according to.

Tafsir al-Qurtubi

The Almighty said: **And thus did your Lord seize when He seized the towns** meaning, just as He seized these towns that belonged to Noah, Aad, and Thamud, He seized all the unjust towns. Asim Al-Jahdary and Talha bin Masraf read **And thus did your Lord seize when He seized the towns** and also from Al-Jahdary **And thus did your Lord seize** like the group **When He seized the towns**. Al-Mahdawi said that whoever reads: **And thus did your Lord seize when He seized** then it is a report of what was customary in destroying the previous nations, and the meaning is: And thus did your Lord seize those He took from the destroyed nations when He seized them. The group read it as a source, and the meaning is: And thus did your Lord seize whomever He wanted to destroy when He seized them, so when for the past, meaning when He seized the towns, and if for the future, **and it was unjust** meaning and its people were unjust, so the complement was deleted like **and ask the town** (Yusuf 12:82) **Indeed, His seizure is painful and severe** meaning His punishment for the polytheists is painful and severe. In Sahih Muslim and Al-Tirmidhi, on the authority of Abu Musa, the Messenger of God, may God bless him and grant him peace, said: **God Almighty gives the wrongdoer respite until, when He seizes him, He does not let him go.** Then he recited: **And thus is the seizure of your Lord when He seizes towns** Al-Tirmidhi 10:10. Abu Isa said: This is a good, sound, strange hadith.

Tafsir Ibn Kathir

God Almighty says: Just as We destroyed those unjust generations who denied Our messengers, so will We deal with those like them. **Indeed, His seizure is painful and severe.** In the two Sahih, on the authority of Abu Musa, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, God gives respite to the wrongdoer until, when He seizes him, He does not let him escape.** Then the Messenger of God, may God bless him and grant him peace, recited: **And such is the seizure of your Lord when He seizes the towns while they are doing wrong.** The verse.

Fath al-Qadir

102- **And thus is the taking of your Lord** Al-Jahdary and Talha bin Masraf read *taken* as a verb. Others read *taken* as a source. **When He takes the towns while they are wrongdoers** meaning their people are wrongdoers. **His taking** meaning His punishment of the disbelievers **is painful and severe** meaning painful and severe.

Tafsir al-Baghawi

102- **And thus**, and so on, "is the punishment of your Lord when He seizes the towns while they are unjust. Indeed, His punishment is painful and severe." Abdul Wahid Al-Malihi informed us, Ahmad bin Abdullah Al-Naimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Ismail informed us, Sadaqah bin Al-Fadl informed us, Abu Mu'awiyah informed us, Yazid bin Abi Burdah informed us, on the authority of Abu Musa Al-Ash'ari, may God be pleased with them, who said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, God gives respite to the wrongdoer until, when He seizes him, He does not let him escape.** He said: Then he recited, **And thus is the punishment of your Lord when He seizes the towns while they are unjust**, the verse.

Tafsir al-Baidawi

102. **And likewise** and **such is the taking**. "Your Lord took **and it was read** your Lord took" with the verb and on this the position of the kaf is the accusative as a source. "If He took the villages **meaning their people and it was read as** when" because the meaning is in the past. "And it is unjust **is a state of** the villages" and it is in reality for its people but when it was established in its place it was applied to it, and its benefit is to indicate that they were taken for their injustice and to warn every unjust person who wronged himself or others of the severity of the obstacle. "Indeed, his taking is painful and severe" painful and there is no hope of salvation from it, and it is an exaggeration in the threat and warning.

Surat Hud 11:103

Indeed in that is a sign for whoever fears the punishment of the Hereafter. That is a Day for which the people will be gathered, and that is a witnessed Day.

Surat Hud 11:103

Indeed in that is a sign for whoever fears the punishment of the Hereafter. That is a Day for which the people will be gathered, and that is a witnessed Day.

Tafsir al-Jalalayn

103 - **Indeed in that** mentioned of the stories **is a sign** for a lesson (for whoever fears the punishment of the Hereafter. That) meaning the Day of Resurrection **is a Day on which mankind will be gathered together** on it **and that is a witnessed Day** witnessed by all of creation.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Indeed, in Our taking of those We took from the people of the towns whose report We related to you, O people, **is a sign**, meaning: a lesson and admonition for those of His servants who fear God's punishment and torment in the Hereafter, and an argument against him before His Lord, and a deterrent that restrains him from disobeying God and opposing Him in what He has commanded and forbidden.

It was said: Rather, the meaning of this is: It contains a lesson for those who fear the torment of the Hereafter, that God will fulfill His promise to them.

Who said that?

Yunus told me, he said, Ibn Wahb told us, Ibn Zayd said regarding His statement: **Indeed in that is a sign for whoever fears the punishment of the Hereafter**, We will fulfill for them what We promised them in the Hereafter, just as We fulfilled for the prophets: We will support them.

And His statement: **That is a Day for which the people will be gathered**, God Almighty says: This Day - meaning the Day of Resurrection - **is a Day for which the people will be gathered**, meaning: God will gather the people from their graves for it, and will gather them on it for recompense, reward, and punishment. **And that is a witnessed Day**, meaning: It is a Day that all creatures will witness, and none of them will be left behind. Then He will take revenge on those who disobeyed God, opposed His command, and denied His messengers.

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

Who said that?

Yaqub told me, he said, Hisham told us, on the authority of Abu Bishr, on the authority of Mujahid,

regarding his statement: **That is a Day when the people will be gathered together, and that is a witnessed Day**, he said: The Day of Resurrection.

Yaqoub told me, he said, Hisham told us, on the authority of Abu Bishr, on the authority of Ikrimah, the same.

Abu Kuraib told us, he said: Wakee' told us, and Ibn Wakee' told us, he said: My father told us, on the authority of Shu'bah, on the authority of Ali ibn Zayd, on the authority of Yusuf al-Makki, on the authority of Ibn Abbas, he said: The witness is Muhammad, and the witnessed is the Day of Resurrection. Then he recited: **That is a Day when the people will be gathered together, and that is a witnessed Day**.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Ali bin Zaid, on the authority of Ibn Abbas, he said: The witness is Muhammad, and the witnessed is the Day of Resurrection. Then he recited this verse: **That is a Day when the people will be gathered together, and that is a witnessed Day**.

It was narrated on the authority of Al-Musayyab, on the authority of Juwaybir, on the authority of Al-Dahhak, who said: **That is a Day when people will be gathered together, and that is a witnessed Day**. He said: That is the Day of Resurrection, on which all of creation will be gathered, and the people of heaven and earth will witness it.

Tafsir al-Qurtubi

The Almighty said: **Indeed in that is a sign** meaning a lesson and an admonition. **For him who fears the punishment of the Hereafter** "That is a Day" is a subject and predicate. "Gathered" is from its description. "For Him are the people" is a noun for what its agent is not named, and for this reason He did not say gathered. If you assume that **the people** is raised by the subject, and the predicate is **gathered for Him**, then He did not say gathered on this estimation, because **For Him** takes the place of the agent. The plural is hashre, meaning they will be gathered for that day. "And that is a witnessed Day" meaning that the righteous and the wicked will witness it, and the people of heaven will witness it. We have mentioned these two names with other names of the Resurrection in the Book of Remembrance and explained them, and praise be to God.

Tafsir Ibn Kathir

God Almighty says that in our destruction of the unbelievers and our salvation of the believers there is a *sign* that is, a lesson and a consideration of the truth of our promise in the afterlife. **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will**

stand. God Almighty also says, **Then their Lord inspired to them, 'We will surely destroy the wrongdoers.'** And His statement: **That is a Day when mankind will be gathered together** meaning the first and the last of them, like His statement: **And We will gather them together and will not leave out a single one of them** "And that is a witnessed Day" meaning a great Day in which the angels will attend and the messengers will gather and all of creation will be gathered from mankind, jinn, birds, beasts and animals, and the Just One will judge in it who will not wrong an atom's weight, and if there is a good deed, He will multiply it. And His statement: **And We do not delay it except for a specified term** meaning We do not delay the establishment of the Resurrection except because the word of God preceded in the existence of a specified number of people from the descendants of Adam and He set a specific period, if it ends and the existence of those destined to emerge is complete, the Hour will come. For this reason He said: **And We do not delay it except for a specified term** meaning for a limited period that will not be increased or decreased. **On the Day it comes, no soul will speak except by His permission** meaning on the Day when the Day of Resurrection comes, no one will speak except by God's permission, like His statement: **They will not speak except he whom the Most Merciful permits and who says what is right** and He said: **And the voices will be hushed before the Most Merciful** the verse. In the two Sahih's, from the hadith of intercession: "On that Day none will speak except the Messengers, and the call of the Messengers on that Day will be: 'O God, save, save.'" And His statement: **Among them are the wretched and the blessed**, meaning that among the people of the gathering are the wretched and among them are the blessed, as He said: **A group in Paradise and a group in the Blaze.** Al-Hafiz Abu Ya'la said in his Musnad: Musa ibn Hayyan told us, Abdul-Malik ibn Amr told us, Sulayman Abu Sufyan told us, Abdullah ibn Dinar told us, on the authority of Ibn Umar, on the authority of Umar, who said: When **Among them are the wretched and the blessed**, was revealed, I asked the Prophet, may God bless him and grant him peace, and I said: O Messenger of God, what should we act upon? On something that has already been completed or on something that has not yet been completed? He said: **On something that has already been completed, O Umar, and the pens have written about it, but each is facilitated for what he was created for.** Then God, the Most High, explained the state of the wretched and the state of the blessed, saying:

Fath al-Qadir

103- **Indeed in that is a sign** meaning in God Almighty's taking of the people of the towns, or in the stories that He told His Messenger as a lesson and admonition **for him who fears the punishment of the Hereafter** because they are the ones who take lessons and are admonished by admonitions. The reference in His saying: **That is a Day when the people will be gathered** is to the Day of Resurrection, which is indicated by mentioning the Hereafter, that the people will be gathered on it for accountability and recompense. **And that** meaning the Day of Resurrection **is a witnessed Day** meaning that the people of the gathering will witness it, or the creation

will witness it, so the circumstance was expanded by making it act like a direct object.

Tafsir al-Baghawi

103- The Almighty said: **Indeed in that is a sign**, for a lesson, "for whoever fears the punishment of the Hereafter. That is a Day when the people will be gathered together," meaning the Day of Resurrection, **and that is a witnessed Day**, meaning: the people of heaven and earth will witness it.

Tafsir al-Baidawi

103**Indeed, in that** meaning in what befell the perishing nations or in what God Almighty related of their stories. "For a sign" for a lesson. "For he who fears the punishment of the Hereafter" to consider its greatness because he knows that what has befallen them is an example of what God has prepared for the criminals in the Hereafter, or to be deterred from its causes because he knows that it is from a chosen God who punishes whomever He wills and has mercy on whomever He wills. For he who denies the Hereafter and rejects the annihilation of this world does not say that the chosen doer, and attributes those events to astronomical causes that happened in those days, not to the sins of those who perish in them. "That is a reference to the Day of Resurrection and the punishment of the Hereafter indicated by A Day for which people will be gathered" meaning that people will be gathered for it, and the change is to indicate the stability of the meaning of gathering for the Day and that it is its nature inevitably and that people will not be separated from it, so it is more eloquent than His saying: "A Day that will gather you for the Day of Assembly" and the meaning of gathering for it is gathering because of what is in it of accountability and recompense. "And that is a witnessed Day" meaning that the people of the heavens and the earths will be witnessed in it, so it was expanded in it by making the circumstance the object of the verb, like His saying:

In a gathering of people's forelocks witnessed

That is, many people witnessed it. If the day were made witnessed in itself, the purpose of glorifying and distinguishing the day would be nullified, because all other days are like that.

Surat Hud 11:104

And We do not delay it except for a specified term.

Surat Hud 11:104

And We do not delay it except for a specified term.

Tafsir al-Jalalayn

104 - And We do not delay it except for a specified term for a time known to God.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We do not delay the Day of Resurrection from bringing it to you except for its fulfillment. So He has decreed a term for it, counted it, and enumerated it, so it will not come except for that term. Its coming will not precede it or be delayed.

Tafsir al-Qurtubi

The Almighty said: **And We do not delay it** meaning We do not delay that day. **Except for a predetermined term** meaning for a term that Our judgment has already determined, and it is predetermined with Us. **The Day that comes** and it was read **the Day that comes** because the ya' is deleted if it is preceded by a kasra, as you say: I do not know, Al-Qushayri mentioned it. Al-Nahhas said: The people of Madinah, Abu Amr and Al-Kisa'i read it with the ya' in the insertion, and deleting it in the pause, and it was narrated that Abi and Ibn Mas'ud read **the Day that comes** with the ya' in the pause and connection. Al-A'mash and Hamzah read **يوم يأتي** without a ya' in both pause and connection. Abu Ja'far al-Nahhas said: The correct view in this is that it should not be paused on, and that it should be connected with a ya', because a group of grammarians said: The ya' is not deleted, and something is not made jussive without a jussive. As for pausing without a ya', there is the opinion of al-Kisa'i, who said: Because a sound verb is paused on like a jussive verb, so the ya' was deleted, just as the damma is deleted. As for the reading of Hamzah, Abu Ubaid provided evidence for the deletion of the ya' in both pause and connection with two arguments. One of them is that he claimed that he saw it in the imam who said that it is the Mushaf of Uthman, may God be pleased with him, without a ya'. The other argument is that he narrated that it is the language of Hudhayl, they say: Ma adra. Al-Nahhas said: As for his argument with the Mushaf of Uthman, may God be pleased with him, it was said to me that it is gone. As for his argument with their saying: **ما آنز**, there is no argument in it, because this deletion was narrated by the ancient grammarians, they mentioned its reason, and that it cannot be used as an analogy. Al-Farra recited the following verse about the deletion of the letter ya:

Enough, a hand that does not befit a generous dirham and another that gives blood with the sword

That is, to give. Sibawayh and Al-Khalil have narrated that the Arabs say: **I do not know**, and they delete the ya and make do with the *kasra*, except that they claim that this is due to frequent use. Al-Zajaj said: **The best thing in grammar is to prove the "ya"**. He said: **What I see is following the Qur'an and the consensus of the reciters, because reading is a Sunnah, and something similar has occurred in the speech of the Arabs.**

Tafsir Ibn Kathir

God Almighty says that in our destruction of the unbelievers and our salvation of the believers there is a *sign* that is, a lesson and a consideration of the truth of our promise in the afterlife. **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** God Almighty also says, **Then their Lord inspired to them, 'We will surely destroy the wrongdoers.'** And His statement: **That is a Day when mankind will be gathered together** meaning the first and the last of them, like His statement: **And We will gather them together and will not leave out a single one of them** "And that is a witnessed Day" meaning a great Day in which the angels will attend and the messengers will gather and all of creation will be gathered from mankind, jinn, birds, beasts and animals, and the Just One will judge in it who will not wrong an atom's weight, and if there is a good deed, He will multiply it. And His statement: **And We do not delay it except for a specified term** meaning We do not delay the establishment of the Resurrection except because the word of God preceded in the existence of a specified number of people from the descendants of Adam and He set a specific period, if it ends and the existence of those destined to emerge is complete, the Hour will come. For this reason He said: **And We do not delay it except for a specified term** meaning for a limited period that will not be increased or decreased. **On the Day it comes, no soul will speak except by His permission** meaning on the Day when the Day of Resurrection comes, no one will speak except by God's permission, like His statement: **They will not speak except he whom the Most Merciful permits and who says what is right** and He said: **And the voices will be hushed before the Most Merciful** the verse. In the two Sahihs, from the hadith of intercession: "On that Day none will speak except the Messengers, and the call of the Messengers on that Day will be: 'O God, save, save.'" And His statement: **Among them are the wretched and the blessed**, meaning that among the people of the gathering are the wretched and among them are the blessed, as He said: **A group in Paradise and a group in the Blaze.** Al-Hafiz Abu Ya'la said in his Musnad: Musa ibn Hayyan told us, Abdul-Malik ibn Amr told us, Sulayman Abu Sufyan told us, Abdullah ibn Dinar told us, on the authority of Ibn Umar, on the authority of Umar, who said: When **Among them are the wretched and the blessed**, was revealed, I asked the Prophet, may God bless him and grant him peace,

and I said: O Messenger of God, what should we act upon? On something that has already been completed or on something that has not yet been completed? He said: **On something that has already been completed, O Umar, and the pens have written about it, but each is facilitated for what he was created for.** Then God, the Most High, explained the state of the wretched and the state of the blessed, saying:

Fath al-Qadir

104- **And We do not delay it except for a specified term.** That is, We do not delay that day except for the end of a specified term known by number, after which God Almighty has determined the occurrence of the recompense.

Tafsir al-Baghawi

104- **And We do not delay it**, meaning: And We do not delay that day, so We do not establish the Resurrection upon you. And Ya'qub read, and He does not delay it with the letter *ya*, "except for a specified term," known to God.

Tafsir al-Baidawi

104. **And We do not postpone it** meaning today. **Except for a limited term** except for the end of a limited, finite period, with the addition omitted and the entire period of postponement intended by the term, not its end, for it is not limited.

Surat Hud 11:105

The Day it comes, no soul will speak except by His permission. Then among them will be the wretched and the happy.

Surat Hud 11:105

The Day it comes, no soul will speak except by His permission. Then among them will be the wretched and the happy.

Tafsir al-Jalalayn

105 - **On the Day when** that Day **no soul will speak** in which one of the two ta's is deleted **except by His permission** the Most High **then among them** meaning creation **is wretched** and among them **is happy** each was written in eternity

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "On the Day when it comes, no soul will speak except by His permission. Then among them will be the wretched and the happy."

Tafsir al-Qurtubi

No soul shall speak except with His permission. The original is tatakallam, one of the two ta's was deleted for ease. It contains an implication, that is, no soul shall speak except with the permitted good speech, because they are forced to leave the ugly. It was said: The meaning is: Do not speak with an argument or intercession except with His permission. It was said: They have a time in the gathering when they are prevented from speaking except with His permission. This verse is the one that the people of heresy in religion ask about the most. They say: Why did He say: **No soul shall speak except with His permission** and **This is a Day when they will not speak, nor will they be permitted to make excuses** (al-Mursalat 77:35-36)? And He said in a place when mentioning the al-Qiyamah 75: **And some of them will turn to others, questioning each other** (al-Saffat 37:27). And He said: **On the Day when every soul will come, pleading for itself** (al-Nahl 16:16). And He said: **Stop them, for they will be questioned** (al-Saffat 37:24). And He said: **On that Day, neither man nor jinn will be asked about his sin** (al-Rahman 55:39). The answer is what we have mentioned, that they will not speak with an argument that is required of them, but rather they will speak by acknowledging their sins, blaming each other, and placing sins on each other. As for speaking and uttering an argument for them, then no. This is like saying to someone who speaks to you a lot, and his speech is empty of argument: I did not speak anything, and I did not utter anything. So the one who speaks without an argument for him is called a non-speaker. And some people said: That day is long, and it has places and situations in some of which they are prevented from speaking, and in some of which they

are permitted to speak. This indicates that no soul speaks except with His permission. **And among them are the wretched and the blessed** meaning from among the souls, or from among the people, and He mentioned them in His statement: **On a Day when all people will be gathered together.** And the wretched is the one upon whom misery is decreed. And the blessed is the one upon whom happiness is decreed. Labid said:

Some of them are happy and take their share, and some of them are miserable and content with life.

Al-Tirmidhi narrated on the authority of Ibn Umar on the authority of Umar ibn al-Khattab who said: "When this verse was revealed: 'Some of them are wretched and some are happy,' I asked the Messenger of God, may God bless him and grant him peace, and I said: O Prophet of God, then what should we work on? On something that has already been completed, or on something that has not yet been completed? He said: Rather, on something that has already been completed and the pens have written about it, O Umar, but everyone is facilitated for what he was created for." He said: This is a good and strange hadith from this source. We do not know it except from the hadith of Abdullah ibn Umar, and it was mentioned previously in *al-A'raf*.

Tafsir Ibn Kathir

God Almighty says that in our destruction of the unbelievers and our salvation of the believers there is a *sign* that is, a lesson and a consideration of the truth of our promise in the afterlife. **Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand.** God Almighty also says, **Then their Lord inspired to them, 'We will surely destroy the wrongdoers.'** And His statement: **That is a Day when mankind will be gathered together** meaning the first and the last of them, like His statement: **And We will gather them together and will not leave out a single one of them** "And that is a witnessed Day" meaning a great Day in which the angels will attend and the messengers will gather and all of creation will be gathered from mankind, jinn, birds, beasts and animals, and the Just One will judge in it who will not wrong an atom's weight, and if there is a good deed, He will multiply it. And His statement: **And We do not delay it except for a specified term** meaning We do not delay the establishment of the Resurrection except because the word of God preceded in the existence of a specified number of people from the descendants of Adam and He set a specific period, if it ends and the existence of those destined to emerge is complete, the Hour will come. For this reason He said: **And We do not delay it except for a specified term** meaning for a limited period that will not be increased or decreased. **On the Day it comes, no soul will speak except by His permission** meaning on the Day when the Day of Resurrection comes, no one will speak except by

God's permission, like His statement: **They will not speak except he whom the Most Merciful permits and who says what is right** and He said: **And the voices will be hushed before the Most Merciful** the verse. In the two Sahihs, from the hadith of intercession: "On that Day none will speak except the Messengers, and the call of the Messengers on that Day will be: 'O God, save, save.'" And His statement: **Among them are the wretched and the blessed**, meaning that among the people of the gathering are the wretched and among them are the blessed, as He said: **A group in Paradise and a group in the Blaze**. Al-Hafiz Abu Ya'la said in his Musnad: Musa ibn Hayyan told us, Abdul-Malik ibn Amr told us, Sulayman Abu Sufyan told us, Abdullah ibn Dinar told us, on the authority of Ibn Umar, on the authority of Umar, who said: When **Among them are the wretched and the blessed**, was revealed, I asked the Prophet, may God bless him and grant him peace, and I said: O Messenger of God, what should we act upon? On something that has already been completed or on something that has not yet been completed? He said: **On something that has already been completed, O Umar, and the pens have written about it, but each is facilitated for what he was created for**. Then God, the Most High, explained the state of the wretched and the state of the blessed, saying:

Fath al-Qadir

105- **The Day it comes** The people of Medina, Abu Amr and Al-Kisa'i read with the ya' in the *draj* and deleted it in the pause. Abi and Ibn Mas'ud read with the ya' in both connected and paused. Al-A'mash read with the ya' in both, and the reason for deleting the ya' with the pause is what Al-Kisa'i said that the sound verb is stopped on like the *jazm*, so the ya' was deleted just as the *damma* is deleted. The reason for the reading of those who read with the ya' in connection is that they saw the writing of the Qur'an in this way. Al-Khalil and Sibawayh narrated that the Arabs say **I do not know**, so the ya' is deleted and they are bold with the *kasra*, and Al-Farra' recited in deleting the ya':

Enough, a hand that does not befit a generous dirham and another that gives blood with the sword

Al-Zajjaj said: The best grammar rule is to prove the ya', and the meaning is: When the Day of Resurrection comes, **no soul will speak** meaning it will not speak. One of the two ta's was deleted for ease: meaning no soul will speak on it except with what it has been permitted to speak. It was said: No soul will speak with an argument or intercession **except with His permission** Glory be to Him for it to speak with that. He combined this with His statement: **This is a Day when they will not speak * Nor will they be permitted to make excuses** with the difference in their conditions according to the different situations on the Day of Resurrection. And such a combination was repeated in places **Among them are wretched and blessed** meaning among the souls are wretched and among them are blessed. So the wretched is the one upon whom misery was written, and the blessed is the one upon whom happiness was written. The wretched is presented before the blessed because the situation is one of warning.

Tafsir al-Baghawi

105- **The Day He comes** was read with the letter *ya* confirmed and deleted, **no soul speaks**, meaning: no soul speaks "except by His permission. Among them are the wretched and the happy," meaning: among them are those who have been destined for misery and among them are those who have been destined for happiness.

Abu Saeed Abdullah bin Ahmed Al-Tahiri told us, my grandfather Abu Sahl Abdul Samad bin Abdul Rahman Al-Bazzar told us, Abu Bakr Muhammad bin Zakariya Al-Adhafri told us, Ishaq bin Ibrahim bin Ibad Al-Dabry told us, Abdul Razzaq told us, Muammar told us, on the authority of Mansour, on the authority of Saeed bin Ubaidah, on the authority of Abu Abdul Rahman Al-Salami, on the authority of Ali bin Abi Talib, may God be pleased with him, who said: "We went out to a funeral procession, and while we were in Al-Baqi', the Messenger of God, may God bless him and grant him peace, came out to us with a belt in his hand. He came and sat down, then he scratched the ground with it for a while, then he said: There is no soul that has not been breathed but its place in Paradise or Hell has been written, and it has not been written as miserable or happy. A man said: Should we not rely on our book, O Messenger of God, and abandon work? He said: No, but work, for everyone is facilitated for what he was created for. As for the people of misery, they are facilitated for the work of the people of misery, and as for the people of happiness, they are facilitated for the work of the people of happiness. He said: Then he recited: 'But as for he who gives and fears God * And is truthful With goodness, We will ease him toward ease. But as for he who withholds and considers himself free of need, And denies the best, We will ease him toward difficulty. *Al-Layl*'

Tafsir al-Baidawi

105. **The Day comes** meaning the recompense or not today as in his saying: **Or the Hour comes to them** on the basis that *Day* means when or God Almighty as in his saying: **Do they await except that God should come to them in shade** and the like. Ibn Amir, Asim and Hamzah read *comes* by deleting the ya' as a suffice for it with the *kasra*. **No soul speaks** does not speak what benefits and saves from an answer or intercession, and it is the subject of the circumstance and it is possible to make it a subject by implying *remember* or by the deleted ending. **Except with His permission** except with God's permission as in his saying: **They do not speak except to whom the Most Gracious permits** and this is in one situation and his saying: **This is a Day on which they will not speak * Nor will they be permitted to make excuses** in another situation or what is permitted is the true answers and what is forbidden is the false excuses. **Among them is the wretched** for whom the Fire is due according to the threat. **And the happy** for whom Paradise is due according to The promise and the pronoun are for the people of the situation, even if it is not mentioned

Surat Hud 11:105

The Day it comes, no soul will speak except by His permission. Then among them will be the wretched and the happy.

because it is known and indicated by his saying: “Do not speak to a soul” or for the people.

Surat Hud 11:106

But as for those who are wretched, they will be in the Fire. Therein they will have sighing and sobbing.

Tafsir al-Jalalayn

106 - **As for those who are wretched** in His Almighty knowledge (they will be in the Fire. Therein they will have sighing) a loud sound **and sobbing** a weak sound.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: "But as for those who are wretched, they will be in the Fire. Therein they will have sighing and sobbing."

Tafsir al-Qurtubi

The Almighty said: **But as for those who are wretched** is the beginning. **In the Fire** is in the place of the report, and likewise **for them therein is sighing and sobbing**. Abu Al-Aaliyah said: Sighing is from the chest, and sobbing is from the throat, and the opposite is also reported from him. Al-Zajaj said: Sighing is from intense groaning, and sobbing is from very loud groaning. He said: The linguists from Kufa and Basra claimed that sighing is like the beginning of the sound of donkeys in braying, and sobbing is like the end of the sound of a donkey in braying. Ibn Abbas, may God be pleased with him, said the opposite, he said: Sighing is the intense sound, and sobbing is the weak sound. Ad-Dahhak and Muqatil said: Sighing is like the beginning of a donkey's braying, and sobbing is like the end of it when it finishes its sound. The poet said:

He made a gasp in his stomach, or he gasped, until it was said that he brayed, but he did not bray.

It was said: Zafar is the expulsion of the soul, which is when the stomach is filled with grief and it is expelled with the soul, and inhalation is the return of the soul. It was also said: Zafar is the repetition of the soul from the intensity of sadness, taken from zafar which is the load on the back due to its intensity, and inhalation is the long, extended breath, taken from their saying: a towering mountain, meaning tall. Zafar and inhalation are among the sounds of the sad.

Tafsir Ibn Kathir

The Almighty says, **Therein they will have sighing and breathing**. Ibn Abbas said, **Sighing is in the throat and breathing is in the chest**, meaning that their breathing is a sigh and their taking of the breath is a breathing, because of the torment they are in, may God protect us from that. **They will abide therein as long as the**

heavens and the earth endure. Imam Abu Ja'far ibn Jarir said: It is the custom of the Arabs, when they want to describe something as permanent, they say, **This is permanent as long as the heavens and the earth endure**. Likewise, they say, **It remains as long as night and day differ**, and **The sons of Samir do not stay up late**, and **The camels do not flicker their tails**, meaning by all of that, forever. So the Almighty addressed them with what they know among themselves, saying, **They will abide therein as long as the heavens and the earth endure**. I said: It is possible that what is meant by **the heavens and the earth endure** is the species, because in the Hereafter there must be heavens and earth, as God Almighty said, **On the Day when the earth will be replaced by another earth, and the heavens will be replaced by another earth**. For this reason, Al-Hasan Al-Basri said in his statement, **As long as the heavens and the earth endure**, he said, **He means a heaven other than this heaven and an earth other than this, so what is that heaven and that earth endure?** Ibn Abi Hatim said: It was mentioned on the authority of Sufyan bin Hussein on the authority of Al-Hakam on the authority of Mujahid on the authority of Ibn Abbas regarding his statement: **As long as the heavens and the earth endure**, he said: For every paradise there is a heaven and an earth. And Abd al-Rahman bin Zaid bin Aslam said: As long as the earth is an earth and the heaven is a heaven. And His saying, "Except what your Lord wills. Indeed, your Lord is the Doer of what He wills," is like His saying, "The Fire is your abode, wherein you will abide eternally, except what God wills. Indeed, your Lord is Wise and Knowing." The commentators differed regarding what is meant by this exception, with many statements narrated by Sheikh Abu al-Faraj Ibn al-Jawzi in his book *Zad al-Masir*, and other scholars of interpretation. Imam Abu Ja'far Ibn Jarir, may God have mercy on him, transmitted many of them in his book, and he chose what he transmitted from Khalid Ibn Ma'dan, al-Dahhak, Qatadah, and Ibn Sinan. Ibn Abi Hatim narrated it from Ibn Abbas and al-Hasan also, that the exception refers to the disobedient people of monotheism, whom God will bring out of the Fire through the intercession of the intercessors, from the angels, prophets, and believers, until they intercede for the people of major sins, then the mercy of the Most Merciful of the merciful comes and brings out from the Fire those who never did any good and said one day in their lives, **There is no god but God**, as was reported in the authentic and widespread reports from the Messenger of God, may God bless him and grant him peace, with the meaning of that from the hadith of Anas, Jabir, Abu Sa'id, Abu Hurayrah, and others from the Companions. And after that, no one will remain in the Fire except Whoever is obligated to abide therein eternally and has no escape from it, this is what many scholars, ancient and modern, have said in their interpretation of this noble verse. Its interpretation has been narrated on the authority of the Commander of the Faithful, Omar bin Al-Khattab, Ibn Masoud, Ibn Abbas, Abu Hurairah, Abdullah bin Amr, Jabir, and Abu Saeed from the Companions, and on the authority of Abu Majlaz, Al-Shaabi, and others from the Followers, and on the authority of Abdul Rahman bin Zaid bin Aslam, Ishaq bin Rahawayh, and others from the Imams in strange sayings. A strange hadith was mentioned in

Surat Hud 11:106

But as for those who are wretched, they will be in the Fire. Therein they will have sighing and sobbing.

Al-Tabarani's Great Lexicon on the authority of Abu Umamah Siddi bin Ajan Al-Bahili, but its chain of transmission is weak, and God knows best. Qatada said: God knows best about his two second terms. Al-Suddi said: It was abrogated by His statement, **abiding therein forever**.

Fath al-Qadir

106- **As for those who are wretched, they will be in the Fire; for them therein will be sighing and sobbing.** That is, as for those who have been predestined for misery, they will be settled in the Fire; for them therein will be sighing and sobbing. Al-Zajaj said: Sighing is from intense groaning, which is very loud. He said: The linguists from Basra and Kufa claimed that sighing is like the beginning of the sound of donkeys. And sobbing is like its end. It was said that sighing is a loud sound, and sobbing is a weak sound. It was said that sighing is the expulsion of the breath, and sobbing is the return of the breath. It was said that sighing is from the chest, and sobbing is from the throat. It was said that sighing is the repetition of the breath from intense fear, and sobbing is a long, extended breath. The sentence is either a new sentence, like, **What is their condition in it?** or in the accusative case as a state.

Tafsir al-Baghawi

106- His statement: **But as for those who are wretched, they will be in the Fire for them therein sighing and sobbing.** Ibn Abbas, may God be pleased with him, said: Sighing is a loud sound, and sobbing is a weak sound. Ad-Dahhak and Muqatil said: Sighing is the first braying of donkeys, and sobbing is its last when it repeats it in its stomach. Abu Al-Aaliyah said: Sighing is in the throat and sobbing is in the chest.

Tafsir al-Baidawi

106. "As for those who are wretched, they will be in the Fire. Therein they will have sighing and sobbing." Sighing is the expulsion of the breath and sobbing is its return. They are used at the beginning and end of braying, and what is meant by them is to indicate the intensity of their distress and grief and to liken their state to someone whose heart has been seized by heat and whose spirit is trapped within it, or to liken their screaming to the sounds of donkeys. It was read *shaqwa* with a dammah.

Surat Hud 11:107

They will abide therein as long as the heavens and the earth endure, except what your Lord wills. Indeed, your Lord is the Doer of what He intends.

Tafsir al-Jalalayn

107 - **They will abide therein as long as the heavens and the earth endure** meaning as long as they last in this world *except* other than **what your Lord wills** of an increase over their duration, which has no end. The meaning is they will abide therein forever **Indeed, your Lord is the Doer of what He wills.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: On the Day when the Resurrection comes, O people, and the Hour is established, no soul will speak except by permission of its Lord.

There is a difference in the reading of his saying: The Day comes.

The majority of the people of Medina read it with the addition of the letter *ya* in it: **The day comes when no soul will speak.**

Some of the people of Basra and some of the people of Kufa read this by confirming the *ya* in it when connected and deleting it when stopping.

A group of people from Kufa read it without the letter *ya* in both connected and paused verses: **On the Day He comes, no soul will speak except by His permission.**

Abu Ja'far said: The correct reading of this, in my opinion, is: **the day it comes**, deleting the *ya* in both connected and paused words, following the script of the Qur'an, and it is a well-known language of Hudhayl, which says: I do not know what you say, and from this is the saying of the poet:

Enough, a hand that does not befit a generous dirham
and another that gives blood with the sword

It was said: **Do not speak**, but it is: Do not speak, so one of the two *ta*'s was deleted, out of boldness, as the remaining one indicates it.

And his saying: **Among them are the wretched and the happy**, he says: Among these souls that will not speak on the Day of Resurrection except with the permission of their Lord, are the wretched and the happy, and it returns to the soul, and it is one in the wording, by mentioning all of them in his saying: **Among them are the wretched and the happy.**

God Almighty says: "As for those who are wretched, they will be in the Fire. Therein they will have a sigh," which is the first braying of a donkey or something similar, and **a sob**, which is the last braying of a

donkey when it returns it to the stomach when it finishes braying, as Ru'bah ibn al-'Ajaj said:

He made a gasp in his stomach, or he gasped, until it was said that he brayed, but he did not bray.

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:

Therein they will have sighing and sobbing, meaning: a loud sound and a weak sound.

He said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Abu al-'Aliyah, regarding his statement: **For them therein is sighing and breathing**, he said: The sigh is in the throat, and the breathing is in the chest.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, something similar.

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, his saying: The voice of the unbeliever in the Fire is the voice of a donkey, its beginning is a sigh and its end is a sob.

Abu Hisham Al-Rifai, Muhammad bin Muammar Al-Bahrani, Muhammad bin Al-Muthanna, and Muhammad bin Bashar narrated to us, they said: Abu Amir narrated to us, he said: Sulayman bin Sufyan narrated to us, he said: Abdullah bin Dinar narrated to us, "On the authority of Ibn Umar, he said: When this verse was revealed: 'Among them are the wretched and the blessed,' I asked the Prophet, may God bless him and grant him peace, and I said: O Prophet of God, then what did we act upon? On something that had already been completed, or on something that had not yet been completed? He said: The Messenger of God, may God bless him and grant him peace, said: On something that had already been completed, O Umar, and the pens had written about it, but everyone is facilitated for what he was created for." The wording is from the hadith of Ibn Muammar.

And His statement: "They will abide therein as long as the heavens and the earth endure, except what your Lord wills. Indeed, your Lord is the Doer of what He intends." God Almighty means by His statement: **They will abide therein**, remaining therein. And by His statement: **As long as the heavens and the earth endure**, He means forever.

When the Arabs wanted to describe something as lasting forever, they would say: **This is as lasting as the heavens and the earth**, meaning: it is lasting forever. They also say: **It remains as long as night and day differ**, and **As long as the two sons of Samir stay up late**, and **As long as the dust of the earth twinkles with its tails**, meaning by all of that: forever. So God, the Most High, addressed them in a way that they would recognize among themselves, saying: **They will abide therein as long as the heavens and the earth**

Surat Hud 11:107

They will abide therein as long as the heavens and the earth endure, except what your Lord wills. Indeed, your Lord is the Doer of what He intends.

endure, and the meaning of that is: they will abide therein forever.

Ibn Zayd used to say something similar to what we said about it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **They will abide therein as long as the heavens and the earth endure**, he said: As long as the earth remains earth and the sky remains sky.

Then he said: **Except what your Lord wills**. The scholars and interpreters differed regarding the meaning of that.

Some of them said: This is an exception that God made for the people of monotheism, that He will take them out of the Fire if He wills, after He has put them in the Fire.

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: "But as for those who are wretched, they will be in the Fire. Therein they will have sighing and sobbing, abiding eternally as long as the heavens and the earth endure, except what your Lord wills." He said: God knows best what is in his two prongs. And he mentioned to us that people will be afflicted with the scorching of the Fire because of sins they committed, then He will admit them to Paradise.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **They will abide therein as long as the heavens and the earth endure, except what your Lord wills**. And God knows best what he meant by his second verse. He mentioned to us that people will be afflicted with the scorching heat of the Fire because of sins they have committed, then God will admit them to Paradise by virtue of His mercy. They will be called the people of Hell.

Muhammad ibn al-Muthanna told us, Shaiban ibn Farukh told us, Abu Hilal told us, Qatada told us, and he recited this verse: "But as for those who are wretched, they will be in the Fire. Therein they will have sighing and sobbing," until His saying: **for what they desire**, then he said: "Anas ibn Malik told us that the Messenger of God, may God bless him and grant him peace, said: 'A people will come out of the Fire,'" Qatada said: And we do not say what the people of Harura say.

Ibn Hamid told us, he said: Yaqub told us, on the authority of Abu Malik, meaning Tha'laba, on the authority of Abu Sinan, regarding his statement: "But as for those who are wretched, they will be in the Fire. Therein they will have sighing and sobbing, abiding eternally as long as the heavens and the earth endure, except what your Lord wills. Indeed, your Lord is the Doer of what He intends." He said: An exception for the people of monotheism.

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-Dahhak ibn Muzahim: **As for those who are wretched, they will be in the Fire**, until His saying: **They will abide therein as long as the heavens and the earth endure, except what your Lord wills**, he said: A people will come out of the Fire and enter Paradise, and they are the ones for whom an exception was made.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Amer bin Jushayb, on the authority of Khalid bin Ma'dan, regarding his statement: **They will abide therein for ages**, and his statement: **They will abide therein as long as the heavens and the earth endure, except what your Lord wills**, that they are regarding the people of monotheism.

Others said: The exception in this verse is for the people of monotheism, except that they said: The meaning of His saying: **except what your Lord wills**, is except that your Lord wills to overlook them and not let them enter the Fire. They explained the exception to the fact that it is from His saying: **As for those who are wretched, they will be in the Fire**, "except what your Lord wills," not from eternity.

Who said that?

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 Abu Nadrah, on the authority of Jabir - or: Abu Saeed, meaning al-Khudri, or: on the authority of a man from the companions of the Messenger of God, may God bless him and grant him peace, regarding His statement: "Except what your Lord wills. Indeed, your Lord is the Doer of what He intends," he said: This verse comes to the entire Qur'an. He says: Where it says in the Qur'an: **abiding therein**, it comes to it. He said: And I heard Mujaliz say: This is his reward, and if God wills, He will overlook his punishment.

Others said: He meant the people of Hell and everyone who entered it.

Who said that?

It was narrated on the authority of Al-Musayyab, on the authority of someone who mentioned it, on the authority of Ibn Abbas: **They will abide therein as long as the heavens and the earth endure**, they will not die nor will they emerge from it, **as long as the heavens and the earth endure, except as your Lord wills**, he said: God's exception. He said: He will command the Fire to consume them. He said: Ibn Mas'ud said: A time will come upon Hell when its gates will be flailing, and there will be no one in it, and that will be after they have remained in it for ages.

Ibn Hamid told us, he said, Jarir told us, on the authority of Bayan, on the authority of Al-Sha'bi, he said: Hell is the quickest of the two abodes to be populated, and the quickest of them to be destroyed.

Others said: God informed us of His will for the people of Paradise, so we knew the meaning of His two

verses in His saying: **An uninterrupted gift**, that it is in addition to the duration of the heavens and the earth. He said: And He did not inform us of His will for the people of Hell. It is possible that His will is in increase, and it is possible that it is in decrease.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **They will abide therein as long as the heavens and the earth endure, except what your Lord wills**. So he recited until he reached: **A gift uninterrupted**. He said: And He informed us of what He wills for the people of Paradise, so He said: **A gift uninterrupted**, and He did not inform us of what He wills for the people of Hell.

Abu Ja'far said: The most correct of these sayings in interpreting this verse is the saying that we mentioned from Qatada and Ad-Dahhak: that this is an exception for the people of monotheism from the people of major sins, that He will put them in the Fire to abide therein forever, except for what He wills of leaving them in it for less than that, then He will take them out and put them in Paradise, as we have explained in other places, so there is no need to repeat it in this place.

We said that this is the most correct opinion on this matter, because God, the Most High, promised the polytheists eternally in Hell, and the reports from the Messenger of God, may God bless him and grant him peace, are consistent with this. So it is not permissible for it to be an exception for the polytheists. And the reports have been transmitted in succession from the Messenger of God, may God bless him and grant him peace, that God will admit some people of the people of faith in Him into Hell because of sins they committed, then He will take them out of it and admit them into Paradise. So it is not permissible for this to be an exception for the people of monotheism before they enter it, with the soundness of the reports from the Messenger of God, may God bless him and grant him peace, as we have mentioned. And if we were to make it an exception in this matter, we would have entered into the opinion of those who say: A sinner will not enter Paradise, and a believer will not enter Hell. This is contrary to the schools of thought of the people of knowledge, and what the reports from the Messenger of God, may God bless him and grant him peace, have brought. So if these two views are corrupt, then there is no opinion that the role model among the people of knowledge has said except the third.

The Arabs have a different opinion on this, which we will mention later and explain, God willing.

And His saying: **Indeed, your Lord is the Doer of what He wills**, the Most High says: Indeed, your Lord, O Muhammad, is not prevented from doing what He wills to those who disobey Him and go against His command, from taking revenge on them, but He does what He wills to do, so He carries out His action and His judgment upon them and upon whomever He wills of His creation.

Tafsir al-Qurtubi

The Almighty said: **They will abide therein as long as the heavens and the earth endure as long as they endure** is in the accusative case as an adverb, meaning the permanence of the heavens and the earth, and the meaning is: the time of that. There is a difference of opinion in the interpretation of this, so a group of them, including Ad-Dahhak, said: The meaning is as long as the heavens of Paradise and Hell and their earth endure, and the sky is everything that is above you and shades you, and the earth is what your foot rests on. And in the revelation: **And We have inherited the earth, that we may settle in Paradise wherever we will** (al-Zumar 39:74). And it was said: He meant the heaven and earth that are known in this world, and this was done according to the custom of the Arabs in informing about the permanence of something and its confirmation, like their saying: I will not come to you as long as night falls, or a flood flows, and as long as night and day differ, and as long as the doves moan, and as long as the heavens and the earth endure, and the like of this, by which they mean a length without end, so God made them understand the permanence of the disbelievers with that. Even though He had informed of the disappearance of the heavens and the earth. On the authority of Ibn Abbas, that all created things originate from the light of the Throne, and that the heavens and the earth in the Hereafter will return to the light from which they were taken, so they will remain forever in the light of the Throne.

The Almighty's statement: **Except what your Lord wills** is in the accusative case, because it is an exception that is not from the first, and there are ten different opinions about it: The first: It is an exception from His statement: **Then in the Fire**, as if He said: Except what your Lord wills of delaying a people from that, and this is a statement narrated by Abu Nadrah on the authority of Abu Sa'id Al-Khudri and Jabir, may God be pleased with them both. And He did not say whoever He wills, because what is meant is the number and not the people, like His statement: **Whatever is good for you** (An-Nisa': 3). And on the authority of Abu Nadrah on the authority of the Messenger of God, may God bless him and grant him peace: **Except whom He wills that He not admit them, even though they are wretched in their disobedience**. The second: The exception is only for the disobedient believers in taking them out of the Fire after a period, and based on this, His statement: **As for those who are wretched** is general for the disbelievers and disobedient, and the exception is from **abiding eternally**, as stated by Qatada, Ad-Dahhak, Abu Sinan and others. In the Sahih, from the hadith of Anas bin Malik, he said: The Messenger of God, may God bless him and grant him peace, said: **People will enter Hell until they become like hot coals, then they will be taken out of it and entered Paradise, and it will be said, 'These are the people of Hell.'** This meaning has been mentioned previously in *An-Nisa'* and elsewhere. Third: The exception is from the sighing and breathing in, meaning that they will have sighing and breathing in there, except for what your Lord wills of the types of torment that He did not mention. Likewise, for the people of Paradise, there is what was mentioned and what was not mentioned of

They will abide therein as long as the heavens and the earth endure, except what your Lord wills. Indeed, your Lord is the Doer of what He intends.

bliss. Narrated by Ibn Al-Anbari. Fourth: Ibn Mas'ud said: **They will abide therein as long as the heavens and the earth endure** they will not die in it, nor will they be taken out of it **except what your Lord wills**, which is that He will command the fire to consume them and annihilate them, then He will renew their creation.

I said: This statement is specific to the infidel, and the exception is for him in eating and renewing creation.

Fifth: That *except* means *except* as you say in speech: I have no man with me except Zaid, and I have a thousand upon you, return them except for the thousand that I have upon you. It was said: The meaning is as long as the heavens and the earth endure except for what your Lord wills of eternity. Sixth: It is an exception from expulsion, and He does not want to expel them from it. As you say in speech: I wanted to do that except that I willed something else, and you are continuing with that action, so the meaning is that if He wanted to expel them, He would have expelled them, but He has informed them that they will remain in it eternally. Al-Zajaj mentioned these two sayings from the linguists, he said: And the people of meanings have two other sayings, one of the sayings: **Eternal therein as long as the heavens and the earth endure except for what your Lord wills** from the amount of their standing at the head of their graves, and for the accounting, and the amount of their stay in this world, and the intermediate realm, and standing for the accounting. The other saying: The exception occurs in the increase in bliss and torment, and its meaning is: **Eternal therein as long as the heavens and the earth endure except for what your Lord wills** from the increase in bliss for the people of bliss, and the increase in torment for the people of Hell.

I said: The exception is in the increase in eternity over the duration of the heavens and the earth known in this world, and this was chosen by Al-Tirmidhi Al-Hakim Abu Abdullah Muhammad bin Ali, meaning they will be eternal in it for the duration of the heavens and the earth, and that is the duration of the world, and the heavens and the earth have a time in which they will change, and that is the saying of the Most High: **The Day the earth will be replaced by another earth** (Ibrahim 14:48). So God the Most High created the humans and dealt with them, and bought from them their souls and their wealth in exchange for Paradise, and based on that He pledged to them on the Day of the Covenant, so whoever fulfilled that covenant will have Paradise, and whoever lost his neck will remain eternally in the Fire for the duration of the heavens and the earth, for they only lasted for the purpose of dealing, and likewise the people of Paradise will remain eternally in Paradise for the duration of that, so when this dealing is completed, everyone will fall into the will of God, God the Most High said: "And We did not create the heavens and the earth and what is between them in play. We did not create them except in truth" (al-Dukhan 44:38-39). So the people of the two abodes will remain eternal for the duration of their duration for the truth of Oneness, so whoever meets Him as a monotheist for His Oneness will remain in his home forever, and whoever meets Him as a polytheist

By His Oneness as a god who remained in prison forever, God informed the servants of the extent of eternity, then He said: **except what your Lord wills** of the increase in the period that the hearts are unable to comprehend because it has no end, so by belief their eternity in both worlds will last forever. It has been said: that *except* has the meaning of the letter waw, as Al-Farra' and some of the people of insight said, and it is (the eighth - and the meaning: and what your Lord wills of the increase in eternity over the duration of the heavens and the earth in this world. It has been said in His Almighty's saying: **Except those who have wronged** (al-Baqarah 2:150) meaning nor those who have wronged. And the poet said:

Every brother who leaves his brother, by your father's life, except Al-Farqadhan

That is, the two Farqand. Abu Muhammad Makki said: This is a far-fetched statement according to the Basrans that *except* has the meaning of *and*, and its explanation has already been mentioned in *Al-Baqarah*. It was said: Its meaning is as your Lord willed, like His Most High's saying: **And do not marry those women whom your fathers married, except what has already occurred** (An-Nisa': 22), meaning as has already occurred. And it is - the ninth, the tenth - that His Most High's saying: **Except what your Lord wills** is only by way of an exception that the Shari'ah has encouraged its use in every speech, so it is like His Most High's saying: **You shall surely enter the Sacred Mosque, if God wills, in safety** (al-Fath 48:27), so it is an exception in an obligation, and this exception is likewise in the ruling of a condition, as if he said: If your Lord wills, so it is not described as connected or disconnected, and it is supported and strengthened by His Most High's saying: **A gift uninterrupted** and similarly from Abu Ubaid, who said: The determination of the will of God Almighty preceded in the eternity of the two groups in the two abodes, so the word of exception occurred, and the determination had preceded in eternity. He said: This is like His Most High's saying: **You shall surely enter the Sacred Mosque, if God wills, in safety** (al-Fath 48:27), and it is known that they will enter it inevitably, so He did not require the exception in The two places are an option, since the will has preceded the determination to remain eternally in both worlds and to enter the Sacred Mosque, and something similar from Al-Farra. And the eleventh statement is that the wretched are the happy, and the happy are the wretched, and no one else, and the exception in the two places refers to them, and its explanation is that *what* means *whom* God Almighty excepted from those who enter the Fire and remain eternally in it those who come out of it from the nation of Muhammad, may God bless him and grant him peace, with what they have of faith, and He excepted from those who enter Paradise and remain eternally in it those who enter the Fire because of their sins before entering Paradise, then come out of it to Paradise. They are the ones upon whom the second exception falls, as if God Almighty said: **But as for those who are wretched, they will be in the Fire for them therein sighing and sobbing, abiding therein as long as the**

heavens and the earth endure, except what your Lord wills. That He will not make them abide therein, and they are those who are expelled from it from the nation of Muhammad, may God bless him and grant him peace, through their faith and the intercession of Muhammad, may God bless him and grant him peace. So by entering the Fire they are called the wretched, and by entering Paradise they are called the happy, as Ad-Dahhak narrated on the authority of Ibn Abbas when he said: Those who are happy were wretched by entering the Fire, then they were happy by exiting from it and entering Paradise.

Tafsir Ibn Kathir

The Almighty says, **Therein they will have sighing and breathing.** Ibn Abbas said, **Sighing is in the throat and breathing is in the chest,** meaning that their breathing is a sigh and their taking of the breath is a breathing, because of the torment they are in, may God protect us from that. **They will abide therein as long as the heavens and the earth endure.** Imam Abu Ja'far ibn Jarir said: It is the custom of the Arabs, when they want to describe something as permanent, they say, **This is permanent as long as the heavens and the earth endure.** Likewise, they say, **It remains as long as night and day differ,** and **The sons of Samir do not stay up late,** and **The camels do not flicker their tails,** meaning by all of that, forever. So the Almighty addressed them with what they know among themselves, saying, **They will abide therein as long as the heavens and the earth endure.** I said: It is possible that what is meant by **the heavens and the earth endure** is the species, because in the Hereafter there must be heavens and earth, as God Almighty said, **On the Day when the earth will be replaced by another earth, and the heavens will be replaced by another earth.** For this reason, Al-Hasan Al-Basri said in his statement, **As long as the heavens and the earth endure,** he said, **He means a heaven other than this heaven and an earth other than this, so what is that heaven and that earth endure?** Ibn Abi Hatim said: It was mentioned on the authority of Sufyan bin Husseini on the authority of Al-Hakam on the authority of Mujahid on the authority of Ibn Abbas regarding his statement: **As long as the heavens and the earth endure,** he said: For every paradise there is a heaven and an earth. And Abd al-Rahman bin Zaid bin Aslam said: As long as the earth is an earth and the heaven is a heaven. And His saying, "Except what your Lord wills. Indeed, your Lord is the Doer of what He wills," is like His saying, "The Fire is your abode, wherein you will abide eternally, except what God wills. Indeed, your Lord is Wise and Knowing." The commentators differed regarding what is meant by this exception, with many statements narrated by Sheikh Abu al-Faraj Ibn al-Jawzi in his book *Zad al-Masir*, and other scholars of interpretation. Imam Abu Ja'far Ibn Jarir, may God have mercy on him, transmitted many of them in his book, and he chose what he transmitted from Khalid Ibn Ma'dan, al-Dahhak, Qatadah, and Ibn Sinan. Ibn Abi Hatim narrated it from Ibn Abbas and al-Hasan also, that the exception refers to the disobedient people of monotheism, whom God will bring out of the Fire through the intercession of the

intercessors, from the angels, prophets, and believers, until they intercede for the people of major sins, then the mercy of the Most Merciful of the merciful comes and brings out from the Fire those who never did any good and said one day in their lives, **There is no god but God,** as was reported in the authentic and widespread reports from the Messenger of God, may God bless him and grant him peace, with the meaning of that from the hadith of Anas, Jabir, Abu Sa'id, Abu Hurayrah, and others from the Companions. And after that, no one will remain in the Fire except Whoever is obligated to abide therein eternally and has no escape from it, this is what many scholars, ancient and modern, have said in their interpretation of this noble verse. Its interpretation has been narrated on the authority of the Commander of the Faithful, Omar bin Al-Khattab, Ibn Masoud, Ibn Abbas, Abu Hurairah, Abdullah bin Amr, Jabir, and Abu Saeed from the Companions, and on the authority of Abu Majlaz, Al-Shaabi, and others from the Followers, and on the authority of Abdul Rahman bin Zaid bin Aslam, Ishaq bin Rahawayh, and others from the Imams in strange sayings. A strange hadith was mentioned in Al-Tabarani's Great Lexicon on the authority of Abu Umamah Siddi bin Ajlan Al-Bahili, but its chain of transmission is weak, and God knows best. Qatada said: God knows best about his two second terms. Al-Suddi said: It was abrogated by His statement, **abiding therein forever.**

Fath al-Qadir

107- They will abide therein as long as the heavens and the earth endure. That is, as long as they endure.

Scholars have differed in explaining the meaning of this timing, because it has been known with conclusive evidence that the punishment of the disbelievers in the Fire is eternal and will not cease for them, and it has also been proven that the heavens and the earth will go away when the days of this world come to an end. A group said: This information is in accordance with what the Arabs used to do when they wanted to exaggerate the permanence of something. He said: It is eternal as long as the heavens and the earth last. This is from His statement: I will not come to you as long as night falls, and as long as night and day differ, and as long as the doves moan, and the like. So the meaning of the verse is that they will remain there forever, with no interruption or end to it. It was said: What is meant is the heavens and earth of the Hereafter, because there has been evidence that the Hereafter has heavens and earth other than these that exist in this world, and they are eternal as long as the abode of the Hereafter lasts. Also, they must have a place to carry them and another to shade them, and they are earth and heaven. His statement: **Except what your Lord wills.** The scholars have differed in the meaning of this exception, and there are some statements: The first: That it is from His statement: **Then in the Fire,** as if he said: Except what your Lord wills of delaying a people from that. This was narrated by Abu Nadrah on the authority of Abu Saeed Al-Khudri. The second: That the exception is only for the disobedient monotheists, and that they will emerge from the Fire after a period of time, and based on this, His statement, **As for those who are wretched,** is

They will abide therein as long as the heavens and the earth endure, except what your Lord wills. Indeed, your Lord is the Doer of what He intends.

general for the disbelievers and disobedient, and the exception is from *eternally*, and *what* has the meaning of *from*, and this is what Qatada, Ad-Dahhak, Abu Sinan, and others said. It has been proven by successive narrations that indicate the necessary knowledge that the people of monotheism will emerge from the Fire, so this was a specification for every generality. The third: That the exception is from the sighing and breathing in: that is, they will have in it sighing and breathing in **except what your Lord wills**, from the types of torment other than the sighing and breathing in, as Ibn Al-Anbari said. The fourth: That the meaning of the exception is that they will remain in it as long as the heavens and the earth exist, and they will not die except what your Lord wills, for He commands the Fire to consume them until they are annihilated, then God will renew their creation, this was narrated on the authority of Ibn Masoud. The fifth: That *except* has the meaning of *except*. The meaning is as long as the heavens and the earth remain, except for what exceeds that of eternity, as if he mentioned in their eternity what the Arabs do not have longer than it, then he added to it the perpetuity that has no end, narrated by Al-Zajaj. Sixth: What was narrated from Al-Farra', Ibn Al-Anbari and Ibn Qutaybah that this does not contradict the absence of will, like your saying: By God, I will strike him unless I see otherwise, and this was discussed by saying that the meaning of the verse is the ruling of their eternity except for the period that God wills, so the will has definitely occurred, and Al-Zajaj also narrated this statement. Seventh: That the meaning is: They will abide therein as long as the heavens and the earth remain, except for what your Lord wills of the amount of their standing in their graves and for the reckoning, narrated by Al-Zajaj also. Eighth: That the meaning is: They will abide therein except for what your Lord wills of the increase of bliss for the people of bliss and the increase of torment for the people of Hell, narrated by Al-Zajaj also, and Al-Hakim Al-Tirmidhi chose it. Ninth: That *illa* has the meaning of *and* as narrated by Al-Farra', and the meaning is **and whatever your Lord wills of the increase**, Makki said: This statement is far-fetched according to the Basrans that *illa* has the meaning of *and*. Tenth: That except means kaf, and the meaning is: as your Lord wills, and from it is the saying of the Most High: **And do not marry those women whom your fathers married, except what has already occurred** meaning as has already occurred. Eleventh: That this exception is only by way of the exception that the Lawgiver urged in every statement, so it is like His saying: **You shall enter the Sacred Mosque, if God wills, in security**. Something similar to this was narrated from Abu Ubaid, and these sayings are the sum of what we have come across from the sayings of the people of knowledge. Some of them have been discussed with discussions, and have been refuted with refutations. I have clarified that in an independent letter that I collected in response to a question that came from some of the scholars.

Tafsir al-Baghawi

107- **They will abide therein eternally**, remaining and residing therein, **as long as the heavens and the earth endure**. Ad-Dahhak said: As long as the heavens and the earth of Paradise and Hell endure, and everything above you and shading you is a sky, and everything your foot rests on is an earth.

The scholars of meaning said: This is an expression of support according to the custom of the Arabs. They say, **I will not come to you as long as the heavens and the earth remain**, and it will not be like this as long as night and day alternate. They mean: never.

God Almighty says: **Except what your Lord wills**.

They differed regarding these two exceptions. Some of them said: The exception regarding the people of misery refers to a group of believers whom God will put into Hell for sins they committed, then He will take them out of it. So that would be an exception of a different kind, because those who were taken out of Hell happy were excepted by God from the group of the miserable. This is as follows:

Abdul Wahid bin Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Hafs bin Omar told us, Hisham told us, on the authority of Qatada, on the authority of Anas, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "Some people will be afflicted with the scorch of Hellfire for sins they committed, as punishment, then God will admit them to Paradise by virtue of His mercy, and they will be called the people of Hell."

Abdul Wahid bin Ahmad Al-Malhi told us. Ahmad bin Abdullah Al-Na'imi told us. Muhammad bin Yusuf told us. Muhammad bin Ismail told us. Musaddad told us. Yahya told us on the authority of Al-Hasan bin Dhakwan. Abu Raja' told us. Imran bin Husayn, may God be pleased with him, told me on the authority of the Prophet, may God bless him and grant him peace, who said: "A group of people will emerge from the Fire through the intercession of Muhammad and will enter Paradise. They will be called the people of Hell."

As for the exception of the people of happiness, it refers to the period of their stay in Hell before entering Paradise.

It was said: Except for what your Lord wills of the two groups of their long life in this world and their detention in the intermediate realm between death and resurrection, before their destination to Paradise or Hell. Meaning: They will remain eternal in Paradise or Hell except for this amount.

It was said: No, as your Lord wills: except as your Lord wills, meaning they will remain in it as long as the heavens and the earth remain, except as your Lord wills of the increase in the amount of time the heavens and the earth remain, and that is eternity in it, just as you say: So-and-so owes me a thousand except for the two thousand, meaning: except for the two

thousand that came before.

It was said: Except in the sense of the letter waw, meaning: And your Lord willed that these people remain in Hell and these people in Paradise, like His saying: **So that mankind will have no argument against you, except those who have wronged** (al-Baqarah 2:150), meaning: nor those who have wronged.

It was said: Its meaning is that if your Lord had willed, He would have taken them out of it, but He did not will that He decreed that they would remain eternally.

Al-Farra' said: This exception is from God and He does not do it, like your saying: By God, I will hit you unless I see otherwise and you are determined to hit him.

Your Lord is able to do whatever He wills.

Tafsir al-Baidawi

107. **They will abide therein as long as the heavens and the earth endure** is not because their permanence in the Fire is linked to their permanence, for the texts indicate the perpetuity of their permanence and the cessation of their permanence. Rather, the expression of support and exaggeration is what the Arabs used to express it by way of example. If there was a link, it would not also necessitate the disappearance of their punishment from the heavens and the earth, nor would it necessitate their permanence from its permanence, except by way of implication, because their permanence is like that which is required by its permanence. And you have known that the implication does not resist the explicit. And it was said that what is meant are the heavens and earth of the Hereafter, and this is indicated by the statement of God Almighty: **The Day the earth will be changed to another earth, and the heavens as well.** And the people of the Hereafter must have shade and a place of refuge, and there is a consideration in this because it is a comparison to something whose existence and permanence most of creation do not know, and whoever knows it knows it only by what indicates the permanence of reward and punishment, so the comparison is of no use to him.

Except what your Lord wills is an exception from eternity in the Fire because some of them, who are the wicked monotheists, will come out of it, and that is sufficient for the validity of the exception because the removal of the ruling from all is sufficient for it to be removed from some, and they are the ones meant by the second exception, for they will be separated from Paradise during the days of their torment, for support from a specific principle is invalidated by considering the beginning as it is invalidated by considering the end, and these were wretched by their disobedience, but they were blessed by their faith, and it cannot be said that on this basis his saying: **Among them are the wretched and the blessed** is not a correct division because one of its conditions is that the attribute of each division be negated from its division, because that condition, where the division is for a real separation or an obstacle to combining, and here what is meant is that the people of the gathering do not go out of the two divisions, and that their state is not free of happiness and wretchedness, and that does not

prevent the two matters from being combined in a person by two considerations, or because the people of Hell are transferred from it to the freezing cold and other torments sometimes, and likewise the people of Paradise enjoy what is higher than Paradise, such as connection to the side of the Holy and winning the pleasure of God and meeting Him, or from the origin of the ruling and the exception is the time of their stopping in the gathering for the reckoning because its appearance requires that they be in Hell when the day comes, or the duration of their stay in the world and the Barzakh if it was The ruling is absolute and not restricted to the day, and according to this interpretation it is possible that the exception is from eternity as you know. And it was said that it is from His saying: **For them therein is sighing and sobbing.** And it was said that *except* here means *except* like your saying **on a thousand except the two ancient thousand**, and the meaning is "except for what your Lord wills of the increase that has no end to the duration of the heavens and the earth. "Indeed, your Lord is the Doer of what He wills," without objection.

Surat Hud 11:108

And as for those who are blessed, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a gift uninterrupted.

Surat Hud 11:108

And as for those who are blessed, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a gift uninterrupted.

Tafsir al-Jalalayn

108 - **And as for those who are blessed** with the opening of the seen and its closing **they will be in Paradise, abiding therein as long as the heavens and the earth endure, except** other than **what your Lord wills** as mentioned above, and what is indicated by His statement regarding them **a gift uninterrupted** is cut off, and what was mentioned above of the interpretation is what appeared and is free from affectation, and God knows best what He intended.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: There are different readings of this.

The majority of the people of Medina, Hijaz, Basra, and some of the people of Kufa read it as: **And as for those who were happy**, with the *seen* open.

A group of Kufa reciters read it as: **And as for those who were blessed**, with a damma on the *seen*, meaning: they were granted happiness.

Abu Jaafar said: The correct thing to say about this is that they are two well-known readings, so whichever one the reader recites, he is correct.

If someone says: How is it said, **They were made happy**, when the subject is not named, and it is not said, **They were made happy**, and you do not say in the report when the subject is named, **May God make him happy**, but rather you say, **May God make him happy**?

This is said similar to their saying: He is crazy, and beloved, in cases where the doer is not named. If they name the doer, it is said: God has made him crazy and beloved. The Arabs do this a lot. We have explained some of this previously in this book of ours.

The interpretation of this is: As for those who are blessed with the mercy of God, they will be in Paradise, abiding therein as long as the heavens and the earth endure. He says: forever, **except what your Lord wills**.

The interpreters differed about the meaning of that.

Some of them said: **Except what your Lord wills**, of the amount of time they spent in Hell before entering Paradise. They said: This is for those believers who were taken out of Hell and entered Paradise.

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-Dahhak, regarding his statement: **But those who are blessed will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord wills**, he said: It also refers to those who are taken out of the Fire and enter Paradise. He says: Abiding in Paradise as long as the heavens and the earth endure, except what your Lord wills. He says: Except for as long as they remain in the Fire until they are admitted to Paradise.

Others said: The meaning of this is: **except what your Lord wills**, of the increase in the amount of time of the heavens and the earth. They said: And that is eternity in it forever.

Who said that?

Ibn Hamid told us, he said, Yaqub told us, on the authority of Abu Malik - meaning Tha'laba - on the authority of Abu Sinan: **And as for those who are blessed, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord wills**. He said: And His will is for them to abide therein forever, then he followed it by saying: **A gift uninterrupted**.

The Arab scholars differed on the reason for the exception in this place.

Some of them said: There are two meanings to this:

One of them: That he makes it an exception that he excludes and does not do, like your saying: By God, I will hit you unless I see otherwise, and your intention to hit him. He said: So likewise he said: **They will abide therein as long as the heavens and the earth endure, except what your Lord wills**, and He does not will it, and He knows best.

He said: The other statement is that when the Arabs except something that is a lot with its like, or with what is more than it, the meaning of except and the meaning of the waw are the same. So whoever says: **They will abide therein as long as the heavens and the earth endure**, except for what God wills of increasing eternity, then he puts except in place of except, and it is correct, and it is as if he said: They will abide therein as long as the heavens and the earth endure except for what God wills of increasing eternity and everlastingness. And similar to it in speech is that you say: I owe you a thousand except for the two thousand that were from so-and-so. Do you not see that it means: I owe you a thousand in addition to the two thousand? He said: And this is the more preferable of the two interpretations to me, because God does not break His promise. And the exception has reached them in eternity without being cut off from them.

Another of them said something similar to this statement. They said: A third aspect is permissible: that he excluded from their eternity in Paradise their being detained from it between death and resurrection, which is the Barzakh, until they reach Paradise, and then it is eternity forever.

He says: They were not absent from Paradise except for the duration of their stay in the Barzakh.

Another of them said: It is possible that the perpetuity of the heavens and the earth means: eternity, according to what the Arabs know and use, and the will is excluded from its perpetuity, because the people of Paradise and the people of Hell were at a time of the perpetuity of the heavens and the earth in this world, not in Paradise, so it is as if he said: eternal in Paradise, and eternal in Hell, the perpetuity of the heavens and the earth, except for what your Lord wills of their longevity in this world before that.

Abu Ja'far said: The most correct of the sayings in this regard, in my opinion, is the saying you mentioned on the authority of Ad-Dahhak, which is: **And as for those who are blessed, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord wills**, according to the amount of time they will remain in the Fire, from the time they enter it until they are admitted to Paradise. The meaning of the verse is specific, because the most common of the speech of the Arabs in except is to direct it to the meaning of exception, and to exclude the meaning of what comes after it from what comes before it, unless there is an indication with it that indicates otherwise. And there is no indication in the speech, I mean in His statement: **except what your Lord wills**, that indicates that its meaning is other than the meaning of exception understood in the speech, so it is directed to it.

As for his saying: **A gift that is not cut off**, he means: a gift from God that is not cut off from them.

From their saying: I cut off the thing, I cut it off, as Al-Nabigha said:

The double greyhound pulls its web and lights the fire of the firebirds with its blades.

He means by his saying: to cut off, to cut off.

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: **A gift that is not cut off**, he said: not cut off.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **A gift that is not cut off**, meaning: not interrupted.

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: **A gift that is not cut off**, he said: a gift that is not cut off.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: *Majdhudh* he said: cut off.

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: **A gift that is not cut off**, he said: Not cut off.

He said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

He said, Ishaq told us, Abdullah told us, on the authority of his father, on the authority of Al-Rabi', on the authority of Abu Al-Aaliyah, 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, the same.

He said, Hajjaj told me, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-'Aliyah, regarding his statement: **A gift that is not cut off**, he said: As for this, he has confirmed it, meaning: a gift that is not interrupted.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **A gift not cut off**, not taken away from them.

Tafsir al-Qurtubi

Al-A'mash, Hafs, Hamzah and Al-Kisa'i read **وَأَمِّنْ دَوًّا** with a damma on the seen. Abu Amr said: The evidence that it is sa'daw is that the first one is shaqaw and he did not say ashaqu. Al-Nahhas said: I saw Ali bin Sulayman expressing astonishment at Al-Kisa'i's reading *sa'adaw* despite his knowledge of Arabic! This was an incorrect reading, because it is only said: Sa'ad so-and-so and may God make him happy, and as'ad is like amrad. Al-Kisa'i only used as evidence their saying: Mas'ud, but he has no evidence for it, because it is said: in place of Mas'ud in it, then it is deleted and he is called by it. Al-Mahdawi said: And whoever uses a damma on the seen in *sa'adaw* is based on their saying: Mas'ud, and this is anomalous and rare, because it is not said: May God make him happy, rather it is said: May God make him happy. Al-Tha'labi said: *Sa'daw* with a damma on the seen means they were granted happiness. It is said: Sa'd and As'ad have the same meaning. The rest read *Sa'daw* with a fatha on the seen by analogy with *Shaqwa*. Abu Ubaid and Abu Hatim chose this. Al-Jawhari said: Happiness is the opposite of misery. You say: From it, the man was happy with a kasra, so he is happy, like he was safe, so he is safe, and he was happy, so he is Mas'ud. It is not said about him: Mas'ud, as if they dispensed with it by Mas'ud. Al-Qushayri Abu Nasr Abd al-Rahim said: It was reported: May God make him happy, so he is Mas'ud, and may God make him happy, so he is Mas'ud. This strengthens the statement of the Kufians. Sibawayh said: It is not said that someone was happy, just as it is not said that someone was miserable, because it is from the intransitive verbs. **Ata' is not cut off** meaning not severed, from Jadhah, meaning he cut it off. Al-Nabigha said:

You find the double-weave Saluki and the fire of the humpbacks ignites with its sheets.

And as for those who are blessed, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a gift uninterrupted.

Tafsir Ibn Kathir

God Almighty says: **And as for those who are blessed, who are the followers of the Messengers, they will be in Paradise**, meaning their abode is Paradise, **abiding therein**, meaning they will remain there forever, **as long as the heavens and the earth endure, except as your Lord wills**. The meaning of the exception here is that their continuity in the bliss they are in is not something obligatory in and of itself, but rather it is entrusted to the will of God Almighty, so He is always to bestow His favor upon them, and for this reason they are inspired to glorify and praise Him just as they are inspired to breathe. Ad-Dahhak and Al-Hasan Al-Basri said that it is for the sinners among the monotheists who were in the Fire and then were taken out of it. He followed that with his saying, **A gift that is not cut off**, meaning not cut off. This was said by Mujahid, Ibn Abbas, Abu Al-Aaliyah and more than one person, so that no one would imagine, after mentioning the will, that there is an interruption or confusion or something. Rather, he made it inevitable for it to be permanent and not cut off, as he explained there, that the torment of the people of the Fire in the Fire is always returned to His will and that He tormented them with His justice and wisdom. For this reason, he said, **Indeed, your Lord is the Doer of what He wills**, as he said, **He is not questioned about what He does, but they will be questioned**. Here, the hearts are pure and the intended meaning of his saying, **A gift that is not cut off**, is established. It was stated in the two Sahihs, "Death will be brought in the form of a white ram and slaughtered between Paradise and Hell, then it will be said, 'O people of Paradise, eternity and no death, and O people of Hell, eternity and no death.' " And in the Sahih also, "It will be said, 'O people of Paradise, you will live and never die, you will be young and never grow old, you will be healthy and never fall ill, and you will enjoy and never be miserable.' "

Fath al-Qadir

108- **And as for those who are blessed, they will be in Paradise, abiding therein as long as the heavens and the earth endure**. Al-A'mash, Hafs, Hamzah, and Al-Kisa'i read *Sa'daw* with a damma on the seen. The rest read it with a fatha on the seen, and Abu Ubaidah and Abu Hatim chose this reading. Sibawayh said: It is not said that someone is blessed, just as it is not said that someone is wretched, because it is one of the intransitive verbs. Al-Nahhas said: I saw Ali bin Sulayman expressing astonishment at Al-Kisa'i's reading with a damma on the seen, despite his knowledge of Arabic. This is an impermissible mistake, and the meaning of the verse is as mentioned in His statement: **As for those who are wretched**. His statement: **Except what your Lord wills** It has been known from the previous statements what is suitable for applying this exception to it, **A gift that is not cut off** meaning that God wills them a gift that is not cut off, and the cut off is the one that is cut off, from the word *jadh* which means to cut it off, and the meaning is that it extends without end.

Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh narrated from Ibn Abbas regarding his statement: **He will precede his people on the Day of Resurrection**, meaning: He will lead them astray and lead them into the Fire. Abd Al-Razzaq, Ibn Jarir and Abu Al-Shaykh narrated from Qatada regarding the verse: Pharaoh will go before his people until he throws them into the Fire. Abd Al-Razzaq and Ibn Al-Mundhir narrated from Ibn Abbas regarding his statement: **Then he will lead them into the Fire**, he said: **The entry is the entry**. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **What an evil provision it is**, he said: **The curse of this world and the Hereafter**. Ibn Jarir and Ibn Abi Hatim narrated from him: **Some of them are standing and some are harvested**, meaning inhabited villages and dormant villages. Abu Al-Shaykh narrated from Qatada: Some of them are standing and their place can be seen, and some are harvested but no trace of them can be seen. Abu Al-Shaykh narrated from Ibn Jurayj: Some of them are standing but empty on their trellises, and some are harvested and stuck to the ground. Abu Al-Shaykh narrated from Abu Asim: **So it did not avail them**, he said: It did not benefit. Ibn Jarir, Ibn al-Mundhir, and Abu al-Sheikh narrated on the authority of Ibn Umar regarding his statement: **And they did not increase them except in destruction**, meaning destruction. Abu al-Sheikh narrated on the authority of Ibn Zayd, who said: *Despair*. Ibn Abi Hatim and Abu al-Sheikh narrated on the authority of Qatada its meaning. Al-Bukhari, Muslim, and others narrated on the authority of Abu Musa al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: "God, the Exalted,

And He is Most High, that He may grant respite to the wrongdoer until, when He seizes him, He does not let him escape. Then he recited: "And thus is the punishment of your Lord when He seizes the towns while they are wrongdoers. Indeed, His punishment is painful and severe." Ibn Jarir narrated from Ibn Zayd regarding His statement: **Indeed in that is a sign for him who fears the punishment of the Hereafter**, meaning: We will fulfill for them what We promised them in the Hereafter, just as We fulfilled for the prophets, that We will support them. Ibn Abi Shaybah and Abu al-Shaykh narrated from Ibn Abbas regarding His statement: **That is a Day when the people will be gathered together, and that is a Day witnessed**, he said: The Day of Resurrection. Ibn Jarir and Abu Al-Shaykh narrated from Mujahid something similar. Abu al-Shaykh narrated from Ibn Jurayj regarding His statement: **The Day it comes**, he said: That Day. At-Tirmidhi narrated and authenticated it, as did Abu Ya'la, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, and Ibn Mardawayh, from Umar ibn al-Khattab, who said: "When the verse: 'Some of them are wretched and some are happy,' was revealed, I said: O Messenger of God, why should we act on something that has already been completed, or on something that has not been completed? He said: "Rather, it is about something that has already been completed and the pens have written about it, O Omar. But everyone is facilitated for what he was created for."

Ibn Abi Hatim, Abu al-Shaykh, and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: These two are among the hidden things: the statement of God: **And among them are the wretched and the blessed and The Day God will gather the messengers and say, 'What was your response?' They will say, 'We have no knowledge.'** As for His statement: **And among them are the wretched and the blessed**, they are people from the People of the Book, from the people of this Qiblah. God will punish them with the Fire as He wills for their sins, then He will permit intercession for them, and the believers will intercede for them, and He will bring them out of the Fire and admit them into Paradise. So He called them wretched when He punished them in the Fire: "As for those who are wretched, they will be in the Fire. Therein they will be sighing and sobbing. They will abide eternally as long as the heavens and the earth endure, except as your Lord wills," when He permitted intercession for them and brought them out of the Fire and admitted them into Paradise while they were there. **As for those who are blessed**, meaning after the wretchedness they were in, **they will be in Paradise, abiding eternally as long as the heavens and the earth endure, except as your Lord wills**, meaning those who They were in the Fire. Ibn Jarir, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Qatada that he recited this verse: **As for those who were wretched**, and he said: Anas narrated to us that the Messenger of God, may God bless him and grant him peace, said: "A people will come out of the Fire, and we do not say as the people of Harura said: that whoever entered it will remain in it." Ibn Mardawayh narrated on the authority of Jabir that the Messenger of God, may God bless him and grant him peace, recited **As for those who were wretched**, until His saying: **Except what your Lord wills**. He said: The Messenger of God, may God bless him and grant him peace, said to me: **If God wills, He will bring out some people from among those who were wretched from the Fire and admit them to Paradise, He will do so**. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Khalid ibn Ma'dan regarding His saying: **Except what your Lord wills**, he said: It refers to monotheism from the people of the Qiblah. Abd al-Razzaq and Ibn al-Durais narrated

Ibn Jarir, Ibn al-Mundhir, al-Tabarani, and al-Bayhaqi in al-Asma' wa'l-Sifat on the authority of Abu Nadrah on the authority of Jabir ibn Abdullah, or on the authority of Abu Sa'id al-Khudri, or a man from the companions of the Prophet, may God bless him and grant him peace, regarding His statement: **except what your Lord wills**, he said: This verse is decisive for the entire Qur'an. He says that wherever there is in the Qur'an they will abide therein, it will come to pass. Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, and al-Bayhaqi narrated on the authority of Abu Nadrah who said: The entire Qur'an ends with this verse: **Indeed, your Lord is the Doer of whatever He intends**. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement: **As long as the heavens and the earth endure**, he said: For every Paradise there is a heaven and an earth. Ibn Abi Hatim and Abu al-Shaykh narrated something similar on the authority of al-Suddi. Ibn Abi Hatim and Abu al-Shaykh narrated something similar on the authority of al-Hasan as well. Al-Bayhaqi narrated in al-Ba'th wa'l-Nushur on the

authority of Ibn Abbas regarding His statement: **except what your Lord wills**, he said: Your Lord willed that these people should abide in the Fire and that these people should abide in Paradise. Ibn Jarir narrated on his authority regarding his statement: **Except what your Lord wills**, he said: God made an exception for the Fire to consume them. Abu al-Shaykh narrated on the authority of al-Suddi regarding the verse, he said: Then came after that from the will of God what abrogated it, so He revealed in Medina: **Indeed, those who disbelieved and did wrong - God will not forgive them, nor will He guide them to a way**, to the end of the verse, so hope was lost for the people of the Fire that...

They will come out of it, and He has made eternal life obligatory for them. And His statement: **And as for those who are blessed** the verse. He said: Then came after that from the will of God what abrogated it, so He revealed in Medina: **And those who believe and do righteous deeds - We will admit them to gardens** until His statement: **a deep shade** so He made eternal life obligatory for them. Ibn al-Mundhir narrated from al-Hasan who said: Umar said: If the people of Hell remained in Hell for as long as the sand of Alij would be, they would have a day when they would come out. Ishaq ibn Rahawayh narrated from Abu Hurayrah who said: A day will come upon Hell when no one will remain in it, and he recited: **And as for those who are wretched** the verse. Ibn al-Mundhir and Abu al-Shaykh narrated from Ibrahim who said: There is no verse in the Qur'an that is more hopeful for the people of Hell than this verse: **They will abide therein as long as the heavens and the earth endure, except what your Lord wills**. He said: Ibn Mas'ud said: A time will come upon it when its gates will be shaken. Ibn Jarir narrated from al-Sha'bi who said: Hell is the quickest of the two abodes to be populated and the quickest to be destroyed. Abd al-Razzaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **except what your Lord wills**, he said: God knows best about its dual form as it occurred. It has been narrated on the authority of a group of the Salaf, such as what was mentioned by Umar, Abu Hurayrah, Ibn Mas'ud, such as Ibn Abbas, Abdullah ibn Umar, Jabir and Abu Sa'id from the Companions, and on the authority of Abu Majlaz, Abd al-Rahman ibn Zayd ibn Aslam and others from the Followers.

A hadith was mentioned in this regard in the Great Lexicon of At-Tabarani on the authority of Abu Umamah Sadi bin Ajlan Al-Bahili, and its chain of transmission is weak. The author of Al-Kashshaf spoke in this regard in a way that he had the capacity to leave out, and in remaining silent about it there is sufficient, so he said: Do not be deceived by the statement of the Jabriyyah that what is meant by the exception is the exit of the people of major sins from the Fire, for the second exception calls out their denial and records their fabrications. What do you think of a people who rejected the Book of God when some of the constants were narrated to them on the authority of Ibn Amr: A day will come upon Hell when its doors will be slammed shut and there will be no one in it. Then he said: And I say that Ibn Amr did not have anything to occupy him with his two swords and his fighting with them against Ali bin Abi Talib, may God be pleased with him, from transmitting this hadith.

Surat Hud 11:108

And as for those who are blessed, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except what your Lord should will - a gift uninterrupted.

And I say: As for the criticism of those who said that the people of major sins will be removed from the Fire, the one who said that, O poor man, is the Messenger of God, may God bless him and grant him peace, as is authentically reported from him in the books of Islam, which are the books of the pure Sunnah, and as is authentically reported from him in other books through a group of companions who reach the number of continuous reports. So what is wrong with you criticizing people who knew what you did not know and acted according to what you did from a long distance away? And what prevents the exception from being interpreted as what the many authentic evidences have brought, as the majority of scholars from the early and later generations have stated? As for what you thought, that the second exception calls out their denial and records their fabrication, there is no calling out or contradiction. And what prevents the exception in the two places from being interpreted as referring to the sinners of this nation? The first exception is interpreted as meaning except what your Lord wills, regarding the sinners of this nation being removed from the Fire, and the second exception is interpreted as meaning except what your Lord wills, regarding their not remaining eternally in Paradise as others remain eternally, and that is because their remaining eternally in it is delayed for the amount of time they spent in the Fire. And this has been said by some of the scholars we have mentioned before, and with it Ibn Abbas said: The scholar of the nation. As for the criticism of the companion of the Messenger of God, the preserver of his Sunnah, and the worshipper of the Companions, Abdullah bin Amr, may God be pleased with him, where are you going, O Mahmoud? Do you know what you have done, and into which valley you have fallen?

And on which side did you fall? And who are you to ascend to this place and reach for the heavens with your short hands and lame leg? Did you not have in the breaking of your students from the people of grammar and language what would prevent you from entering into what you do not know and speaking about what you do not understand? Oh God, it is amazing what deficiency in the science of narration and distance from knowing it to the furthest place of disgrace does to one who does not know his own worth and does not stop it where God Almighty stopped it.

Tafsir al-Baghawi

108- **And as for those who are blessed**, Hamzah, Al-Kisa'i, and Hafs read *Sa'daw* with a damma on the seen and a kasra on the 'ayn, meaning: they were granted happiness. Sa'd and As'ad have the same meaning. The others read with a fatha on the seen, based on the analogy of Shaqaw. **They will abide in Paradise as long as the heavens and the earth endure, except for what your Lord wills**, Ad-Dahhak said: Except for what they remain in the Fire until they enter Paradise. Qatada said: God knows best what is in its

two pronouns. **A gift that is not cut off**, meaning not cut off. Ibn Zayd said: God the Most High informed us of what He wills for the people of Paradise, so He said: **A gift that is not cut off**, and He did not inform us of what He wills. And on the authority of Ibn Mas'ud, may God be pleased with him, he said: A time will come upon Hell in which there will be no one, and that will be after they have remained in it for ages.

On the authority of Abu Hurairah, may God be pleased with him, the same.

According to the Sunnis, if it is proven, its meaning is that no one of the people of faith will remain in it. As for the places of the infidels, they will be filled forever.

Tafsir al-Baidawi

108. **And as for those who are blessed, they will be in Paradise, abiding therein as long as the heavens and the earth endure, except for what your Lord wills - a gift uninterrupted.** Uninterrupted, and it is an explicit statement that the reward is not interrupted and a warning that what is meant by the exception in the reward is not interruption, and for this reason a distinction is made between reward and punishment by confirmation. Hamzah, Al-Kisa'i, and Hafs read **they were blessed** in the passive form from **God made him happy** meaning He made him happy, and **a gift** is in the accusative case as a confirmed source, meaning they were given a gift or a state of Paradise.

Surat Hud 11:109

So be not in doubt about what these people worship. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished.

Tafsir al-Jalalayn

109 - **So be not** O Muhammad **in doubt** about **what these people worship** of idols. We will punish them as We punished those before them, and this is a consolation for the Prophet, may God bless him and grant him peace. **They worship nothing but as their fathers worshipped** that is, as they worshipped *before* and We have punished them **and We will surely give them** the same **their share** their portion of the punishment *undiminished* that is, completely.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Do not be in doubt, O Muhammad, about what these polytheists of your people worship of gods and idols, that it is misguidance and falsehood, and that it is polytheism with God, **They worship nothing but as their fathers worshipped before**, meaning: except as their fathers worshipped, before they worshipped them. God Almighty informs us that they did not worship what they worshipped of idols except by following the path of their fathers, and by following in their footsteps in their worship of them, not because of God's command to them to do so, nor because of a proof that they had clarified that would require them to worship them.

Then He, the Most High, informed His Prophet what He would do to them for their worship of that, and He, the Most High, said: **And We will surely give them their share, undiminished**. Meaning: Their portion of what I promised them that I would give them, whether good or evil, *undiminished*. He says: I will not diminish what I promised them, but rather I will complete it for them in its entirety and perfection, as:

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, on the authority of Ibn Abbas: **And We will surely give them their share, undiminished**, he said: What they were promised of good or evil.

Abu Kurayb and Muhammad ibn Bashir told us: Waki' told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Mujahid, on the authority of Ibn Abbas, the same, except that Abu Kurayb said in his hadith: of good and evil.

Al-Muthanna told me, he said, Suwa'id told us, he said, Ibn al-Mubarak told us, on the authority of Sharik, on the authority of Jabir, on the authority of Mujahid, on the authority of Ibn Abbas: **And We will surely give them their share, undiminished**, he said: What was

decreed for them of good and evil.

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, on the authority of Ibn Abbas, regarding his statement: **And We will surely give them their share, undiminished**, he said: Whatever good or evil befalls them.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said, regarding His statement: **And We will surely give them their share, undiminished**, he said: Their share of the punishment.

Tafsir al-Qurtubi

The Almighty's saying: **So be not** is a definite prohibition, and the letter *nun* was omitted due to frequent use. **In doubt** means in doubt. **Of what these people worship** of the gods that they are false. Better than this: that is, say, O Muhammad, to everyone who doubts **do not be in doubt of what these people worship** that God Almighty did not command them to do it, and they only worship them as their fathers used to do, imitating them. **And We will surely give them their share, undiminished** There are three opinions on this: The first: Their share of provision, said by Abu Al-Aaliyah. The second: Their share of punishment, said by Ibn Zayd. The third: What they were promised of good or evil, said by Ibn Abbas, may God be pleased with them both.

Tafsir Ibn Kathir

God the Almighty says: **So be not in doubt about what these people worship** the polytheists. It is falsehood, ignorance and misguidance. They only worship what their fathers worshipped before them. That is, they have no basis for what they are doing except following their fathers in ignorance. God will reward them for that with the most complete reward. He will punish their disbelievers with a punishment that He has not punished anyone else. Even if they have good deeds, God has already paid them back in this world before the Hereafter. Sufyan al-Thawri said on the authority of Jabir al-Ju'fi on the authority of Mujahid on the authority of Ibn Abbas: **And We will surely pay them back their share, undiminished**. He said: what they were promised of good or evil. And Abd al-Rahman ibn Zayd ibn Aslam said, **Those who will be given their share of the punishment will be given their full share, not diminished**. Then the Almighty mentioned that He gave Moses the Book and people differed about it, so who would believe in it and who would disbelieve in it? So you have an example in those who came before you, O Muhammad, so do not be angered by their denial of you, nor will that concern you. **And had it not been for a word that preceded from your Lord, it would have been judged between them**. Ibn Jarir said, **Had it not been for what preceded of postponing the punishment to a known term, God would have judged between them**. It is possible that what is meant by the word is that no one will be punished except after the proof has been established against him and the

So be not in doubt about what these people worship. They worship not except as their fathers worshipped before. And indeed, We will give them their share undiminished.

Messenger has been sent to him, as He said, **And We never punish until We have sent a Messenger**. For He said in another verse, "And had it not been for a word that preceded from your Lord, it would have been binding and a specified term. So be patient over what they say." Then the Almighty informed that He will gather the first and the last of the nations and reward them for their deeds, if good then good, and if evil then evil, so He said, "And indeed, your Lord will fully pay them their deeds. Indeed, He is Acquainted with what they do." That is, He is All-Knowing of all their deeds, great and small, small and great, and in This verse has many readings, and its meaning goes back to what we mentioned, as in the Almighty's saying: **And indeed, all will be brought before Us**.

Fath al-Qadir

When God the Almighty finished telling the stories of the infidels and explaining the state of the happy and the miserable, He comforted His Messenger, may God bless him and grant him peace, by explaining the state of the infidels among his people, within the prohibition for him from doubting that what they worship is neither beneficial nor harmful nor has any effect on anything. The letter *nun* was omitted in **la tak** due to frequent use, and doubt means suspicion, and the reference to these is to the infidels of his time, may God bless him and grant him peace. It was said that the meaning is: Do not be in doubt about the invalidity of what these people worship, and it was said: Do not be in doubt about the evil end of them. There is no objection to interpreting all of these meanings, and this prohibition for him, may God bless him and grant him peace, is an exposure to others who have some doubt, because he, may God bless him and grant him peace, never doubted that. Then God the Almighty explained to him that the deities of these people are like the deities of their fathers, or that their worship is like the worship of their fathers before, and in this there is an exception explaining the prohibition of doubt. Meaning: They are equal in associating partners with God and worshipping other than Him, so do not let there be in your heart any resentment over what you see from your people, for they are like the sects of polytheism before them. He used the present tense in **as their fathers worship** to bring the image to mind. Then He explained to him that He will reward them for their deeds, saying: **And We will surely give them their share** of the punishment, just as We gave their fathers their share, without anything being diminished from that. The accusative case is not a state, and giving them their share does not necessitate the absence of deficiency, for it may be permissible for it to be given incomplete, just as it may be permissible for it to be given incomplete. It was said: What is meant is their share of provision. It was said: What is more general of good and evil.

people worship that they are astray, **they worship nothing but as their fathers before them were worshipped**, there is an implication in it, meaning: as their fathers were worshipped before. And indeed, We will give them their share" their portion of the reward. "Undiminished."

Tafsir al-Baidawi

109. "So be not in doubt" doubt after what has been revealed to you of the hopes of the people's affair. "of what these worship" of the worship of these polytheists in that it is misguidance leading to the same as what happened to those before them, whose evil consequences of worship you have told you about, or of the state of what they worship in that it harms and does not benefit. "They worship nothing but as their fathers worshipped before" is a resumption meaning explaining the prohibition of doubt, that is, they and their fathers are equal in polytheism, that is, they worship nothing but as their fathers worshipped, or they worship nothing but like what they worshipped of idols, and you have been informed of what happened to their fathers of that, so the same will happen to them, because statues in causes require similarity in effects, and the meaning of "as they worship" is as they used to worship, so it was deleted to indicate it before. **And We will surely give them their share** their share of the punishment like their fathers, or of the provision, so it is an excuse for delaying the punishment from them while what requires it is present, **not diminished** is a solution from the share to restrict the fulfillment, so you say: I gave him his right, meaning by that I gave him some of it, even if it is metaphorical.

Tafsir al-Baghawi

109- **So be not in doubt**, in doubt, **about what these**

Surat Hud 11:110

And We had certainly given Moses the Scripture, but there was disagreement over it. And had it not been for a word that preceded from your Lord, it would have been judged between them. And indeed, they are in disquieting doubt about it.

Tafsir al-Jalalayn

110 - **And We gave Moses the Scripture** the Torah **and there was disagreement about it** regarding confirmation and denial like the Qur'an **and had it not been for a word that preceded from your Lord** regarding delaying the reckoning and recompense for the creatures until the Day of Resurrection **it would have been judged between them** in this world regarding what they disagreed about **and indeed they** meaning those who denied it **are in disquieting doubt about it** in a place of doubt.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, consoling His Prophet for the denial of the polytheists of his people regarding what he brought them from God, with the actions of the Children of Israel regarding what he brought them from God. God Almighty says to him: Do not be sad, O Muhammad, for these polytheists to deny you, and continue with what your Lord has commanded you to do, in conveying His message, for what these people are doing to you, in rejecting the advice you brought them, is the action of their peers among the nations before them, and is one of their traditions.

Then He, the Most High, informed us of what the people of Moses did to him, saying: **And We gave Moses the Book**, meaning the Torah, just as We gave you the Criterion. The people of Moses differed concerning that Book, so some of them denied it and some of them believed in it, just as your people did with the Criterion, by some believing in it and others disbelieving in it. **And had it not been for a word that preceded from your Lord**, the Most High says: And had it not been for a word that preceded, O Muhammad, from your Lord that He does not hasten the punishment of His creation, but rather waits until the Book reaches its term, **it would have been decided between them**, meaning: it would have been decided between those among them who denied it and those who believed in it, by God destroying those among them who denied it and saving those who believed in it. **And indeed, they are in disquieting doubt about it**, meaning: And indeed, those among them who denied it are in disquieting doubt about its truth that it is from God, *disquieting*, meaning: it makes them doubt, so they do not know whether it is true or false? But they are in doubt about it.

Tafsir al-Qurtubi

The Almighty's saying: **And had it not been for a word that preceded from your Lord** The word: that God the Almighty has decreed that He would delay them until the Day of Resurrection because He knew that there was goodness in that, and had it not been for that, their term would have been decided between them by rewarding the believer and punishing the disbeliever. It was said: What is meant is between those who differed regarding the Book of Moses, for they were between those who believed in it and those who denied it. And it was said: between these who differed regarding you, O Muhammad, by hastening the punishment, but the decree had preceded to delay the punishment for this nation until the Day of Resurrection. **And indeed, they are in disquieting doubt about it** If it is applied to the people of Moses, meaning they are in doubt about the Book of Moses, so they are in doubt about the Qur'an.

Tafsir Ibn Kathir

God the Almighty says: **So be not in doubt about what these people worship** the polytheists. It is falsehood, ignorance and misguidance. They only worship what their fathers worshipped before them. That is, they have no basis for what they are doing except following their fathers in ignorance. God will reward them for that with the most complete reward. He will punish their disbelievers with a punishment that He has not punished anyone else. Even if they have good deeds, God has already paid them back in this world before the Hereafter. Sufyan al-Thawri said on the authority of Jabir al-Ju'fi on the authority of Mujahid on the authority of Ibn Abbas: **And We will surely pay them back their share, undiminished**. He said: what they were promised of good or evil. And Abd al-Rahman ibn Zayd ibn Aslam said, **Those who will be given their share of the punishment will be given their full share, not diminished**. Then the Almighty mentioned that He gave Moses the Book and people differed about it, so who would believe in it and who would disbelieve in it? So you have an example in those who came before you, O Muhammad, so do not be angered by their denial of you, nor will that concern you. **And had it not been for a word that preceded from your Lord, it would have been judged between them**. Ibn Jarir said, **Had it not been for what preceded of postponing the punishment to a known term, God would have judged between them**. It is possible that what is meant by the word is that no one will be punished except after the proof has been established against him and the Messenger has been sent to him, as He said, **And We never punish until We have sent a Messenger**. For He said in another verse, "And had it not been for a word that preceded from your Lord, it would have been binding and a specified term. So be patient over what they say." Then the Almighty informed that He will gather the first and the last of the nations and reward them for their deeds, if good then good, and if evil then evil, so He said, "And indeed, your Lord will fully pay them their deeds. Indeed, He is Acquainted with what they do." That is, He is All-Knowing of all their deeds, great and small, small and great, and in This verse has many readings, and its meaning goes back to what we

Surat Hud 11:110

And We had certainly given Moses the Scripture, but there was disagreement over it. And had it not been for a word that preceded from your Lord, it would have been judged between them. And indeed, they are in disquieting doubt about it.

mentioned, as in the Almighty's saying: **And indeed, all will be brought before Us.**

what the one who is false deserves to distinguish him from the one who is truthful. **And indeed, they**, and the disbelievers of your people, **are in doubt concerning it** of the Qur'an, *disturbing*, placing them in doubt.

Fath al-Qadir

110- **And We gave Moses the Book** meaning the Torah **but there was disagreement over it** meaning about its affair and the details of its rulings. Some people believed in it and others disbelieved in it, some people acted upon its rulings and others left some of them. So do not be distressed, O Muhammad, by what happened from these people in the Qur'an: **And had it not been for a word that preceded from your Lord, it would have been judged between them.** That is, had it not been for the fact that God Almighty had ruled to delay their punishment until the Day of Resurrection, because He knew that there was good in that, it would have been judged between them: that is, between your people, or between the people of Moses regarding what they differed over. So the one who was right would have been rewarded and the one who was wrong would have been punished. Or the word is that His mercy preceded His wrath, so He gave them respite and did not hasten them for that. It was said that the word is that they would not be punished with the punishment of extermination, and this is part of the consolation for him, may God bless him and grant him peace. Then he described them as being in doubt about the Book, saying: **And indeed, they are in doubt concerning it, disquieting.** That is, about the Qur'an if it is applied to the people of Muhammad, may God bless him and grant him peace, or about the Torah if it is applied to the people of Moses, peace be upon him. Disquieting is the one who is in doubt.

Tafsir al-Baghawi

110- **And We gave Moses the Scripture**, the Torah, **and they differed concerning it**, as some believed in it and some denied it, as your people did with the Qur'an, consoling his Prophet, may God bless him and grant him peace, **and had it not been for a word that preceded from your Lord**, in delaying the punishment for them, **it would have been judged between them**, that is, they would have been punished immediately and their punishment and destruction would have been completed, **and indeed, they are in disquieting doubt about it**, a place of suspicion and accusation.

Tafsir al-Baidawi

110. **And We gave Moses the Scripture, but they differed concerning it.** So some people believed in it and some disbelieved in it, just as these people differed concerning the Qur'an. **And had it not been for a word that preceded from your Lord**, meaning the word of respite until the Day of Resurrection, **it would have been decided between them** by sending down

Surat Hud 11:111

And indeed, your Lord will surely pay them in full for their deeds. Indeed, He is Acquainted with what they do.

Tafsir al-Jalalayn

111 - **And if** with emphasis and emphasis *both* meaning all creatures **for when** *ma* is redundant and the *lam* is an introduction to an implied oath or a separator, and in a reading with emphasis on *lamma* with the meaning of except then the negative **that your Lord may fully repay them for their deeds** meaning their recompense **for He is, with what they do,** **All-Knowing** Knowing of its inner aspects as well as its outer aspects.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: The reading of that differed.

A group of the people of Medina and Kufa read it as: *Wa-in* with emphasis, *Kala-lama* with emphasis.

The Arabs differed about the meaning of this.

Some Kufi grammarians said: Its meaning, if it is read like this, is: **And indeed, each of them is for your Lord to pay them their deeds in full.** But when the two meems came together, one was deleted, leaving two, so one was assimilated into the other, as the poet said:

I am one of those who issue orders, if he is exhausted by the path of its sources

Then it is lightened, as some reciters read: **And the oppressor admonishes you,** the *ya* is lightened with the *ya*. It was mentioned that Al-Kisa'i recited it:

The enemies gloated over us, so they came to me and rejoiced over what we had suffered.

He said: He means that they are rejoicing over what we have encountered, so he deleted the *ya* because of their movement and their coming together. He said: And similar to it:

As if from the end of it the one coming is perforated, and the Najd is tall and prominent

He said: He meant: to the one who is coming, so he deleted the *lam* when it came to the *lam*.

Others said: The meaning of that, if it is read in this way: "And indeed each is severe and true. Your Lord will surely pay them their deeds in full." He said: Rather, what is meant, if it is read in this way, is: **And indeed each is for you,** with emphasis and tanween. However, the one who reads it in this way deleted the tanween from it, so he made it sound like *fa'l lama*, as he did in His statement: **Then We sent Our messengers in succession.** Some of them read *tatara* with tanween, as the one who read *lama* read it with tanween, and others read it without tanween, as the

one who read *lama* read it without tanween. They said: Its origin is from *lam* from the statement of God the Most High: **And you consume the inheritance with a severe devotion,** meaning: a severe devotion.

Others said: The meaning of that, if it is read in this way, is: **And none but He will pay them their due,** as one says: **By God, why did you stand up for us?** And by God, why did you stand up for us?

Abu Ja'far said: I found most of the scholars of Arabic rejecting this statement, and refusing that it is permissible to direct *lama* to the meaning of *illa*, except in oaths in particular. They said: If it were permissible for it to mean *illa*, then it would be permissible to say: **The people stood up when your brother stood up,** meaning: **except your brother,** and its inclusion in every place where *illa* is permissible to include.

Abu Ja'far said: I see that this is invalid in a way that is clearer than what those Arabists whose words we have mentioned have said about its invalidity, which is that *in* is an affirmation of something and a confirmation of it, and *illa* is also a confirmation, and it only enters to refute a denial that precedes it. So if that is its meaning, then it is necessary that the one who interprets it have the interpretation that we mentioned about him, that *in* means denial according to him, so that *illa* would be a refutation of it. And that is if someone says it, a statement that does not hide the ignorance of its speaker, unless the reader of *in* makes it lighter and makes it mean *in* which means denial. And if he does that, then his reading of it is invalid in another way, which is that he then becomes the subject of *kull* by saying: *li-yawwafinhu*, and it is not in Arabic that what comes after *illa* of the verb is the subject of the noun that precedes it. The Arabs do not say: **Ma Zaidan illa darbat,** which would be invalid if it is read in this way, unless the one who raises the whole is raised, in which case reading it in this way would contradict the reading of the Qur'an and the script of the Muslims' Qur'ans, and it would not be considered defective because it is outside the well-known speech of the Arabs.

Some of the Kufians read it as: **And both,** with a light *in* and a heavy *kala lama* in the accusative case.

Some Arabists claimed that the reader of that is like that, he meant the heavy *in* so he lightened it, and it was mentioned on the authority of Abu Zaid al-Basri that he heard: **As if his breasts were two halves,** so he made it accusative with **as if,** and the *nun* is lightened from **as if,** and from it is the saying of the poet:

A face with a bright neck, as if his breasts were two halves

Some of the Medinans read it with a lightened *in* and a nasb for *kala* and a lightened *lama*.

It may be possible that the reader of that was like that, intending the meaning that we narrated from the reader of Kufa in his lightening of the *nun* of *in* while he wanted to make it heavy, and he meant by *ma* in *lama* that enters into the speech a connection, and that he intended to load the speech with the meaning: **And indeed, both of them will be fully paid.**

Surat Hud 11:111

And indeed, your Lord will surely pay them in full for their deeds. Indeed, He is Acquainted with what they do.

It is possible that its meaning was that in his reading of it like that: **And indeed, each one of them will be paid in full**, meaning: **To pay each one of them**, so his intention in putting **each one of them** in the accusative case was by saying: **To pay each one of them**. If that is what he meant, then what I mentioned is ugly in it, as it is contrary to the speech of the Arabs. That is because it is not put in the accusative case by a verb after the lam of the oath, a noun before it.

Some of the people of Hijaz and Basra read it as: *Wa-in*, with a shaddah on both *la-ma*, with a light *li-yuwa fayyinhum*. This reading has two meanings:

One of them: that the reader intended: **And indeed, all of them are for your Lord to pay them in full for their deeds**, so he directs the *ma* in *lama* to the meaning of *min* as the Most High said: **Then marry such women as seem good to you**, even though the Arabs used it most of the time for other than the sons of Adam. And he intends by the *lam* in *lama* the *lam* with which *in* is received as an answer to it, and by the *lam* in His saying: **for them to pay them in full**, the *lam* of the oath, which entered between what it connected, as the Most High said: **And indeed, among you are those who are slow to do so**, and as it is said: **This is what is better for someone else than it**.

The other aspect: to make the *ma* in *lama* mean the *ma* that enters into a connection in the speech, and the *lam* in it is the *lam* with which it is answered, and the *lam* in *liyuwaifinhum* is also the *lam* with which it is answered if, it was repeated and re-repeated, since that was its place, and the first was one of those that the Arabs insert in a place other than its place, then they repeat it later in its place, as the poet said:

If my people were not honorable, I would have inevitably met with death.

Al-Zuhri read it as mentioned by him: **And both**, with emphasis on *in*, and *lama* with a tanween, meaning: very strongly, truly, and all together.

Abu Jaafar said: The most correct of these readings, based on the widespread speech of the Arabs, is the reading of those who read:

And indeed with emphasis on its noon, both *for* and *for* with emphasis on *for*, **for your Lord will pay them in full**, meaning: Indeed, all of those about whom We have related to you, O Muhammad, their stories in this surah, for those whom Your Lord will pay them in full for their deeds, for the good among them with a great reward, and for the bad among them with emphasis with punishment. So *for* is in the sense of *for*, and the *for* in it is an answer to *for*, and the *for* in His statement, **for your Lord will pay them in full**, is a *for* oath.

And His statement: **He is All-Aware of what they do**, the Most High says: Your Lord is All-Aware of what these polytheists among your people, O Muhammad, do. Nothing of their actions is hidden from Him, rather He informs of all of it and knows it and encompasses it, until He rewards them for all of it with their reward.

Tafsir al-Qurtubi

The Almighty said: "And indeed, each one of them will be fully repaid for their deeds. Indeed, He is Acquainted with what they do." That is, each of the nations that we have enumerated will see the reward for their deeds, and so will your people, O Muhammad. The reciters differed in the reading of **and indeed, each one of them will see**, so the people of the Two Sanctuaries - Nafi', Ibn Kathir and Abu Bakr with them - read **and indeed, each one of them will see** with a lightened *in*, on the basis that it is *in* the lightened from the heavy *in* and the one that is used. Al-Khalil and Sibawayh mentioned this. Sibawayh said: We were told by someone I trust that he heard the Arabs say: Indeed, Zaid is leaving, and he recited the words of the poet:

As if a gazelle gives to the one who leaves the ladder

He meant as if it were a gazelle, so he lightened the accusative of what came after it. The Basrans allow lightening the doubled *in* with their actions, and Al-Kisa'i denied that and said: I do not know on what basis **and that both** was read! Al-Farra' claimed that he made *both* the accusative in the reading of those who lightened it by saying: *li-yuwaifinhum*, meaning that they will make them both, and all the grammarians denied that and said: This is a big mistake, no one allows Zayd to strike him. The rest stressed *in* and made *both* the accusative with it according to its origin. Asim, Hamza, and Ibn 'Amir read *lama* with the emphasis. The rest lightened it with the meaning: and that both of them will make them both, they made *ma* a connection. It was said: It entered to separate between the two lams that receive the oath, and both of them are open, so he separated them with *-ma*. Al-Zajaj said: The lam of *in* and *ma* is redundant and emphatic. You say: Indeed, Zaid is departing. If requires that a lam be added to its predicate or its subject, as in your saying: Indeed, God is Forgiving and Merciful, and His statement: **Indeed, in that is a reminder** (al-Zumar 39:21). The lam in *li-yuwaifinhum* is that with which an oath is received, and it is added to the verb and the double or light nun is required for it. When the two lams come together, they are separated by *-ma* and *ma* is redundant and emphatic. Al-Farra' said: *ma* has the meaning of *min* as in His statement: **And indeed, among you are those who are slow to fulfill** (An-Nisa': 72), meaning, indeed, each of them will fulfill their promise. The lam in *li-yuwaifinhum* is for an oath, and this meaning goes back to what Al-Zajaj said, except that *ma* according to Al-Zajaj is redundant and according to Al-Farra' a noun meaning *min*. It was said: It is not redundant, but rather it is a noun that has a lam of emphasis added to it, and it is the predicate of *in* and *li-yuwaifinhum* is the answer to the oath, the meaning is: And indeed each one was created for your Lord to pay them their deeds. And it was said: *ma* has the meaning of *min* like His saying: **Then marry such women as seem good to you** (An-Nisa': 3), meaning of, and all of this is the same saying of Al-Farra'. As for the one who stressed *lama* and read **wa-in kula-lama** with the stress in both of

them - and he is Hamza and those who agreed with him - it was said: It is a mistake. It was narrated from Muhammad bin Yazid that this is not permissible, and it is not said: Indeed Zaid except for I will strike him, nor for me for I will strike him. Al-Kisa'i said: God knows best about this reading, and I do not know its face. He and Abu Ali Al-Farisi said: The stress in both of them is problematic. Al-Nahhas and others said: The grammarians have different opinions on this matter: The first: Its origin is **li-man ma**, then the nun accepted a mim, and three mims came together, so the middle one was deleted, so *lama* and *ma* became, according to this opinion, with the meaning of *min*, the estimate being: And indeed both of them are for those who, like their saying:

When I issued the order to him, he was exhausted by the path of its sources.

Al-Zajjaj falsified this statement and said: *من* is a noun with two letters, so it is not permissible to delete it. The second is that the original form of *لن* is *لا*, so the broken meem was deleted because of the meeting of the meems, and the meaning is: And indeed, each one of them is created to pay them in full. It was said: *لن* is a source of *ل* and it came without a tanween to carry the connection to the pause, so on this it is like his saying: **And you consume the inheritance, devouring what** (al-Fajr 89:19), meaning collecting the eaten money, so the meaning on this is: And indeed, each one of them, your Lord will pay them in full for their deeds, a fulfillment of what, meaning gathering their deeds together, so it is like your saying: *نقيم لأقوام*. Al-Zuhri read *لن* with emphasis and a tanween for this meaning. Third: That *lama* means *illa*. The linguists have said: I ask you by God for what you did, meaning except for what you did. Similar to this is the saying of the Most High: **Indeed, every soul has a guardian over it** (Al-Tariq: 4), meaning except for it. So the meaning of the verse is: There is no one of them except that He will fulfill their obligation. Al-Qushayri said: Al-Zajjaj refuted this statement by saying: **And indeed, both of them are not** so that *illa* can be estimated and it is not said: The people went when Zaid was given. Fourth: Abu Uthman Al-Mazini said: The original is **And indeed, both of them are not** with a light *lama* then it was made heavy like his saying.

I was afraid that we would see a drought in our year after it was so fertile.

Abu Ishaq Al-Zajjaj said: This is a mistake! The heavy word is only made light, and the light word is not made heavy. Fifth: Abu Ubaid Al-Qasim bin Salam said: It is possible that the emphasis is from their saying: I gathered the thing, I gathered it, then from it the word *fa'la* is built, as it was read **Then We sent Our messengers one after the other** (al-Mu'minun 23:44) without a tanween and with a tanween. The alif in this case is for feminization, and it is inclined to this statement of the proponents of inclination. Abu Ishaq said: The statement that is not permissible other than me is that it is lightened from the heavy, and it has the meaning of *ma* like: **Indeed, every soul has a guardian over it** (Al-Tariq: 4). And also it is stressed in its original form, and it has the meaning of *ma* and *lama* has the meaning of *illa*. This was narrated by Al-Khalil, Sibawayh, and all the Basrans. And that *lama* is used

in the meaning of *illa*. I said: This is the statement that Al-Zajjaj approved, Al-Nahhas and others narrated it from him, and something similar to it and Al-Zajjaj weakened it, except that the correct statement is *in* in it as a negative, and here it is lightened from the heavy, so they differed and two readings remained. Abu Hatim said: And in the letter of Abu: **And in every soul there is a guardian over it** and it was narrated from Al-A'mash **And in every soul there is a guardian over it** with *lama* lightened and *lama* raised. Al-Nahhas said: These readings that are contrary to the generality have *in* in the meaning of *ma* and nothing else, and they are for interpretation, because it is not permissible to read with what is contrary to the generality except in this manner. **Indeed, He is All-Aware of what they do** is a threat and a warning.

Tafsir Ibn Kathir

God the Almighty says: **So be not in doubt about what these people worship** the polytheists. It is falsehood, ignorance and misguidance. They only worship what their fathers worshipped before them. That is, they have no basis for what they are doing except following their fathers in ignorance. God will reward them for that with the most complete reward. He will punish their disbelievers with a punishment that He has not punished anyone else. Even if they have good deeds, God has already paid them back in this world before the Hereafter. Sufyan al-Thawri said on the authority of Jabir al-Ju'fi on the authority of Mujahid on the authority of Ibn Abbas: **And We will surely pay them back their share, undiminished.** He said: what they were promised of good or evil. And Abd al-Rahman ibn Zayd ibn Aslam said, **Those who will be given their share of the punishment will be given their full share, not diminished.** Then the Almighty mentioned that He gave Moses the Book and people differed about it, so who would believe in it and who would disbelieve in it? So you have an example in those who came before you, O Muhammad, so do not be angered by their denial of you, nor will that concern you. **And had it not been for a word that preceded from your Lord, it would have been judged between them.** Ibn Jarir said, **Had it not been for what preceded of postponing the punishment to a known term, God would have judged between them.** It is possible that what is meant by the word is that no one will be punished except after the proof has been established against him and the Messenger has been sent to him, as He said, **And We never punish until We have sent a Messenger.** For He said in another verse, "And had it not been for a word that preceded from your Lord, it would have been binding and a specified term. So be patient over what they say." Then the Almighty informed that He will gather the first and the last of the nations and reward them for their deeds, if good then good, and if evil then evil, so He said, "And indeed, your Lord will fully pay them their deeds. Indeed, He is Acquainted with what they do." That is, He is All-Knowing of all their deeds, great and small, small and great, and in This verse has many readings, and its meaning goes back to what we mentioned, as in the Almighty's saying: **And indeed, all will be brought before Us.**

And indeed, your Lord will surely pay them in full for their deeds. Indeed, He is Acquainted with what they do.

Fath al-Qadir

Then he gathered the first and the last in the ruling of their fulfillment of the punishment, or it and the reward, so he said: 111- **And indeed, each one will surely be fully compensated by his Lord for their deeds.** Nafi', Ibn Kathir, and Abu Bakr read *wa-in* with a lightened *in* on the basis that it is the lightened *in* from the heavy *in* and it worked in *both* in the accusative case, and Al-Khalil and Sibawayh allowed it to work, and the Basrans allowed the lightening of *in* with its work, and Al-Kisa'i denied that and said: I do not know on what basis **wa-in kala** was read? Al-Farra' claimed that the accusative of *both* is by his saying *ya-yufaihim*, and the estimation is **wa-in ya-yufaihim kala**, and all grammarians denied that on him. The rest read with a shaddah on *in* and they put *kala* in the accusative case with it. And according to both readings, the tanween in *kala* is a substitute for the complement: that is, and indeed, all the different ones. Asim, Hamza, and Ibn Amir read *lama* with a shaddah, and the rest lightened it. Al-Zajjaj said: Lam of *lama* is the lam of *in*, and *ma* is an additional emphatic word. Al-Farra' said: *ma* has the meaning of *min*, as in His statement: **And indeed, among you are those who will slow down** meaning, **And indeed, every one of you is for those who will fulfill their promise.** It was said: It is not additional, but rather it is a noun that has the lam of emphasis added to it, and the meaning is: And indeed, every one of you is for those who created. It was said that it is a compound word, and its origin is *liman ma*, so the nun was changed to a *mim* and three *mims* came together, so the middle one was deleted. An-Nahas narrated this from the grammarians. Al-Zajjaj refuted this and said: *Min* is a noun with two letters, so it is not permissible to delete the nun. Some grammarians went to *a*, for this lam has the meaning of *illa*, and from this is the statement of God Almighty: **Indeed, every soul has a guardian over it.** Al-Mazini said: The origin is lam that was lightened, then it was made heavy. Al-Zajjaj said: This is a mistake, as the heavy is lightened and the lightened is not heavy. Abu Ubaid Al-Qasim bin Salam said: It is possible that the emphasis is from their saying *lammatal-shay' lamhu*: if you gathered it, then it was built from it, *fa'la*, as was read: **Then We sent Our messengers one after the other.** The best of these statements is that it has the meaning of *illa* as an exception. This was narrated from Al-Khalil, Sibawayh, and all the Basrans. Al-Zajjaj preferred it. It is supported by the fact that in the letter *Abi* there is **wa-in kulla ila li-wa-fi-hum** as Abu Hatim narrated from him. It was read with tanween: meaning all together. Al-A'mash read **wa-in kul lama** with a light *in* and a raised *kul* and a heavy *lama*, and *in* in this reading is negative. **Indeed, He is All-Knowing of what they do,** O you who differ, **and nothing of it is hidden from Him,** and the sentence is an explanation of *fa-lama* before it.

heavy *in*, and the rest with it with emphasis, *when* he stressed it here and in **Ya Seen** and *Al-Tariq*. Ibn Amir, Asim and Hamza, Abu Ja'far agreed here, and in *Al-Tariq* and in *Al-Zukhruf*, with emphasis Asim and Hamza and the rest with it with emphasis, so whoever stressed said the original in it: **And if both** for *whom*, then *from* was connected to the preposition *with*, then the *nun* was changed to a *mim* for assimilation, so three *mims* came together and one of them was deleted, so what remained was *when* with emphasis, and *what* here means: *whom*, it is the name of a group of people, as God Almighty said: **Marry those that are good for you An-Nisaa' 3**, meaning: those that are good for you, and the meaning is that both are for a group that will fulfill them.

And whoever reads with a light pronunciation said: What is the connection that was added between the two lams to separate them due to the undesirability of their coming together? The meaning is: And indeed, both of them will be fulfilled.

It was said: *Ma* means *whom*, meaning: **for those who will pay them back**, and the *lam* in *filma* is the **lam of emphasis** that comes before the predicate of *in*, and in *liyuwaifinhum* is the **lam of the oath**, and the oath is implied and its meaning is **by God, for your Lord will pay them back their deeds**, meaning: the reward for their deeds, **for He is All-Knowing of what they do.**

Tafsir al-Baidawi

111. **And indeed each** and indeed each of the different believers and disbelievers among them, and the tanween is a substitute for the complement, and Ibn Kathir, Nafi' and Abu Bakr read it with the emphasis and the application in consideration of the original. **When your Lord will pay them their deeds** the first lam is for the oath and the second is for emphasis or vice versa and *ma* is added between them for separation. Ibn Amir, Asim and Hamzah read *when* with the emphasis on the fact that its original is **for whom** then the nun was changed to a *mim* for the assimilation, so three *mims* came together and the first of them was deleted, and the meaning is for whom your Lord will pay them the reward for their deeds, and it was read when with the tanween meaning all of them like his saying: **eating when** and **and indeed each when** on the basis that *when* is negative and *when* means except and it was read with it, **He is aware of what they do** so nothing of it escapes Him even if it is hidden.

Tafsir al-Baghawi

111- **And if both**, Ibn Kathir, Nafi' and Abu Bakr read: And if both, with a silent *nun* on the lightening of the

Surat Hud 11:112

So stand firm as you have been commanded, and those who repent with you, and do not transgress. Indeed, He is Seeing of what you do.

Tafsir al-Jalalayn

112 - **So stand firm** in acting according to the command of your Lord and calling to Him **as you have been commanded** and let him stand firm **and whoever repents** believes **with you and do not transgress** exceed the limits of God **for He is Seeing of what you do** so He will reward you.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, peace and blessings be upon him: So, O Muhammad, stand firm on the command of your Lord, and the religion with which He sent you, and call to it as your Lord has commanded you, **and whoever repents with you**, meaning: whoever returns with you to obeying God, and doing what his Lord has commanded him to do after his disbelief, **and do not transgress**, meaning: do not transgress His command to what He has forbidden you from, **Indeed, He is Seeing of what you do**, meaning: Your Lord, O people, of all the deeds you do, whether they are obedient to Him or disobey Him, **is Seeing**, He has knowledge of them, nothing of them is hidden from Him, and He is All-Seeing of all of them. God Almighty says: So fear God, O people, lest your Lord see you while you are doing something contrary to His command, for He is All-Knowing of what you do, and He is watching you.

Ibn Uayyannah used to say about the meaning of his saying: **So stand firm as you have been commanded**, what:

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Sufyan, regarding his statement: **So stand firm as you have been commanded**, he said: Stand firm on the Qur'an.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And do not transgress**, he said: Transgression is disobeying God and committing His disobedience. That is transgression.

Tafsir al-Qurtubi

The Almighty's saying: **So stand firm as you have been commanded**. The address is to the Prophet, may God bless him and grant him peace, and to others. It was said: to him, and what is meant is his nation, as al-Suddi said. It was also said: **stand firm** seek to remain on the religion from God and ask Him for that. So the seen is the seen of the question, as you say: I

seek forgiveness from God, I ask forgiveness from Him. And steadfastness is continuing in one direction without taking to the right or the left, so stand firm in obeying God's command. In Sahih Muslim, on the authority of Sufyan ibn Abdullah al-Thaqafi, he said: I said, O Messenger of God, tell me something about Islam that I will not ask anyone about after you! He said: **Say, I believe in God, then stand firm**. Al-Darimi Abu Muhammad narrated in his Musnad on the authority of Uthman ibn Hadir al-Azdi, he said: I entered upon Ibn Abbas and said, **Advise me!** He said: Yes! You must fear God and be steadfast, follow and do not innovate. **And those who repent with you** meaning, stand firm, you and they, meaning his companions who repented from polytheism and those who followed him from his nation after him. Ibn Abbas said: No verse was revealed to the Messenger of God, may God bless him and grant him peace, that was more difficult or harsher than this verse. That is why he said to his companions when they said to him: Your hair has turned gray quickly! He said: **Hud and its sisters have turned my hair gray**. This was mentioned earlier in the surah. "It was narrated on the authority of Abu Abd al-Rahman al-Sulami who said: I heard Abu Ali al-Sarri say: I saw the Prophet, may God bless him and grant him peace, in a dream and I said: O Messenger of God! It was narrated on the authority of you that you said: Hud has turned my hair gray. He said: Yes. I said to him: What has turned your hair gray from it? Stories of the prophets and the destruction of nations! He said: No, but His statement: So stand firm as you have been commanded. "And do not transgress" is a prohibition against transgression and exceeding the limit. From this is: **When the water overflows** (al-Haqqah 69:11). It was said: That is, do not act tyrannically towards anyone.

Tafsir Ibn Kathir

God Almighty commands His Messenger and His believing servants to be steadfast and to continue on the right path, and that is the greatest aid to victory over enemies and opposing opponents. He forbade tyranny, which is oppression, for it is a fatal outcome, even if it is against a polytheist. God Almighty knows that He is All-Seeing of the deeds of His servants, and He does not neglect anything, and nothing is hidden from Him.

And His statement: **And do not incline toward those who do wrong**. Ali bin Abi Talha said on the authority of Ibn Abbas: Do not be complaisant. Al-Awfi said on the authority of Ibn Abbas: It is inclining toward polytheism. Abu Al-Aaliyah said: Do not be satisfied with their deeds. Ibn Jarir said on the authority of Ibn Abbas: And do not incline toward those who do wrong. This statement is good, meaning do not seek help from the oppressors, so that it is as if you have been satisfied with their deeds. **Then the Fire will touch you, and you will have no protectors besides God; then you will not be helped**. That is, you will have no protector besides Him to save you, nor any helper to deliver you from His punishment.

Surat Hud 11:112

So stand firm as you have been commanded, and those who repent with you, and do not transgress. Indeed, He is Seeing of what you do.

Fath al-Qadir

Then the Almighty commanded His Messenger, may God bless him and grant him peace, with a comprehensive word for the types of obedience to Him, may He be glorified, and He said: 112- **So stand firm as you have been commanded**, meaning as God commanded you, and this includes everything that He commanded him to do and everything that He forbade him from doing, because He commanded him to avoid what He forbade him from doing, just as He commanded him to do what he worshipped Him by doing, and his nation is his example in that, and for this reason He said: **And whoever repents with you**, meaning returns from disbelief to Islam and shares with you in faith, and it is conjoined with the pronoun in **So stand firm**, because the separation between the conjoined and the raised pronoun conjoined to it serves as emphasis: meaning, and let whoever repents with you stand firm. How great is the position of this verse and how severe its matter is, for standing firm as God commanded is only carried out by purified souls and holy beings, and for this reason the Chosen One, may God bless him and grant him peace, says: **Hud made me gray**, as mentioned above, **and do not transgress**, transgression is exceeding the limit, because God Almighty commanded standing firm. The above-mentioned hadith shows that extremism in worship and excess in obedience in a way that takes one beyond the limit He has set and the amount He has determined is forbidden and prohibited, such as someone who fasts and does not break his fast, prays at night and does not sleep, and abandons the lawful things that God has permitted and encouraged. For this reason, the Truthful, the Trusted One says in what is authentic: "As for me, I fast and break my fast, pray and sleep, and marry women. Whoever turns away from my Sunnah is not of me." The address is to the Prophet, may God bless him and grant him peace, and to his nation, giving precedence to their situation over his situation, or the prohibition of tyranny is specific to the nation. **Indeed, He is Seeing of what you do**. He will reward you according to what you deserve, and the sentence is an explanation of what preceded it.

Tafsir al-Baghawi

112- The Almighty said: **So stand firm as you have been commanded**, meaning: stand firm in the religion of your Lord, acting upon it, and calling to it as you have been commanded, **and whoever repents with you**, meaning: and whoever believes with you, let them stand firm. Omar bin Al-Khattab, may God be pleased with him, said: Steadfastness means standing firm in what is commanded and what is forbidden, and not evading the evasion of a fox.

Imam Al-Hussein bin Muhammad Al-Qadi told us, Abu Al-Tayyib Sahl bin Muhammad bin Sulayman told us, my father told us by dictation, Abu Bakr Muhammad bin Ishaq told us, Muhammad bin Al-Ala bin Kurayb told us, Abu Usamah told us, on the authority of

Hisham bin Urwah, on the authority of his father, on the authority of Sufyan bin Abdullah Al-Thaqafi, who said: "I said, O Messenger of God, tell me something about Islam that I will not ask anyone about after you. He said, 'Say, I believe in God, then be steadfast.'"

And do not transgress. Do not exceed My command and do not disobey Me. It was said that its meaning is do not go to extremes and exceed what I have commanded and forbidden.

He is Seeing of what you do. Nothing of your deeds is hidden from Him. Ibn Abbas, may God be pleased with him, said: No verse was revealed to the Messenger of God, may God bless him and grant him peace, that was more difficult for him than this verse. That is why he said: **Hud and its sisters made my hair turn gray**.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdul Salam bin Mutahhar told us, Umar bin Ali told us, on the authority of Ma'n bin Muhammad Al-Ghafari, on the authority of Saeed bin Abi Saeed Al-Maqburi, 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: "The religion is easy, and no one will overburden himself with religion except that it will overcome him. So strive straight and be close to God, and be glad and seek help by praying in the morning and in the afternoon and some of the night."

Tafsir al-Baidawi

112. **So stand firm as you are commanded** When he explained the matter of those who differed in monotheism and prophethood, and elaborated on the explanation of the promise and the threat, he ordered his Messenger, may God bless him and grant him peace, to stand firm as he ordered it, and it includes standing firm in beliefs, such as moderation between likening and nullification, so that the mind remains protected from both sides, and the actions of conveying the revelation and explaining the laws that were revealed, and performing the duties of worship without negligence or excess that would nullify rights and the like, and it is extremely difficult, and for this reason he, may God bless him and grant him peace, said, **Hud made me gray-haired**. "And whoever repents with you" means repents from polytheism and disbelief and believes with you, and it is an appositive to what is implied in stand firm, even if it is not confirmed by a separate word because the separator takes its place. "And do not transgress **and** And do not go beyond what has been set for you. Indeed, He is Seeing of what you do" so He will reward you for it, and it is in the sense of explaining the command and prohibition. And in the verse is evidence of the obligation to follow the texts without distortion and deviation in the form of analogy and approval. .

Surat Hud 11:113

And do not incline toward those who do wrong, lest the Fire touch you, and you have no protectors besides God, and then you will not be aided.

Surat Hud 11:113

And do not incline toward those who do wrong, lest the Fire touch you, and you have no protectors besides God, and then you will not be aided.

Tafsir al-Jalalayn

113 - **And do not incline** incline **to those who do wrong** with affection or flattery or approval of their actions **lest the Fire should touch you** befall you **and you have no protectors besides God** that is, other than Him **to protect you from Him** (and then you will not be aided) prevented from His punishment.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: "And do not incline, O people, to the saying of those who disbelieved in God, so that you accept from them and are pleased with their deeds, 'lest the Fire touch you', because of your doing that, and you will have no helper to support you and no guardian to watch over you, 'then you will not be helped', " meaning: If you do that, God will not help you, but rather He will deprive you of His help and will give power to your enemy over you.

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

Who said that?

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas, his saying: **And do not incline toward those who do wrong, lest the Fire touch you**, meaning: inclining toward polytheism.

Ibn Wakee' told us, he said, Ibn Yaman told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-Aaliyah: **And do not incline toward those who do wrong**, meaning: Do not be pleased with their deeds.

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi', on the authority of Abu Al-'Aliyah, regarding his statement: **And do not incline toward those who do wrong**, he said: Do not be pleased with their deeds. He said: Inclination means contentment.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **And do not incline toward those who do wrong**, he said, Ibn Abbas said: And do not incline toward those who do wrong.

Bishr told us, he said, Yazid told us, he said, Saeed

told us, on the authority of Qatada, regarding his statement: **And do not incline toward those who do wrong, lest the Fire touch you**, meaning: Do not join polytheism, which is what you have come out of.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, {And do not incline toward those who do wrong, lest the Fire touch you}, he said, incline means abasement. And he recited: {They wish that you would compromise, so they would compromise}. He said: Incline toward them, and do not denounce them for what they said, and they have said the great thing about their disbelief in God, His Book, and His Messengers. He said: This is only for the people of disbelief and polytheism, and not for the people of Islam. As for the sinners among the people of Islam, God knows best about their sins and deeds. No one should compromise over any of the sins of God, nor incline toward Him in them.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: **And do not incline**. Inclination is the true meaning of relying, trusting, and being content with something and being satisfied with it. Qatada said: Its meaning is do not love them or obey them. Ibn Jurayj: Do not incline toward them. Abu Al-Aaliyah: Do not be satisfied with their actions, and all of them are close. Ibn Zayd said: Inclination here means to belittle them, and that is not to denounce their disbelief.

Second: The majority read: *tarkanawa* with the kaf open. Abu Amr said: It is the language of the people of Hijaz. Talha bin Masraf, Qatadah and others read: *tarkanawa* with the kaf closed. Al-Farra' said: It is the language of Tamim and Qais. Some people permitted rakna yarkan like mana' yanma'.

Third: The Almighty's saying: **To those who have wronged**. It was said: The polytheists. It was said: It is general for them and for the disobedient, similar to the Almighty's saying: **And when you see those who engage in discourse about Our verses** (al-An'am 6:68) and the verse. It was mentioned earlier. This is the correct meaning of the verse, and that it indicates abandoning the people of disbelief and disobedience from the people of innovations and others, because their company is disbelief or disobedience, since company is only based on love. A wise man said:

Do not ask about a person, but ask about his companion, for every companion follows the example of his companion.

If the companionship is out of necessity and taqiyya, then the discussion of this has already been mentioned in **Al Imran** and **Al Ma'idah**. And the companionship of the oppressor out of taqiyya is an exception to the prohibition in the case of necessity. And God knows best.

Fourth: The Almighty's saying: **Then the Fire will touch you**, meaning it will burn you, by mixing with them, keeping company with them, and conspiring with them in their disobedience and agreeing with them in their affairs.

Tafsir Ibn Kathir

God Almighty commands His Messenger and His believing servants to be steadfast and to continue on the right path, and that is the greatest aid to victory over enemies and opposing opponents. He forbade tyranny, which is oppression, for it is a fatal outcome, even if it is against a polytheist. God Almighty knows that He is All-Seeing of the deeds of His servants, and He does not neglect anything, and nothing is hidden from Him.

And His statement: **And do not incline toward those who do wrong**. Ali bin Abi Talha said on the authority of Ibn Abbas: Do not be complaisant. Al-Awfi said on the authority of Ibn Abbas: It is inclining toward polytheism. Abu Al-Aaliyah said: Do not be satisfied with their deeds. Ibn Jarir said on the authority of Ibn Abbas: And do not incline toward those who do wrong. This statement is good, meaning do not seek help from the oppressors, so that it is as if you have been satisfied with their deeds. **Then the Fire will touch you, and you will have no protectors besides God; then you will not be helped**. That is, you will have no protector besides Him to save you, nor any helper to deliver you from His punishment.

Fath al-Qadir

His saying: 113- **And do not incline toward those who do wrong**. The majority of scholars read it with the fat-ha on the kaf, and Talhah ibn Musarraf, Qatadah, and others read *tarakana* with the damma on the kaf. Al-Farra' said: It is the language of Tamim and Qais. Abu Amr said: The reading of the majority is the language of the people of Hijaz. He said: The language of Tamim is with the kasra on the ta' and the fat-ha on the kaf, and they break the letter of the present tense in everything that is from the category of 'ilm ya'lam. Ibn Abi Ubla read it with the damma on the ta' and the fat-ha on the kaf in the passive form of arkanahu. He said in As-Sahah: Rukan ilayhi yurkan with the damma. Abu Zaid narrated Rukan ilayhi with the kasra yurkan rukan fihina: meaning he leaned toward it and settled. God the Almighty said: **And do not incline toward those who do wrong**. As for what Abu Zaid narrated Rukan yurkan with the fat-ha on both of them, it is only to combine the two languages. End. He said in Shams Al-'Ulum: Rukun is stillness. It is said: He leaned towards him, God the Most High said: **And do not incline towards those who do wrong**. End quote. And it says in the dictionary: He leaned towards him like victory, knowledge and prevention, leaning: inclined and settled. End quote. So these imams from the narrators of the language interpreted the leaning as meaning absolute inclination and stillness without restricting it with what the author of Al-Kashshaf restricted it with where he said: Indeed, leaning is a slight inclination. And thus the

commentators interpreted it as meaning absolute inclination and stillness without restricting it except for those who were bound by what the author of Al-Kashshaf transmitted. And some of the commentators mentioned restrictions in the interpretation of the leaning that the imams of the language did not mention. Al-Qurtubi said in his interpretation: The reality of leaning is to rely, depend, and settle on something and be satisfied with it. And some of the imams of the followers interpreted the leaning with what is more specific than its linguistic meaning. It was narrated from Qatadah and Ikrimah in their interpretation of the verse that its meaning is: Do not love them nor obey them. And Abd al-Rahman bin Zaid bin Aslam said in his interpretation of the verse: The leaning here means abasement, and that is to not denounce their disbelief. Abu Al-Aaliyah said: It means do not be satisfied with their actions.

The imams of the commentators also differed regarding this verse: is it specific to the polytheists or general? It was said that it is specific, and that the meaning of the verse is the prohibition of relying on the polytheists, and that they are meant by those who did wrong, and this was narrated from Ibn Abbas. It was said that it is general for the oppressors without differentiating between a disbeliever and a Muslim, and this is what appears from the verse. Even if we assume that the reason for revelation was the polytheists, then the consideration would be the generality of the wording, not the specificity of the reason. If you say: The authentic evidences have been reported, reaching a number of consecutive narrations that have been proven from the Messenger of God, may God bless him and grant him peace, in a way that is not hidden from anyone who has the slightest adherence to the pure Sunnah, regarding the obligation to obey the imams, sultans and princes, to the point that it was mentioned in some of the wordings of the Sahih: Obey the ruler even if he is an Abyssinian slave with a head like a raisin. And it was mentioned that it is obligatory to obey them as long as they establish prayer, as long as they do not show clear disbelief, and as long as they do not order disobedience to God. It is apparent from this that even if they reached the highest levels of oppression and committed the worst types of oppression without going as far as blatant disbelief, then obedience to them is obligatory as long as what they commanded was not disobedience to God. Among the things they command is taking over work for them and entering into religious positions that entering into is not disobedience to God. Among the things they command is jihad, taking the obligatory rights from the subjects, establishing the Shari'ah between the disputing parties among them, and implementing the prescribed punishments on those upon whom it is obligatory. In short, obedience to them is obligatory upon everyone who is subject to their command and prohibition in everything they command that is not disobedience to God. In such a case, it is necessary to mix with them and enter upon them, and so on, which is inevitable. There is no escape from what we have mentioned about the obligation to obey them with the mentioned restrictions due to the frequency of the evidence that has been transmitted. Rather, it has been reported in the Noble Book: **Obey God and obey**

And do not incline toward those who do wrong, lest the Fire touch you, and you have no protectors besides God, and then you will not be aided.

the Messenger and those in authority among you.

Rather, it has been reported that they give what is due to them of obedience, even if they withhold what is due from the subjects, as in some The authentic hadiths:

Give them what is theirs, and ask God for what is yours. Rather, the command to obey the ruler was mentioned, and the Prophet, may God bless him and grant him peace, went to extremes in this matter to the point of saying: **Even if he takes your wealth and beats your back.** If we consider absolute inclination and stillness, then this mere obedience that is commanded, along with what it entails of mixing with them, is inclination and stillness. If we consider inclination and stillness as apparent and hidden, then the prohibition in this verse does not include one who inclines towards them outwardly for a matter that requires that according to the Shari'ah, such as obedience, or for taqiyya and fear of harm from them, or to bring about a public or private benefit or to ward off a public or private corruption, if he does not have intrinsic inclination towards them, nor love nor approval of their actions. I said: As for obedience in its generality with all its divisions, as long as it is not in disobedience to God, then assuming the meaning of relying on it is true, it is specific to the general prohibition of it with its evidence that we have previously indicated, and there is no doubt about this and no suspicion, so everyone who they ordered from the beginning to enter into something of the works that he ordered them to do that was not in disobedience to God, such as religious positions and the like, if he is confident in himself to carry out what he was entrusted with, then that is obligatory upon him, let alone it being said that it is permissible for him. As for what was reported regarding the prohibition of entering into the emirate, this is restricted to the fact that the order did not occur from those whose obedience is obligatory from the imams, sultans and princes, in order to combine the evidence, or with the weakness of the one ordered to do what he was ordered to do, as the reason for the prohibition of entering into the emirate was reported in some authentic hadiths. As for mixing with them and entering upon them to bring about a general or specific benefit or to repel a general or specific corruption, while hating what they are upon of injustice and not inclining towards them and loving them, and hating to continue with them if it were not for bringing that benefit or repelling that corruption, then assuming the truth of the term reliance on this, it is limited by the evidence indicating the legitimacy of bringing about benefits and repelling corruptions, and actions are by intentions, and each person will get what he intended, and nothing is hidden from God. In short, whoever is afflicted with mixing with someone who is unjust must weigh his words and actions and what he does and leaves with the scale of the Shari'ah. If he refrains from that, then upon herself is a liar who reaps, and whoever is able to flee from them before he is ordered by them with an order he must obey. It is the first and most appropriate for him.

O Master of the Day of Judgment, You alone do we worship and You alone do we ask for help. Make us among Your righteous servants who enjoin what is

right and forbid what is wrong, who do not fear the blame of any blamer in Your cause. Strengthen us in this and make it easy for us, and assist us in it. Al-Qurtubi said in his interpretation: And keeping company with the oppressor out of taqiyya is an exception to the prohibition in a state of compulsion. Al-Naysaburi said in his interpretation: The scholars said: The forbidden reliance is contentment with what the oppressors are doing, or improving and beautifying the way in the eyes of others, and participating with them in any of those matters. As for intervening with them to remove harm and bring immediate benefit, then it is not included in reliance. He said: And I say this is by way of livelihood and concession, and the requirement of piety is to avoid them completely. **Is not God sufficient for His servant?** End quote.

His statement: **Then the Fire will touch you** because of leaning towards them, and in it is an indication that the oppressors are the people of the Fire, or like the Fire, and the company of the Fire inevitably necessitates touching the Fire, and the phrase **And you have no protectors besides God** is in the accusative case as a state of His statement: **Then the Fire will touch you.** The meaning is: The Fire will touch you while there is no one to help you and save you from it. **Then you will not be helped** on the part of God, the Exalted, since it was previously known to Him that He would punish you because of the leaning towards it that you were forbidden from, but you did not desist out of stubbornness and rebellion.

Tafsir al-Baghawi

113- The Almighty said: **And do not incline toward those who do wrong.** Ibn Abbas, may God be pleased with them, said: Do not incline. Inclination is love and inclination in the heart. Abu Al-Aaliyah said: Do not be pleased with their deeds. Al-Suddi said: Do not flatter the oppressors. And on the authority of Ikrimah: Do not obey them. And it was said: Do not be at ease with those who do wrong. **The Fire will touch you** will befall you, **and you will have no protectors besides God,** meaning: helpers who will prevent you from His punishment, **and then you will not be helped.**

Tafsir al-Baidawi

113. **And do not incline toward those who do wrong.** And do not incline toward them in the slightest inclination, for inclination is a slight inclination, such as dressing up in their garb, glorifying their mention, and continuing it. **The Fire will touch you** by your inclination toward them. And if inclination toward someone who has what is called injustice is like that, then what do you think about inclination toward the oppressors, that is, those who are characterized by injustice, then inclining toward them completely, then not to injustice itself and being absorbed in it? Perhaps the verse is the most eloquent thing that can be imagined in

forbidding injustice and threatening it, and addressing the Messenger, may God bless him and grant him peace, and those who were with him from the believers in it to confirm the straight path, which is justice, for deviating from it by inclining toward one of the two extremes of excess and deficiency is injustice to oneself or to others, rather injustice to oneself. And it was read *Raknawa* "Fatamasakam **with a kasra on the ta' according to the language of Tamim, and Raknawa according to the passive form of arkanhu**". "And you have no protectors besides God" of supporters who prevent the punishment from you, and the waw For the present. **Then you will not be helped.** That is, then God will not help you, since it was previously stated in His judgment that He would punish you and not spare you. Then is to exclude His helping them, since He has threatened them with punishment and made it obligatory for them. It is possible that it is placed in the position of the letter *fā* for the meaning of exclusion, because when He explained that God will punish them and that no one else is able to help them, this resulted in them not being helped at all.

Surat Hud 11:114

And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

Surat Hud 11:114

And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

Tafsir al-Jalalayn

114 - **And establish prayer at the two ends of the day** in the morning and the evening, meaning: dawn, noon, and afternoon **and at the approach of the night** plural of zalfa, meaning a part **of the night** sunset and evening **Indeed, good deeds** such as the five daily prayers **do away with misdeeds** minor sins. It was revealed about someone who kissed a foreign woman and the Prophet, may God bless him and grant him peace, told him, so he said: Is this for me? He said: **For all of my nation, all of them.** Narrated by al-Bukhari and Muslim **That is a reminder for those who remember** a lesson for those who are admonished.

Tafsir al-Suyuti

The two sheikhs narrated on the authority of Ibn Masoud that a man kissed a woman, so he came to the Prophet, may God bless him and grant him peace, and told him. Then God revealed: "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds." The man said: **Is this for me?** He said: **For all of my nation, all of them.**

Al-Tirmidhi and others narrated on the authority of Abu Al-Yusr, who said: A woman came to me to buy dates, so I said: There are better ones in the house than these. So she entered the house with me, and I was drawn to her and kissed her. Then I came to the Messenger of God, may God bless him and grant him peace, and mentioned that to him. He said: Did you leave behind a warrior in the way of God with his family for something like this? And he lowered his head for a long time until God revealed to him: And establish prayer at the two ends of the day until His saying: For those who remember God. And something similar to it was narrated in the hadith of Abu Umamah, Muadh ibn Jabal, Ibn Abbas, Buraydah, and others. I have completed their hadiths in the translation of the Qur'an.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And establish prayer**, O Muhammad, meaning: pray, **at the two ends of the day**, meaning: morning and evening.

The interpreters differed as to which of the evening prayers was meant by this verse, after they all agreed that the one designated from the morning prayers was the dawn prayer.

Some of them said: I meant the noon and afternoon prayers. They said: They are part of the evening prayer.

Who said that?

Abu Kuraib told us, he said, Wakee' told us, and 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: **Establish prayer at the two ends of the day**, he said: the dawn prayer, and the two evening prayers, meaning the noon and afternoon prayers.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, the same.

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, regarding his statement: **Establish prayer at the two ends of the day**, he said: The dawn prayer and the evening prayer.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn Al-Mubarak told us, on the authority of Aflah bin Saeed, he said: I heard Muhammad bin Kaab Al-Qurazi say: **Establish prayer at the two ends of the day**. He said: The two ends of the day are dawn, noon, and afternoon.

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: **Establish prayer at the two ends of the day**. He said: **The two ends of the day** are dawn, noon, and afternoon.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Mughra told us, on the authority of Juwaybir, on the authority of al-Dahhak, regarding his statement: **Establish prayer at the two ends of the day**, he said: Fajr, noon, and afternoon.

Others said: Rather, he meant the Maghrib prayer.

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: **Establish prayer at the two ends of the day**, he said: the dawn prayer and the sunset prayer.

Muhammad bin Bashir told us, Yahya told us, on the authority of Aouf, on the authority of Al-Hasan: **Establish prayer at the two ends of the day**, he said: the dawn and sunset prayers.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Establish prayer at the two ends of the day**, the dawn and sunset prayers.

Others said: He meant the afternoon prayer.

Who said that?

Ibn Wakee' told us, he said, Abda bin Sulayman told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement: **Establish prayer**

at the two ends of the day, he said: the dawn and afternoon prayers.

He said, Zaid bin Habbab told us, on the authority of Aflah bin Saeed Al-Qaba'i, on the authority of Muhammad bin Ka'b: **Establish prayer at the two ends of the day**, he said, the dawn and afternoon prayers.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Abu Raja told us, on the authority of Al-Hasan, regarding his statement: **Establish prayer at the two ends of the day**, he said: The dawn prayer and the afternoon prayer.

Al-Husayn bin Ali Al-Sada'i told me, he said, my father told us, he said, Mubarak told us, on the authority of Al-Hasan, he said: God said to His Prophet: **Establish prayer at the two ends of the day**, he said: **The two ends of the day**, the morning and the afternoon prayers.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **Establish prayer at the two ends of the day**, meaning the afternoon and morning prayers.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Mubarak bin Fadala, on the authority of al-Hasan: **Establish prayer at the two ends of the day**, the morning and afternoon prayers.

Ibn Wakee' told us, he said, Zaid bin Habbab told us, on the authority of Aflah bin Saeed, on the authority of Muhammad bin Ka'b: **Establish prayer at the two ends of the day**, the dawn and afternoon prayers.

Ibn Bashar told us, he said, Abu Amer told us, he said, Qurra told us, on the authority of Al-Hasan: **Establish prayer at the two ends of the day**, he said: the morning and afternoon prayers.

Some of them said: Rather, he meant by the two ends of the day, noon and afternoon, and by saying: **near the end of the night**, sunset, evening, and dawn.

Abu Jaafar said: The most correct of these statements in my opinion is the statement of the one who said: It is the Maghrib prayer, as we mentioned on the authority of Ibn Abbas.

Rather, we said: It is more correct, because everyone has agreed that the prayer of one of the two parties is the Fajr prayer, and it is prayed before sunrise. So, since this was agreed upon by all of them, it is obligatory that the prayer of the other party be Maghrib, because it is prayed after sunset. If it were obligatory that what is meant by the prayer of one of the two parties be before sunset, then what is meant by the prayer of the other party be after sunrise. And that is what we do not know of anyone who said, except for the one who said: He meant the Dhuhr and Asr prayers. And that is a statement that is not likely to be corrupt, because they are closer to being both part of the prayer of one of the two parties than they are to being part of the prayer of the two ends of the day. That is because there is no doubt that Dhuhr is prayed after half the day has passed in the second half of it, so it is impossible for it to be part of the first end of the day, while it is in its other end.

If no scholar says: What is meant by the prayer of the two ends of the first day is the prayer after sunrise, then it must be impermissible to say: What is meant by the prayer of the other end of the day is the prayer before sunset.

If that is the case, then what we have said about it is correct, and what contradicts it is invalid.

As for his saying: **and the approach of the night**, he means: hours of the night.

It is the plural of zalfa, and zalfa means the hour, the place of residence, and the place of nearness. It was said: It was called Muzdalifah and the plural of it, because it is a place of residence after Arafat, and it was said that it was called that because Adam approached from Arafat to Eve while she was there, and from this is the saying of al-Ajjaj in describing a camel:

He survived the nights that were far away from him, and he was cut off from them one by one.

There are different readings of this.

The general reading of the people of Medina and Iraq is: *wazalfa*, with a damma on the zay and a fatha on the lam.

Some of the people of Medina read it with a damma on the zay and the lam, as if he meant that it is one and that it is like a dream.

Some Meccans read it as: *Wazalfa*, with a damma on the zay and a sukoon on the lam.

Abu Jaafar said: The most amazing readings in this regard, until I read it: **and zalfa**, with a damma on the zay and a fatha on the lam, meaning the plural of zalfa, just as a room is pluralized as ghurf and a room is pluralized as hijr.

I chose to read it this way because the last 'Isha' prayer is only performed after the end of the night, which is what I meant by his saying: **and the end of the night**.

And similar to what we said about his statement: **And at the approach of the night**, a group of people of interpretation said.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And the approach of the night**, he said: Hours of the night, the Isha prayer.

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

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: **At a close moment of the night**, he said: the Isha prayer.

Surat Hud 11:114

And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

Muhammad bin Bashir told us, Yahya told us, on the authority of Aouf, on the authority of Al-Hasan: **And the approach of the night**, he said: the evening prayer.

Abu Kuraib told us, Yahya bin Adam told us, on the authority of Sufyan, on the authority of Ubaidullah bin Abi Yazid, who said, Ibn Abbas liked to delay the Isha prayer, and he would recite: **And at the approach of the night**.

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: **And at the approach of the night**, he said: an hour of the night, the Isha prayer.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And the approach of the night**, meaning darkness. And I have not heard any of our jurists and sheikhs say *Isha*. They only say darkness.

Some people said: The prayer that the Prophet, may God bless him and grant him peace, commanded to be performed at the beginning of the night is the sunset and evening prayers.

Who said that?

Yaqub bin Ibrahim and Ibn Wakee' told me - and the wording is Yaqub's - they said: Ibn Ulayyah told us, he said: Abu Raja' told us, on the authority of Al-Hasan: **And two approaches of the night**, he said: They are two approaches of the night, the Maghrib prayer and the Isha prayer.

Ibn Hamid and Ibn Wakee' told us, they said: Jarir told us, on the authority of Ash'ath, on the authority of Al-Hasan, regarding his statement: **And the approach of the night**, he said: the sunset and the evening prayers.

Al-Hasan bin Ali told me, he said, my father told us, he said, Mubarak told us, on the authority of Al-Hasan, God said to His Prophet, may God bless him and grant him peace: **Establish prayer at the two ends of the day and at the approach of the night**. He said: At the approach of the night, the sunset and the evening prayers. "The Messenger of God, may God bless him and grant him peace, said: They are the two ends of the night, the sunset and the evening prayers."

Abu Kuraib told us, he said, Wakee' told us, and 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: **And the approach of the night**, he said: the sunset and the evening prayers.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, al-Thawri told us, on the authority of Mansur, on the authority of Mujahid, the same.

Al-Muthanna told us, Abu Naim told us, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, the same.

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, he said: God has explained the

times of prayer in the Qur'an. He said: {Establish prayer at the decline of the sun until the darkness of the night}, he said: Its decline is when it has passed its zenith and has shade on the earth. And He said: **Establish prayer at the two ends of the day**, dawn and afternoon, **and at the approach of the night**, sunset and evening. He said: "Then the Messenger of God, may God bless him and grant him peace, said: They are the two approaches of the night, sunset and evening."

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And the approach of the night**, he said: He means the Maghrib prayer and the Isha prayer.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn Al-Mubarak told us, on the authority of Aflah bin Saeed, he said: I heard Muhammad bin Kaab Al-Qurazi say: **At the end of the night** means the sunset and evening prayers.

Ibn Wakee' told us, he said, Zaid bin Habab told us, on the authority of Aflah bin Saeed, on the authority of Muhammad bin Ka'b, the same.

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: **And the approach of the night** means the sunset and evening prayers.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn Al-Mubarak told us, on the authority of Asim bin Sulayman, on the authority of Al-Hasan, he said: The two times of night have approached, the sunset and the evening.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Mughra told us, on the authority of Juwaybir, on the authority of al-Dahhak, regarding his statement: **And at the approach of the night**, he said: the sunset and the evening prayers.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Asim, on the authority of Al-Hasan: **And the approach of the night**, he said: the sunset and evening prayers.

Ibn Wakee' told us, he said, Abda bin Sulayman told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And the approach of the night**, he said: the sunset and evening prayers.

Ibn Hamid told us, he said, Jarir told us, on the authority of Asim, on the authority of Al-Hasan: **At the end of the night** means the Maghrib and Isha prayers.

And His statement: **Indeed, good deeds do away with misdeeds**, the Almighty says: Indeed, turning to obeying God and doing what pleases Him removes the sins of disobeying God and expiates transgressions.

Then the people of interpretation differed regarding the **good deeds** that God meant in this place, which remove the bad deeds.

Some of them said: They are the five obligatory prayers.

Who said that?

Yaqub bin Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Al-Jariry, on the authority of Abu Al-Ward bin Thamamah, on the authority of Abu Muhammad bin Al-Hadrami, he said, Ka'b told us in this mosque, he said: By the One in Whose Hand is Ka'b's soul, the five daily prayers have good deeds that remove bad deeds, just as water washes away dirt.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Aflah, he said: I heard Muhammad ibn Ka'b al-Qurazi say regarding His statement: **Indeed, good deeds do away with misdeeds**, he said: They are the five daily prayers.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Abdullah bin Muslim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Indeed, good deeds do away with bad deeds**, he said: the five daily prayers.

He said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Mansur, on the authority of Mujahid: **The good deeds** are the prayers.

Muhammad bin Bashir told us, Yahya told us, and Ibn Wakee' told us, Abu Usamah told us, all of them, on the authority of Aouf, on the authority of Al-Hasan, **Indeed, good deeds do away with bad deeds**, he said: the five daily prayers.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **Indeed, good deeds do away with misdeeds**, he said: The five daily prayers.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Mansour, on the authority of Al-Hasan, he said: The five prayers.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Samak, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah: **Indeed, good deeds do away with bad deeds**, he said: the five daily prayers.

He said, Suwaid told us, Ibn al-Mubarak told us, on the authority of Saeed al-Jariri, who said, Abu Uthman told me, on the authority of Salman, who said: By the One in Whose Hand is my soul, the good deeds with which God erases the bad deeds, just as water washes away dirt, are the five daily prayers.

Ibn Wakee' told us, he said, Hafs bin Ghayath told us, on the authority of Abdullah bin Muslim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Indeed, good deeds do away with bad deeds**, he said: the five daily prayers.

Ibn Wakee' told us, he said, Abdullah told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Mazida bin Zaid, on the authority of Masruq: **Indeed, good deeds eliminate bad deeds**, he said: the five daily prayers.

Muhammad ibn Amara al-Asadi and Abdullah ibn Abi

Ziyad al-Qatwani told me, they said, Abdullah ibn Yazid told us, he said, Haywah told us, he said, Abu Aqil Zuhra ibn Mu'ad al-Qurashi from Banu Taym from the people of Abu Bakr al-Siddiq, may God be pleased with him, told us: He heard al-Harith, the freed slave of Uthman ibn Affan, may God have mercy on him, say: "Uthman sat one day and we sat with him, then the muezzin came to him, so Uthman called for water in a vessel, I think there would be enough water in it for a mudd, so he performed ablution and then said: I saw the Messenger of God, may God bless him and grant him peace, perform ablution as I do, then he said: Whoever performs ablution as I do, then stands up and prays the noon prayer, his sins between him and the dawn prayer will be forgiven, then he prays the afternoon prayer, his sins between him and the noon prayer will be forgiven, then he prays the sunset prayer, his sins between him and the afternoon prayer will be forgiven, then he prays the 'Isha' prayer, his sins between him and the sunset prayer will be forgiven, then perhaps he will spend the night wallowing, then if he stands up and performs ablution and prays the dawn prayer, his sins between him and the 'Isha' prayer will be forgiven, and these are the good deeds that eliminate the bad deeds."

Saad bin Abdullah bin Abdul Hakam told me, he said, Abu Zur'ah told us, he said, Haywah told us, he said, Abu Aqil Zuhra bin Ma'bad told us, that he heard Al-Harith, the client of Uthman bin Affan, say: Uthman bin Affan sat one day on the seats, and he mentioned something similar to it from the Messenger of God, may God bless him and grant him peace, except that he said: And they are the good deeds: **Indeed, good deeds eliminate bad deeds**.

Ibn al-Barqi told us, he said, Ibn Abi Maryam told us, he said, Nafi' ibn Yazid and Rashid ibn Sa'd told us, they said, Zuhra ibn Ma'bad told us, he said: I heard al-Harith, the freed slave of Uthman ibn Affan, say: Uthman ibn Affan sat one day on the seats, then he mentioned something similar to that from the Messenger of God, may God bless him and grant him peace, except that he said: And they are the good deeds: **Indeed, good deeds remove bad deeds**.

Ibn Sayyar al-Qazzaz narrated, al-Hajjaj narrated, Hammad narrated, on the authority of Ali ibn Zayd, on the authority of Abu Uthman al-Nahdi, who said: I was with Salman under a tree, and he took one of its dry branches and shook it until its leaves fell off. Then he said: This is what the Messenger of God (blessings and peace of God be upon him) did. I was with him under a tree, and he took one of its dry branches and shook it until its leaves fell off. Then he said: Will you not ask me why I did this, O Salman? I said: Why did you do it? He said: When a Muslim performs ablution and does it well, then prays the five daily prayers, his sins fall off just as these leaves fall off. Then he recited this verse: **Establish prayer at the two ends of the day and at the approach of the night**, to the end of the verse.

Others said: It is saying: Glory be to God, praise be to God, there is no god but God, and God is the greatest.

Who said that?

Al-Muthanna told me, he said, Al-Hammani told us, he

And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

said, Sharik told us, on the authority of Mansur, on the authority of Mujahid: **Indeed, good deeds eliminate bad deeds.** He said: Glory be to God, and praise be to God, and there is no god but God, and God is greatest.

Abu Ja'far said: The more correct of the two interpretations in this regard is the statement of the one who said: They are the five daily prayers, because of the authenticity of the reports from the Messenger of God, may God bless him and grant him peace, and their being transmitted in succession from him, that he said: **The example of the five daily prayers is like a river flowing at the door of one of you, in which he immerses himself five times each day, so what remains of his filth?** And that this is in the context of God's command to establish the prayers, and the promise of a great reward for establishing them, which is more appropriate than the promise for what was not mentioned of the other good deeds, if some are specifically intended for that and not others.

And His statement: **That is a reminder for those who remember,** God Almighty says: This is what you have been threatened with, of inclining to injustice, and what you have been threatened with, of establishing the prayers that remove evil deeds, a reminder with which you remind a people who remember God's promise, so they hope for His reward and His threat, and fear His punishment, not one whose heart has been sealed, so he does not respond to a caller, nor listen to a warning.

He mentioned that this verse was revealed because of a man who had taken from someone other than his wife and whom he did not own some of what was forbidden to him, so he repented of his sin.

The novel mentioned that:

Hannad bin Al-Sarri narrated to us, he said, Abu Al-Ahwas narrated to us, on the authority of Samak, on the authority of Ibrahim, on the authority of Alqamah and Al-Aswad, they said, Abdullah bin Masoud said: "A man came to the Prophet, may God bless him and grant him peace, and said: I had sexual intercourse with a woman in one of the districts of Madinah, and I had intercourse with her without touching her. As for this, decide as you wish! Umar said: God has concealed you, if only you had concealed yourself! The Prophet, may God bless him and grant him peace, did not want anything from him. So the man got up and left, and the Prophet, may God bless him and grant him peace, followed him with a man and called him. When he came to him, he recited to him: 'Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.' A man from the people said: Is this specifically for him, O Messenger of God? He said: Rather, it is for all people."

Abu Kuraib narrated to us, he said: Wakee' narrated to us, and Ibn Wakee' narrated to us, he said: My father narrated to us, on the authority of Israel, on the authority of Samak ibn Harb, on the authority of Ibrahim, on the authority of Alqamah and Al-Aswad, on

the authority of Abdullah, he said: "A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I met a woman in the garden, so I embraced her, and touched her, and kissed her, and did everything to her except that I did not have intercourse with her. The Prophet, may God bless him and grant him peace, remained silent, and this verse was revealed: 'Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.' So the Prophet, may God bless him and grant him peace, called him and recited it to him, and Umar said: O Messenger of God, is it specifically for him, or for all of the people? He said: No, rather for all of the people." The wording of the hadith is from Ibn Wakee'.

Al-Hasan bin Yahya told us, Abd al-Razzaq told us, Israel told us, on the authority of Samak bin Harb, that he heard Ibrahim bin Yazid narrating, on the authority of Alqamah and al-Aswad, on the authority of Ibn Mas'ud, who said: "A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I found a woman in a garden, and I did everything to her, except that I did not have intercourse with her. I kissed her, and I stuck to her, and I did nothing else, so do with me whatever you wish. The Messenger of God, may God bless him and grant him peace, did not say anything to him. So the man went away, and Umar said: God had concealed him, if only He had concealed himself! So the Messenger of God, may God bless him and grant him peace, followed him with his gaze and said: Bring him back to me! So they brought him back, and he recited to him: 'Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.' Mu'adh bin Jabal said: Is it for God alone, O Prophet of God, or for all of mankind? He said: Rather, for all of mankind."

Al-Muthanna told me, he said, Al-Hammani told us, he said, Abu Awana told us, on the authority of Samak, on the authority of Ibrahim, on the authority of Alqamah, and Al-Aswad, on the authority of Abdullah, he said: "A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, I took a woman in the garden and took everything from her, except that I did not marry her, so do with me as you wish! The Prophet, may God bless him and grant him peace, was silent. When he had gone, he called him and recited to him this verse: 'Establish prayer at the two ends of the day and at the approach of the night,'" the verse.

Muhammad ibn al-Muthanna narrated to us, he said: Abu al-Nu'man al-Hakam ibn Abdullah al-'Aji narrated to us, he said: Shu'bah narrated to us, on the authority of Samak ibn Harb, he said: I heard Ibrahim narrating, on the authority of his maternal uncle al-Aswad, on the authority of Abdullah: "A man met a woman in one of the streets of Madinah, and he did something with her that was less than intercourse. So he came to the Prophet, may God bless him and grant him peace, and mentioned that to him, so the verse was revealed: 'Establish prayer at the two ends of the day and at the

approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.'" Mu'adh ibn Jabal said: O Messenger of God, is this specific to us, or is it general for us? He said: Rather, it is general for you."

Ibn al-Muthanna told us, he said, Abu Dawud told us, he said, Shu'bah told us, he said, Samak told me, he said, I heard Ibrahim narrating, on the authority of his maternal uncle, on the authority of Ibn Mas'ud: "A man said to the Prophet, may God bless him and grant him peace: I met a woman in a courtyard in Medina, and I had intercourse with her in a way that was less than intercourse, something similar."

Ibn Al-Muthanna told us, he said, Abu Qatn Amr Ibn Al-Haitham Al-Baghdadi told us, he said, Shu'bah told us, on the authority of Samak, on the authority of Ibrahim, on the authority of his maternal uncle, on the authority of Ibn Masoud, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Abu al-Sa'ib told me, he said, Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of Ibrahim, he said: "So-and-so ibn Mu'tab, a man from the Ansar, came and said: 'O Messenger of God, a woman came to me and I did with her what a man does with his wife, except that I did not have intercourse with her?' The Messenger of God, may God bless him and grant him peace, did not know how to answer him, until this verse was revealed: 'Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds,' the verse. So he called him and recited it to him."

Yaqub and Ibn Wakee' told me, they said: Ibn Ulayyah told us, and Humayd ibn Mas'adah told us, he said: Bishr ibn al-Mufaddal told us, and Ibn Abd al-A'la told us, he said: al-Mu'tamir ibn Sulayman told us, all of them, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman, on the authority of Ibn Mas'ud: "A man did something to a woman, I do not know what it amounted to, but it was less than fornication. So he came to the Prophet, may God bless him and grant him peace, and mentioned that to him, so the verse was revealed: 'Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds.' The man said: Is this for me, O Messenger of God? He said: 'For whoever among my nation takes it, or whoever acts upon it.'"

Abu Kurayb and Ibn Wakee' told me: Qubaysah told us, on the authority of Hammad ibn Salamah, on the authority of Ali ibn Zayd, on the authority of Abu Uthman, who said: I was with Salman, and he took a dry branch of a tree and chopped it, and he said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever performs ablution and does it well, his sins will fall away like these leaves fall away!** Then he said: **Establish prayer at the two ends of the day and at the approach of the night,** to the end of the verse.

Abu Kuraib narrated to us, he said: Abu Usamah and Husayn al-Ja'fi narrated to us, on the authority of Za'idah, he said: 'Abd al-Malik ibn 'Umayr narrated to

us, on the authority of 'Abd al-Rahman ibn Abi Layla, on the authority of Mu'adh, he said: "A man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, what do you think of a man who meets a woman whom he does not know, and he does not do anything to his wife except that he does it to him, except that he does not have intercourse with her? So God revealed this verse: 'Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.' So the Messenger of God, may God bless him and grant him peace, said to him: Perform ablution and then pray. Mu'adh said: I said: O Messenger of God, is it for him specifically, or for the believers in general? He said: Rather, for the believers in general."

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 ibn 'Umayr, on the authority of 'Abd al-Rahman ibn Abi Laila: "A man had intercourse with a woman, but not sexual intercourse. He came to the Prophet, may God bless him and grant him peace, and asked him about that. The Messenger of God, may God bless him and grant him peace, recited - or it was revealed: 'Establish prayer at the two ends of the day and at the approach of the night,' the verse. Mu'adh said: O Messenger of God, is it specifically for him, or for all people? He said: It is for all people."

Ibn Al-Muthanna told us, he said, Abu Dawud told us, he said, Shu'bah told us, on the authority of Abd Al-Malik Ibn Umayr, he said: I heard Abd Al-Rahman Ibn Abi Laila say: A man came to the Prophet, may God bless him and grant him peace, and he mentioned something similar.

Abdullah bin Ahmad bin Shabwayh told me, he said, Ishaq bin Ibrahim told us, he said, Amr bin Al-Harith told us, he said, Abdullah bin Salim told me, on the authority of Al-Zubaidi, he said, Salim bin Aamer told us: that he heard Abu Umamah say: "A man came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, establish the limits of God, once or twice. The Messenger of God, may God bless him and grant him peace, turned away from him, then the prayer was called, and when the Messenger of God, may God bless him and grant him peace, finished, he said: Where is this one who said: establish the limits of God? He said: I am here! He said: Did you complete the ablution and pray with us just now? He said: Yes! He said: Then you are free from your sin as your mother bore you, so do not do it again! And God then revealed to His Messenger: "Establish prayer at the two ends of the day and at the approach of the night," the verse."

Ibn Wakee' narrated to us, he said, Jarir narrated to me, on the authority of Abdul Malik, on the authority of Abdul Rahman bin Abi Laila, "On the authority of Muadh bin Jabal: that he was sitting with the Prophet, may God bless him and grant him peace, when a man came and said: O Messenger of God, a man has done to a woman what is not permissible for him, he did not leave anything that a man does to his wife without doing it, except that he did not have intercourse with her? He said: He should perform ablution properly and

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then pray. Then God revealed this verse: "Establish prayer at the two ends of the day and at the approach of the night," the verse. Muadh said: O Messenger of God, is it for him specifically or for the Muslims in general? He said: Rather, for the Muslims in general."

Al-Hasan bin Yahya narrated to us, he said: Abd al-Razzaq narrated to us, Muhammad bin Muslim narrated to us, on the authority of Amr bin Dinar, on the authority of Yahya bin Ja'dah: "A man from the companions of the Prophet, may God bless him and grant him peace, mentioned a woman while he was sitting with the Prophet, may God bless him and grant him peace, and asked his permission for a need, so he gave him permission. He went to look for her but did not find her. The man came wanting to give the Prophet, may God bless him and grant him peace, good report of rain, and he found the woman sitting by a pond. He pushed her chest and sat between her legs, and his penis became like a tuft of hair. He got up regretfully until he came to the Prophet, may God bless him and grant him peace, and told him what he had done. The Prophet, may God bless him and grant him peace, said to him: Seek forgiveness from your Lord and pray four rak'ahs. He said: And he recited to him: 'Establish prayer at the two ends of the day and at the approach of the night,' the verse."

Al-Harith told me, he said, Abdul Aziz told us, he said, Qais bin Al-Rabi' told us, on the authority of Uthman bin Muhab, on the authority of Musa bin Talha, on the authority of Abu Al-Yusr bin Umar Al-Ansari, he said: A woman came to me to buy dates from me for a dirham, so I said: There are dates in the house better than these! So I entered, and I was drawn to her and kissed her. So I went to Abu Bakr and asked him, and he said: Cover yourself, repent and seek forgiveness from God! So I went to the Messenger of God, may God bless him and grant him peace, and he said: Did you replace a man fighting in the way of God with his family for something like this? Until I thought I was among the people of Hell, until I wished I had converted to Islam at that moment! He said: The Messenger of God, may God bless him and grant him peace, lowered his head for a while, then Gabriel came down and said: Where is Abu Al-Yusr? So I came, and he recited to me: **Establish prayer at the two ends of the day and at the approach of the night to A reminder for those who remember.** A man said: O Messenger of God, is it for him specifically, or for all people? He said: All people."

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: A man kissed a woman, so he came to the Prophet, may God bless him and grant him peace, and said: O Prophet of God, I am ruined! So God revealed: "Indeed, good deeds do away with misdeeds. That is a reminder for those who remember."

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Sulayman al-Taymi, he said: "A man struck a woman on the back of her neck, then he came to Abu Bakr and Umar, may God have mercy on them. Whenever he asked one of them

about the expiation for that, he said: 'Is it a military campaign?' He said: 'Yes!' He said: 'I do not know!' Then he came to the Prophet, may God bless him and grant him peace, and asked him about that, and he said: 'Is it a military campaign?' He said: 'Yes!' He said: 'I do not know!'" Until God revealed: "Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds."

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 Qays ibn Sa'd, on the authority of 'Ata', regarding the statement of God: **Establish prayer at the two ends of the day and at the approach of the night**, "that a woman entered upon a man selling flour, and he kissed her, and he was discouraged. So he went to 'Umar and mentioned that to him, and he said: Fear God, and do not be a woman who fights? The man said: She is a woman who fights! So he went to Abu Bakr and said the same as 'Umar had said, and they all went to the Prophet, may God bless him and grant him peace, and he said the same to him, then the Prophet, may God bless him and grant him peace, was silent and did not answer them," so God revealed: **Establish prayer at the two ends of the day and at the approach of the night**, the obligatory prayers, "Indeed, good deeds do away with misdeeds. That is a reminder for those who remember."

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: Ata' ibn Abi Rabah informed me, saying: A woman came to a man who was selling flour to buy some from him. He entered the house with her, and when he was alone with him, he kissed her. He said: He was disappointed, so he went to Abu Bakr and mentioned that to him, and he said: Be careful, do not be the wife of a man who fights! While they were like that, the following verse was revealed concerning that: **Establish prayer at the two ends of the day and at the approach of the night.** It was said to Ata': Is it the obligatory prayer? He said: Yes, it is the obligatory prayer. Ibn Jurayj said: Abdullah ibn Kathir said: They are the obligatory prayers. Ibn Jurayj said, on the authority of Yazid ibn Ruman: A man from the Prophet of Ghannam, a woman entered upon him, so he kissed her and put his hand on her anus. He came to Abu Bakr, may God be pleased with him, then to Umar, may God be pleased with him, then to the Prophet, may God bless him and grant him peace, and this verse was revealed: **Establish prayer**, until His saying: **That is a reminder for those who remember.** So the man who kissed the woman did not stop remembering. This is what he said: **A reminder for those who remember.**

Tafsir al-Qurtubi

It contains six issues:

First: The Almighty's saying: **And establish prayer at**

the two ends of the day. None of the people of interpretation differed that the prayer in this verse refers to the obligatory prayers, and He mentioned it specifically because it is the second part of faith, and to it one turns in times of calamity. Whenever the Prophet, may God bless him and grant him peace, was distressed by a matter, he would turn to prayer.

The Sufi sheikhs said: What is meant by this verse is the utilization of time in worship, obligatory and voluntary. Ibn al-Arabi said: This is weak, because the command did not include that except as obligatory, not voluntary. The litanies are known, and the times of the voluntary acts that are encouraged are limited, and other times are extended to the encouragement as a substitute, not as a generality, and that is not within the power of a human being.

Second: The Almighty's saying, **The two ends of the day.** Mujahid said, **The first end is the dawn prayer, and the second end is the noon and afternoon prayers.** Ibn Atiyyah chose this. It was also said, **The two ends are the dawn and sunset.** This was said by Ibn Abbas and Al-Hasan. Al-Hasan also said, **The second end is the afternoon prayer alone.** This was said by Qatada and Ad-Dahhak. It was also said, **The two ends are the noon and afternoon prayers.** The two ends are the sunset, the evening, and the dawn. It is as if this speaker took into consideration the loudness of the recitation. Al-Mawardi narrated that the first end is the dawn prayer by consensus.

I said: This agreement is lacking in the previous statement. Al-Tabari preferred that the two ends are Fajr and Maghrib, and that is apparent. Ibn Atiyyah said: It was responded to him that Maghrib is not included in it because it is part of the night prayer. Ibn al-Arabi said: It is strange that al-Tabari sees that the two ends of the day are Fajr and Maghrib, and they are the two ends of the night! So he turned the bow into a ruku' and deviated from the Burjas into a ghalwa. Al-Tabari said: The evidence for this is the consensus of all that one of the two ends is Fajr, which indicates that the other end is Maghrib, and no one agreed with him on that.

I said: This is an exaggeration from Ibn al-Arabi in his response, and no one agreed with him on that. We mentioned from Mujahid that the first party is the dawn prayer, and it was agreed upon - except for those who deviated - that whoever eats or has intercourse after dawn intentionally, that his day is a day of breaking the fast, and he must make up for it and make expiation. And that is only what comes after dawn during the day, so it indicates the correctness of what al-Tabari said about the dawn, and what remains for him is the sunset prayer, and the response to him is what was mentioned above. And God knows best.

Third: The Almighty's saying: **And in the vicinity of the night** meaning in the vicinity of the night. Az-Zulf is the hours that are close to each other, and from this Muzdalifah was named, because it is a place after Arafat near Mecca. Ibn Al-Qa'qa', Ibn Abi Ishaq and others read **and Zulf** with a damma on the lam, the plural of zaleef, because it was pronounced as zaleef, and it is possible that its singular is *Zalfah* in a language, like Basra and Birs, in a language of those who have a damma on the seen. Ibn Muhaysin read

and Zulfan of the night with a sukoon on the lam, and the singular is Zalfah, which gathers the plural of the types that are individuals, such as Durrah and Durrah, and Wool and Wool. Mujahid and Ibn Muhaysin also read *Zulfi* like Qurba. The rest read **and Zulf** with a fatha on the lam, like Ghurfah and Ghurfah. Ibn Al-A'rabi said: Az-Zulf is the hours, and its singular is Zalfah. Some people said: Az-Zulfah is the first hour of the night after sunset, so based on this, what is meant by Az-Zulf Al-Layl is the Isha prayer, as Ibn Abbas said. Al-Hasan said: Maghrib and Isha. It was said: Maghrib and Isha are the morning prayers, and it was mentioned before. Al-Akhfash said: He means the night prayer, but he did not specify.

Fourth: The Almighty's saying: **Indeed, good deeds do away with misdeeds.** The majority of interpreters from the Companions and Followers, may God be pleased with them all, said that the good deeds here are the five daily prayers. Mujahid said: The good deeds are a man saying: **Glory be to God, praise be to God, there is no god but God, and God is Greatest.** Ibn Atiyyah said: This is an example of good deeds, and what appears is that the wording is general for good deeds and specific for misdeeds, because the Prophet, may God bless him and grant him peace, said: **As long as you avoid major sins.** I said: The reason for revelation supports the majority's statement. It was revealed about a man from the Ansar. It was said: He was Abu Al-Yusr bin Amr. It was said: His name was Ibad. He was alone with a woman, kissed her, and enjoyed herself with her except for intercourse. "At-Tirmidhi narrated on the authority of Abdullah who said: A man came to the Prophet, may God bless him and grant him peace, and said: I have been intimate with a woman at the far end of the city and I have had intercourse with her without touching her, so I am here, so decide in what you wish. Umar said to him: God has covered you! If only you had covered yourself, but the Messenger of God, may God bless him and grant him peace, did not answer him at all. The man went away and the Messenger of God, may God bless him and grant him peace, followed him with a man and called him. He recited to him: "Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember." to the end of the verse. A man from the people said: Is this specific to him? He said: No, rather it is for all people. At-Tirmidhi said: A good and authentic hadith. It was also narrated on the authority of Ibn Mas'ud that a man kissed a woman in an unlawful manner, so he came to the Prophet, may God bless him and grant him peace, and asked him about her expiation, so the following was revealed: "Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds." The man said: Is this for me, O Messenger of God? He said: For you and for those of my nation who do it." At-Tirmidhi said: This is a good and authentic hadith. It was narrated on the authority of Abu al-Yusr that he said: A woman came to me to buy dates, so I said: There are dates in the house that are better than these. So she entered the house with me, so I was drawn to her and kissed her. Then I went to Abu Bakr and mentioned that to him, and he said: Conceal it for yourself and repent and do not tell anyone. But I could not be patient. Then I went to

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Umar and mentioned that to him, and he said: Conceal it for yourself and repent and do not tell anyone. But I could not be patient. Then I went to the Messenger of God, may God bless him and grant him peace, and mentioned that to him, and he said: You left behind a fighter in the way of God in his family with something like this. He wished that he had not converted to Islam until that moment, until he thought that he was one of the people of Hell. He said: The Messenger of God, may God bless him and grant him peace, lowered his head until God revealed to him: Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember. Abu al-Yusr said: So I went to him and the Messenger of God, may God bless him and grant him peace, recited it to me, and his companions said: O Messenger of God! Is it for this specifically or for all people? He said: Rather, it is for all people. Abu 'Eesa said: This is a good and strange hadith, and Qays ibn al-Rabi' declared it weak. And Wakee' and others, and "it was narrated that the Prophet, may God bless him and grant him peace, turned away from him, and the 'Asr prayer was established. When he finished, Gabriel, peace be upon him, came down to him with the verse and called him and said to him: Did you witness the prayer with us? He said: Yes. He said: Go, for it is an expiation for what you did." And "it was narrated that when the Prophet, may God bless him and grant him peace, recited this verse to him, he said to him: Get up and pray four rak'ahs." And God knows best. And Al-Tirmidhi Al-Hakim included in Nawader Al-Usul a hadith from Ibn Abbas on the authority of the Messenger of God, may God bless him and grant him peace, who said: "I have not seen anything better sought or faster attained than a new good deed for an old sin, 'Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.'"

Fifth: The verse and these hadiths indicate that there is no punishment for a forbidden kiss or forbidden touch. It may be used as evidence that there is no punishment or discipline for a man and a woman even if they are found wearing the same garment. This is the choice of Ibn al-Mundhir, because when he mentioned the scholars' disagreement on this issue, he mentioned this hadith indicating that nothing is required of them. What the scholars have to say about this will come in Noor, God willing.

Sixth: God the Almighty mentioned in His Book the prayer with its bowing, prostration, standing, recitation and its names. He said: **Establish prayer** (al-Isra' 17:78). He said: **Establish prayer at the decline of the sun** (al-Isra' 17:78). He said: "So glory be to God when you reach the evening and when you reach the morning. To Him is praise in the heavens and the earth, and in the afternoon and when you reach the noon" (Al-Rum: 17-18). He said: **And glorify the praises of your Lord before the rising of the sun and before its setting** (Ta-Ha 20:130). He said: **Bow and prostrate** (al-Hajj 22:77). He said: **And stand before God, devoutly obedient** (al-Baqarah 2:238). He said: **And when the Qur'an is recited, listen to it and be silent**

(al-A'raf 7:204) based on what was mentioned above. And He said: **And do not recite your prayer aloud or in a low voice** (al-Isra' 17:110), meaning in your recitation. All of this is a summary that He summarized in His Book, and He referred to His Prophet in His explanation, so He, the Most High, said: **And We have sent down to you the message that you may make clear to the people what was sent down to them** (al-Nahl 16:44). So the Prophet, may God bless him and grant him peace, explained the times of prayer, the number of rak'ahs and prostrations, the description of all prayers, their obligations and Sunnahs, and what the prayer is not valid without from the obligations and what is recommended in it from Sunnahs and virtues. So he said in Sahih Al-Bukhari: **Pray as you have seen me pray**. And everyone transmitted this from him from everyone, as is well known, and the Prophet, may God bless him and grant him peace, did not die until he explained everything that the people needed, so the religion was completed and the path was made clear. God, the Most High, said: **This day I have perfected for you your religion and completed My favor upon you and have approved for you Islam as religion** (al-Ma'idah 5:3).

The Almighty says: **That is a reminder for those who remember**. That is, the Qur'an is an admonition and repentance for those who take heed and remember. He specifically mentioned those who remember because they are the ones who benefit from the reminder. Remembrance is a verbal noun that begins with the feminine alif.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **And establish prayer at the two ends of the day**, he said, meaning the dawn and sunset prayers. This is what Al-Hasan and Abd Al-Rahman bin Zaid bin Aslam said. Al-Hasan said in the narration of Qatadah, Ad-Dahhak and others, it is the dawn and afternoon prayers. Mujahid said: it is the dawn prayer at the beginning of the day and the noon and afternoon prayers at the end of it. **And at the approach of the night**, Ibn Abbas, Mujahid, Al-Hasan and others said, it means the evening prayer. Al-Hasan said in the narration of Ibn Al-Mubarak on the authority of Mubarak bin Fadala on his authority, **And at the approach of the night**, meaning the sunset and the evening prayers. The Messenger of God, may God bless him and grant him peace, said: **They are the two approaches of the night, the sunset and the evening prayers**. This is what Mujahid, Muhammad bin Ka'b, Qatadah and Ad-Dahhak said, it is the sunset and evening prayers. It is possible that this verse was revealed before the five daily prayers were made obligatory on the Night of the Isra', because only two prayers were obligatory: a prayer before sunrise and a prayer before sunset, and during the night he and the nation stood up, then it was abrogated for the nation and its obligation was established for him, then it was abrogated for him also in a statement, and God knows

best.

And his saying: **Indeed, good deeds remove bad deeds** means that doing good deeds expiates past sins, as came in the hadith narrated by Imam Ahmad and the people of the Sunnah on the authority of the Commander of the Faithful Ali ibn Abi Talib, who said: When I heard a hadith from the Messenger of God, God would benefit me with whatever He willed to benefit me from it, and if someone told me about it, I would make him swear, and if he swore to me, I would believe him. Abu Bakr told me, and Abu Bakr was truthful, that he heard the Messenger of God, may God bless him and grant him peace, say: **There is no Muslim who commits a sin and performs ablution and prays two rak'ahs except that he will be forgiven.** And in the two Sahih on the authority of the Commander of the Faithful Uthman ibn Affan, that he performed ablution for them like the ablution of the Messenger of God, may God bless him and grant him peace, then he said: This is how I saw the Messenger of God, may God bless him and grant him peace, perform ablution, and he said: **Whoever performs ablution as I do, then prays two rak'ahs without thinking about it, his previous sins will be forgiven.** And Imam Ahmad and Abu Ja'far ibn Jarir narrated from the hadith of Abu Aqil Zuhrah ibn Ma'bad that he heard Al-Harith, the freed slave of Uthman, say: Uthman sat down one day and we sat down with him, and the muezzin came to him and he called out. Uthman with water in a vessel, I think it would be about a mudd, so he performed ablution and then said: I saw the Messenger of God, may God bless him and grant him peace, perform ablution as I do, then he said: "Whoever performs ablution as I do, then stands up and prays the noon prayer, his sins between that time and the dawn prayer will be forgiven. Then he prays the afternoon prayer, his sins between that time and the noon prayer will be forgiven. Then he prays the sunset prayer, his sins between that time and the afternoon prayer will be forgiven. Then he prays the night prayer, his sins between that time and the sunset prayer will be forgiven. Then he may spend the night wallowing in it, then if he stands up and performs ablution and prays the dawn prayer, his sins between that time and the night prayer will be forgiven. And good deeds eliminate bad deeds." In Sahih, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, he said: **Do you think that if there was a river at the door of one of you and he washed himself in it five times every day, would any dirt remain on him?** They said: No, O Messenger of God. He said: Likewise, the five daily prayers, with which God wipes out sins and faults. Muslim said in his Sahih: Abu al-Tahir and Harun ibn Sa'id told us: Ibn Wahb told us on the authority of Abu Sakhr that Umar ibn al-Shaikh, the freed slave of Zaydah, told him on the authority of his father on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, used to say: **The five daily prayers, and Friday to Friday, and Ramadan to Ramadan, are expiations for what is between them, as long as major sins are avoided.** Imam Ahmad said: Al-Hakam ibn Nafi' told us: Ismail ibn Ayyash told us on the authority of Damdam ibn Zur'ah on the authority of Shuraih ibn Ubayd that Abarhum al-Sam'i used to narrate that Abu Ayyub al-Ansari told him that the

Messenger of God, may God bless him and grant him peace, used to say: **Every prayer wipes out the sins that came before it.** Abu Ja'far ibn Jarir said: Muhammad ibn 'Auf told us: Muhammad ibn Ismail told us: My father told us on the authority of Damdam ibn Zur'ah on the authority of Shuraih ibn Ubayd on the authority of Abu Malik al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: **Prayers have been made expiations.** "Because between them," God said, **Indeed, good deeds do away with misdeeds.**

Al-Bukhari said: Qutaybah ibn Sa'id narrated to us, Yazid ibn Zari' narrated to us, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman al-Nahdi, on the authority of Ibn Mas'ud, that a man kissed a woman, so he came to the Prophet, may God bless him and grant him peace, and told him. Then God revealed, "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds." The man said, **O Messenger of God, is this for me?** He said, **For all of my nation, all of them.** This is how he narrated it in the Book of Prayer. He included it in the Tafsir on the authority of Musaddad on the authority of Yazid ibn Zari' in a similar manner. Muslim, Ahmad, and the people of the Sunan, except Abu Dawud, narrated it through various chains of narration on the authority of Abu Uthman al-Nahdi, whose name was Abd al-Rahman ibn Mal. It was narrated by Imam Ahmad, Muslim, Al-Tirmidhi, Al-Nasa'i and Ibn Jarir, and this is its wording, through various chains of transmission on the authority of Samak bin Harb, that he heard Ibrahim bin Yazid narrating on the authority of Alqamah and Al-Aswad on the authority of Ibn Mas'ud, who said: A man came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I found a woman in a garden and I did everything to her except that I did not have intercourse with her. I kissed her and stuck to her and did nothing else, so do with me as you wish. The Messenger of God, may God bless him and grant him peace, did not say anything, so the man went away. Umar said: God had concealed him if he had concealed himself. The Messenger of God, may God bless him and grant him peace, followed him with his gaze and said: **Bring him back to me.** They brought him back to him and he recited to him: "Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember." Mu'adh said, and according to the narration of Umar: O Messenger of God, is it for him alone or for all of the people? He said: **Rather, it is for all people.** Imam Ahmad said: Muhammad ibn Ubayd told us, Aban ibn Ishaq told us, on the authority of al-Sabah ibn Muhammad, on the authority of Murrah al-Hamadani, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: "God has divided your morals among you as He has divided your provisions among you. God gives the world to whom He loves and to whom He does not love, but He does not give religion except to whom He loves. So whoever God gives religion to, He loves him. By the One in Whose Hand is my soul, a servant does not become Muslim until his heart and tongue become Muslim, and he does not believe until his neighbor is safe from his evil."

And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

We said: What are his evils, O Prophet of God? He said: "He cheated him and oppressed him. No servant earns unlawful wealth and spends from it and it is blessed for him, nor does he give charity and it is accepted from him, nor does he leave it behind him except that it is his provision for the Fire. Indeed, God does not erase evil with evil, but He erases evil with good. Indeed, evil does not erase evil." Ibn Jarir said: Abu al-Sa'ib told us, Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of Ibrahim, who said: So-and-so ibn Mu'tab was a man from the Ansar and said: O Messenger of God, a woman entered upon me and I did with her what a man does with his wife except that I did not have intercourse with her. The Messenger of God, may God bless him and grant him peace, did not know how to answer him until this verse was revealed: "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember." So the Messenger of God called him and recited it to him. Ibn Abbas said that he was Amr ibn Ghaziyah al-Ansari al-Tammar. Muqatil said that he was Abu Nufayl Amir ibn Qays al-Ansari. Al-Khatib al-Baghdadi mentioned that he was Abu al-Yusr Ka'b ibn Amr. Imam Ahmad said: Yunus and Affan told us: Hammad, meaning Ibn Salamah, told us on the authority of Ali Ibn Zaid. Affan said: Ali Ibn Yazid told us on the authority of Yusuf Ibn Mihran on the authority of Ibn Abbas that a man came to Umar and said: A woman came to pledge allegiance to him, so I entered her into the vagina and had intercourse with her without intercourse. He said: Woe to you, perhaps she was absent in the cause of God? He said: Yes. He said: Go to Abu Bakr and ask him. He said: So he went to him and asked him. He said: Perhaps she was absent in the cause of God? He said the same as Umar had said. Then he came to the Prophet, may God bless him and grant him peace, and said the same to him. He said: Perhaps she was absent in the cause of God. And the Qur'an was revealed: "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds" to the end of the verse. He said: O Messenger of God, is it for me specifically or for all people? So he struck his chest with his hand and said, **No, not even the blessing of the eye, but for the people in general.** So the Messenger of God, may God bless him and grant him peace, said, **Umar has spoken the truth.** Imam Abu Ja'far ibn Jarir narrated from the hadith of Qays ibn al-Rabi' from Uthman ibn Muhab from Musa ibn Talhah from Abu al-Yusr Ka'b ibn Amr al-Ansari, who said, "A woman came to me to buy dates from me for a dirham. I said, 'There are better dates in the house than these.' So I entered and was drawn to her and kissed her. Then I went to Umar and asked him. He said, 'Fear God and conceal yourself and do not tell anyone.' I could not be patient until I went to Abu Bakr and asked him. He said, 'Fear God and conceal yourself and do not tell anyone.' I could not be patient until I went to the Prophet, may God bless him and grant him peace, and told him. He said, 'You left behind a man fighting in the cause of God with his family like this.' I thought I was one of the people of Hellfire and wished I had become Muslim at

that moment. Then the Messenger of God, may God bless him and grant him peace, lowered his head for a moment and Gabriel came down. Abu al-Yusr said, 'So I came and the Messenger of God, may God bless him and grant him peace, recited to me, "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds are rewarded." It removes evil deeds. This is a reminder for those who remember." A man said: O Messenger of God, is it specifically for him or for all people? He said: **For all people.** Al-Hafiz Abu al-Hasan al-Daraqutni said: Al-Husayn ibn Ismail al-Muhammadi narrated to us: Yusuf ibn Musa narrated to us: Jarir narrated to us: Abd al-Malik ibn Umair narrated to us: Abd al-Rahman ibn Abi Layla narrated to us: Muadh ibn Jabal said: He was sitting with the Prophet, may God bless him and grant him peace, when a man came and said: O Messenger of God, what do you say about a man who has intercourse with a woman who is not permissible for him, and he did not leave anything that the man had intercourse with his wife without having intercourse with her? The Prophet, may God bless him and grant him peace, said: **Perform ablution well, then get up and pray.** Then God, the Almighty, revealed this verse, meaning His statement: **And establish prayer at the two ends of the day.** Muadh said: Is it specifically for him or for all Muslims? He said: **Rather, for all Muslims.** Ibn Jarir narrated it through various chains of transmission on the authority of Abd al-Malik ibn Umair. Abdul Razzaq said: Muhammad bin Muslim told us on the authority of Amr bin Dinar on the authority of Yahya bin Ja'dah that a man from the companions of the Prophet, may God bless him and grant him peace, mentioned a woman while he was sitting with the Messenger of God, may God bless him and grant him peace, and asked his permission to enter for a need, and he gave him permission. He went to look for her but did not find her. The man came wanting to give the Prophet, may God bless him and grant him peace, good report of rain, but he found the woman sitting by a pond. He pushed her chest and sat between her legs, and his penis became like a tuft of hair. He got up regretfully until he came to the Prophet, may God bless him and grant him peace, and told him what he had done. He said to him: **Seek forgiveness from your Lord and pray four rak'ahs.** He said: And he recited to him: **And establish prayer at the two ends of the day and at the approach of the night.**

Ibn Jarir said: Abdullah bin Ahmad bin Sibawayh told me, Ishaq bin Ibrahim told us, Amr bin Al-Harith told us, Abdullah bin Salim told me, on the authority of Al-Zubaidi, on the authority of Salim bin Aamer, that he heard Abu Umamah say that a man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, uphold the limits of God - once or twice - so the Messenger of God, may God bless him and grant him peace, turned away from him, then the prayer was called, and when the Prophet, may God bless him and grant him peace, finished praying, he said: **Where is this man who says, 'Uphold the limits of God'?** He said: **I am here.** He said: **Did you complete the ablution and pray with us just now?** He said: **Yes.** He said: **Then you will be as from your sins**

as on the day your mother bore you, so do not do it again. And God revealed to the Messenger of God: "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember." Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Ali bin Zaid told us, on the authority of Abu Uthman, who said: I was with Salman al-Farsi under a tree, and he took a dry branch from it and shook it until its leaves fell, then he said: Abu Uthman, will you not ask me why I did this? I said: Why did you do it? He said: This is what the Messenger of God, may God bless him and grant him peace, did. He said: When a Muslim performs ablution and does it well, then prays the five daily prayers, his sins fall away like these leaves fall away. And he said: "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember." Imam Ahmad said: Waki' narrated to us, Sufyan narrated to us, on the authority of Habib ibn Abi Thabit, on the authority of Maymun ibn Abi Shabib, on the authority of Muadh, that the Messenger of God, may God bless him and grant him peace, said to him: **O Muadh, Follow up a bad deed with a good one, which will erase it, and treat people with good character.** Imam Ahmad said: Waki' narrated to us, Sufyan narrated to us, on the authority of Habib, on the authority of Maymun ibn Abi Shabib, on the authority of Abu Dharr, that the Messenger of God, may God bless him and grant him peace, said: **Fear God wherever you may be, and follow up a bad deed with a good one, which will erase it, and treat people with good character.** Ahmad said: Abu Mu'awiyah narrated to us, Al-A'mash narrated to us, on the authority of Shimr ibn 'Atiyyah, on the authority of his sheikhs, on the authority of Abu Dharr, who said: I said: O Messenger of God, advise me. He said: **If you do a bad deed, follow it up with a good one, which will erase it.** I said: O Messenger of God, are the good deeds 'There is no god but God'? He said: **It is the best of good deeds.** Al-Hafiz Abu Ya'la al-Mawasil said: Hudhayl ibn Ibrahim al-Jumani told us, Uthman ibn Abd al-Rahman al-Zuhri told us, on the authority of the son of Sa'd ibn Abi Waqqas, on the authority of al-Zuhri, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **No servant says 'There is no god but God' at any hour of the night or day, but that whatever is in his record of bad deeds will be erased until it is replaced by an equal number of good deeds.** Uthman ibn Abd al-Rahman is called al-Waqqasi, and he is weak. Al-Hafiz Abu Bakr al-Bazzar said: Bishr ibn Adam and Zayd ibn Akram told us, they said: Ad-Dahhak ibn Mukhallad told us, Mastour ibn Abbad told us, on the authority of Thabit, on the authority of Anas, that a man said: O Messenger of God, I have not left out any need or a chicken. The Messenger of God, may God bless him and grant him peace, said: **Do you bear witness that there is no god but God and that I am the Messenger of God?** He said: *Yes.* He said: **Then this will come after that.** Mastour is the only one who narrated it from this source.

Fath al-Qadir

His saying: 114- **And establish prayer at the two ends**

of the day. When God the Almighty mentioned righteousness, He singled out from its types establishing prayer because it is the head of faith, and the accusative of the two ends of the day is circumstantial, and what is meant is the morning and evening prayers, and they are the dawn and the afternoon, and it was said that Dhuhr is the place of the afternoon. And it was said that the two ends are the morning and the sunset, and it was said that they are the noon and the afternoon. Ibn Jarir preferred that they are the morning and the sunset, and he said: The evidence for this is the consensus of all that one of the two ends is the morning, so it indicates that the other end is the sunset. **And at the approach of the night** means at the approach of the night, and the approach is the hours that are close to each other, and from it Muzdalifah was named because it is a place after Arafat near Mecca. Ibn Al-Qaqa', Abu Ishaq and others read *Zulfan* with a damma on the lam, the plural of zaleef, and it is possible that its singular is zalfah. Ibn Muhaisin read it with a sukoon on the lam. Mujahid read negation like fa'li. The rest read it with a fat-ha on the lam like ghurfah and ghurf. Ibn al-A'rabi said: Zulf is the hours, the singular of which is zalfah. Some people said: Zulfah is the first hour of the night after sunset. Al-Akhfash said: The meaning of Zulfah min al-layl is the night prayer. **Indeed, good deeds do away with misdeeds** means that good deeds in general, and among them, or rather their mainstay, is prayer, do away with misdeeds in general. It was said: What is meant by misdeeds are minor sins, and the meaning of do away with misdeeds is that they expiate them as if they had never existed. The reference in His statement: **That is a reminder for those who remember** is to His statement: **So stand firm** and what follows it. It was said: to the Qur'an, a reminder for those who remember, meaning an admonition for those who take heed.

Tafsir al-Baghawi

114- The Almighty said: **And establish prayer at the two ends of the day**, meaning: the morning and the evening: meaning: the dawn and sunset prayers. Mujahid said: The two ends of the day are the dawn, noon, and afternoon prayers. **And at the approach of the night**, meaning the sunset and night prayers.

Muqatil said: The dawn and noon prayers are at one end, and the afternoon and sunset prayers are at the other end, and at the approach of the night, meaning the evening prayer.

Al-Hasan said: The two ends of the day: Fajr and Asr, and the last part of al-Layl 92: Maghrib and Isha. Ibn Abbas, may God be pleased with him, said: The two ends of the day: Morning and Evening, meaning the Fajr and Maghrib prayers.

His saying: **And the approach of the night** meaning: its hours, the singular of which is *zalfa*. Abu Ja'far read *zalfan* with a dammah on the lam.

"Good deeds eliminate bad deeds," meaning: the five daily prayers eliminate sins.

It was narrated that it was revealed about Abu Al-Yusr,

Surat Hud 11:114

And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember.

who said: "A woman came to me to buy dates, so I told her that there were dates in the house that were better than these. She entered the house with me, so I went to her and kissed her. I went to Abu Bakr, may God be pleased with him, and mentioned that to him. He said: 'Cover yourself and repent.' So I went to Umar, may God be pleased with him, and mentioned that to him. He said: 'Cover yourself and repent.' I could not be patient, so I went to the Messenger of God, may God bless him and grant him peace, and mentioned that to him. He said: 'Did you leave behind a fighter in the cause of God with his family in such a way that he thought he was one of the people of Hell?' So the Messenger of God, may God bless him and grant him peace, lowered his head until God revealed to him: 'And establish prayer at the two ends of the day and at the approach of the night,' the verse. The companions of the Messenger of God, may God bless him and grant him peace, said: 'Is it for this in particular or for all people?' He said: 'Rather, for all 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, Qutaybah bin Saeed told us, Yazid bin Zari' told us, on the authority of Sulayman Al-Taymi, on the authority of Abu Uthman Al-Nahdi, on the authority of Ibn Masoud, may God be pleased with him, "A man had intercourse with a woman before him, so he came to the Prophet, may God bless him and grant him peace, and told him, so God Almighty revealed: 'And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds.' The man said: O Messenger of God, is this for me? He said: For all of my nation, all of them."

Ismail bin Abdul Qahir informed us, Abdul Ghafir bin Muhammad informed us, Muhammad bin Isa Al-Jaludi informed us, Ibrahim bin Muhammad bin Sufyan informed us, Muslim bin Al-Hajjaj informed us, Abu Tahir and Harun bin Saeed Al-Ayli informed me: They said: Ibn Wahb informed us, on the authority of Abu Sakhr, that Umar bin Ishaq, the freed slave of Zaidah, informed him on the authority of his father, on the authority of Abu Hurairah, that the Messenger of God, may God bless him and grant him peace, used to say: **The five daily prayers and Friday to Friday and Ramadan to Ramadan are expiations for what is between them if major sins are avoided.**

Abdul Wahid Al-Malhi told us, Muhammad Al-Hussein bin Ahmad Al-Mukhaldi told us, Al-Abbas Muhammad bin Ishaq Al-Sarraj told us, Qutaybah told us, Al-Layth and Bakr bin Mudar told us, on the authority of Ibn Al-Hadi, on the authority of Muhammad bin Ibrahim Al-Taymi, on the authority of Abu Salamah bin Abd Al-Rahman, on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: **Tell me, if there was a river at the door of one of you and he bathed in it five times a day, would any dirt remain on him?** They said: *No*. He said: **So it is like the five daily prayers, God wipes away sins with them.**

The Almighty said: *That*, meaning: that which we

mentioned. It was said: it is a reference to the Qur'an, **a reminder** a sermon **for those who remember**, meaning: for those who remember it.

Tafsir al-Baidawi

114. **And establish prayer at the two ends of the day** in the morning and the evening, and its accusative is in the adverbial case because it is an adjunct to it, **and at the approach of the night** and hours of it close to the day, because it is from *azlafa* if it is near, and it is the plural of *zalfa*, and the morning prayer is the dawn prayer because it is the closest prayer to the beginning of the day, and the evening prayer is the afternoon prayer, and it was said noon and afternoon because what is after noon is the evening, and the prayer of *zalfa* is the sunset and the night. And it was read *zalfan* with two *dammahs* and a *dammah* and a *sukoon* like *bosr* and *bosr* in *bosra*, and *zalfa* means nearness like *qirba* and *qirba*. **Indeed, good deeds do away with bad deeds** they expiate them. In the hadith: **Indeed, prayer to prayer is expiation for what is between them, so long as major sins are avoided.** And in the reason for revelation: "A man came to the Prophet, may God bless him and grant him peace, and said, 'I have had intercourse with a woman, but I have not had intercourse with her.' So it was revealed: 'That' is a reference to His statement, 'So be steadfast' and what follows it. It was also said to refer to the Qur'an. 'A reminder for those who remember' is an admonition for those who are admonished."

Surat Hud 11:115

And be patient, for indeed, God does not allow to be lost the reward of the righteous.

Tafsir al-Jalalayn

115 - **And be patient** O Muhammad, with the harm of your people or with the prayer **for God does not waste the reward of the righteous** with patience in obedience

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And be patient, O Muhammad, with what you receive from the polytheists of your people of harm and dislike for the sake of God, hoping for a great reward from God for that, for God does not waste the reward of the work of one who does good and obeys God and follows His command, and defends Him with it, but rather He provides it for him when he is most in need of it.

Tafsir al-Qurtubi

The Almighty said: **And be patient** meaning with the prayer, as He said: **And enjoin prayer upon your family and be constant therein** (Ta-Ha 20:132). It was said: The meaning is: Be patient, O Muhammad, with whatever harm you encounter. **For God does not allow to be lost the reward of those who do good** meaning those who pray.

Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas, **And establish prayer at the two ends of the day**, he said, meaning the dawn and sunset prayers. This is what Al-Hasan and Abd Al-Rahman bin Zaid bin Aslam said. Al-Hasan said in the narration of Qatadah, Ad-Dahhak and others, it is the dawn and afternoon prayers. Mujahid said: it is the dawn prayer at the beginning of the day and the noon and afternoon prayers at the end of it. **And at the approach of the night**, Ibn Abbas, Mujahid, Al-Hasan and others said, it means the evening prayer. Al-Hasan said in the narration of Ibn Al-Mubarak on the authority of Mubarak bin Fadala on his authority, **And at the approach of the night**, meaning the sunset and the evening prayers. The Messenger of God, may God bless him and grant him peace, said: **They are the two approaches of the night, the sunset and the evening prayers**. This is what Mujahid, Muhammad bin Ka'b, Qatadah and Ad-Dahhak said, it is the sunset and evening prayers. It is possible that this verse was revealed before the five daily prayers were made obligatory on the Night of the Isra', because only two prayers were obligatory: a prayer before sunrise and a prayer before sunset, and during the night he and the

nation stood up, then it was abrogated for the nation and its obligation was established for him, then it was abrogated for him also in a statement, and God knows best.

And his saying: **Indeed, good deeds remove bad deeds** means that doing good deeds expiates past sins, as came in the hadith narrated by Imam Ahmad and the people of the Sunnah on the authority of the Commander of the Faithful Ali bin Abi Talib, who said: When I heard a hadith from the Messenger of God, God would benefit me with whatever He willed to benefit me from it, and if someone told me about it, I would make him swear, and if he swore to me, I would believe him. Abu Bakr told me, and Abu Bakr was truthful, that he heard the Messenger of God, may God bless him and grant him peace, say: **There is no Muslim who commits a sin and performs ablution and prays two rak'ahs except that he will be forgiven**. And in the two Sahih on the authority of the Commander of the Faithful Uthman ibn Affan, that he performed ablution for them like the ablution of the Messenger of God, may God bless him and grant him peace, then he said: This is how I saw the Messenger of God, may God bless him and grant him peace, perform ablution, and he said: **Whoever performs ablution as I do, then prays two rak'ahs without thinking about it, his previous sins will be forgiven**. And Imam Ahmad and Abu Ja'far ibn Jarir narrated from the hadith of Abu Aqil Zuhrah ibn Ma'bad that he heard Al-Harith, the freed slave of Uthman, say: Uthman sat down one day and we sat down with him, and the muezzin came to him and he called out. Uthman with water in a vessel, I think it would be about a mudd, so he performed ablution and then said: I saw the Messenger of God, may God bless him and grant him peace, perform ablution as I do, then he said: "Whoever performs ablution as I do, then stands up and prays the noon prayer, his sins between that time and the dawn prayer will be forgiven. Then he prays the afternoon prayer, his sins between that time and the noon prayer will be forgiven. Then he prays the sunset prayer, his sins between that time and the afternoon prayer will be forgiven. Then he prays the night prayer, his sins between that time and the sunset prayer will be forgiven. Then he may spend the night wallowing in it, then if he stands up and performs ablution and prays the dawn prayer, his sins between that time and the night prayer will be forgiven. And good deeds eliminate bad deeds." In Sahih, on the authority of Abu Hurayrah, on the authority of the Messenger of God, may God bless him and grant him peace, he said: **Do you think that if there was a river at the door of one of you and he washed himself in it five times every day, would any dirt remain on him?** They said: No, O Messenger of God. He said: Likewise, the five daily prayers, with which God wipes out sins and faults. Muslim said in his Sahih: Abu al-Tahir and Harun ibn Sa'id told us: Ibn Wahb told us on the authority of Abu Sakhr that 'Umar ibn Ishaq, the freed slave of Zaydah, told him on the authority of his father on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, used to say: **The five daily prayers, and Friday to Friday, and Ramadan to Ramadan, are expiations for what is between them, as long as major sins are avoided**. Imam Ahmad said: Al-Hakam ibn Nafi' told us: Ismail ibn 'Ayyash told us on the

And be patient, for indeed, God does not allow to be lost the reward of the righteous.

authority of Damdam ibn Zur'ah on the authority of Shuraih ibn 'Ubayd that Abarhum al-Sam'i used to narrate that Abu Ayyub al-Ansari told him that the Messenger of God, may God bless him and grant him peace, used to say: **Every prayer wipes out the sins that came before it.** Abu Ja'far ibn Jarir said: Muhammad ibn 'Auf told us: Muhammad ibn Ismail told us: My father told us on the authority of Damdam ibn Zur'ah on the authority of Shuraih ibn 'Ubayd on the authority of Abu Malik al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: **Prayers have been made expiations.** "Because between them," God said, **Indeed, good deeds do away with misdeeds.**

Al-Bukhari said: Qutaybah ibn Sa'id narrated to us, Yazid ibn Zari' narrated to us, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman al-Nahdi, on the authority of Ibn Mas'ud, that a man kissed a woman, so he came to the Prophet, may God bless him and grant him peace, and told him. Then God revealed, "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds." The man said, **O Messenger of God, is this for me?** He said, **For all of my nation, all of them.** This is how he narrated it in the Book of Prayer. He included it in the Tafsir on the authority of Musaddad on the authority of Yazid ibn Zari' in a similar manner. Muslim, Ahmad, and the people of the Sunan, except Abu Dawud, narrated it through various chains of narration on the authority of Abu Uthman al-Nahdi, whose name was Abd al-Rahman ibn Mal. It was narrated by Imam Ahmad, Muslim, Al-Tirmidhi, Al-Nasa'i and Ibn Jarir, and this is its wording, through various chains of transmission on the authority of Samak bin Harb, that he heard Ibrahim bin Yazid narrating on the authority of Alqamah and Al-Aswad on the authority of Ibn Mas'ud, who said: A man came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I found a woman in a garden and I did everything to her except that I did not have intercourse with her. I kissed her and stuck to her and did nothing else, so do with me as you wish. The Messenger of God, may God bless him and grant him peace, did not say anything, so the man went away. Umar said: God had concealed him if he had concealed himself. The Messenger of God, may God bless him and grant him peace, followed him with his gaze and said: **Bring him back to me.** They brought him back to him and he recited to him: "Establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember." Mu'adh said, and according to the narration of Umar: O Messenger of God, is it for him alone or for all of the people? He said: **Rather, it is for all people.** Imam Ahmad said: Muhammad ibn Ubayd told us, Aban ibn Ishaq told us, on the authority of al-Sabah ibn Muhammad, on the authority of Murrah al-Hamadani, on the authority of Abdullah ibn Mas'ud, who said: The Messenger of God, may God bless him and grant him peace, said: "God has divided your morals among you as He has divided your provisions among you. God gives the world to whom He loves and to whom He does not love, but He does not give

religion except to whom He loves. So whoever God gives religion to, He loves him. By the One in Whose Hand is my soul, a servant does not become Muslim until his heart and tongue become Muslim, and he does not believe until his neighbor is safe from his evil." We said: What are his evils, O Prophet of God? He said: "He cheated him and oppressed him. No servant earns unlawful wealth and spends from it and it is blessed for him, nor does he give charity and it is accepted from him, nor does he leave it behind him except that it is his provision for the Fire. Indeed, God does not erase evil with evil, but He erases evil with good. Indeed, evil does not erase evil." Ibn Jarir said: Abu al-Sa'ib told us, Abu Mu'awiyah told us, on the authority of al-A'mash, on the authority of Ibrahim, who said: So-and-so ibn Mu'tab was a man from the Ansar and said: O Messenger of God, a woman entered upon me and I did with her what a man does with his wife except that I did not have intercourse with her. The Messenger of God, may God bless him and grant him peace, did not know how to answer him until this verse was revealed: "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember." So the Messenger of God called him and recited it to him. Ibn Abbas said that he was Amr ibn Ghaziyah al-Ansari al-Tammar. Muqatil said that he was Abu Nufayl Amir ibn Qays al-Ansari. Al-Khatib al-Baghdadi mentioned that he was Abu al-Yusr Ka'b ibn Amr. Imam Ahmad said: Yunus and Affan told us: Hammad, meaning Ibn Salamah, told us on the authority of Ali Ibn Zaid. Affan said: Ali Ibn Yazid told us on the authority of Yusuf Ibn Mihran on the authority of Ibn Abbas that a man came to Umar and said: A woman came to pledge allegiance to him, so I entered her into the vagina and had intercourse with her without intercourse. He said: Woe to you, perhaps she was absent in the cause of God? He said: Yes. He said: Go to Abu Bakr and ask him. He said: So he went to him and asked him. He said: Perhaps she was absent in the cause of God? He said the same as Umar had said. Then he came to the Prophet, may God bless him and grant him peace, and said the same to him. He said: Perhaps she was absent in the cause of God. And the Qur'an was revealed: "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds" to the end of the verse. He said: O Messenger of God, is it for me specifically or for all people? So he struck his chest with his hand and said, **No, not even the blessing of the eye, but for the people in general.** So the Messenger of God, may God bless him and grant him peace, said, **Umar has spoken the truth.** Imam Abu Ja'far ibn Jarir narrated from the hadith of Qays ibn al-Rabi' from Uthman ibn Muhab from Musa ibn Talhah from Abu al-Yusr Ka'b ibn Amr al-Ansari, who said, "A woman came to me to buy dates from me for a dirham. I said, 'There are better dates in the house than these.' So I entered and was drawn to her and kissed her. Then I went to Umar and asked him. He said, 'Fear God and conceal yourself and do not tell anyone.' I could not be patient until I went to Abu Bakr and asked him. He said, 'Fear God and conceal yourself and do not tell anyone.' I could not be patient until I went to the Prophet, may

God bless him and grant him peace, and told him. He said, 'You left behind a man fighting in the cause of God with his family like this.' I thought I was one of the people of Hellfire and wished I had become Muslim at that moment. Then the Messenger of God, may God bless him and grant him peace, lowered his head for a moment and Gabriel came down. Abu al-Yusr said, 'So I came and the Messenger of God, may God bless him and grant him peace, recited to me, "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds are rewarded." It removes evil deeds. This is a reminder for those who remember.' A man said: O Messenger of God, is it specifically for him or for all people? He said: **For all people.** Al-Hafiz Abu al-Hasan al-Daraqutni said: Al-Husayn ibn Ismail al-Muhammadi narrated to us: Yusuf ibn Musa narrated to us: Jarir narrated to us: Abd al-Malik ibn Umair narrated to us: Abd al-Rahman ibn Abi Layla narrated to us: Muadh ibn Jabal said: He was sitting with the Prophet, may God bless him and grant him peace, when a man came and said: O Messenger of God, what do you say about a man who has intercourse with a woman who is not permissible for him, and he did not leave anything that the man had intercourse with his wife without having intercourse with her? The Prophet, may God bless him and grant him peace, said: **Perform ablution well, then get up and pray.** Then God, the Almighty, revealed this verse, meaning His statement: **And establish prayer at the two ends of the day.** Muadh said: Is it specifically for him or for all Muslims? He said: **Rather, for all Muslims.** Ibn Jarir narrated it through various chains of transmission on the authority of Abd al-Malik ibn Umair. Abdul Razzaq said: Muhammad bin Muslim told us on the authority of Amr bin Dinar on the authority of Yahya bin Ja'dah that a man from the companions of the Prophet, may God bless him and grant him peace, mentioned a woman while he was sitting with the Messenger of God, may God bless him and grant him peace, and asked his permission to enter for a need, and he gave him permission. He went to look for her but did not find her. The man came wanting to give the Prophet, may God bless him and grant him peace, good report of rain, but he found the woman sitting by a pond. He pushed her chest and sat between her legs, and his penis became like a tuft of hair. He got up regretfully until he came to the Prophet, may God bless him and grant him peace, and told him what he had done. He said to him: **Seek forgiveness from your Lord and pray four rak'ahs.** He said: And he recited to him: **And establish prayer at the two ends of the day and at the approach of the night.**

Ibn Jarir said: Abdullah bin Ahmad bin Sibawayh told me, Ishaq bin Ibrahim told us, Amr bin Al-Harith told us, Abdullah bin Salim told me, on the authority of Al-Zubaidi, on the authority of Salim bin Aamer, that he heard Abu Umamah say that a man came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, uphold the limits of God - once or twice - so the Messenger of God, may God bless him and grant him peace, turned away from him, then the prayer was called, and when the Prophet, may God bless him and grant him peace, finished praying, he said: **Where is this man who says, 'Uphold the limits of God'? He said: I am here.** He said: **Did you complete the ablution and pray with us just now?** He

said: Yes. He said: **Then you will be as from your sins as on the day your mother bore you, so do not do it again.** And God revealed to the Messenger of God: "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember." Imam Ahmad said: Affan told us, Hammad bin Salamah told us, Ali bin Zaid told us, on the authority of Abu Uthman, who said: I was with Salman al-Farsi under a tree, and he took a dry branch from it and shook it until its leaves fell, then he said: Abu Uthman, will you not ask me why I did this? I said: Why did you do it? He said: This is what the Messenger of God, may God bless him and grant him peace, did. He said: When a Muslim performs ablution and does it well, then prays the five daily prayers, his sins fall away like these leaves fall away. And he said: "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds. That is a reminder for those who remember." Imam Ahmad said: Waki' narrated to us, Sufyan narrated to us, on the authority of Habib ibn Abi Thabit, on the authority of Maymun ibn Abi Shabib, on the authority of Muadh, that the Messenger of God, may God bless him and grant him peace, said to him: O Muadh, **Follow up a bad deed with a good one, which will erase it, and treat people with good character.** Imam Ahmad said: Waki' narrated to us, Sufyan narrated to us, on the authority of Habib, on the authority of Maymun ibn Abi Shabib, on the authority of Abu Dharr, that the Messenger of God, may God bless him and grant him peace, said: **Fear God wherever you may be, and follow up a bad deed with a good one, which will erase it, and treat people with good character.** Ahmad said: Abu Mu'awiyah narrated to us, Al-A'mash narrated to us, on the authority of Shimr ibn 'Atiyyah, on the authority of his sheikhs, on the authority of Abu Dharr, who said: I said: O Messenger of God, advise me. He said: **If you do a bad deed, follow it up with a good one, which will erase it.** I said: O Messenger of God, are the good deeds 'There is no god but God'? He said: **It is the best of good deeds.** Al-Hafiz Abu Ya'la al-Mawsili said: Hudhayl ibn Ibrahim al-Jumani told us, Uthman ibn Abd al-Rahman al-Zuhri told us, on the authority of the son of Sa'd ibn Abi Waqqas, on the authority of al-Zuhri, on the authority of Anas ibn Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **No servant says 'There is no god but God' at any hour of the night or day, but that whatever is in his record of bad deeds will be erased until it is replaced by an equal number of good deeds.** Uthman ibn Abd al-Rahman is called al-Waqqasi, and he is weak. Al-Hafiz Abu Bakr al-Bazzar said: Bishr ibn Adam and Zayd ibn Akram told us, they said: Ad-Dahhak ibn Mukhallad told us, Mastour ibn Abbad told us, on the authority of Thabit, on the authority of Anas, that a man said: O Messenger of God, I have not left out any need or a chicken. The Messenger of God, may God bless him and grant him peace, said: **Do you bear witness that there is no god but God and that I am the Messenger of God?** He said: Yes. He said: **Then this will come after that.** Mastour is the only one who narrated it from this source.

And be patient, for indeed, God does not allow to be lost the reward of the righteous.

Fath al-Qadir

115- **And be patient** in what you have been commanded to do of righteousness and not transgressing and leaning towards those who have wronged. It has been said that what is meant is patience in what you have commanded rather than what you have forbidden, because there is no hardship in avoiding it. There is a consideration in this, because the hardship in avoiding what is forbidden does exist, and assuming that it is less than the hardship of obeying the command, that does not remove it from absolute hardship. **For God does not waste the reward of the righteous**, meaning He pays them their rewards and does not waste any of them, so He does not neglect them or diminish them by reducing them.

Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding the statement of God, **And indeed, We will give them their share, undiminished**, that is, what is decreed for them of good or evil. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Zayd regarding the verse, that he said: From the punishment. They narrated on the authority of Abu al-Aaliyah, that he said: From the provision. They also narrated on the authority of Qatada regarding the statement of God, **So stand firm as you have been commanded**, that he said: God commanded His Prophet to stand firm in His command, and not to transgress in His blessings. Abu al-Shaykh narrated on the authority of Sufyan regarding the verse, that he said: Stand firm in the Qur'an. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of al-Hasan, that he said: When this verse was revealed, **So stand firm as you have been commanded**, he said: Roll up your sleeves, roll up your sleeves, and he was never seen laughing. Ibn al-Mundhir narrated on the authority of Ibn Jurayj, **And whoever repents with you**, that he said: Believe. Ibn Abi Hatim and Abu Sheikh narrated on the authority of Al-Ala' bin Abdullah bin Badr regarding his statement: **And do not transgress**, he said: He did not mean the companions of the Prophet, peace and blessings be upon him, but rather he meant those who come after them. Abu Sheikh narrated on the authority of Ibn Abbas: **And do not transgress**, he said: Do not wrong. Ibn Abi Hatim narrated on the authority of Ibn Zayd, he said: Transgression is disobeying His command and committing His disobedience. Ibn Jarir and Ibn Abi Hatim narrated on his authority: **And do not incline toward those who do wrong**, he said: He meant inclining toward polytheism. Ibn Jarir and Ibn Al-Mundhir narrated on his authority: **And do not incline**, he said: Do not lean. Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority: **And do not incline**, he said: Do not be complacent. Abu Sheikh narrated on the authority of Ikrimah regarding the verse: He said: That you obey them, or love them, or treat them well. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And establish prayer at the two ends of the day**, he said: the Maghrib and Fajr prayers. **And at the approach of the night**, he said: the Isha prayer. They narrated on the authority of Al-Hasan, he said: the Fajr and Asr prayers. **And at the approach of the night**, he

said: they are two approaches: the Maghrib and Isha prayers. He said: the Messenger of God, may God bless him and grant him peace, said: **They are the two approaches of the night**. Abd Al-Razzaq, Ibn Jarir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **And at the approach of the night**, he said: an hour after an hour, meaning the last Isha prayer. Saeed bin Mansour, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and Al-Bayhaqi narrated in his Sunan on the authority of Ibn Abbas that he preferred to delay Isha and recite Zalat min Al-Layl. Ibn Jarir, Muhammad ibn Nasr and Ibn Mardawayh narrated on the authority of Ibn Masoud regarding his statement: **Indeed, good deeds do away with misdeeds**, he said: the five daily prayers. Abd al-Razzaq, al-Firyabi, Ibn Abi Shaybah, Muhammad ibn Nasr, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Ibn Abbas: **Indeed, good deeds do away with misdeeds**, he said: the five daily prayers. The lasting good deeds are the five daily prayers. Al-Bukhari, Muslim, the Sunan scholars and others narrated on the authority of Ibn Masoud that a man kissed a woman, so he came to the Prophet, may God bless him and grant him peace, and mentioned that to him as if he was asking about its expiation, so the following verse was revealed to him: "And establish prayer at the two ends of the day and at the approach of the night. Indeed, good deeds do away with misdeeds," so the man said: O Messenger of God, is this for me? He said: It is for whoever among my nation does it. Ahmad, Muslim, Abu Dawud and others narrated on the authority of Abu Umamah that a man came to the Prophet (peace and blessings of God be upon him) and said: **O Messenger of God, establish the limits of God once or twice**. He turned away from him, then the prayer was called. When he finished, he said: **Where is the man?** He said: **I am here**. He said: **Did you complete your ablution and pray with us just now?** He said: Yes. He said: **Then you are as free from your sin as on the day your mother bore you, so do not do it again**. Then God revealed to His Messenger: **And establish prayer at the two ends of the day**. There are many hadiths on this topic with different wordings. There are also hadiths that say: **The five daily prayers are expiations for what is between them**. Ibn Abi Hatim narrated on the authority of al-Hasan regarding his statement: **That is a reminder for those who remember**, he said: **They are those who remember God in ease and hardship, in hardship and ease, in health and in affliction**. Ibn al-Mundhir narrated on the authority of Ibn Jurayj that he said: "When the one who was before the woman was removed, she remembered, and that is why He said: 'A reminder for those who remember.'"

Tafsir al-Baghawi

115- **And be patient** O Muhammad, with the harm you encounter. It was said: with prayer, and similar to it is **And enjoin prayer upon your family and be constant therein** (Ta-Ha 20:132) **For indeed, God does not allow to be lost the reward of those who do good**, in their deeds. Ibn Abbas, may God be pleased with him, said:

He means those who pray.

Tafsir al-Baidawi

115. **And be patient** in acts of obedience and in refraining from sins. **For God does not waste the reward of those who do good.** The pronoun was changed to be like proof of the intended meaning and evidence that prayer and patience are good deeds and an indication that they are not considered without sincerity.

Surat Hud 11:116

So why were there not among the generations before you people of sound mind who forbade corruption in the land, except a few of those We saved from among them? But those who did wrong pursued the luxury in which they were given, and they were criminals.

Surat Hud 11:116

So why were there not among the generations before you people of sound mind who forbade corruption in the land, except a few of those We saved from among them? But those who did wrong pursued the luxury in which they were given, and they were criminals.

Tafsir al-Jalalayn

116 - **Why were there not** why were there not **among the generations** of the past nations **before you** people of remnant) people of religion and virtue **who forbade corruption in the land** what is meant by this is negation, that is, there was no such thing among them *except* but **a few of those We saved from among them** they forbade and were saved, and *min* is for clarification **and those who did wrong pursued** corruption and abandoning the prohibition **that which they enjoyed** they enjoyed **therein and they were criminals**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: "Why were there not among the generations whose story I have told you in these surahs, whom I destroyed for their disobedience to Me and their disbelief in My messengers, "before you those who had a remainder," meaning: those who had a remainder of understanding and reason, who would consider God's admonitions and ponder His proofs, and who would know what was for them in believing in God and what was against them in disbelief in Him, **who forbade corruption on the earth**, meaning: they forbade the people of sin from their sins, and the people of disbelief in God from their disbelief in Him, on His earth, **except a few of those We saved from among them**, meaning: there were not among the generations before you those who had a remainder who forbade corruption on the earth, except a few, for they used to forbid corruption on the earth, so God saved them from His punishment, when He punished those who persisted in disbelief in God, and they were the followers of the prophets and messengers.

And the word *little* is in the accusative case because his saying, **except a little**, is an exception that is disconnected from what precedes it, just as he said, **except the people of Jonah, when they believed**. We have explained that in more than one place, so there is no need to repeat it.

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

Who said that?

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

Zayd said: He apologized and said: **Why were there not among the generations before you** until he reached **except a few of those We saved from among them** and so they were the ones who were saved when the punishment of God descended. And he recited: **And those who did wrong pursued that in which they were luxurious**.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Why were there not among the generations before you those who had a remainder?** to his statement: **Except a few of those We saved from among them**, he said: God considers them insignificant from among every people.

Muhammad ibn al-Muthanna narrated to us, he said, Ibn Abi Uday narrated to us, on the authority of Dawud, he said: Bilal asked me about what al-Hasan said about predestination. He said: I heard al-Hasan say: "It was said, 'O Noah, disembark with peace from Us and blessings upon you and upon the peoples with you. But there are peoples whom We will grant enjoyment, then a painful punishment will touch them from Us.'" He said: God sent Hud to 'Ad, so God saved Hud and those who believed with him, and those who granted enjoyment perished. God sent Salih to Thamud, so God saved Salih and those who granted enjoyment perished. So I began to ask the peoples about it, and he said: I do not think that he was anything but a good speaker about predestination.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Why were there not among the generations before you those of sound mind who would forbid corruption on the earth, except a few of those We saved from among them?** That is, there were no people before you who forbade corruption on the earth, **except a few of those We saved from among them**.

And His statement: **And those who did wrong followed that in which they were luxurious**, God Almighty says: **And those who did wrong followed**, meaning themselves, so they disbelieved in God, **that in which they were luxurious**.

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 those who did wrong pursued that in which they were given luxury**, he said: that in which they were given pleasure.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And those who did wrong pursued that in which they were given luxury**, of their worldly life.

It is as if these people interpreted the words: "And those who did wrong pursued the thing that their Lord had given them respite of the pleasures and delights of this world, preferring it over the work of the Hereafter and that which would save them from the punishment

of God.”

Others said: The meaning of this is: And those who did wrong followed the tyranny of the king, and they rebelled against the command of God.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And those who did wrong pursued that in which they were luxurious**, he said: In it is their kingship and their tyranny, and their abandonment of 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, something similar, except that he said: And they abandoned the truth.

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 hadith of Muhammad bin Amr, exactly the same.

Abu Ja'far said: The most correct of the statements on this matter is to say: God Almighty informed us: Those who wronged themselves from every nation that came before, and disbelieved in God, followed what they saw of worldly pleasures, so they were arrogant and disbelieved in God, and followed what they saw of worldly pleasures, so they were arrogant about God's command, and were tyrannical and turned away from His path.

This is because the pampered, in the speech of the Arabs, is the one who is pampered and has been nourished by pleasures, and from this is the saying of the rajaz poet:

We dedicate the heads of the opulent ones to the Commander of the Faithful, the Eternal

And his saying: **And they were criminals**, means: And they had acquired disbelief in God.

Tafsir al-Qurtubi

The Almighty says: **Then why were there not** meaning why were there not. **Of the generations before you** meaning of the nations before you. **Of those who had remnants** meaning people of obedience, religion, reason and insight. *Forbidding* their people **from corruption on the earth** because God Almighty gave them reason and showed them signs, and this is a rebuke to the disbelievers. It was said: **Why were there not** here is for negation, meaning what was before you, like His statement: **Then why was there not a city that believed** (Yunus 10:98), meaning it was not. **Except a few** is an intermittent exception, meaning but a few. **Of those We saved from them** they forbade corruption on the earth. It was said: They are the people of Yunus, because of His statement: **Except the people of Yunus** (Yunus 10:98). It was also said: They are the followers of the prophets and the people of truth. **And those who did wrong followed** meaning they associated partners with God and disobeyed. **They indulged in luxury**

meaning, being preoccupied with money and pleasures, and preferring that over the Hereafter. **And they were criminals.**

Tafsir Ibn Kathir

God the Almighty says: Why were there not among the past generations remnants of good people who would forbid the evils, wrongdoings, and corruption that used to occur among them on earth? His statement: **Except a few** means that there were few of them of this type, they were not many, and they are the ones whom God saved when His wrath and sudden punishment came. For this reason God the Almighty commanded this noble nation to have among them those who would enjoin what is right and forbid what is wrong, as God the Almighty said: “And let there be among you a group inviting to good, enjoining what is right, and forbidding what is wrong. Those are the successful ones.” And in the hadith: **If people see wrongdoing and do not change it, God will soon punish them all.** For this reason God the Almighty said: **Why were there not among the generations before you those who had a remnant who would forbid corruption on earth, except a few of those We saved from among them?** And His statement: **And those who did wrong pursued that in which they were luxurious** means that they continued in their sins and wrongdoings and did not pay attention to the denunciation of those people until the punishment came upon them suddenly. **And they were criminals.** Then the Almighty informed us that He did not destroy a village except that it was unjust to itself, and that He did not bring His wrath and punishment to a village until they were the unjust, as the Almighty said: **And We did not wrong them, but they wronged themselves.** And He said: **And your Lord is not unjust to His servants.**

Fath al-Qadir

This is a return to the conditions of the past nations to show that the reason for the punishment of extermination that befell them was that there was no one among them who forbade corruption and commanded righteousness. He said: 116- *Why* meaning why **were there not among the generations** that existed **before you those who had a remainder** of opinion, reason and religion **who would forbid** their people **from corruption in the land** and prevent them from doing so because they were among those in whom God combined the quality of reason and the strength of religion? In this there is a rebuke to the disbelievers that is not hidden, and the remainder in origin is what a man keeps from what he puts out. And he keeps only the best and finest of it, so the word remainder became an example of quality, and the exception in **except a little** is discontinuous: meaning but a little **of those We saved from among them** who forbid corruption in the land. It was said: It is connected because the letter of exhortation has the meaning of negation, so it is as if he said: There were not in the generations those who had a remainder who forbade corruption on the earth except a few of those whom We saved, and *whoever* in **whoever We saved** is explanatory because only those who forbade it were

So why were there not among the generations before you people of sound mind who forbade corruption in the land, except a few of those We saved from among them? But those who did wrong pursued the luxury in which they were given, and they were criminals.

saved. It was said: These few are the people of Yunus because of what was mentioned earlier: **except the people of Yunus**. It was said: They are the followers of the prophets and the people of truth from the nations in general. **And those who did wrong followed that in which they indulged**, is connected to an implied meaning required by the speech, its meaning is: Except a few of those whom We saved from them who forbade corruption, and the meaning is: Those who did wrong because of their direct involvement in corruption and their abandonment of forbidding it followed that in which they indulged. The luxurious: the one who was made arrogant by the blessings. It is said: a luxurious boy: one with a luxurious body, meaning they became dependent on the blessings that made them luxurious from the abundance of life, the comfort of the situation and the abundance of sustenance, and they preferred that over being busy with the works of the hereafter and they spent their lives in the desires of the soul. It was said: what is meant by those who did wrong are those who abandoned the prohibition. It was replied that it necessitates the exclusion of those who directly committed corruption from those who did wrong, and they are more unjust than those who did not directly commit it, and their sin was abandoning the prohibition. Abu Amr read in a narration from him: And those who did wrong followed in the passive form, and its meaning is: they followed the punishment for what they indulged in, and the phrase **and they were criminals** includes an explanation of the reason for their destruction, and it is conjoined with **they indulged in luxury**: meaning and those who followed what they indulged in were criminals, and crime: sins. Meaning: They are criminals because they follow their desires and are preoccupied with them instead of the things that are right to be preoccupied with. It is possible that the phrase **and they were criminals** is conjoined with **and those who did wrong followed**: meaning they followed their desires and were criminals by doing so.

Tafsir al-Baghawi

116- The Almighty said: **Why was there not among the generations** whom We destroyed **before you**, and the verse is for rebuke **those who have a remainder**, meaning: those who have discernment. It was also said: those who have obedience. It was also said: those who have goodness. It is said: so-and-so has a remainder if he has goodness. Its meaning is: why was there not among the generations before you someone who has goodness who would forbid corruption on earth? It was also said: its meaning is those who have a remainder of goodness. It is said: so-and-so has a remainder of goodness if he has a praiseworthy trait.

They forbid corruption on earth, meaning they forbid corruption, and its meaning is denial, meaning: there were no survivors among them. **Except a few**, this is an isolated exception meaning: but a few, **of those We saved from among them**, and they are the followers of the prophets who forbade corruption on earth. **And**

those who did wrong pursued that in which they were luxurious, they enjoyed, **and the luxurious is the one who is pampered**.

Muqatil bin Hayyan said: They were given permission. Al-Farra' said: They were accustomed to comfort and pleasures and preferring the world, meaning: And those who did wrong followed what they were accustomed to of comfort and pleasures and preferring the world over the hereafter. **And they were criminals**, disbelievers.

Tafsir al-Baidawi

116. **Had there not been** "Had there not been. **Of the generations before you were those who had a remainder** of opinion and reason, or those who had virtue, and it was called *remaining* because a man keeps the best of what he puts out, and from it it is said so-and-so is from the remainder of the people, meaning from their best, and it is permissible for it to be a source like *taqiyya*, meaning those who preserve themselves and protect them from punishment, and it is supported by the fact that it was read *remaining* and it is the time from the source of *baqaha yabihi* if he watches it. **They forbid corruption in the land except a few of those whom We saved from them** but a few of them We saved because they were like that, and its connection is not correct except if it is made an exception from the negation necessary for the exhortation. **And those who did wrong followed what they were luxuriant in** what they enjoyed of desires and were concerned with obtaining their causes and turned away from what was beyond that. **And they were criminals** disbelievers as if he wanted to clarify what was the reason for the extermination of the previous nations, which is the spread of injustice among them and their following For the sake of desire and abandoning the prohibition of evils with disbelief, and his saying **and followed** is an implied conjunction indicated by the speech, as the meaning is: So they did not forbid corruption, and those who did wrong and were criminals followed. It is in apposition to *followed* or it is an objection. And it was read **and followed** meaning and they followed the reward for what they had been luxurious, so the *and* is for the state, and it is permissible to interpret it with the famous and it is supported by the precedence of salvation.

Surat Hud 11:117

And your Lord would never destroy the cities unjustly while their people were righteous.

Tafsir al-Jalalayn

117 - **And your Lord would not destroy the cities unjustly** while their people were righteous) believers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And your Lord, O Muhammad, would not have destroyed the towns which He destroyed, the story of which He has told you, unjustly while their people were righteous in their deeds, not evildoers. So His destruction of them, while they were righteous in their deeds and obeyed their Lord, would have been unjust. Rather, He destroyed them because of the disbelief of their people in God, their persistence in their error, their denial of their messengers, and their committing evil deeds.

It has been said: The meaning of this is: He would not have destroyed them because of their associating partners with God. This is what He said: **in injustice** meaning because of their associating partners with God, **and its people are righteous**, not oppressing one another, but rather they are dealing with justice among themselves, even if they are associating partners with God. He only destroys them if they oppress one another.

Tafsir al-Qurtubi

God the Almighty says: **And your Lord would not destroy the cities** meaning the people of the cities. **With injustice** meaning with polytheism and disbelief. **And their people were righteous** meaning with regard to their dealings with rights, meaning He would not destroy them with disbelief alone until corruption was added to it, as He destroyed the people of Shu'ayb for cheating in measure and weight, and the people of Lot for sodomy. This indicates that sins are closer to the punishment of extermination in this world than polytheism, even though the punishment of polytheism in the Hereafter is more severe. In Sahih Al-Tirmidhi, from the hadith of Abu Bakr Al-Siddiq **may God be pleased with him**, he said: **If people see an oppressor and do not stop him, God will soon afflict them with a punishment from Himself.** This has been mentioned previously. It has been said that the meaning is: And your Lord would not destroy the cities with injustice while their people were Muslims, for that would be injustice to them and a deficiency in their rights, meaning He would not destroy a people except after giving them an excuse and warning. Al-Zajaj said: It is possible that the meaning is that your Lord would not destroy anyone while he was wronging him, even if he was the ultimate in righteousness, because He is

disposing of His kingdom, and the evidence for that is His statement: **Indeed, God does not wrong the people at all** (Yunus 10:4). It was said: The meaning is that God would not destroy them for their sins while they were righteous, meaning sincere in their faith. So injustice is sins according to this.

Tafsir Ibn Kathir

God the Almighty says: Why were there not among the past generations remnants of good people who would forbid the evils, wrongdoings, and corruption that used to occur among them on earth? His statement: **Except a few** means that there were few of them of this type, they were not many, and they are the ones whom God saved when His wrath and sudden punishment came. For this reason God the Almighty commanded this noble nation to have among them those who would enjoin what is right and forbid what is wrong, as God the Almighty said: "And let there be among you a group inviting to good, enjoining what is right, and forbidding what is wrong. Those are the successful ones." And in the hadith: **If people see wrongdoing and do not change it, God will soon punish them all.** For this reason God the Almighty said: **Why were there not among the generations before you those who had a remnant who would forbid corruption on earth, except a few of those We saved from among them?** And His statement: **And those who did wrong pursued that in which they were luxurious** means that they continued in their sins and wrongdoings and did not pay attention to the denunciation of those people until the punishment came upon them suddenly. **And they were criminals.** Then the Almighty informed us that He did not destroy a village except that it was unjust to itself, and that He did not bring His wrath and punishment to a village until they were the unjust, as the Almighty said: **And We did not wrong them, but they wronged themselves.** And He said: **And your Lord is not unjust to His servants.**

Fath al-Qadir

117- **And your Lord would not destroy the cities unjustly while their people were righteous.** That is, it is not correct or right for God, the Most High, to destroy the people of the cities because of the injustice they were involved in, which is polytheism, while the fact is that their people were righteous among themselves in dealing with rights and they did not wrong people in anything. The meaning is that He would not destroy them simply because of polytheism alone, so that corruption on earth would be added to it, just as He destroyed the people of Shu'ayb because of their insufficient measure and weight and their shortchanging of people of their things, and He destroyed the people of Lot because they committed a heinous indecency. It was said that His statement, *unjustly* is a description of the subject. The meaning is: And God would not destroy the cities unjustly while they were righteous and not corrupting on earth. The intended meaning of the verse is to absolve Him, the Most High, from doing that without a reason that would require Him to portray that in a way that is impossible from Him. Otherwise, all of His actions, whatever they

Surat Hud 11:117

And your Lord would never destroy the cities unjustly while their people were righteous.

may be, are not unjust, for He, the Most High, is not unjust to His servants. Al-Zajjaj said: It is possible that the meaning is: And your Lord would not destroy anyone while He was wronging him, even if he was at the peak of righteousness because His disposal is in His kingdom, and the evidence for that is the Most High's statement: **Indeed, God does not wrong the people at all.** And it was said that the meaning is: And He would not destroy them for their sins while they were righteous: that is, sincere in faith, so injustice is sins according to this.

Tafsir al-Baghawi

117- **And your Lord would not destroy the cities unjustly**, meaning: He would not destroy them for their polytheism, **while their people were righteous**, dealing with one another fairly and not wronging one another. He would only destroy them if they were unjust to one another. It was said: He would not destroy them unjustly while they were righteous in their actions, but He would destroy them for their disbelief and committing evil deeds.

Tafsir al-Baidawi

117. **And your Lord would not destroy the cities unjustly** while their people were righteous among themselves, not adding to their polytheism corruption and aggression, and that is due to His great mercy and forgiveness in His rights. From that, the jurists gave precedence to the rights of the servants when rights conflicted, and it was said that the kingdom remains with polytheism and does not remain with injustice.

Surat Hud 11:118

And if your Lord had willed, He could have made mankind one community, but they will not cease to differ.

Tafsir al-Jalalayn

118 - And if your Lord had willed, He could have made mankind one community people of one religion but they will not cease to differ in religion.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty says: **And if your Lord had willed, He could have made mankind one community, but they will not cease to differ.**

Tafsir al-Qurtubi

The Almighty said: **And if your Lord had willed, He could have made mankind one community.** Saeed bin Jubair said: On the religion of Islam alone. Ad-Dahhak said: People of one religion, people of misguidance or people of guidance. **And they will not cease to differ** meaning on different religions, as Mujahid and Qatadah said.

Tafsir Ibn Kathir

God Almighty tells us that He is able to make all people one nation of faith or disbelief, as God Almighty said: **And if your Lord had willed, those on earth would have believed, all of them together.** And His statement: **And they will not cease to differ * Except whom your Lord has mercy upon.** That is, there will not cease to be differences among people in their religions, beliefs, sects, schools of thought, and opinions. Ikrimah said: Differing in guidance. Al-Hasan Al-Basri said: Differing in provision, some of them making others dominate. The first is the well-known and correct view. And His saying: **Except for those upon whom your Lord has mercy** means except for those who are shown mercy from the followers of the Messengers who adhered to what they were commanded of in religion, and the Messengers of God informed them of it, and this continued to be their habit until the Prophet and the Seal of the Messengers and Prophets came, so they followed him and believed in him and supported him, and they won happiness in this world and the Hereafter because they are the saved group, as came in the hadith narrated in the Musnads and Sunans through chains of transmission that support each other: **The Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation will split into seventy-three sects, all of them in the Fire except one group.** They said: **And who are they, O Messenger of God?** He said: **What I and my**

companions are upon. Al-Hakim narrated it in his Mustadrak with this addition. Ata' said: **And they will not cease to differ**, meaning the Jews, Christians, and Magians, **Except for those upon whom your Lord has mercy**, meaning the Hanafi school. Qatadah said: The people of God's mercy are the people of the community, even if their homes and bodies are divided, and the people of His disobedience are the people of a division, even if their homes are united. And their bodies, and His saying: **And for that He created them** Al-Hasan Al-Basri said in a narration from him and for differences He created them, and Makki bin Abi Talha said from Ibn Abbas: He created them into two groups as He said: **And among them is the wretched and the happy** and it was said that He created them for mercy. Ibn Wahb said: Muslim bin Khalid informed me from Ibn Abi Nujayh from Tawus: that two men disputed before him and they increased, so Tawus said: You have differed and increased, so one of the two men said: For that He created us, so Tawus said: You have lied, so he said: Did not God say: **And they will not cease to differ * Except whom your Lord has mercy upon, and for that He created them** He said: He did not create them to differ, but He created them for the group and mercy as Al-Hakam bin Abaan said from Ikrimah from Ibn Abbas, he said: He created them for mercy and did not create them for punishment, and so said Mujahid, Ad-Dahhak and Qatadah, and the meaning of this statement goes back to the saying of God the Almighty: **And I did not create the jinn and mankind except to worship Me** and it was said rather what is meant is that He created them for mercy and differences as Al-Hasan Al-Basri said in a narration from him in His saying: **And they will not cease to differ * Except whom your Lord has mercy upon, and for that He created them** He created them. He said: People differ in their religions, **Except for those upon whom your Lord has mercy.** So whoever your Lord has mercy upon is not different. So it was said to him: **For that reason He created them.** He said: He created these for His Paradise and created these for His Hellfire and created for His punishment. And so said Ata' ibn Abi Rabah and Al-A'mash. And Ibn Wahb said: I asked Malik about the words of God Almighty: **And they will not cease to differ * Except for those upon whom your Lord has mercy.** He said: A group will be in Paradise and a group will be in the Blaze. Ibn Jarir and Abu Ubaid Al-Farra' chose this statement. And from Malik in what we narrated from him of the interpretation: **And for that reason He created them**, he said: For mercy, and some people said: For difference. And His saying: "And the word of your Lord has been fulfilled: I will surely fill Hell with jinn and people all together." The Almighty informs us that He has already decreed and determined, in His perfect knowledge and penetrating wisdom, that among those He has created are those who deserve Paradise and those who deserve Hell, and that Hell must be filled with these two heavy burdens, the jinn and the people. And He has the conclusive argument and perfect wisdom. In the two Sahihs, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: "Paradise and Hell quarreled. Paradise said: Why do only the weak and worthless of people enter me? Hell said: I have been favored by the arrogant and the tyrannical. So God, the Almighty, said to Paradise: You are My mercy, with you I have mercy

Surat Hud 11:118

And if your Lord had willed, He could have made mankind one community, but they will not cease to differ.

on whomever I will. And He said to Hell: You are My punishment, with you I take revenge on whomever I will. And each of you will have its fill. As for Paradise, there will continue to be surplus until God creates for it a creation to inhabit the surplus of Paradise. As for Hell, it will continue to say: Is there more? Until the Lord of Glory places His foot upon it, and it will say: Enough, enough, by Your glory.”

Fath al-Qadir

118- **And if your Lord had willed, He could have made mankind one community** meaning people of one religion, either people of misguidance or people of guidance. It was said that its meaning is: He made them united on the truth without differing about it, or united on the religion of Islam without the other religions, but He did not will that, so it did not happen. That is why He said: **And they will not cease to differ** in themselves among themselves on various religions, or they will not cease to differ about the truth or the religion of Islam. It was said: differing in provisions: this one is rich, and this one is poor.

Tafsir al-Baghawi

118- The Almighty said: **And if your Lord had willed, He could have made mankind**, all of them. **one nation**, with one religion. **But they will not cease to differ**, with various religions, including Jews, Christians, Zoroastrians, and polytheists.

Tafsir al-Baidawi

118. **And if your Lord had willed, He could have made mankind one community** all Muslims, and this is clear evidence that the matter is the will and that the Almighty did not want faith from everyone and that what He wanted must happen. **And they will not cease to differ** some of them on the truth and some on falsehood. You will hardly find two people who agree absolutely.

Surat Hud 11:119

Except for those upon whom your Lord has mercy, and for that He created them, and the word of your Lord has been fulfilled: **I will surely fill Hell with jinn and people all together.**

Tafsir al-Jalalayn

119 - **Except for those upon whom your Lord has mercy** He wanted good for them so that they would not differ in it **and for that He created them** meaning the people of difference for Him and the people of mercy for them **and the word of your Lord has been fulfilled** which is **I will surely fill Hell with jinn and people all together**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And if your Lord had willed, O Muhammad, He would have made all people one group, on one religion and one faith, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And if your Lord had willed, He could have made mankind one community.** He says: He could have made them all Muslims.

And His saying: **And they will continue to differ**, God Almighty says: And people will continue to differ **except for those upon whom your Lord has mercy.**

Then the people of interpretation differed regarding the difference that God described people to be in.

Some of them said: It is the difference in religions. The interpretation of that according to their doctrine is: People will continue to differ on various religions, between Jews, Christians, and Zoroastrians, and so on. And those who said this statement said: God exempted from that those whom He had mercy on, and they are the people of faith.

Who said that?

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Talha bin Amr, on the authority of Ata': **And they will not cease to differ**, he said: The Jews, Christians, and Magians, and the Hanifis are those upon whom your Lord has had mercy.

Al-Muthanna told me, he said, Qubaysah told us, he said, Sufyan told us, on the authority of Talha bin Amr, on the authority of Ata': **And they will not cease to differ**, he said: the Jews, Christians, and Magians, **except for those upon whom your Lord has mercy**, he said: they are the Hanifis.

Yaqub bin Ibrahim and Ibn Wakee' told me, they said: Ibn Ulayyah told us, he said: Mansur bin Abd al-Rahman told us, he said: I said to Hassan: What about his statement: **And they will not cease to differ, except for those upon whom your Lord has mercy?** He

said: People differ over various religions, except for those upon whom your Lord has mercy, so those upon whom He has mercy do not differ.

Ibn Wakee' told us, he said, my father told us, on the authority of Hasan ibn Salih, on the authority of Layth, on the authority of Mujahid: **And they will not cease to differ**, he said: the people of falsehood, **except for those upon whom your Lord has mercy**, he said: the people of truth.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And they will not cease to differ**, he said: the people of falsehood, **except for those upon whom your Lord has mercy**, he said: the people of 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, something similar.

He said, Ma'la bin Asad told us, Abdul Aziz told us, on the authority of Mansour bin Abdul Rahman, who said: Al-Hasan was asked about this verse: **And they will not cease to differ, except for those upon whom your Lord has mercy.** He said: All people differ in their various religions, except for those upon whom your Lord has mercy. So those upon whom He has mercy do not differ. So I said to him: **And for that He created them?** He said: He created these for His Paradise, and these for His Hellfire, and He created these for His mercy, and He created these for His punishment.

He said, Ishaq told us, Abd al-Rahman ibn Sa'd told us, Abu Ja'far told us, on the authority of Layth, on the authority of Mujahid, regarding his statement: **And they will not cease to differ**, he said: the people of falsehood, **except for those upon whom your Lord has mercy**, he said: the people of truth.

He said, Al-Hammani told us, he said, Sharik told us, on the authority of Khasif, on the authority of Mujahid, regarding his statement: **And they will not cease to differ**, he said: the people of truth and the people of falsehood, **except for those upon whom your Lord has mercy**, he said: the people of truth.

He said, Sharik told us, on the authority of Laith, on the authority of Mujahid, the same.

He said, Suwaid bin Nasr told us, Ibn al-Mubarak told us: **Except for those upon whom your Lord has mercy**, he said: The people of truth, there is no difference among them.

Ibn Wakee' told us, he said, Ibn Yaman told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Ikrimah: **And they will not cease to differ**, he said: the Jews and the Christians, **except for those upon whom your Lord has mercy**, he said: the people of the Qiblah.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, he said, Al-Hakam bin Abaan told me, on the authority of Ikrimah, on the authority of Ibn Abbas: **And they will not cease to differ**, he said: the people of falsehood, **except for those upon whom your Lord has mercy**, he said: the people of truth.

Except for those upon whom your Lord has mercy, and for that He created them, and the word of your Lord has been fulfilled: "I will surely fill Hell with jinn and people all together."

Hanad told us, he said, Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement: **And they will not cease to differ * Except whom your Lord has mercy upon**, he said: They will not cease to differ in desire.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And they will not cease to differ * Except for those upon whom your Lord has mercy**, so the people of God's mercy are people of community, even if their homes and bodies are dispersed. And the people of His disobedience are people of division, even if their homes and bodies are united.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Al-A'mash: **And they will not cease to differ * Except for those upon whom your Lord has mercy**, he said: Those whom He made to be Muslims.

He said, Abdul Aziz told us, Al-Hasan bin Wasil told us, on the authority of Al-Hasan: **And they will not cease to differ**, he said: the people of falsehood, **except for those upon whom your Lord has mercy**.

He said, 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: **And they will not cease to differ**, he said: the people of falsehood, **except for those upon whom your Lord has mercy**, he said: the people of truth.

Ibn Hamid and Ibn Wakee' told us, they said: Jarir told us, on the authority of Laith, on the authority of Mujahid, the same.

Others said: Rather, the meaning of this is: They will continue to differ in terms of provision, as this one is poor and this one is rich.

Who said that?

Ibn Abd al-A'la told us, he said, Al-Mu'tamir told us, on the authority of his father: Al-Hasan said: They differed in provision, some of them were made subservient to others.

Some of them said: They differ in forgiveness and mercy, or something like that.

Abu Ja'far said: The most correct interpretation of this is the statement of the one who said: The meaning of this is that people will continue to differ in their religions and desires, with different religions, sects and desires, except for those upon whom your Lord has mercy, who believe in God and believe in His Messengers, for they do not differ in the oneness of God, and the belief in His Messengers, and what came to them from God.

I said: This is more correct in interpreting that, because God Almighty followed that with His saying: "And the word of your Lord has been fulfilled: 'I will surely fill Hell with jinn and people all together.'" In that is clear

evidence that what preceded it of His mentioning the report of the people's differences is only report of a blameworthy difference that necessitates Hellfire for them. If it had been report of their differences in provision, He would not have followed that with report of their punishment and torment.

As for his saying: **And for that He created them**, the people of interpretation differed in its interpretation.

Some of them said: It means: He created them for the sake of difference.

Who said that?

Abu Kuraib told us, he said, Waki' told us, and Ibn Waki' told us, he said, my father told us, on the authority of Mubarak bin Fadala, on the authority of Al-Hasan: **And for that He created them**, he said: for the difference.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Mansur bin Abd al-Rahman told us, he said: I said to al-Hasan: **And for this He created them**, so he said: He created these for His Paradise, and He created these for His Hell, and He created these for His mercy, and He created these for His punishment.

Ibn Wakee' told us, he said, Ibn Ulayyah told us, on the authority of Mansur, on the authority of Al-Hasan, the same.

Al-Muthanna told me, he said, Al-Mualla bin Asad told us, he said, Abdul Aziz told us, on the authority of Mansour bin Abdul Rahman, on the authority of Al-Hasan, something similar.

He said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Khalid Al-Hadha': that Al-Hasan said regarding this verse: **And for that He created them**, he said: He created these for this, and He created these for this.

Muhammad bin Bashir told us, he said, Hudha bin Khalifa told us, he said, Aouf told us, on the authority of Al-Hasan, he said: **And for that He created them**, he said: As for the people of God's mercy, they do not differ in a way that harms 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: **And for this He created them**, he said: He created them into two groups, a group that is merciful and does not differ, and a group that is not merciful and differs, and that is His statement: **And among them is the wretched and the happy**.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Talha bin Amr, on the authority of Ata', regarding his statement: **And they will not cease to differ**, he said: Jews, Christians, and Magians, **Except for whom your Lord has mercy**, he said: Those whom He made a Muslim, **And for that He created them**, he said: Believers and disbelievers.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, he said, Al-A'mash told us: **And for this**

He created them, he said: Believers and disbelievers.

Yunus told me, he said, Ashhab told us, he said: Malik was asked about the statement of God: **And they will not cease to differ * Except whom your Lord has mercy upon, and for that He created them**, he said: He created them to be two groups: a group in Paradise, and a group in the Blaze.

Others said: Rather, the meaning of this is: And for mercy He created them.

Who said that?

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Hasan ibn Salih, on the authority of Laith, on the authority of Mujahid: **And for that He created them**, he said: for mercy.

Ibn Hamid and Ibn Wakee' told us, they said: Jarir told us, on the authority of Laith, on the authority of Mujahid: **And for that He created them**, he said: for mercy.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Khasif, on the authority of Mujahid, the same.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Sharik, on the authority of Laith, on the authority of Mujahid, the same.

He said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd told us, he said, Abu Hafs told us, on the authority of Layth, on the authority of Mujahid, the same, except that he said: He created them for mercy.

Muhammad bin Abdul A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And for that He created them**, he said: He created them for mercy.

Ibn Wakee' told us, he said, Abu Mu'awiyah told us, on the authority of the one who mentioned it, on the authority of Thabit, on the authority of Ad-Dahhak: **And for that He created them**, he said: for mercy.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Al-Hakam bin Abaan told me, on the authority of Ikrimah: **And for that He created them**, he said: The people of truth and those who follow Him, for His mercy.

Saad bin Abdullah told me, he said, Hafs bin Omar told us, he said, Al-Hakam bin Abaan told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: "And they will not cease to differ * Except whom your Lord has mercy upon. And for that," he said: He created them for mercy, and did not create them for punishment.

Abu Ja'far said: The more correct of the two opinions on this matter is the opinion of the one who said: **And for the difference in misery and happiness He created them**, because God, may He be glorified and exalted, mentioned two types of His creation: one of them is the people of difference and falsehood, and the other is the people of truth. Then He followed that with His

saying: **And for that He created them**, so He made His saying: **And for that He created them**, a description of the two types, so He informed about each group of them that it is facilitated for what it was created for.

If someone says: If the interpretation of that is as you mentioned, then it is appropriate that those who differ should not be blamed for their differences, since that is why their Lord created them, and that those who enjoy themselves should be blamed?

It was said: The meaning of this is contrary to what you have gone to, and the meaning of the statement is: And people will continue to differ in falsehood in their religions and sects, except for whom your Lord has mercy, so this is for the truth, and for His knowledge, and based on His knowledge that penetrates them before He created them, that there will be among them the believer and the disbeliever, the wretched and the happy, He created them, so the meaning of the lam in His statement: **And for that He created them**, is in the sense of based, like you saying to a man: I honored you for your righteousness to Me, and I honored you for your righteousness to Me.

As for his saying: "And the word of your Lord has been fulfilled: 'I will surely fill Hell with jinn and people all together,'" it is because of his prior knowledge that they deserve to be burned there because of their disbelief in God and their disobedience to His command.

His saying: **And the word of your Lord has been fulfilled**, is an oath like the saying of someone who says: I swore to visit you, and it occurred to me that I would come to you. That is why I received it with the lam of the oath.

His saying: **From Paradise**, which is what is hidden from the sight of the children of Adam, **and people**, meaning: and the children of Adam.

It was said that they were called *Paradise* because they were in Paradise.

Who said that?

Ibn Wakee' told us, he said, Abdullah told us, on the authority of Israel, on the authority of Al-Saddi, on the authority of Abu Malik: They were called *Paradise* because they were in Paradise, and all the angels are Paradise.

Ibn Wakee' told us, he said, Abdullah told us, on the authority of Israel, on the authority of Al-Suddi, on the authority of Abu Malik, he said, *Paradise* means the angels.

As for the meaning of what Abu Malik said: that Iblis was one of the angels, and the jinn are his offspring, and that the angels are called jinn in his view, this is because I have explained previously in this book of ours.

Tafsir al-Qurtubi

Except for those upon whom your Lord has mercy is an interrupted exception, meaning for those upon

Except for those upon whom your Lord has mercy, and for that He created them, and the word of your Lord has been fulfilled: "I will surely fill Hell with jinn and people all together."

whom your Lord has mercy, through faith and guidance, they do not differ. It was said: They differ in provision, this one is rich and this one is poor. **Except for those upon whom your Lord has mercy** through contentment, said Al-Hasan. **And for that He created them** said Al-Hasan, Muqatil, Ata' and Yaman: The reference is to the difference, meaning for that He created them. Ibn Abbas, Mujahid, Qatadah and Ad-Dahhak said: And for His mercy He created them, and He only said: **and for that** and did not say: and for that, and mercy is feminine because it is a source, and also the femininity of mercy is not real, so it was carried to mean grace. It was said: The reference to this is to difference and mercy, and *that* may refer to two opposite things, like the Almighty's saying: **Neither a fattened male nor a virgin, between those two** (Ar-Raqa: 68) and He did not say **between those two** or **those two**, and He said: **And those who, when they spend, are neither extravagant nor niggardly, but are between those two moderate** (al-Furqan 25:67) and He said: **And do not recite your prayer aloud, nor in a low voice therein, but seek a way between those** (al-Isra' 17:110) and likewise His saying: **Say, 'In the bounty of God and in His mercy - in that let them rejoice'** (Yunus 10:58) and this is the best of the sayings, God willing, because it is general, that is, when He mentioned their creation, and to this Malik, may God have mercy on him, referred in what Ashhab narrated from him. Ashhab said: I asked Malik about this verse, and he said: He created them so that a group would be in Paradise and a group in the Blaze, that is, He created the people of difference for difference, and the people of mercy for mercy. It was also narrated on the authority of Ibn Abbas that he said: He created them into two groups, a group that He will have mercy on and a group that He will not have mercy on. Al-Mahdawi said: There is an inversion in the discussion of this estimation, the meaning is: And they will not cease to differ except for whom your Lord has mercy, and the word of your Lord has been fulfilled: I will fill Hell with jinn and people all together, and for that He created them. It was said: It is related to His statement: **That is a Day when mankind will be gathered together, and that is a witnessed Day** (Hud 11:103), and the meaning is: And to witness that Day He created them. It was said: It is related to His statement: **And among them are the wretched and the happy**, meaning He created them for happiness and wretchedness.

The Almighty said: **And the word of your Lord has been fulfilled**. The meaning of *fulfilled* is that it was established as He informed and decreed in His eternity. The perfection of a word is its inability to accept change and alteration. **I will surely fill Hell with jinn and people all together**. "Of" is to clarify the type, meaning from the type of jinn and the type of people. **All together** is to emphasize. Just as He informed that He will fill His Hell, so He informed on the tongue of His Prophet, may God bless him and grant him peace, that He will fill His Paradise by saying: **And for each of you is her fill**. Al-Bukhari narrated it from the hadith of Abu Hurayrah, which was mentioned earlier.

Tafsir Ibn Kathir

God Almighty tells us that He is able to make all people one nation of faith or disbelief, as God Almighty said: **And if your Lord had willed, those on earth would have believed, all of them together**. And His statement: **And they will not cease to differ * Except whom your Lord has mercy upon**. That is, there will not cease to be differences among people in their religions, beliefs, sects, schools of thought, and opinions. Ikrimah said: Differing in guidance. Al-Hasan Al-Basri said: Differing in provision, some of them making others dominate. The first is the well-known and correct view. And His saying: **Except for those upon whom your Lord has mercy** means except for those who are shown mercy from the followers of the Messengers who adhered to what they were commanded in religion, and the Messengers of God informed them of it, and this continued to be their habit until the Prophet and the Seal of the Messengers and Prophets came, so they followed him and believed in him and supported him, and they won happiness in this world and the Hereafter because they are the saved group, as came in the hadith narrated in the Musnads and Sunans through chains of transmission that support each other: **The Jews split into seventy-one sects, and the Christians split into seventy-two sects, and this nation will split into seventy-three sects, all of them in the Fire except one group**. They said: **And who are they, O Messenger of God?** He said: **What I and my companions are upon**. Al-Hakim narrated it in his Mustadrak with this addition. Ata' said: **And they will not cease to differ**, meaning the Jews, Christians, and Magians, **Except for those upon whom your Lord has mercy**, meaning the Hanafi school. Qatada said: The people of God's mercy are the people of the community, even if their homes and bodies are divided, and the people of His disobedience are the people of a division, even if their homes are united. And their bodies, and His saying: **And for that He created them** Al-Hasan Al-Basri said in a narration from him and for differences He created them, and Makki bin Abi Talha said from Ibn Abbas: He created them into two groups as He said: **And among them is the wretched and the happy** and it was said that He created them for mercy. Ibn Wahb said: Muslim bin Khalid informed me from Ibn Abi Nujayh from Tawus: that two men disputed before him and they increased, so Tawus said: You have differed and increased, so one of the two men said: For that He created us, so Tawus said: You have lied, so he said: Did not God say: **And they will not cease to differ * Except whom your Lord has mercy upon, and for that He created them** He said: He did not create them to differ, but He created them for the group and mercy as Al-Hakam bin Abaan said from Ikrimah from Ibn Abbas, he said: He created them for mercy and did not create them for punishment, and so said Mujahid, Ad-Dahhak and Qatadah, and the meaning of this statement goes back to the saying of God the Almighty: **And I did not create the jinn and mankind except to worship Me** and it was said rather

what is meant is that He created them for mercy and differences as Al-Hasan Al-Basri said in a narration from him in His saying: **And they will not cease to differ * Except whom your Lord has mercy upon, and for that He created them** He created them. He said: People differ in their religions. **Except for those upon whom your Lord has mercy.** So whoever your Lord has mercy upon is not different. So it was said to him: **For that reason He created them.** He said: He created these for His Paradise and created these for His Hellfire and created for His punishment. And so said Ata' ibn Abi Rabah and Al-A'mash. And Ibn Wahb said: I asked Malik about the words of God Almighty: **And they will not cease to differ * Except for those upon whom your Lord has mercy.** He said: A group will be in Paradise and a group will be in the Blaze. Ibn Jarir and Abu Ubaid Al-Farra' chose this statement. And from Malik in what we narrated from him of the interpretation: **And for that reason He created them,** he said: For mercy, and some people said: For difference. And His saying: "And the word of your Lord has been fulfilled: I will surely fill Hell with jinn and people all together." The Almighty informs us that He has already decreed and determined, in His perfect knowledge and penetrating wisdom, that among those He has created are those who deserve Paradise and those who deserve Hell, and that Hell must be filled with these two heavy burdens, the jinn and the people. And He has the conclusive argument and perfect wisdom. In the two Sahihs, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: 'Paradise and Hell quarreled. Paradise said: Why do only the weak and worthless of people enter me? Hell said: I have been favored by the arrogant and the tyrannical. So God, the Almighty, said to Paradise: You are My mercy, with you I have mercy on whomever I will. And He said to Hell: You are My punishment, with you I take revenge on whomever I will. And each of you will have its fill. As for Paradise, there will continue to be surplus until God creates for it a creation to inhabit the surplus of Paradise. As for Hell, it will continue to say: Is there more? Until the Lord of Glory places His foot upon it, and it will say: Enough, enough, by Your glory."

Fath al-Qadir

119- **Except for those upon whom your Lord has mercy** by guiding them to the true religion, for they did not differ, or except for those upon whom your Lord has mercy from those who differed in the truth or the religion of Islam, by guiding them to the correct path which is the rule of God, and it is the truth that there is no other truth, or except for those upon whom your Lord has mercy by contentment. The first: Explaining **to make mankind one nation** as united upon the truth so that the meaning of the exception in **Except for those upon whom your Lord has mercy** is clear and does not need to be complicated. **And for that** meaning for what was mentioned of the difference **He created them** or for His mercy He created them, and it is correct to make the reference to mercy masculine because its feminine is not real, and the pronoun in their creation refers to people, or to those in those upon whom your Lord has mercy, and it was said: The reference in that is to the combination of difference and mercy, and there is no objection to referring to two

things with it as in His saying: **And between that** "And seek a way between that So in that let them rejoice." His saying: **And the word of your Lord has been fulfilled.** The meaning of *fulfilled* is that it is established as He decreed in eternity. If it is fulfilled, it is prevented from being changed or altered. It was said that the word is His saying: **I will surely fill Hell with jinn and people all together,** meaning with those who deserve it from the two groups.

Tafsir al-Baghawi

119- "Except for those upon whom your Lord has mercy", meaning: But those upon whom your Lord has mercy, He guides them to the truth, so they do not differ, "and for that He created them", Al-Hasan and Ata' said: And for that He created them. Ashhab said: I asked Malik about this verse, and he said: He created them so that a group would be in Paradise and a group in the Blaze.

Abu Ubaidah said: What I prefer is the statement of those who said: He created a group for His mercy and a group for His punishment.

Ibn Abbas, Mujahid, Qatadah, and Ad-Dahhak said: **And for mercy He created them,** meaning those whom He had mercy on.

Al-Farra' said: The people of mercy were created for mercy, and the people of difference were created for difference.

The gist of the verse is that the people of falsehood differ, and the people of truth agree. So God created the people of truth to agree, and the people of falsehood to differ.

And the word of your Lord has been fulfilled, and the decree of your Lord has been fulfilled, **I will surely fill Hell with jinn and people all together.**

Tafsir al-Baidawi

119. "Except for those upon whom your Lord has mercy." Except for people whom God has guided out of His grace, so they agreed upon what is the foundation of the true religion and the mainstay therein. "And for that He created them. **If the pronoun refers to people,**" then the reference is to the difference, and the lam is to the consequence or to Him and to mercy, and if it is to whom, then to mercy. "And the word of your Lord was completed." A threat or His saying to the angels. "I will fill Hell with jinn and people, **that is, with those who disobey them,** all together," or from both of them all together, not from one of them.

Surat Hud 11:120

And We relate to you, [O Muhammad], from the news of the messengers that by which We may strengthen your heart. And there has come to you in this the truth and an instruction and a reminder for the believers.

Surat Hud 11:120

And We relate to you, [O Muhammad], from the report of the messengers that by which We may strengthen your heart. And there has come to you in this the truth and an instruction and a reminder for the believers.

Tafsir al-Jalalayn

120 - **And each** is made accusative by deficiency and its tanween is a substitute for the complement i.e. everything that is needed **We relate to you from the report of the messengers what** is a substitute for both **We establish** reassure **your heart** your heart **and there has come to you in this** the report or the verses **the truth and an admonition and a reminder for the believers** they were specifically mentioned because they benefit from it in faith, unlike the disbelievers.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And We relate to you, O Muhammad, of the report of the messengers, who were before you, that by which We strengthen your heart**, so do not be alarmed by the denial of those among your people who have denied you, and the rejection of what you have brought them, and do not let your chest be constricted, so that you abandon some of what was revealed to you because they said: **Why was a treasure not sent down to him or an angel brought with him?** if you know what those of My messengers before you from their nations encountered, such as:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **And We relate to you from the report of the messengers what will strengthen your heart**, he said: So that you may know what the messengers before you encountered from their nations.

The Arab scholars differed on the reason for the accusative case of *Kula*.

Some of the grammarians of Basra said: It is in the accusative case, meaning: And We relate to you from the report of the messengers what will strengthen your heart, both, as if the whole is in the accusative case according to him as a source of deficiency, with the interpretation: And We relate to you all of that story.

Some Arabists have denied this, saying: This is not permissible. He said: The reason for placing *both* in the accusative case is *deficiency* because *both* is built on addition, whether there is an addition with it or not. He said: He meant: All of it is deficient for you, and he made what we affirm a response to *both*. I have explained the correct statement in this regard.

As for his saying: **And the truth has come to you in this**, the people of interpretation differed in their interpretation of it.

Some of them said: It means: The truth has come to you in this Surah.

Who said that?

Ibn Al-Muthanna told us, he said, Abd Al-Rahman told us, he said, Shu'bah told us, on the authority of Khalid bin Ja'far, on the authority of Abu Iyas, on the authority of Abu Musa: **And the truth has come to you in this**, he said: in this surah.

Abu Kuraib told us, he said, Waki' told us, and Ibn Waki' told us, he said, my father told us, on the authority of Shu'bah, on the authority of Khalid bin Ja'far, on the authority of Abu Iyas Mu'awiyah ibn Qurrah, on the authority of Abu Musa, the same.

Ibn Bashar told us, he said, Saeed bin Aamer told us, he said, Aouf told us, on the authority of Abu Raja, on the authority of Ibn Abbas, regarding his statement: **And the truth has come to you in this**, he said: in this surah.

Ibn Wakee' told us, Yahya bin Adam told us, on the authority of Abu Awana, on the authority of Abu Bishr, on the authority of Amr Al-Anbari, on the authority of Ibn Abbas: **And the truth has come to you in this**, he said: in this surah.

Ibn Al-Muthanna told us, he said, Abd Al-Rahman Ibn Mahdi told us, on the authority of Abu Awana, on the authority of Abu Bishr, on the authority of a man from Banu Al-Anbar, who said: Ibn Abbas addressed us and said: **And the truth has come to you in this**, he said: In this surah.

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-A'mash, on the authority of Sa'id ibn Jubayr, he said: I heard Ibn Abbas reciting this surah to the people, until he reached: **And the truth has come to you in this**, he said: In this surah.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Awf, on the authority of Marwan Al-Asghar, on the authority of Ibn Abbas: that he read on the pulpit: **And the truth has come to you in this**, and he said: In this surah.

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of his father, on the authority of Laith, on the authority of Mujahid: **And the truth has come to you in this**, he said: in this surah.

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 it came to you in this surah.

Al-Muthanna told me, he said, Abu Hudhayfah told us,

he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

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

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Sharik, on the authority of Ata', on the authority of Saeed bin Jubair, the same.

Ibn Wakee' told us, he said, Abdullah told us, on the authority of Abu Jaafar Al-Razi, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, who said: This is the surah.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'id told us, he said, Abu Ja'far al-Razi told us, on the authority of al-Rabi' ibn Anas, the same.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Abu Raja' told us, on the authority of Al-Hasan, regarding his statement: **And the truth has come to you in this**, he said: in this surah.

Ibn Al-Muthanna told us, he said, Abd Al-Rahman Ibn Mahdi told us, on the authority of Shu'bah, on the authority of Abu Raja', on the authority of Al-Hasan, the same.

Abu Kuraib told us, he said: Waki' told us, and Ibn Waki' told us, he said: My father told us, on the authority of Shu'bah, on the authority of Abu Raja', on the authority of Al-Hasan, the same.

Ibn Al-Muthanna told us, he said, Abd Al-Rahman told us, on the authority of Abaan bin Taghlib, on the authority of Mujahid, the same.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the truth has come to you in this**, he said: in this surah.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, the same.

Al-Muthanna told me, he said, Adam told us, he said, Shu'bah told us, on the authority of Abu Raja', he said: I heard Al-Hasan Al-Basri say regarding the statement of God: **And the truth has come to you in this**, he said: He means: in this surah.

Others said: The meaning of this is: The truth has come to you in this world.

Who said that?

Muhammad bin Bashir and Muhammad bin Al-Muthanna told us, they said, Muhammad bin Ja'far told us, he said, Shu'bah told us, on the authority of Qatada: **And the truth has come to you in this world**, he said: in this world.

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Shu'bah, on the authority of Qatada: **And the truth has come to you in this world**, he said: Al-Hasan used to say: in this world.

Abu Jaafar said: The most correct of the two interpretations in interpreting this is the statement of the one who said: And the truth has come to you in this surah, because the proof from the people of interpretation has agreed that this is its interpretation.

If someone says: Did the truth not come to the Prophet, may God bless him and grant him peace, from the surahs of the Qur'an except in this surah? It is said: And did the truth come to you in this surah?

He was told: Yes, it has all come to pass.

If he said: Then what is the reason for his being specific in this surah with his saying: **And the truth has come to you in this?**

It was said: The meaning of the statement is: And the truth has come to you in this surah, along with what has come to you in the rest of the surahs of the Qur'an - or: to what has come to you of the truth in the rest of the surahs of the Qur'an - not that its meaning is: And the truth has come to you in this surah, without the rest of the surahs of the Qur'an.

And His saying: **And an admonition**, meaning: And there has come to you an admonition that admonishes the ignorant of God, and shows them a lesson from those who disbelieved in Him and denied His messengers. **And a reminder for the believers**, meaning: And a reminder that reminds the believers of God and His messengers, so that they do not neglect what is due to God upon them.

Tafsir al-Qurtubi

The Almighty said: **And We relate to you both** *both* is in the accusative case with *نصرت* meaning: And everything you need from the report of the messengers, We relate to you. Al-Akhfash said: *Both* is an introductory state, like you say: Both, I struck the people. **From the report of the messengers** meaning from their report and their patience with the harm of their people. **That by which We strengthen your heart** meaning in carrying out the message, and in being patient with the harm that befalls you in it. It was said: We increase your confirmation and certainty with it. Ibn Abbas said: That by which your heart is urged. Ibn Jurayj said: We make your heart patient so that you do not grieve. The scholars of meanings said: We are pleased, and the meaning is close: And *ma* is a substitute for *both* meaning: We relate to you from the report of the messengers that by which We strengthen your heart. **And there has come to you in this truth** meaning in this surah, according to Ibn Abbas, Abu Musa, and others. This surah was singled out because it contains report of the prophets, Paradise, and Hell. It was said: He mentioned it specifically for emphasis, even though the truth is in the entire Qur'an. Qatada and Al-Hasan said: The meaning is in this world, meaning prophethood. **And an admonition and a reminder for the believers**. The admonition is what is admonished by the destruction of past nations and the past generations that denied. This is an honor for this surah, because the truth, admonition, and reminder have come in other surahs, and He did not say in them what He said in this one specifically. **And a reminder for the**

Surat Hud 11:120

And We relate to you, [O Muhammad], from the news of the messengers that by which We may strengthen your heart. And there has come to you in this the truth and an instruction and a reminder for the believers.

believers meaning they remember what happened to those who perished and repent. He specified the believers because they are the ones who are admonished when they hear the stories of the prophets.

Tafsir Ibn Kathir

God the Almighty says: And all the report that We relate to you of the report of the messengers who came before you with their nations, and how they had arguments and disputes, and what the prophets endured of denial and harm, and how God aided His believing party and let down His disbelieving enemies. All of this is what We strengthen your heart, O Muhammad, so that you may have an example in those of your brothers from the messengers who have passed away. And His statement: **And there has come to you in this truth** meaning this surah, Ibn Abbas, Mujahid and a group of the Salaf said, and on the authority of Al-Hasan in a narration from him and Qatadah in this world, and the correct view is in this surah that includes the stories of the prophets and how God saved them and the believers in them and destroyed the disbelievers, there have come to you in it true stories and true report and an admonition by which the disbelievers are deterred and a reminder by which the believers are reminded.

Fath al-Qadir

The tanween in *wakala* is to compensate for the complement, which is in the accusative case due to deficiency. The meaning is: And every piece of report of the messengers that is needed, we relate to you: that is, we inform you of it. Al-Akhfash said: *Both* is an introductory state, like when you say: Both, I struck the people, and the report is the report. **What we make your heart firm with** means what we make your heart firm with by increasing its certainty in what we have related to you and its abundance of reassurance, because the increase of evidence is firmer for the heart and more firmly rooted in the soul and stronger for knowledge. The phrase **what we make firm** is a substitute for the report of the messengers, and it is a clarification of *both*. It is possible that **what we make firm** is an object of deficiency, and *both* is an absolute object, and the estimate is: Every method of retaliation we relate to you what we make firm your heart with. **And there has come to you in this truth** means there has come to you in this surah, or in this report, the conclusive proofs indicating the truth of the beginning and the end. **And an admonition** by which the believers who stand upon it are admonished. **And a reminder** by which those of them who contemplate it are reminded. He singled out the believers because they are qualified to be admonished and remembered. It was said that the meaning is: And the truth has come to you in this world, which is prophethood. According to the first interpretation, this surah is specified by the coming of

the truth in it. Although it came in other surahs with the intention of clarifying that they include it, not clarifying that it is present in them and not in others.

Tafsir al-Baghawi

120- **And We relate to you from the report of the messengers what strengthens your heart thereby**, meaning: And whatever you need from the report of the messengers, that is, from their report and the report of their nations, We relate to you to strengthen your heart thereby, to increase your certainty and strengthen your heart, and that is because when the Prophet, may God bless him and grant him peace, heard it, it strengthened his heart to be patient with the harm of his people.

And the truth has come to you in this world, Al-Hasan and Qatada said: in this world.

Others said: In this Surah. This is the opinion of the majority.

He singled out this Surah for honor, even though the truth had come to him in all the Surahs.

And an admonition, meaning: an admonition came to you, **and a reminder for the believers**.

Tafsir al-Baidawi

120. **And every report**. We relate to you from the report of the messengers. **We inform you of it**. That by which We will strengthen your heart. **An explanation of each** or a substitute for it, and its benefit is to draw attention to the purpose of retaliation, which is to increase his certainty and the reassurance of his heart and the steadfastness of his soul in carrying out the message and enduring the harm of the infidels, or the object of "and every" is accusative as a source, meaning every type of retaliation. "We relate to you that by which We will strengthen your heart from the report of the messengers. And there has come to you in this" Surah or the report narrated to you. "The truth" is what is true. "And an admonition and a reminder for the believers" is a reference to all of its general benefits.

Surat Hud 11:121

And say to those who do not believe, **Work according to your position; indeed, we are working.**

Tafsir al-Jalalayn

121 - **And say to those who do not believe, Work according to your position.** Your situation **we will work** according to our situation, as a threat to them.

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **And say to those who do not believe, 'Work according to your position, for we are working.'**

Tafsir al-Qurtubi

The Almighty said: **And say to those who do not believe, 'Work according to your position.'** A threat and warning. **Indeed, we are working.**

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger to say to those who do not believe in what he brought from his Lord, as a threat: **Work according to your position**, meaning according to your way and method. **We are working**, meaning according to our way and method. **And wait, we are waiting**, meaning: "You will soon know who will have the final outcome of the home. Indeed, the wrongdoers will not succeed." God fulfilled His promise to His Messenger, supported him, aided him, and made His word the highest and the word of those who disbelieved the lowest. And God is Exalted in Might and Wise.

Fath al-Qadir

121- **And say to those who do not believe** in this truth and do not learn a lesson or remember, **Work according to your position** according to your ability, your condition, and your direction, and its verification has been presented previously, **Indeed, we are working** according to our position, our condition, and our direction of belief in the truth, learning a lesson, and remembering, and in this there is an emphasis on the threat and intimidation for them.

Tafsir al-Baghawi

121- **And say to those who do not believe, 'Work according to your position,'** a threatening and warning order, **We are working.**

Tafsir al-Baidawi

121. "And say to those who do not believe, 'Work according to your situation. We will work according to our situation.'

Surat Hud 11:122

And wait, for We are waiting.

Surat Hud 11:122

And wait, for We are waiting.

Tafsir al-Jalalayn

122 - **And wait** for the outcome of your affair **We are waiting** for that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "And say, O Muhammad, to those who do not believe you and do not acknowledge the Oneness of God, 'Work according to your position,' meaning: Despite your weakness and your ability to do what you are doing, we will do what we are doing of the deeds that God has commanded us to do, and await what Satan has promised you, for we are awaiting what God has promised us of war against you and our victory over you, as:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: "And wait, for we are waiting," he said: He says: Wait for the promises that Satan makes to you based on what he makes attractive to you, **for we are waiting**.

Tafsir al-Qurtubi

And wait, for we are waiting. Another threat, the meaning of which has been mentioned previously.

Tafsir Ibn Kathir

God Almighty says, commanding His Messenger to say to those who do not believe in what he brought from his Lord, as a threat: **Work according to your position**, meaning according to your way and method. **We are working**, meaning according to our way and method. **And wait, we are waiting**, meaning: "You will soon know who will have the final outcome of the home. Indeed, the wrongdoers will not succeed." God fulfilled His promise to His Messenger, supported him, aided him, and made His word the highest and the word of those who disbelieved the lowest. And God is Exalted in Might and Wise.

Fath al-Qadir

Likewise, His statement: 122- **And wait, for we are waiting**. It contains a threat and intimidation that is not hidden. The meaning is: Wait for the outcome of our matter, for we are waiting for the outcome of your

matter and what will befall you of God's punishment and chastisement.

Tafsir al-Baghawi

122- **And wait**, for what will befall us of God's mercy, **for we are waiting**, for what will befall you of God's wrath.

Tafsir al-Baidawi

122. **And wait** for us to go round. **We are waiting** for what was sent down to you as was sent down to your likes.

Surat Hud 11:123

And to God belongs the unseen of the heavens and the earth, and to Him will be returned the matter, all of it. So worship Him and rely upon Him. And your Lord is not unaware of what you do.

Tafsir al-Jalalayn

123 - **And to God belongs the unseen of the heavens and the earth** meaning He knows what is hidden in them **and to Him is returned** in the active form, it returns, and to the passive form it returns **the entire matter** so He takes revenge on whoever disobeys **so worship Him alone and put your trust in Him** trust in Him, for He is sufficient for you **and your Lord is not unaware of what you do** but He delays them for their time, and in a reading with the upper form

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: To God, O Muhammad, is the kingdom of everything that is hidden from you in the heavens and the earth, which you did not see or know. All of that is in His hand and with His knowledge. Nothing of it is hidden from Him. He knows what the polytheists of your people do, and to Him will come the end of their affair, whether they remain in polytheism or abandon it and repent. **And to Him will return the whole affair**, meaning: To God is the return of every worker and his work, and He will reward all of them for their deeds, as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **And to Him returns the whole matter**, he said: So He judges between them with His judgment and justice.

Worship Him, meaning: worship your Lord, O Muhammad, **and put your trust in Him**, meaning: entrust your affair to Him, and trust in Him and in His sufficiency, for He is sufficient for whoever puts his trust in Him.

And His statement: **And your Lord is not unaware of what you do**, God Almighty says: And your Lord, O Muhammad, is not unaware of what these polytheists among your people do, but rather He encompasses it, nothing of it escapes Him, and He is watching them, so do not be saddened by their turning away from you, nor by their denying the truth that you have brought, and proceed with the command of your Lord, for you are in Our sight.

Ibn Wakee' told us, he said, Zaid bin Al-Habbab told us, on the authority of Ja'far bin Sulayman, on the authority of Abu Imran Al-Joni, on the authority of Abdullah bin Rabah, on the authority of Ka'b, who said: The conclusion of the Torah is the conclusion of Hud.

Tafsir al-Qurtubi

The Almighty said: **And to God belongs the unseen of the heavens and the earth** meaning their unseen and their testimony, so it was deleted to indicate the meaning. Ibn Abbas said: The treasures of the heavens and the earth. Ad-Dahhak said: Everything that is hidden from the servants in them. The rest said: The unseen of the heavens and the earth is the descent of punishment from the sky and its rise from the earth. Abu Ali Al-Farisi said: **And to God belongs the unseen of the heavens and the earth** meaning He knows what is hidden in them. He added the unseen, which is added to the object, as an extension, because he deleted the preposition. You say: I was hidden in the earth and I was hidden in such-and-such a country. **And to Him will return the matter in its entirety** meaning on the Day of Resurrection, since no creature has a command except by His permission. Nafi' and Hafs read يرجع with a damma on the ya' and a fatha on the jim, meaning it will be returned. **So worship Him and put your trust in Him** meaning resort to Him and trust in Him. **And your Lord is not unaware of what you do** meaning He will reward each one according to his deeds. The people of Medina, Ash-Sham, and Hafs read it with a ta' for addressing. The rest read it with a ya' for the report. Al-Akhfash Saeed said: **they work** if the Prophet, may God bless him and grant him peace, did not address them. He said: some of them. And he said: **you work** with the ta' because he addressed the Prophet, may God bless him and grant him peace, and said: Say to them **and your Lord is not unaware of what you do**. Ka'b al-Ahbar said: The conclusion of the Torah is the conclusion of *Hud* from His saying: **And to God belongs the unseen of the heavens and the earth** to the end of the surah. Surah *Hud* is completed and Surah *Yusuf*, peace be upon him, follows it.

Tafsir Ibn Kathir

God the Almighty informs us that He knows the unseen of the heavens and the earth, and that to Him is the return and the final destination. Every worker will be given his work on the Day of Judgment, for He is the Creator and the Commander. So God the Almighty commanded us to worship Him and put our trust in Him. He is sufficient for those who put their trust in Him and turn to Him. And His statement: **And your Lord is not unaware of what you do** means that what those who disbelieved in you, O Muhammad, are not hidden from Him. Rather, He is All-Knowing of their conditions and will reward them for that with the most perfect reward in this world and the Hereafter, and He will grant you and your party victory over them in both abodes. Ibn Jarir said: Ibn Wakee' told us, Zaid ibn Al-Habbab told us, on the authority of Ja'far ibn Sulayman, on the authority of Abu Imran Al-Jawni, on the authority of Abdullah ibn Rabah, on the authority of Ka'b, who said: The conclusion of the Torah is the conclusion of Hud. The last interpretation of the surahs of Hud, peace be upon him. Praise and thanks be to God.

And to God belongs the unseen of the heavens and the earth, and to Him will be returned the matter, all of it. So worship Him and rely upon Him. And your Lord is not unaware of what you do.

Fath al-Qadir

123- **And to God belongs the unseen of the heavens and the earth** meaning He knows everything that is hidden from His servants in them. He made the unseen special from His knowledge of what is witnessed, as He knows what is hidden, because it is from the knowledge that no one else shares with Him. It was said that the unseen of the heavens and the earth is the descent of punishment from the sky and its rise from the earth, and the first is more appropriate, and Abu Ali Al-Farisi and others said the same. He added the unseen to the object as an extension. **And to Him will return the entire matter** meaning on the Day of Resurrection, when He will reward everyone according to his deeds. Nafi' and Hafs read *yurji'u* in the passive form. The rest read it in the active form. **So worship Him and put your trust in Him** for He will suffice you in everything you dislike, and will give you everything you love. The *fa* is to arrange the matter with worship and trust in the fact that the return of all matters is to God, the Most High. **And your Lord is not unaware of what you do** rather He knows all of that and will reward it, if good, then good, and if evil, then evil. The people of Medina, Ash-Sham and Hafs read *ta'malun* with a fatha on the addressee. The rest read it with a ta'la.

Ibn Abi Hatim narrated on the authority of Abu Malik regarding his statement: **So why not?** He said: **Why not?** Ibn Mardawayh narrated on the authority of Abi bin Ka'b who said: The Messenger of God (peace and blessings of God be upon him) recited to me: **Why were there not among the generations before you those of sound mind and wisdom who would forbid corruption on earth?** Abu Al-Shaykh narrated on the authority of Ibn Jurayj: **Except a few of those We saved from among them.** God considers them insignificant among every people. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid: **And those who did wrong pursued that in which they indulged,** he said: in their kingdom, their tyranny and their abandonment of the truth. Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Ibn Jurayj who said: Ibn Abbas said: They indulged in it, they were arrogant in it. At-Tabarani, Abu Al-Shaykh, Ibn Mardawayh and Al-Daylami narrated on the authority of Jarir who said: "He said: I heard the Messenger of God (peace and blessings of God be upon him) being asked about the interpretation of this verse: "And your Lord would not destroy the cities unjustly while their people were righteous." The Messenger of God (peace and blessings of God be upon him) said: **And its people are just to one another.** Ibn Abi Hatim and Al-Kharaiti narrated it in Masawi Al-Akhlaq, with a chain of transmission traceable back to Jarir. Ibn Abi Hatim narrated on the authority of Ad-Dahhak, **And if your Lord had willed, He could have made mankind one community,** meaning people of one religion, people of misguidance or people of guidance. Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And they will not cease to differ,** meaning the people of truth and the people of falsehood. **Except whom your Lord has had**

mercy on, meaning the people of truth. **And for that He created them,** meaning for mercy. Abd Al-Razzaq and Ibn Al-Mundhir narrated on his authority, **Except whom your Lord has had mercy on,** meaning the people of His mercy, for they will not differ. Ibn Abi Hatim narrated on his authority, saying, **They will not cease to differ in their desires.** Ibn Jarir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Ata' Ibn Abi Rabah, **And they will not cease to differ,** meaning the Jews, Christians, Zoroastrians, and Hanifites, and they are those on whom your Lord has had mercy on the Hanifites. And these people narrated from Al-Hasan regarding the verse, he said: People differ in various religions except for those upon whom your Lord has mercy. So those upon whom your Lord has mercy are not differing. **And for that He created them** he said: for the sake of difference. And Ibn Jarir and Abu Al-Shaykh narrated from Mujahid, **And they will not cease to differ** he said: the people of falsehood, **Except for those upon whom your Lord has mercy** he said: the people of truth, **And for that He created them** he said: for mercy. And Ibn Abi Hatim and Abu Al-Shaykh narrated from Ikrimah something similar. And they narrated from Al-Hasan, he said: they will not cease to differ in provision. And Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas, and for that reason He created them, he said: He created them into two groups, a group that is merciful and does not differ, and a group that is not merciful and differs, so that is His statement: **And among them is the wretched and the happy.** And Ibn Jarir, Ibn Al-Mundhir, and Abu Al-Shaykh narrated from Ibn Jurayj regarding His statement, **And We relate to you, O Muhammad, from the report of the messengers that by which We strengthen your heart** so that you may know what the messengers before you encountered from their nations. Abd al-Razzaq, al-Firyabi, Sa'id ibn Mansur, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh and Ibn Mardawayh narrated through various chains of narration on the authority of Ibn Abbas, who said: **And there has come to you in this truth** meaning: in this surah. Ibn Jarir, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Abu Musa al-Ash'ari something similar. Ibn Jarir and Abu al-Shaykh narrated on the authority of Sa'id ibn Jubayr something similar as well. Abu al-Shaykh narrated on the authority of al-Hasan something similar. Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada, who said: **In this world.** Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada, **Work according to your station** meaning your homes. Ibn Jarir and Abu al-Shaykh narrated on the authority of Ibn Jurayj, **Then wait, for I am with you among those who wait** meaning: wait for the promises made by Satan to you based on what he makes attractive to you. And in His statement: **And to Him will return the entire matter** he said: He will judge between them with just judgment. Abdullah bin Ahmed narrated in Zawa'id al-Musnad, Ibn al-Durais in Fadhail al-Quran, Ibn Jarir, and Abu al-Sheikh on the authority of Ka'b, who said: The opening of the Torah is the opening of al-An'am, and the conclusion of the Torah is the conclusion of Hud. **And to God belongs the unseen of the heavens and the earth,** to the end of

the verse.

God willing."

Thank God, the second part has been printed, followed by the third part.

The first: Interpretation of Surat Yusuf, peace be upon him

Tafsir al-Baghawi

123- **And to God belongs the unseen of the heavens and the earth**, meaning: He knows what is hidden from the servants in them, **and to Him will return the entire matter**, in the afterlife.

Nafi' and Hafs read: *Yarju'* with a damma on the ya' and a fatha on the jim, meaning: He returns. The others read it with a fatha on the ya' and a kasra on the jim, meaning: the whole matter returns to Him so that the creation has no control.

So worship Him and put your trust in Him, trust in Him, **and your Lord is not unaware of what you do**, the people of Medina, Ash-Sham, Hafs, and Ya'qub read **you do** with a ta' here and at the end of Surat An-Naml. The others read it with a ya' in both.

Kaab said: The end of the Torah is the end of Surat Hud.

Abu Muhammad Abdullah bin Abdul Samad Al-Juwzjani told us, Abu Al-Qasim Ali bin Ahmad Al-Khuza'i told us, Abu Saeed Al-Haitham bin Kulayb told us, Abu Isa Al-Tirmidhi told us, Abu Kurayb Muhammad bin Al-Ala told us, Muawiyah bin Hisham told us, on the authority of Shaiban, on the authority of Abu Ishaq, on the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both, who said: Abu Bakr, may God be pleased with him, said: O Messenger of God, I have grown old. So he, may God bless him and grant him peace, said: **Hud, Al-Waqi'ah, Al-Mursalat, 'Amma Yatas'alun, and Idha Ash-Shams Kuwwirat have made my old age.**

It is narrated: **Hud and her sisters made me grow old.**

Tafsir al-Baidawi

123. **And to God belongs the unseen of the heavens and the earth** in particular, nothing hidden from Him of what is in them. **And to Him will return the matter, all of it**, so their matter and your matter will inevitably return to Him. Nafi' and Hafs read it as a passive participle.

So worship Him and put your trust in Him, for He will suffice you. And the command to worship precedes trust in Him as a warning that it only benefits the worshipper. **And your Lord is not unaware of what you do**, you and them, so He will reward each according to what he deserves. Nafi', Ibn 'Amir and Hafs read it with a ya' here and at the end of An-Naml. "On the authority of the Messenger of God, may God bless him and grant him peace, whoever recites Surat Hud will be given ten good deeds for the number of those who believed in Noah and those who denied him, Hud, Salih, Shu'ayb, Lot, Abraham and Moses, and on the Day of Resurrection he will be among the happy ones,

Surat Yusuf 12:1

Alif, Lam, Ra. These are the verses of the clear Book.

Surat Yusuf 12:1

Alif, Lam, Ra. These are the verses of the clear Book.

Tafsir al-Jalalayn

1 - **Alif, Lam, Ra** God knows best what He means *Those* are these verses **the verses of the Book** the Qur'an, and the addition means from **the manifest** the revealer of truth from falsehood

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far Muhammad ibn Jarir said: We have mentioned the differences of opinion among the people of interpretation regarding the interpretation of His statement: "Alif, Lam, Ra. These are the verses of the Book," and the statement that we choose regarding the interpretation of that has already been made, which makes it unnecessary to repeat it here.

As for his saying: **These are the verses of the clear Book**, the people of interpretation differed in their interpretation of it.

Some of them said: Its meaning is: **These are the verses of the clear Book**, which explains what is permissible and what is forbidden, and what is right and proper.

Who said that?

Saeed bin Amr Al-Sakuni told me, he said, Al-Walid bin Salamah Al-Filistini told us, he said, Abdul-Wahhab bin Mujahid told me, on the authority of his father, regarding the statement of God: "Alif, Lam, Ra. These are the verses of the clear Book," he said: between what is permissible and what is forbidden.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: "Alif, Lam, Ra. These are the verses of the clear Book," yes, by God, clear, God made clear His guidance and right direction.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: "Alif, Lam, Ra. These are the verses of the clear Book," he said: God made clear his guidance and his direction.

Others said about this:

Saeed bin Amr Al-Kiswani told me, he said, Al-Walid bin Salamah told us, he said, Thawr bin Yazid told us, on the authority of Khalid bin Ma'dan, on the authority of Muadh: that he said regarding the statement of God Almighty: **The clear Book**, he said: He explained the letters that were dropped from the tongues of the non-Arabs, and they are the sunnah of letters.

Abu Ja'far said: The correct thing to say about this, in

my opinion, is to say: Its meaning is: These are the verses of the Book that make it clear to whoever recites it and ponders what is in it, of what is permissible, what is forbidden, what is prohibited, and all the other types of meanings it contains, because God, may He be glorified and exalted, informed us that it is clear, and He did not specify that it is clear about some of what is in it without all of it. So that applies to all of it, since all of it makes clear what is in it.

Tafsir al-Qurtubi

It is all Meccan. Ibn Abbas and Qatadah said: Except for four verses of it. It was narrated that the Jews asked the Messenger of God, may God bless him and grant him peace, about the story of Joseph, so the Surah was revealed, and it will come. And "Saad bin Abi Waqqas said: The Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, and he recited it to them for a period of time, and they said: If you were to tell us a story, then it was revealed: "We narrate to you", so he recited it to them for a period of time, and they said: If you were to tell us, then it was revealed: "God has sent down the best statement" (al-Zumar 39:23)" The scholars said: God mentioned the stories of the prophets in the Qur'an and repeated them with one meaning in different ways, with different words according to the degrees of eloquence, and He mentioned the story of Joseph and did not repeat it, so no opponent was able to oppose what was repeated, nor to oppose what was not repeated, and the miracle is for those who contemplate.

The Almighty's saying: **Alif, Lam, Ra**. It was previously mentioned, and the meaning here is: These are the verses of the Book, as a subject and a predicate. It was said: **Alif, Lam, Ra** is the name of the surah, meaning this surah called **Alif, Lam, Ra**. **These are the verses of the clear Book**, meaning by the clear Book, that is, the one that clarifies its lawful and unlawful, its limits, its rulings, its guidance, and its blessings. It was said: That is, these are the verses that you were promised in the Torah.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was mentioned at the beginning of Surat Al-Baqarah. And His statement: **These are the verses of the Book** means these are the verses of the Book, which is the clear Qur'an, meaning the clear and evident that explains the ambiguous things, interprets them and clarifies them. **Indeed, We have sent it down as an Arabic Qur'an that you may understand**. This is because the Arabic language is the most eloquent, clearest, most comprehensive and most capable of conveying the meanings that exist in the souls. For this reason, the most honorable of books was sent down in the most honorable of languages, to the most honorable of messengers through the embassy of the most honorable of angels. This was in the most

honorable of places on earth, and its revelation began in the most honorable of months of the year, which is Ramadan, so it was perfected in every way. For this reason, the Most High said: **We relate to you the best of stories in what We have revealed to you of this Qur'an** because of Our revelation of this Qur'an to you.

The reason for the revelation of this verse was narrated by Ibn Jarir: Nasr bin Abdul Rahman Al-Awdi told me, Hakam Al-Razi told us, on the authority of Ayoub, on the authority of Amr bin Qais Al-Mala'i, on the authority of Ibn Abbas, who said: They said: O Messenger of God, may God bless him and grant him peace, why don't you tell us a story? So the verse was revealed: **We relate to you the best of stories**, and he narrated it from another chain of transmission on the authority of Amr bin Qais, without a chain of transmission. He also said: Muhammad bin Saeed Al-Qattan told us, Amr bin Muhammad told us, Khalid Al-Saffar informed us, on the authority of Amr bin Qais, on the authority of Amr bin Murrah, on the authority of Mus'ab bin Sa'd, on the authority of his father, who said: The Qur'an was revealed to the Prophet, may God bless him and grant him peace. He said: He recited it to them for a while, and they said: O Messenger of God, why don't you tell us a story? Then God the Almighty revealed, "Alif, Lam, Ra. These are the verses of the clear Book" until His saying, **That you may understand**. Then he recited it to them for a while, and they said: O Messenger of God, if you would tell us, then God the Almighty revealed, **God has sent down the best statement** the verse, and mentioned the hadith. Al-Hakim narrated it from the hadith of Ishaq bin Rahawayh on the authority of Amr bin Muhammad Al-Qurashi Al-Manqari with it, and Ibn Jarir narrated with his chain of transmission on the authority of Al-Mas'udi, on the authority of Awn bin Abdullah, who said: The companions of the Messenger of God, may God bless him and grant him peace, were tired of one religion and said: O Messenger of God, tell us, so God revealed, **God has sent down the best statement**. Then they were tired of another religion and said: O Messenger of God, tell us above the hadith and below the Qur'an, meaning stories, so God the Almighty revealed, "Alif, Lam, Ra. These are the verses of the clear Book. Indeed, We have sent it down as an Arabic Qur'an that you may understand. We narrate to you the best stories" the verse, and they wanted the hadith, so he guided them to the best hadith, and they wanted the stories, so he guided them to the best stories.

What is appropriate to mention in relation to this noble verse that includes praise for the Qur'an, and that it is sufficient for all other books is what Imam Ahmad narrated: Surayj bin Al-Nu'man narrated to us, Hisham informed us, Mujalid informed us on the authority of Al-Sha'bi, on the authority of Jabir bin Abdullah that Umar bin Al-Khattab came to the Prophet, may God bless him and grant him peace, with a book that he had obtained from some of the People of the Book, and he read it to the Prophet, may God bless him and grant him peace. He said: He became angry and said: "Are you fooling around with it, O son of Al-Khattab? By the One in Whose Hand is my soul, I have brought it to you pure and white. Do not ask them about anything lest they tell you the truth and you deny it, or falsehood and you believe it. By the One in Whose Hand is my soul, if Moses were alive, he would have

no choice but to follow me." Imam Ahmad said: Abd Al-Razzaq narrated to us, Sufyan informed us on the authority of Jabir, on the authority of Al-Sha'bi, on the authority of Abdullah bin Thabit, who said: Umar came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I passed by a brother of mine from Qurayzah, and he wrote for me comprehensive verses from the Torah. Should I not show them to you? He said: The face of the Messenger of God, may God bless him and grant him peace, changed. Abdullah bin Thabit said: I said to him: Do you not see what is on the face of the Messenger of God, may God bless him and grant him peace? Umar said: We are pleased with God as our Lord, Islam as our religion, and Muhammad as our Messenger. He said: The Prophet, may God bless him and grant him peace, was relieved and he said: "By the One in Whose Hand is the soul of Muhammad, if Moses were to appear among you and you were to follow him and abandon me, you would go astray. You are my portion among the nations, and I am your portion among the prophets."

Al-Hafiz Abu Ya'la al-Mawsili said: Abdul Ghaffar bin Abdullah bin al-Zubayr told us, Ali bin Musa'ar told us, on the authority of Abdul Rahman bin Ishaq, on the authority of Khalifa bin Qais, on the authority of Khalid bin Urfata, who said: I was sitting with Umar when a man from Abd al-Qais, whose home was in Sous, was brought to him. Umar said to him: Are you so-and-so bin so-and-so al-Abdi? He said: Yes. He said: Are you the one who lives in Sous? He said: Yes. So he hit him with a stick he had with him. The man said: What is wrong with me, O Commander of the Faithful? Umar said to him: Sit down. So he sat down and recited to him: "Alif, Lam, Ra. These are the verses of the clear Book. Indeed, We have sent it down as an Arabic Qur'an that you might understand. We narrate to you the best of stories in what We have revealed to you of this Qur'an, although before it you were among the unaware." So he recited it to him three times and hit him three times. The man said to him: What is wrong with me, O Commander of the Faithful? He said: You are the one who abrogated the Book of Daniel. He said: **Order me what you command me to do, and I will follow it**. He said: "Go and erase it with hot water and white wool, then do not read it or teach it to anyone. If I hear that you have read it or taught it to anyone, I will punish you." Then he said to him: **Sit down**. So he sat in front of him and said: "I went and copied a book from the People of the Book, then I brought it on a leather cover. The Messenger of God, may God bless him and grant him peace, said to me: 'What is this in your hand, O Umar?' I said: **O Messenger of God, a book that I copied so that we may increase our knowledge with it**. The Messenger of God, may God bless him and grant him peace, became angry until his cheeks turned red. Then the call to prayer was made, and the Ansar said: "Has your Prophet, may God bless him and grant him peace, become angry?" The weapon, the weapon, so they came until they surrounded the pulpit of the Messenger of God, may God bless him and grant him peace, and he said: "O people, I have been given the most comprehensive and conclusive words, and they have been shortened for me, and I have brought them to you pure and white, so do not act rashly and do not be deceived by the rash." Omar said: So I stood up

Surat Yusuf 12:1

Alif, Lam, Ra. These are the verses of the clear Book.

and said: I am satisfied with God as Lord, Islam as religion, and you as Messenger, then the Messenger of God, may God bless him and grant him peace, came down. Ibn Abi Hatim narrated it in his interpretation, shortened, from the hadith of Abd al-Rahman ibn Ishaq, and this is a strange hadith from this aspect, and Abd al-Rahman ibn Ishaq is Abu Shaybah al-Wasiti, and they weakened him and his sheikh. Al-Bukhari said: His hadith is not authentic. I said: A witness narrated from him from another source. Al-Hafiz Abu Bakr Ahmad bin Ibrahim Al-Isma'ili said: Al-Hasan bin Sufyan told me, Ya'qub bin Sufyan told us, Ishaq bin Ibrahim bin Al-Ala Al-Zubaidi told us, Amr bin Al-Harith told us, Abdullah bin Salem Al-Ash'ari told us on the authority of Al-Zubaidi, Salim bin Aamer told us that Jubayr bin Nufayr told them that two men were in Homs during the caliphate of Umar, may God be pleased with him, so he sent to them among those he sent from the people of Homs. They had written down a large quantity of Salasafa from the Jews, so they took it with them to consult the Commander of the Faithful about it, saying: If the Commander of the Faithful approves it for us, we will increase our desire for it, and if he forbids us from it, we will reject it. So when they came to him, they said: We are in the land of the People of the Book, and we hear from them words that make our skin crawl, so should we take some of it or leave it? He said: Perhaps you have written some of it? They said: No. He said: I will tell you: I set out during the lifetime of the Prophet (peace and blessings of God be upon him) until I came to Khaybar, and I found a Jew saying something that I liked. I said: Will you write down what you say? He said: Yes. So I brought a leather cover and he began to dictate to me until I wrote on the hump. When I returned, I said: O Prophet of God, and I told him. He said: Bring it to me. So I set out, desiring something, hoping that I might have brought the Messenger of God (peace and blessings of God be upon him) something that he liked. When I brought it, he said: Sit down and read to me. So I read for a while, then I looked at the face of the Messenger of God (peace and blessings of God be upon him), and it was changing colors. I was confused by the difference, and I could not make out a single letter of it. When he saw what was wrong with me, he lifted it up and began to trace it, one by one, erasing it with his saliva, and he was saying: Do not follow these people, for they have strayed and become straying, until he erased the last letter, one by one. Omar, may God be pleased with him, said: If I had known that you had written anything of it, I would have made you an example for this nation. They said: By God, we will never write anything of it. So they went out with their swords and dug a hole for it. They did not spare any effort to dig it deep and buried it. That was the last time they saw it. And thus Al-Thawri narrated on the authority of Jabir bin Yazid Al-Ju'fi on the authority of Al-Sha'bi on the authority of Abdullah bin Thabit Al-Ansari on the authority of Omar bin Al-Khattab in a similar manner. And Abu Dawud narrated in Al-Marasil from the hadith of Abu Qilabah on the authority of Omar in a similar manner. And God knows best.

Fath al-Qadir

It is said that it is one hundred and eleven verses.

It is all Meccan, and it was said that it was revealed between Mecca and Medina at the time of the migration. Ibn Abbas said in a narration from him and Qatadah: Except for four verses. An-Nahhas, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas that he said: Surat Yusuf was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Ibn al-Zubayr. Al-Hakim narrated and authenticated it on the authority of Rafa'ah ibn Rafi' al-Zarqi that he and his maternal cousin Muadh ibn Afra' went out until they arrived in Mecca, and he mentioned a story at the end of which the Messenger of God (peace and blessings of God be upon him) taught them Surat Yusuf and **Read in the name of your Lord**, then they returned. Al-Bayhaqi narrated in Al-Dala'il, on the authority of Al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, "A Jewish rabbi entered upon the Messenger of God, may God bless him and grant him peace, and he found him reciting Surat Yusuf. He said: O Muhammad, who taught you it? He said: God taught it to me. The rabbi was amazed at what he heard from him, so he returned to the Jews and said to them: By God, Muhammad recites the Qur'an as it was revealed in the Torah. He set off with a group of them until they entered upon him and recognized him by his description, and they looked at the Seal of Prophethood between his shoulders. They listened to his recitation of Surat Yusuf and were amazed by him, and they converted to Islam at that time." Al-Tha'labi narrated on the authority of Abi bin Ka'b, who said: The Messenger of God, may God bless him and grant him peace, said: "Teach your relatives Surat Yusuf, for any Muslim who recites it or teaches it to his family and those his right hand possesses, God will make the throes of death easy for him and give him the strength not to envy a Muslim." In its chain of transmission is Salam bin Salim, and it is said Ibn Salim Al-Madani, and he is rejected on the authority of Harun bin Katheer. Abu Hatim said: He is unknown. Al-Hafiz Ibn Asakir mentioned a follower for him through the path of Al-Qasim bin Al-Hakam from Harun bin Katheer, and through the path of Shababah from Majlaz bin Abdul Wahid Al-Basri from Ali bin Zaid bin Jud'an, and from Ata bin Maymun from Zur bin Hubaish from Abi bin Ka'b with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, and he mentioned something similar, and it is rejected in all its paths. Al-Qurtubi said: Sa'd bin Abi Waqqas said: The Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, and he recited it to them for a period of time, and they said: Why don't you tell us? Then the words of God Almighty were revealed: **God has sent down the best statement.** He said: The scholars said: God mentioned the stories of the prophets in the Qur'an and repeated them with one meaning in different ways with different wordings according to degrees of eloquence. He mentioned the story of Joseph and did not repeat it, so no opponent was able to oppose what was repeated, nor to oppose what was not repeated.

His saying: 1- **Alif, Lam, Ra**. We have already discussed it in the opening of Surah Yunus, and the reference in his saying: *Those* is to the verses of the Surah, and the clear book: the Surah, meaning those verses that were revealed to you in this Surah, the verses of the Surah, the apparent matter of which is in the miracle of the Arabs and their rebuke, and the clear from *aban* meaning *bana*: meaning the apparent matter of it being from God and in its miracle, or the clear in the sense of the clear meaning such that it is not confused for its reader and listener, or the clear for what is in it of rulings.

Tafsir al-Baghawi

(Surat Yusuf, peace be upon him, is Meccan)

1- "Alif, Lam, Ra. These are the verses of the clear Book," meaning: its lawful and unlawful, its limits and rulings.

Qatada said: **By God, His blessing, guidance and right direction are made clear.** This comes from the word *banā* which means *appeared*.

Al-Zajjaj said: **He clarifies the truth from falsehood and the lawful from the unlawful.** This is from *abaan*, meaning to make apparent.

Tafsir al-Baidawi

Meccan and has one hundred and eleven verses.

In the name of God, the most gracious, the most merciful

1. "Alif, Lam, Ra. These are the verses of the clear Book." *Those* refers to the verses of the Surah, which is what is meant by **the Book**, meaning that those verses are the verses of the Surah whose matter is apparent in the miracle or whose meanings are clear, or which make clear to whoever contemplates them that they are from God, or to the Jews what they asked for, as it was narrated that their scholars said to the leaders of the polytheists, "Ask Muhammad why the family of Jacob moved from the Levant to Egypt, and about the story of Joseph, peace be upon him," so it was revealed.

Surat Yusuf 12:2

Indeed, We have sent it down as an Arabic Qur'an that you might understand.

Surat Yusuf 12:2

Indeed, We have sent it down as an Arabic Qur'an that you might understand.

Tafsir al-Jalalayn

2 - **Indeed, We have sent it down as an Arabic Qur'an** in the language of the Arabs **that you** O people of Mecca **may understand** comprehend its meanings.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: We have sent down this clear book, an Arabic Qur'an, to the Arabs, because their language and speech are Arabic. So We sent down this book in their language so that they may understand it and comprehend it, and that is His saying: **So that you may understand.**

Tafsir al-Qurtubi

The Almighty's saying: **Indeed, We have sent it down as an Arabic Qur'an.** It is possible that the meaning is: We have sent down the Qur'an in Arabic. The accusative of *Quran* is in the state of being, meaning all together. And *Arabic* is an adjective for His saying *Quran*. It is also possible that it is an introduction to the state, as you say: I passed by Zaid, a righteous man, and *Arabic* is in the state of being, meaning he recites in your language, O Arabs. Express between, and from it: **The married woman expresses herself.** "Perhaps you will understand" means so that you may know its meanings and understand what is in it. And some Arabs use "an **with perhaps as a likeness to** asa." And the lam in *perhaps* is redundant for emphasis, as the poet said:

Oh my father, may you always be well

It was said: **Perhaps you will understand** meaning that you will be hopeful of contemplating it, so the meaning of doubt returns to them, not to the Book, nor to God Almighty. It was said: The meaning of **We sent it down** is that We sent down the report of Joseph. An-Nahhas said: This is more similar to the meaning, because it is narrated that the Jews said: Ask him why the family of Jacob moved from Ash-Sham to Egypt? And about the report of Joseph, so God Almighty sent this down in Mecca in agreement with what is in the Torah, and in it there is an addition that they do not have. So this was for the Prophet, may God bless him and grant him peace - since he informed them and he had never read a book nor was he in the place of a book - like the resurrection of the dead Jesus, peace be upon him, according to what will come in it.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was mentioned at the beginning of Surat Al-Baqarah. And His statement: "These are the verses of the Book" means these are the verses of the Book, which is the clear Qur'an, meaning the clear and evident that explains the ambiguous things, interprets them and clarifies them. "Indeed, We have sent it down as an Arabic Qur'an that you may understand." This is because the Arabic language is the most eloquent, clearest, most comprehensive and most capable of conveying the meanings that exist in the souls. For this reason, the most honorable of books was sent down in the most honorable of languages, to the most honorable of messengers through the embassy of the most honorable of angels. This was in the most honorable of places on earth, and its revelation began in the most honorable of months of the year, which is Ramadan, so it was perfected in every way. For this reason, the Most High said: "We relate to you the best of stories in what We have revealed to you of this Qur'an" because of Our revelation of this Qur'an to you.

The reason for the revelation of this verse was narrated by Ibn Jarir: Nasr bin Abdul Rahman Al-Awdi told me, Hakam Al-Razi told us, on the authority of Ayoub, on the authority of Amr bin Qais Al-Mala'i, on the authority of Ibn Abbas, who said: They said: O Messenger of God, may God bless him and grant him peace, why don't you tell us a story? So the verse was revealed: **We relate to you the best of stories**, and he narrated it from another chain of transmission on the authority of Amr bin Qais, without a chain of transmission. He also said: Muhammad bin Saeed Al-Qattan told us, Amr bin Muhammad told us, Khalid Al-Saffar informed us, on the authority of Amr bin Qais, on the authority of Amr bin Murrah, on the authority of Mus'ab bin Sa'd, on the authority of his father, who said: The Qur'an was revealed to the Prophet, may God bless him and grant him peace. He said: He recited it to them for a while, and they said: O Messenger of God, why don't you tell us a story? Then God the Almighty revealed, "Alif, Lam, Ra. These are the verses of the clear Book" until His saying, **That you may understand.** Then he recited it to them for a while, and they said: O Messenger of God, if you would tell us, then God the Almighty revealed, **God has sent down the best statement** the verse, and mentioned the hadith. Al-Hakim narrated it from the hadith of Ishaq bin Rahawayh on the authority of Amr bin Muhammad Al-Qurashi Al-Manqari with it, and Ibn Jarir narrated with his chain of transmission on the authority of Al-Mas'udi, on the authority of Awn bin Abdullah, who said: The companions of the Messenger of God, may God bless him and grant him peace, were tired of one religion and said: O Messenger of God, tell us, so God revealed, **God has sent down the best statement.** Then they were tired of another religion and said: O Messenger of God, tell us above the hadith and below the Qur'an, meaning stories, so God the Almighty revealed, "Alif, Lam, Ra. These are the verses of the clear Book. Indeed, We have sent it down as an Arabic Qur'an that you may understand. We narrate to you

the best stories" the verse, and they wanted the hadith, so he guided them to the best hadith, and they wanted the stories, so he guided them to the best stories.

What is appropriate to mention in relation to this noble verse that includes praise for the Qur'an, and that it is sufficient for all other books is what Imam Ahmad narrated: Surayj bin Al-Nu'man narrated to us, Hisham informed us, Mujalid informed us on the authority of Al-Sha'bi, on the authority of Jabir bin Abdullah that Umar bin Al-Khattab came to the Prophet, may God bless him and grant him peace, with a book that he had obtained from some of the People of the Book, and he read it to the Prophet, may God bless him and grant him peace. He said: He became angry and said: "Are you fooling around with it, O son of Al-Khattab? By the One in Whose Hand is my soul, I have brought it to you pure and white. Do not ask them about anything lest they tell you the truth and you deny it, or falsehood and you believe it. By the One in Whose Hand is my soul, if Moses were alive, he would have no choice but to follow me." Imam Ahmad said: Abd Al-Razzaq narrated to us, Sufyan informed us on the authority of Jabir, on the authority of Al-Sha'bi, on the authority of Abdullah bin Thabit, who said: Umar came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I passed by a brother of mine from Qurayzah, and he wrote for me comprehensive verses from the Torah. Should I not show them to you? He said: The face of the Messenger of God, may God bless him and grant him peace, changed. Abdullah bin Thabit said: I said to him: Do you not see what is on the face of the Messenger of God, may God bless him and grant him peace? Umar said: We are pleased with God as our Lord, Islam as our religion, and Muhammad as our Messenger. He said: The Prophet, may God bless him and grant him peace, was relieved and he said: "By the One in Whose Hand is the soul of Muhammad, if Moses were to appear among you and you were to follow him and abandon me, you would go astray. You are my portion among the nations, and I am your portion among the prophets."

Al-Hafiz Abu Ya'la al-Mawili said: Abdul Ghaffar bin Abdullah bin al-Zubayr told us, Ali bin Musa'ar told us, on the authority of Abdur Rahman bin Ishaq, on the authority of Khalifa bin Qais, on the authority of Khalid bin Urfata, who said: I was sitting with Umar when a man from Abd al-Qais, whose home was in Sous, was brought to him. Umar said to him: Are you so-and-so bin so-and-so al-Abdi? He said: Yes. He said: Are you the one who lives in Sous? He said: Yes. So he hit him with a stick he had with him. The man said: What is wrong with me, O Commander of the Faithful? Umar said to him: Sit down. So he sat down and recited to him: "Alif, Lam, Ra. These are the verses of the clear Book. Indeed, We have sent it down as an Arabic Qur'an that you might understand. We narrate to you the best of stories in what We have revealed to you of this Qur'an, although before it you were among the unaware." So he recited it to him three times and hit him three times. The man said to him: What is wrong with me, O Commander of the Faithful? He said: You are the one who abrogated the Book of Daniel. He said: **Order me what you command me to do, and I will follow it.** He said: "Go and erase it with hot water and white wool, then do not read it or teach it to anyone. If I

hear that you have read it or taught it to anyone, I will punish you." Then he said to him: **Sit down.** So he sat in front of him and said: "I went and copied a book from the People of the Book, then I brought it on a leather cover. The Messenger of God, may God bless him and grant him peace, said to me: "What is this in your hand, O Umar?" I said: **O Messenger of God, a book that I copied so that we may increase our knowledge with it.** The Messenger of God, may God bless him and grant him peace, became angry until his cheeks turned red. Then the call to prayer was made, and the Ansar said: "Has your Prophet, may God bless him and grant him peace, become angry?" The weapon, the weapon, so they came until they surrounded the pulpit of the Messenger of God, may God bless him and grant him peace, and he said: "O people, I have been given the most comprehensive and conclusive words, and they have been shortened for me, and I have brought them to you pure and white, so do not act rashly and do not be deceived by the rash." Omar said: So I stood up and said: I am satisfied with God as Lord, Islam as religion, and you as Messenger, then the Messenger of God, may God bless him and grant him peace, came down. Ibn Abi Hatim narrated it in his interpretation, shortened, from the hadith of Abd al-Rahman ibn Ishaq, and this is a strange hadith from this aspect, and Abd al-Rahman ibn Ishaq is Abu Shaybah al-Wasiti, and they weakened him and his sheikh. Al-Bukhari said: His hadith is not authentic. I said: A witness narrated from him from another source. Al-Hafiz Abu Bakr Ahmad bin Ibrahim Al-Isma'ili said: Al-Hasan bin Sufyan told me, Yaqub bin Sufyan told us, Ishaq bin Ibrahim bin Al-Ala Al-Zubaidi told us, Amr bin Al-Harith told us, Abdullah bin Salem Al-Ash'ari told us on the authority of Al-Zubaidi, Salim bin Aamer told us that Jubayr bin Nufayr told them that two men were in Homs during the caliphate of Umar, may God be pleased with him, so he sent to them among those he sent from the people of Homs. They had written down a large quantity of Salasafa from the Jews, so they took it with them to consult the Commander of the Faithful about it, saying: If the Commander of the Faithful approves it for us, we will increase our desire for it, and if he forbids us from it, we will reject it. So when they came to him, they said: We are in the land of the People of the Book, and we hear from them words that make our skin crawl, so should we take some of it or leave it? He said: Perhaps you have written some of it? They said: No. He said: I will tell you: I set out during the lifetime of the Prophet (peace and blessings of God be upon him) until I came to Khaybar, and I found a Jew saying something that I liked. I said: Will you write down what you say? He said: Yes. So I brought a leather cover and he began to dictate to me until I wrote on the hump. When I returned, I said: O Prophet of God, and I told him. He said: Bring it to me. So I set out, desiring something, hoping that I might have brought the Messenger of God (peace and blessings of God be upon him) something that he liked. When I brought it, he said: Sit down and read to me. So I read for a while, then I looked at the face of the Messenger of God (peace and blessings of God be upon him), and it was changing colors. I was confused by the difference, and I could not make out a single letter of it. When he saw what was wrong with me, he lifted it up and began to trace it, one by one, erasing it with his saliva, and he

Surat Yusuf 12:2

Indeed, We have sent it down as an Arabic Qur'an that you might understand.

was saying: Do not follow these people, for they have strayed and become straying, until he erased the last letter, one by one. Omar, may God be pleased with him, said: If I had known that you had written anything of it, I would have made you an example for this nation. They said: By God, we will never write anything of it. So they went out with their swords and dug a hole for it. They did not spare any effort to dig it deep and buried it. That was the last time they saw it. And thus Al-Thawri narrated on the authority of Jabir bin Yazid Al-Ju'fi on the authority of Al-Sha'bi on the authority of Abdullah bin Thabit Al-Ansari on the authority of Omar bin Al-Khattab in a similar manner. And Abu Dawud narrated in Al-Marasil from the hadith of Abu Qilabah on the authority of Omar in a similar manner. And God knows best.

Fath al-Qadir

2- "Indeed, We sent it down **meaning the clear book while it is** an Arabic Qur'an". If we assume that the book is a surah, then it would be called the Qur'an because the Qur'an is a generic name that applies to all and to some. If we assume that what is meant by the book is the entire Qur'an, then calling it the Qur'an would be clear, and Arabic is an attribute of the Qur'an: that is, in the language of the Arabs "so that you may understand" meaning so that you may learn its meanings and understand what is in it.

Tafsir al-Baghawi

(Surat Yusuf, peace be upon him, is Meccan)

2- **Indeed, We have sent it down** meaning: the Book, **as an Arabic Qur'an that you may understand**, meaning: We sent it down in your language, so that you may learn its meanings and understand what is in it.

Tafsir al-Baidawi

2. "We have sent it down" meaning the book. "An Arabic Qur'an **Some have called it** the Qur'an" because it is originally a noun of the verb that applies to all and some, and it became a name for all by prevalence, and its accusative is in the state, and it is in itself either a prelude to the state which is "Arabic **or a state because it is a source with the meaning of a passive participle, and Arabic**" is a description of it or a state of the pronoun in it or a state after a state, and there is a difference in both of that. "Perhaps you will understand" is a reason for sending it down with this description, meaning We sent it down as a whole or recited in your language so that you may understand it and comprehend its meanings, or use it in your minds so that you may learn that telling it like this from someone who has not learned stories is a miracle that cannot be imagined except by inspiration.

Surat Yusuf 12:3

We relate to you the best of stories in what We have revealed to you of this Qur'an, although before it you were among the unaware.

Tafsir al-Jalalayn

3 - We relate to you the best of stories in what We have revealed to you in Our revelation this Qur'an, and you were, before it, among the heedless

Tafsir al-Suyuti

Al-Hakim and others narrated on the authority of Sa'd ibn Abi Waqqas that the Qur'an was revealed to the Prophet, may God bless him and grant him peace, and he recited it to them for a period of time. They said, **O Messenger of God, if you would tell us something.** So God revealed the best of stories, the verse. Ibn Abi Hatim added, **They said, O Messenger of God, if you would remind us.** So God revealed, **Is it not time for those who have believed that their hearts should become humble?** The verse.

Ibn Jarir narrated on the authority of Ibn Abbas, who said: They said: O Messenger of God, if you told us a story, then we would tell you the best of stories. Ibn Mardawayh narrated something similar on the authority of Ibn Masoud.

Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **We relate to you, O Muhammad, the best of stories,** by revealing to you this Qur'an, so that we inform you in it of past report, and report of previous nations, and the books that we revealed in past ages, **and you were, before it, among the unaware,** God Almighty says: And you, O Muhammad, before We revealed it to you, were among the unaware of that, not knowing it or anything of it, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **We relate to you the best of stories,** from the past books, and the past affairs of God among the nations, **and you were, before that, among the unaware.**

He mentioned that this verse was revealed to the Messenger of God, may God bless him and grant him peace, when his companions asked him to tell them a story.

The novel mentioned that:

Nasr bin Abdul Rahman Al-Awdi told me, he said, Hakam Al-Razi told us, on the authority of Ayoub, on the authority of Amr Al-Mala'i, on the authority of Ibn Abbas, he said: They said, O Messenger of God, why don't you tell us a story? He said: So this was revealed: **We relate to you the best of stories.**

Ibn Hamid told us, he said, Hakam told us, on the authority of Ayoub bin Sayyar Abu Abd al-Rahman, on the authority of Amr bin Qais, he said: They said: O

Prophet of God, and he mentioned something similar.

Ibn Wakee' narrated, my father narrated, on the authority of Al-Mas'udi, on the authority of Awn ibn Abdullah, who said: "The companions of the Messenger of God, may God bless him and grant him peace, were bored with one religion and said: O Messenger of God, tell us. So God Almighty revealed: **God has sent down the best statement.** Then they were bored with another religion and said: O Messenger of God, tell us something above the statement and below the Qur'an, meaning stories. So God revealed: (Alif, Lam, Ra. These are the verses of the clear Book. Indeed, We have sent it down as an Arabic Qur'an that you may understand. We relate to you the best of stories in what We have revealed to you of this Qur'an, although you were, before it, among the unaware.) So they wanted the statement, so he guided them to the best statement, and they wanted the stories, so he guided them to the best of stories."

Muhammad ibn Sa'id al-Attar narrated, 'Amr ibn Muhammad narrated, Khallad al-Saffar informed us, on the authority of 'Amr ibn Qays, on the authority of 'Amr ibn Murrah, on the authority of Mus'ab ibn Sa'd, on the authority of Sa'd, who said: The Qur'an was revealed to the Prophet, may God bless him and grant him peace. He recited it to them for a period of time, and they said: O Messenger of God, if only you would tell us a story. Then God revealed: "Alif, Lam, Ra. These are the verses of the clear Book," to His saying: **that you may understand,** the verse. He said: Then he recited it to them for a period of time, and they said: O Messenger of God, if only you would tell us a story. Then God revealed: **God has sent down the best statement, a consistent Book.** Khallad said: Another man added to it. They said: O Messenger of God - or Abu Yahya said: A word has been lost from my book - so God revealed: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?**

Tafsir al-Qurtubi

The Almighty said: **We relate to you** subject and predicate. **The best stories** means the source, and the meaning is: We narrated the best stories. The origin of stories is to follow something, and from it the Almighty said: **And she said to her sister, 'Follow him'** (al-Qasas 28:11), meaning follow his traces, so the narrator follows the traces and tells them. And good refers to the stories, not the story. It is said: So-and-so is a good narrator of the hadith, meaning he is good at narrating it. It was said: Stories is not a source, but rather it is in the meaning of a noun, as it is said: God is our hope, meaning we are hoped for, so the meaning according to this is: We inform you of the best report. **With what We have revealed to you** meaning with Our revelation, so *-ma* with the verb is like a source. **This Qur'an** The Qur'an is in the accusative case as an attribute of this, or a substitute for it, or an explanatory apposition. Al-Farra' permitted the accusative, he said: on repetition, and according to the Basrans it is on the substitute for *-ma*. Abu Ishaq permitted the nominative case with an implied subject, as if someone asked him about the revelation and he was told: It is this Qur'an.

Surat Yusuf 12:3

We relate to you the best of stories in what We have revealed to you of this Qur'an, although before it you were among the unaware.

And you were, before it, among the unaware, meaning among those unaware of what We have made you aware of.

Question: Scholars differed as to why this Surah was called the best of stories among all the stories. It was said: Because there is no story in the Qur'an that includes as many lessons and wisdom as this story does, and this is explained by His statement at the end of it: **Indeed in their stories is a lesson for those of understanding** (Yusuf 12:111). It was also said: It was called the best of stories because of the beauty of Yusuf's tolerance of his brothers, his patience with their harm, and his forgiveness of them - after meeting them - without mentioning what they did, and his generosity in forgiving them, until he said: **No blame will there be upon you today** (Yusuf 12:92). It was also said: Because it mentions the prophets, the righteous, the angels, the devils, the jinn, mankind, livestock, and birds, the biographies of kings and kingdoms, merchants, scholars, and ignorant people, men and women, their tricks and deceit, and it mentions monotheism, jurisprudence, biographies, dream interpretation, politics, social interaction, and managing one's livelihood, and a number of benefits that are good for religion and the world. It was said: Because it mentions the beloved and the beloved and their lives. It was also said: *best* here means most amazing. Some of the scholars of meaning said: It was the best of stories because everyone mentioned in it ended up in happiness. Look at Joseph, his father, his brothers, and the wife of the Aziz. It was said: The king also converted to Islam through Joseph and his conversion was good, and the interpreter of dreams was the cupbearer, and the witness, as they say, so the matter of everyone was nothing but good.

Tafsir Ibn Kathir

As for the discussion of the disconnected letters, it was mentioned at the beginning of Surat Al-Baqarah. And His statement: **These are the verses of the Book** means these are the verses of the Book, which is the clear Qur'an, meaning the clear and evident that explains the ambiguous things, interprets them and clarifies them. **Indeed, We have sent it down as an Arabic Qur'an that you may understand.** This is because the Arabic language is the most eloquent, clearest, most comprehensive and most capable of conveying the meanings that exist in the souls. For this reason, the most honorable of books was sent down in the most honorable of languages, to the most honorable of messengers through the embassy of the most honorable of angels. This was in the most honorable of places on earth, and its revelation began in the most honorable of months of the year, which is Ramadan, so it was perfected in every way. For this reason, the Most High said: **We relate to you the best of stories in what We have revealed to you of this Qur'an** because of Our revelation of this Qur'an to you.

The reason for the revelation of this verse was

narrated by Ibn Jarir: Nasr bin Abdul Rahman Al-Awdi told me, Hakam Al-Razi told us, on the authority of Ayoub, on the authority of Amr bin Qais Al-Mala'i, on the authority of Ibn Abbas, who said: They said: O Messenger of God, may God bless him and grant him peace, why don't you tell us a story? So the verse was revealed: **We relate to you the best of stories**, and he narrated it from another chain of transmission on the authority of Amr bin Qais, without a chain of transmission. He also said: Muhammad bin Saeed Al-Qattan told us, Amr bin Muhammad told us, Khalid Al-Saffar informed us, on the authority of Amr bin Qais, on the authority of Amr bin Murrah, on the authority of Mus'ab bin Sa'd, on the authority of his father, who said: The Qur'an was revealed to the Prophet, may God bless him and grant him peace. He said: He recited it to them for a while, and they said: O Messenger of God, why don't you tell us a story? Then God the Almighty revealed, "Alif, Lam, Ra. These are the verses of the clear Book" until His saying, **That you may understand.** Then he recited it to them for a while, and they said: O Messenger of God, if you would tell us, then God the Almighty revealed, **God has sent down the best statement** the verse, and mentioned the hadith. Al-Hakim narrated it from the hadith of Ishaq bin Rahawayh on the authority of Amr bin Muhammad Al-Qurashi Al-Manqari with it, and Ibn Jarir narrated with his chain of transmission on the authority of Al-Mas'udi, on the authority of Awn bin Abdullah, who said: The companions of the Messenger of God, may God bless him and grant him peace, were tired of one religion and said: O Messenger of God, tell us, so God revealed, **God has sent down the best statement.** Then they were tired of another religion and said: O Messenger of God, tell us above the hadith and below the Qur'an, meaning stories, so God the Almighty revealed, "Alif, Lam, Ra. These are the verses of the clear Book. Indeed, We have sent it down as an Arabic Qur'an that you may understand. We narrate to you the best stories" the verse, and they wanted the hadith, so he guided them to the best hadith, and they wanted the stories, so he guided them to the best stories.

What is appropriate to mention in relation to this noble verse that includes praise for the Qur'an, and that it is sufficient for all other books is what Imam Ahmad narrated: Surayj bin Al-Nu'man narrated to us, Hisham informed us, Mujalid informed us on the authority of Al-Sha'bi, on the authority of Jabir bin Abdullah that Umar bin Al-Khattab came to the Prophet, may God bless him and grant him peace, with a book that he had obtained from some of the People of the Book, and he read it to the Prophet, may God bless him and grant him peace. He said: He became angry and said: "Are you fooling around with it, O son of Al-Khattab? By the One in Whose Hand is my soul, I have brought it to you pure and white. Do not ask them about anything lest they tell you the truth and you deny it, or falsehood and you believe it. By the One in Whose Hand is my soul, if Moses were alive, he would have no choice but to follow me." Imam Ahmad said: Abd Al-Razzaq narrated to us, Sufyan informed us on the authority of Jabir, on the authority of Al-Sha'bi, on the authority of Abdullah bin Thabit, who said: Umar came

to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I passed by a brother of mine from Qurayzah, and he wrote for me comprehensive verses from the Torah. Should I not show them to you? He said: The face of the Messenger of God, may God bless him and grant him peace, changed. Abdullah bin Thabit said: I said to him: Do you not see what is on the face of the Messenger of God, may God bless him and grant him peace? Umar said: We are pleased with God as our Lord, Islam as our religion, and Muhammad as our Messenger. He said: The Prophet, may God bless him and grant him peace, was relieved and he said: "By the One in Whose Hand is the soul of Muhammad, if Moses were to appear among you and you were to follow him and abandon me, you would go astray. You are my portion among the nations, and I am your portion among the prophets."

Al-Hafiz Abu Ya'la al-Mawsili said: Abdul Ghaffar bin Abdullah bin al-Zubayr told us, Ali bin Musa'ar told us, on the authority of Abdul Rahman bin Ishaq, on the authority of Khalifa bin Qais, on the authority of Khalid bin Ufata, who said: I was sitting with Umar when a man from Abd al-Qais, whose home was in Sous, was brought to him. Umar said to him: Are you so-and-so bin so-and-so al-Abdi? He said: Yes. He said: Are you the one who lives in Sous? He said: Yes. So he hit him with a stick he had with him. The man said: What is wrong with me, O Commander of the Faithful? Umar said to him: Sit down. So he sat down and recited to him: "Alif, Lam, Ra. These are the verses of the clear Book. Indeed, We have sent it down as an Arabic Qur'an that you might understand. We narrate to you the best of stories in what We have revealed to you of this Qur'an, although before it you were among the unaware." So he recited it to him three times and hit him three times. The man said to him: What is wrong with me, O Commander of the Faithful? He said: You are the one who abrogated the Book of Daniel. He said: **Order me what you command me to do, and I will follow it.** He said: "Go and erase it with hot water and white wool, then do not read it or teach it to anyone. If I hear that you have read it or taught it to anyone, I will punish you." Then he said to him: **Sit down.** So he sat in front of him and said: "I went and copied a book from the People of the Book, then I brought it on a leather cover. The Messenger of God, may God bless him and grant him peace, said to me: 'What is this in your hand, O Umar?' I said: **O Messenger of God, a book that I copied so that we may increase our knowledge with it.** The Messenger of God, may God bless him and grant him peace, became angry until his cheeks turned red. Then the call to prayer was made, and the Ansar said: "Has your Prophet, may God bless him and grant him peace, become angry?" The weapon, the weapon, so they came until they surrounded the pulpit of the Messenger of God, may God bless him and grant him peace, and he said: "O people, I have been given the most comprehensive and conclusive words, and they have been shortened for me, and I have brought them to you pure and white, so do not act rashly and do not be deceived by the rash." Umar said: So I stood up and said: I am satisfied with God as Lord, Islam as religion, and you as Messenger, then the Messenger of God, may God bless him and grant him peace, came down. Ibn Abi Hatim narrated it in his

interpretation, shortened, from the hadith of Abd al-Rahman ibn Ishaq, and this is a strange hadith from this aspect, and Abd al-Rahman ibn Ishaq is Abu Shaybah al-Wasiti, and they weakened him and his sheikh. Al-Bukhari said: His hadith is not authentic. I said: A witness narrated from him from another source. Al-Hafiz Abu Bakr Ahmad bin Ibrahim Al-Isma'ili said: Al-Hasan bin Sufyan told me, Yaqub bin Sufyan told us, Ishaq bin Ibrahim bin Al-Ala Al-Zubaidi told us, Amr bin Al-Harith told us, Abdullah bin Salem Al-Ash'ari told us on the authority of Al-Zubaidi, Salim bin Aamer told us that Jubayr bin Nufayr told them that two men were in Homs during the caliphate of Umar, may God be pleased with him, so he sent to them among those he sent from the people of Homs. They had written down a large quantity of Salasafa from the Jews, so they took it with them to consult the Commander of the Faithful about it, saying: If the Commander of the Faithful approves it for us, we will increase our desire for it, and if he forbids us from it, we will reject it. So when they came to him, they said: We are in the land of the People of the Book, and we hear from them words that make our skin crawl, so should we take some of it or leave it? He said: Perhaps you have written some of it? They said: No. He said: I will tell you: I set out during the lifetime of the Prophet (peace and blessings of God be upon him) until I came to Khaybar, and I found a Jew saying something that I liked. I said: Will you write down what you say? He said: Yes. So I brought a leather cover and he began to dictate to me until I wrote on the hump. When I returned, I said: O Prophet of God, and I told him. He said: Bring it to me. So I set out, desiring something, hoping that I might have brought the Messenger of God (peace and blessings of God be upon him) something that he liked. When I brought it, he said: Sit down and read to me. So I read for a while, then I looked at the face of the Messenger of God (peace and blessings of God be upon him), and it was changing colors. I was confused by the difference, and I could not make out a single letter of it. When he saw what was wrong with me, he lifted it up and began to trace it, one by one, erasing it with his saliva, and he was saying: Do not follow these people, for they have strayed and become straying, until he erased the last letter, one by one. Omar, may God be pleased with him, said: If I had known that you had written anything of it, I would have made you an example for this nation. They said: By God, we will never write anything of it. So they went out with their swords and dug a hole for it. They did not spare any effort to dig it deep and buried it. That was the last time they saw it. And thus Al-Thawri narrated on the authority of Jabir bin Yazid Al-Ju'fi on the authority of Al-Sha'bi on the authority of Abdullah bin Thabit Al-Ansari on the authority of Omar bin Al-Khattab in a similar manner. And Abu Dawud narrated in Al-Marasil from the hadith of Abu Qilabah on the authority of Omar in a similar manner. And God knows best.

Fath al-Qadir

3- We relate to you the best of stories Stories follow something, and from this is the saying of God Almighty: **And she said to his sister, 'Follow him'**, meaning follow his trace, and it is a source, and the meaning is: We relate to you stories, the best of stories, so it means

Surat Yusuf 12:3

We relate to you the best of stories in what We have revealed to you of this Qur'an, although before it you were among the unaware.

retrieval, or it means the object: meaning the one narrated **with what We have revealed to you** meaning with Our revelation to you **this Qur'an** and the Qur'an is in the accusative case as an attribute of the demonstrative pronoun, or a substitute for it, or an explanatory apposition, and Al-Zajaj permitted the nominative case on the assumption of a subject, and Al-Farra permitted the genitive case, and perhaps its face is to estimate the preposition in **with what We have revealed** as entering the demonstrative pronoun, so the meaning is: We relate to you the best of stories with this Qur'an **And if you were before it among the unaware** "If is the lightened form of the heavy one, as evidenced by the lam that distinguishes it from the negative, and the pronoun in from before it" refers back to the revelation understood from We have revealed, and the meaning is: that before Our revelation to you, you were among the unaware of this story.

There is a difference of opinion as to why what is in this Surah is the best of stories. It has been said that it is because the stories in this Surah include lessons, sermons, and wisdom that are not found in any other Surah. It has also been said that it is because of the good dialogue in it and the patience of Joseph, peace be upon him, in the face of their harm and his forgiveness of them. It has also been said that it is because it mentions the prophets, the righteous, the angels, the devils, the jinn, mankind, livestock, birds, the lives of kings, slaves, merchants, scholars, the ignorant, women, their tricks and deceit. It has also been said that it mentions the beloved and the beloved and what happened between them. It has been said that the word *best* here means *wonderful*. It has been said that everyone mentioned in it will end up in happiness.

Tafsir al-Baghawi

3- "We relate to you", meaning: We recite to you "the best stories", and the narrator is the one who follows the traces and brings the report as it appears.

Meaning: It shows you the report of past nations and centuries in the best possible way.

It was said: What is meant by it is the story of Joseph, peace be upon him, in particular. He called it the best of stories because of the lessons, wisdom, jokes, and benefits it contains that are suitable for religion and the world, from the lives of kings and slaves, scholars, the cunning of women, patience in the face of the harm of enemies, and the goodness of overlooking them after meeting, and other benefits.

Khalid bin Ma'dan said: Surah Yusuf and Surah Maryam are the two surahs that the people of Paradise will enjoy in Paradise.

Ibn Ata' said: No one who listens to Surah Yusuf will find comfort in it.

The Almighty said: **With what We have revealed to you**

What is the source, meaning: with Our revelation to you, **This Qur'an, even though you were**, and you were, **before it**, meaning: before Our revelation, **among the unaware**, among those who are heedless of this story and do not know it.

Sa'd ibn Abi Waqqas, may God be pleased with him, said: The Qur'an was revealed to the Messenger of God, may God bless him and grant him peace, and he recited it to them for a period of time. They said: O Messenger of God, if you would tell us, then God Almighty revealed: **God has sent down the best statement** (al-Zumar 39:23). They said: O Messenger of God, if you would tell us a story. Then God Almighty revealed: **We narrate to you the best of stories**. They said: O Messenger of God, if you would remind us. Then God Almighty revealed: **Has not the time come for those who have believed that their hearts should become humbly submissive at the remembrance of God?**

Iron-16.

Tafsir al-Baidawi

3. "We relate to you the best of stories" The best of narrations because it is narrated in the most creative ways, or the best of what is narrated because it includes wonders, wisdom, signs, and lessons. A verb with the meaning of a passive participle like deficiency and negation, and its derivation is a negative effect if it is followed by "with what We have revealed to you" meaning with Our revelation. "This Qur'an" means the surah, and it is permissible to make this the object of deficiency on the basis that the best is accusative of the source. "And if you were before it among the unaware **of this story, it did not occur to you and it never reached your ears, and it is an explanation for it being revealed, and even**" is the lightened form of the heavy one, and the lam is the distinguishing factor.

Surat Yusuf 12:4

When Joseph said to his father, **O my father, indeed I have seen eleven stars and the sun and the moon; I saw them prostrating to me.**

Tafsir al-Jalalayn

4 - Remember **when Joseph said to his father** Jacob **O my father** with the kasra indicating a deleted alif that was changed from the ya **I saw** in a dream **eleven stars and the sun and the moon I saw them** to confirm **prostrating to me** plural with the ya and the nun for the description of prostration which is one of the attributes of rational beings

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, O Muhammad, are among those who are unaware of the report of Joseph, son of Jacob, son of Isaac, son of Abraham, when he said to his father Jacob, son of Isaac: **O my father, I saw eleven stars**, meaning: I saw eleven stars in my dream.

It was said: The vision of the prophets was a revelation.

Ibn Bashar told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Samak bin Harb, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: "Indeed, I saw eleven stars and the sun and the moon. I saw them prostrating to me," he said: The vision of the prophets was revelation.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Sufyan, on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **I saw eleven stars**, he said: The vision was a revelation among them.

He mentioned that the eleven planets that he saw in his dream prostrating with the sun and the moon, are:

Ali bin Saeed Al-Kindi told me, he said, Al-Hakam bin Dhahir told us, on the authority of Al-Suddi, on the authority of Abd Al-Rahman bin Sabit, on the authority of Jabir, he said: "A Jewish man called Bustanah Al-Yahudi came to the Prophet, may God bless him and grant him peace, and said to him: O Muhammad, tell me about the stars that Joseph saw prostrating to him, what are their names? He said: The Messenger of God, may God bless him and grant him peace, was silent and did not answer him with anything, and Gabriel came down to him and told him their names. He said: So the Messenger of God, may God bless him and grant him peace, sent for him and said: Are you a believer if I tell you their names? He said: Yes. He said: Jiryan, Al-Kariq, Al-Dhiyal, Dhu Al-Kanafat, Qabis, Wathab, Amudan, Al-Faliq, Al-Misbah, Al-Dharuh, Dhu Al-Fargh, Al-Dhiya, and Al-Nur. The

Jew said: By God, these are their names."

And his saying: **And the sun and the moon, I saw them prostrating to me**, means: And the sun and the moon, I saw them prostrating in my dream.

He said: *Prostrating*. The planets, the sun, and the moon are only described by fa'ila and fa'ilat, not by waw and nun, because waw and nun are only a sign of the plural of the names of the males of the sons of Adam, or the jinn, or the angels. And it was said thus because prostration is one of the actions of those who collect the names of their males with ya' and nun or waw and nun, so the plural of its names is taken out as the plural of the names of those who do that, as it was said: **O ants, enter your dwellings**.

He said, **I saw them**. It has been said, **I saw eleven stars**. So he repeated the verb, and that is in the language of someone who said, **I spoke to your brother**, to confirm the verb by repetition.

It has been said that the eleven planets were his brothers, and the sun and the moon were his parents.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his statement: **When Joseph said to his father, 'O my father, indeed I have seen eleven stars,'** his brothers, eleven stars, **and the sun and the moon**, meaning by that: his parents.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sharik told us, on the authority of Al-Suddi regarding his statement: **Indeed, I saw eleven stars and the sun and the moon**, the verse, he said: He saw his parents and brothers prostrating to him, and when it was said to him: On whose behalf? He said: If it is true, then Ibn Abbas interpreted 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: "Eleven stars and the sun and the moon. I saw them prostrating to me," he said: The stars are his brothers, and the sun and the moon are his parents.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, his saying: **I saw eleven stars**, his brothers, **and the sun**, his mother, **and the moon**, his father.

Ibn Bashar told us, he said, Abu Ahmad told us, he said, Sufyan said: His parents and brothers.

It was narrated on the authority of Al-Husayn, who said: Ibn Al-Faraj said: I heard Abu Muadh say: Ubayd Ibn Sulayman told us: I heard Al-Dahhak say: **I saw eleven stars**, who were Joseph's brothers, **and the sun and the moon**, who were his parents.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **O my father, indeed I have seen eleven stars**, the verse, he said: His parents and his brothers. He said: So his brothers, and they were prophets, mourned him and said: He was not satisfied for his brothers to prostrate to him until his parents prostrated to him, when he reached them.

Surat Yusuf 12:4

When Joseph said to his father, "O my father, indeed I have seen eleven stars and the sun and the moon; I saw them prostrating to me."

It was narrated on the authority of Ibn Abbas that he said: The planets are his brothers, and the sun and the moon are his father and his maternal aunt, from an unfavorable perspective, so I disliked mentioning it.

Tafsir al-Qurtubi

The Almighty said: **When Joseph said** *when* is in the accusative case as an adverb, meaning, remind them when Joseph said. The general reading is with a damma on the seen. Talha bin Masraf read *yu'saf* with a hamza and a kasra on the seen. Abu Zaid narrated *yu'saf* with a hamza and a fatha on the seen. It was not declined because it is foreign, and it was said: it is Arabic. Abu al-Hasan al-Aqta' - and he was a wise man - was asked about *Yusuf* and he said: Sorrow in the language means sadness, and aseef means two slaves, and they have met in Yusuf, and that is why he was named Yusuf. **To his father, O father** with a kasra on the taa is the reading of Abu Amr, Asim, Nafi, Hamza and Al-Kisa'i. According to the Basrans, it is a sign of femininity introduced to father in the vocative case in particular instead of the yaa of addition. The sign of femininity may be introduced to the masculine, so it is said: a man of marriage and mockery. An-Nahhas said: If you say **O father** with a kasra on the taa, then the taa according to Sibawayh is a substitute for the yaa of addition, and according to his statement, stopping is not permissible except with the haa. He has evidence for his statement, including that your saying: **O his father** conveys the meaning of **O my father**, and that **O father** is not said except in the definite article, and it is not said: My father came to me, and the Arabs do not use this except in the vocative case in particular, and it is not said: **O my father** because the taa is a substitute for the yaa, so they cannot be combined. Al-Farra' claimed that if he said: **O my father** with a kasra, it indicates the ya' and nothing else, because the ya' is in the intention. Abu Ishaq claimed that this is a mistake, and the truth is what he said. How can the ya' be in the intention and not say: **O my father**?! Abu Ja'far, Al-A'raj, and Abdullah bin Aamer read **O my father** with a fatha on the ta'. The Basrans said: They meant **O my father** with a ya', then the ya' was replaced with an alif, so it became **O my father**, so the alif was deleted and the fatha remained on the ta'. It was said: The original is the kasra, then the kasra was replaced with a fatha, just as the ya' is replaced with an alif, so it is said: O young man, come. Al-Farra' permitted **O my father** with a damma on the ta'. **Indeed I saw eleven stars** There is no disagreement among grammarians that it is said: Eleven came to me, and I saw and passed by eleven, and likewise thirteen and nineteen and what is between them. They made the two names one name and parsed them with the lightest vowels. Al-Suhayli said: The names of these stars were mentioned with a chain of transmission, narrated by Al-Harith ibn Abi Usamah said: "Bustanah - and he was a man of the People of the Book - came and asked the Prophet, may God bless him and grant him peace, about the eleven stars that Joseph saw. He said: Al-Harith,

Al-Tariq, Al-Dhiyal, Qabis, Al-Musabbih, Al-Dharuh, Dhu Al-Kanafat, Dhu Al-Qar', Al-Faliq, Waththab, and Al-Amudan. Joseph, peace be upon him, saw them prostrating to him." Ibn Abbas and Qatadah said: The stars are his brothers, the sun is his mother, and the moon is his father. Qatadah also said: The sun is his maternal aunt, because his mother had died, and his maternal aunt was under his father. **I saw them** is an emphasis. He said: **I saw them prostrating to me**, so it came in the masculine form. Al-Khalil and Sibawayh said that when he spoke about these things with obedience and prostration, which are actions of rational beings, he spoke about them as he spoke about someone with reason. This meaning was mentioned previously in His statement: **And you will see them looking at you.** (al-A'raf 7:198) The Arabs pluralize what is not rational with the plural of rational if they put it in its place, even if it is outside the original.

Tafsir Ibn Kathir

God the Almighty says: Mention to your people, O Muhammad, in your stories to them, the story of Joseph when he said to his father, and his father was Jacob, son of Isaac, son of Abraham, peace be upon them, as Imam Ahmad said: Abdul Samad told us, Abdul Rahman bin Abdullah bin Dinar told us, on the authority of his father, on the authority of Ibn Omar, that the Messenger of God, may God bless him and grant him peace, said: **The generous one, the son of the generous one, the son of the generous one, is Joseph, son of Jacob, son of Isaac, son of Abraham.** Al-Bukhari alone transmitted it, and he narrated it on the authority of Abdullah bin Muhammad, on the authority of Abdul Samad, and Al-Bukhari also said: Muhammad told us, Abdah informed us, on the authority of Ubaidullah, on the authority of Saeed bin Abi Saeed, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, was asked, **Which people are the most generous?** He said, **The most generous of them in the sight of God is the most pious.** They said, **We are not asking you about this.** He said, **The most generous of people is Joseph, the Prophet of God, the son of the Prophet of God, the son of the Prophet of God, the son of the Friend of God.** They said, **We are not asking you about this.** He said, **Then do you ask me about the origins of the Arabs?** They said, **Yes.** He said, **The best of you in the pre-Islamic era are the best of you in Islam if they understand.** Then he said: Abu Usamah followed him on the authority of Ubayd God.

Ibn Abbas said: The vision of the prophets is a revelation. The interpreters have spoken about the interpretation of this dream, that the eleven stars are his brothers, and they were eleven men other than him, and the sun and the moon are his mother and father. This was narrated on the authority of Ibn Abbas, Ad-Dahhak, Qatadah, Sufyan Ath-Thawri, and Abd al-Rahman ibn Zayd ibn Aslam. Its interpretation occurred after forty years, and it was said: eighty years, when he raised his parents to the throne, which was

his bed, and his brothers were in front of him. "And they fell down before him in prostration. And he said: O my father, this is the interpretation of my vision of before. My Lord has made it come true." It was mentioned in the hadith about naming these eleven stars. Imam Abu Ja'far ibn Jarir said: Ali ibn Sa'id Al-Kindi told me, Al-Hakam ibn Dhahir told us, on the authority of Al-Suddi, on the authority of Abd al-Rahman ibn Sabit, on the authority of Jabir, who said: A Jewish man called Bustanah the Jew came to the Prophet, may God bless him and grant him peace, and said to him: O Muhammad, tell me about the stars that Joseph saw prostrating to him. What are their names? He said: The Prophet, may God bless him and grant him peace, was silent for a while and did not answer him with anything. Gabriel, peace be upon him, came down to him and told him their names. He said: So the Messenger of God, may God bless him and grant him peace, sent for him and said: **Will you be a believer if I tell you their names?** He said: Yes. He said: **Jiryan, Al-Tariq, Al-Dhiyal, Dhu Al-Kanafat, Qabis, Wathab, Amudan, Al-Failaq, Al-Misbah, Al-Duruh, Dhu Al-Fargh, Al-Dhiya, and Al-Nour.** The Jew said: **Yes, by God, they are their names.**

Al-Bayhaqi narrated it in Al-Dala'il from the hadith of Saeed bin Mansour from Al-Hakam bin Dhahir. This hadith was narrated by the two hadith masters Abu Ya'la Al-Mawili and Abu Bakr Al-Bazzar in their Musnads, and Ibn Abi Hatim in his Tafsir. As for Abu Ya'la, he narrated it from four of his sheikhs from Al-Hakam bin Dhahir with it, and he added: The Messenger of God, may God bless him and grant him peace, said: "When Joseph saw it, he told it to his father Jacob, and his father said to him: This is a scattered matter that God will gather later. - He said - And the sun is his father and the moon is his mother." Al-Hakam bin Dhahir Al-Fazari is the only one to narrate it, and the imams declared him weak and most of them abandoned him. Al-Jawzjani said: He is weak, and he is a good hadith master. Then he mentioned the hadith narrated from Jabir that a Jew asked the Prophet, may God bless him and grant him peace, about the stars that Joseph saw, what were their names? And that he answered him. Then he said: Al-Hakam bin Dhahir is the only one to narrate it, and the four declared it weak.

Fath al-Qadir

4- His saying: **When Joseph said to his father** "when" is an adverbial phrase with an implied verb: that is, remember the time Joseph said. The majority read Yusuf with a damma on the seen, and Talha ibn Masraf read it with a kasra with a hamza instead of a waw, and Ibn Zayd narrated the hamza and the fatha on the seen, and it is not declined because it is foreign and proper, and it was said that it is Arabic, and the first is more appropriate as evidence of its not being declined **for his father** meaning Jacob ibn Ishaq ibn Ibrahim **O father** with a kasra on the ta' in the reading of Abu Amr, Asim, Hamza, Al-Kisa'i, Nafi' and Ibn Kathir, and it is according to the Basrans a sign of femininity, and it was added to the word father in the vocative especially instead of the ya' and its origin is O my father, and its kasra is to indicate that it is a replacement for a letter with a suitable kasra, and Ibn

Amir read it with a fatha, because the origin is from it O my father, and the replacement and the replaced are not combined, so it is said O my father, and Al-Farra' permitted O father with a damma on the ta' **Inni ra'ita** from the dream vision not from the visual vision as indicated by **Do not relate your vision to your brothers.** His saying: **Eleven stars** was read with a sukoon on the 'ayn to make the succession of movements easier, and it was read with a fatha on it according to the original, **and the sun and the moon** He only delayed them after the stars to show their excellence and honor as in the conjunction of Gabriel and Michael with the angels, and it was said that the waw means with, and the phrase **I saw them prostrating to me** is a new sentence to explain the state in which he saw them, and it was treated like rational beings in the pronoun specific to them to describe it with the description of rational beings, which is that it is prostrating, thus said Al-Khalil and Sibawayh, and the Arabs pluralize what is not rational with the plural of rational if they place it in its position.

Tafsir al-Baghawi

4- The Almighty said: **When Joseph said to his father**, meaning: And remember when Joseph said to his father, and Joseph is a Hebrew name, and therefore it is not subject to inflection, and it was said that it is Arabic.

Abu Al-Hassan Al-Aqta' was asked about Joseph. He said: "Asf in the language means sadness, and Aseef means a slave. They came together in Joseph, peace be upon him, so he was named after him."

Abdul Wahid bin Ahmed Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Muhammad said, Abdul Samad told us, on the authority of Abdul Rahman bin Abdullah bin Dinar, on the authority of his father, on the authority of Ibn Omar, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, who said: **The generous one is the son of the generous one, the son of the generous one, the son of the generous one, Joseph, son of Jacob, son of Isaac, son of Abraham.**

"O my father," Abu Jaafar and Ibn Amir read **O my father** with the opening of the ta' in the entire Qur'an, assuming: O my father.

Others read: **O my father** with a kasra on the ta' because its original form is: O my father, and the jussive is moved to the kasra.

I saw eleven stars, meaning stars from the sky. The word *stars* is used in the accusative case for interpretation.

And the sun and the moon, I saw them prostrating to me. He did not say, **I saw them prostrating to me.** The ha, the mim, the ya, and the nun are euphemisms for rational beings, because when he informed about them with the action of rational beings, he expressed them with the euphemism of rational beings, like the Almighty's saying: **O ants, enter your dwellings**

Surat Yusuf 12:4

When Joseph said to his father, "O my father, indeed I have seen eleven stars and the sun and the moon; I saw them prostrating to me."

(al-Naml 27:18).

The stars in the interpretation were his sisters, and they were eleven men, and he was illuminated by them as he was illuminated by the stars, and the sun was his father, and the moon was his mother. Qatada said this.

Al-Saddī said: The moon is his maternal aunt, because his mother, Rachel, had died.

Ibn Jurayj said: The moon is his father and the sun is his mother, because the sun is feminine and the moon is masculine.

Joseph, peace be upon him, was twelve years old when he saw this vision.

It was said: He saw it on Friday night, the night of the moon, and when he told his father about it,

and the moon descended from the sky and prostrated to him. The Jew said: Yes, by God, they are their names. "I saw them prostrating to me" is a resumption to explain their state in which he saw them, so there is no repetition. Rather, it was made like rational beings to describe them with their attributes.

Tafsir al-Baidawi

4. **When Joseph said** instead of **the best stories** if it is made the object of the inclusion substitute, or the accusative with the omission of remember and *Joseph* is Hebrew and if it was Arabic it would have been declined, and it was read with the opening of the seen and its breaking as a play on it and not as a present tense built for the object or the agent from sorry because the famous testified to its foreignness, **for his father** Jacob bin Ishaq bin Ibrahim, peace be upon them "and from him, peace and blessings be upon him, the generous son of the generous son of the generous son of the generous Joseph bin Jacob bin Ishaq bin Ibrahim. "O my father" its original is O my father so the feminine taa was replaced for the yaa to match them in the increase and therefore Ibn Kathir, Abu Amr and Yaqub changed it to a haa when stopping and broke it because it is a replacement letter that suits it, and Ibn Amir opened it in the entire Qur'an because it is a movement of its origin or because it was O my father so he deleted the alif and the fatha remained, and it is permissible O my father and it is not permissible O my father because he combined the replacement and the replaced. It was read with the dammah to make it like feminine nouns with the ta' without considering compensation. Rather, it was not made quiescent like its origin because it is a consonant letter that is in the position of a noun, so it must be moved like the kaf of address. **Indeed, I saw** from the vision, not from the vision, because of his saying: **Do not relate your vision** and his saying: **This is the interpretation of my vision before**. "Eleven stars and the sun and the moon." It was narrated on the authority of Jabir, may God be pleased with him, "that a Jew came to the Messenger of God, may God bless him and grant him peace, and said: Tell me, O Muhammad, about the stars that Joseph saw. He remained silent, so Gabriel, peace be upon him, came down and informed him of that. He said: If I tell you, will you submit? He said: Yes. He said: Jiryan, al-Tariq, al-Dhiyal, Qabis, Amudan, al-Faliq, al-Musabih, al-Dharuh, al-Fargh, Watthab, and Dhu al-Kathifin. Joseph saw them, and the sun

Surat Yusuf 12:5

He said, "O my son, do not relate your vision to your brothers, lest they plot against you. Indeed, Satan is to man a clear enemy."

Tafsir al-Jalalayn

5 - He said, O my son, do not relate your vision to your brothers, lest they plot against you a plot plotting to destroy you out of envy for their knowledge of its interpretation, that they are the planets and the sun is your mother and the moon is your father **Indeed, Satan is to man a clear enemy** apparent enmity.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Jacob said to his son Joseph: **O my son, do not relate your vision, this, to your brothers, lest they envy you, and plot against you**, meaning: they will seek to harm you, and show enmity towards you, and obey Satan in your regard, **Indeed, Satan is to man a clear enemy**, meaning: Satan is an enemy to Adam and his sons, and he has made his enmity clear to them and manifested it. He says: So beware of Satan tempting your brothers to envy you if you relate your vision to them.

Jacob said that because he had previously noticed envy from his brothers, such as:

Ibn Wakee' narrated, he said: Amr ibn Muhammad al-Anqazi narrated, on the authority of Asbat, on the authority of al-Suddi, he said: Jacob settled in Ash-Sham, and his concern was Joseph and his brother. His brothers envied him when they saw his father's love for him. Joseph saw in a dream that eleven stars, the sun, and the moon were prostrating to him. He told his father about it, and he said: **O my son, do not relate your vision to your brothers, lest they plot against you**, the verse.

The Arab scholars differed about the reason for the inclusion of the letter *lam* in the phrase **fikaydaw laka kida**.

Some of the grammarians of Basra said: Its meaning is: They devise a plan for you, and it is not like: **If you interpret dreams**, in that he wanted to connect the action to it with the lam, as it is connected with the ba, as you say: I presented food to him, meaning I presented to him, and he said: **They eat what you presented to them**, and similar to it is his saying: (Say: God guides to the truth). He said: If you wish, **They devise a plan for you** is in the meaning of: They plot against you, and you make the lam like: **They fear their Lord**. And he said: They fear their Lord, but it is in place of: Their Lord they fear.

Some of them said: The lam was introduced in that, just as it is introduced in their saying: I praised you and thanked you, and I praised you and thanked you. He said: This is a lam brought by the verb, so is his saying:

They plot against you a plot, you say: **They plot against you**, or: **They plot against you**, so they intend you, and they intend for you. He said: **And 'plotting'** is an emphasis.

Tafsir al-Qurtubi

It contains eleven issues:

The first: The Almighty's saying: **So they will plot against you a plot**, meaning they will conspire to destroy you, because its interpretation is clear, and perhaps Satan will lead them to intend evil for you at that time. The *lam* in *laka* is for emphasis, like His saying: **If you interpret dreams** (Yusuf 12:43).

Second: The vision is a noble state and a high status. The Prophet (peace and blessings of God be upon him) said: **After me, there is nothing left of the good tidings except the righteous and true vision that a righteous man sees or that is seen for him**. He also said: **The most truthful of you in vision is the most truthful of you in speech**. The Prophet (peace and blessings of God be upon him) ruled that it is a part of forty-six parts of prophecy. It was narrated: **of seventy parts of prophecy**. It was narrated from the hadeeth of Ibn 'Abbaas **may God be pleased with him a part of forty parts of prophecy**. It was narrated from the hadeeth of Ibn 'Amr **a part of forty-nine parts**. It was narrated from the hadeeth of al-'Abbaas **a part of fifty parts of prophecy**. It was narrated from the hadeeth of Anas **of twenty-six**.

On the authority of Ubadah ibn al-Samit: **Of the forty-four of the prophethood**. The correct one of them is the hadith of the forty-six, and the hadith of the seventy follows it in authenticity. Muslim did not include in his Sahih other than these two hadiths. As for the rest of them, they are from the hadiths of the sheikhs, as Ibn Battal said. Abu Abdullah al-Maziri said: The most common and most correct one according to the people of hadith is **Of the forty-six**. Al-Tabari said: The correct thing to say is that most of these hadiths, or most of them, are authentic, and each hadith has a reasonable explanation. As for his statement: **It is a part of seventy parts of prophethood**, then that is a general statement regarding every true and righteous vision, and for every Muslim who sees it in his sleep, regardless of his condition. As for his statement: **It is from forty - or - forty-six**, then he means by that whoever is in the condition that was mentioned about the friend - may God be pleased with him - that he was in. So whoever is one of those who perform ablution perfectly in the cold, and are patient for the sake of God in the face of the disliked, and wait for the prayer after the prayer, then his righteous vision - God willing - is a part of forty parts of prophethood. And whoever is in a state between that, then his true vision is between two parts, between forty and sixty, not less than seventy, and more than forty. Abu Omar bin Abdul Barr referred to this meaning and said: The difference of the narrations in this chapter regarding the number of parts of the vision is not, in my opinion, a contradictory and conflicting difference - and God knows best - because it is possible that it is The righteous vision of some of those who see it depends

Surat Yusuf 12:5

He said, "O my son, do not relate your vision to your brothers, lest they plot against you. Indeed, Satan is to man a clear enemy."

on the truthfulness of their speech, the fulfillment of their trust, the firm religion, and the goodness of their certainty. So according to the degree of difference between people in what we have described, the vision of them will be in different parts in number. So whoever has sincere intentions in worshipping his Lord, his certainty, and the truthfulness of his speech, his vision will be more truthful, and closer to prophethood: just as the prophets are distinguished, God Almighty said: **And We have certainly preferred some prophets over others** (al-Isra' 17:55).

I said: This interpretation gathers the scattered hadiths, and it is better than interpreting some of them without others and rejecting them. Abu Saeed Al-Asfaqi mentioned it on the authority of some of the people of knowledge. He said: The meaning of his saying: **A part of forty-six parts of prophethood** is that God Almighty revealed to Muhammad, may God bless him and grant him peace, in prophethood for twenty-three years - according to what Ikrimah and Amr bin Dinar narrated on the authority of Ibn Abbas, may God be pleased with them both - so if we attribute six months of twenty-three years, we find that it is a part of forty-six parts. Al-Maziri referred to this statement in his book Al-Mu'allim and Al-Ghaznawi chose it in his interpretation of Surah *Yunus* when God Almighty said: **For them is good tidings in the life of this world** (Yunus 10:64). It is invalid from two aspects: The first is what Abu Salamah narrated on the authority of Ibn Abbas and Aisha that the duration of revelation was twenty years, and that the Prophet, may God bless him and grant him peace, was sent at the beginning of forty, and he stayed in Mecca for ten years. This is the statement of Urwah, Al-Sha'bi, Ibn Shihab, Al-Hasan, Ata' Al-Khurasani, and Sa'id Ibn Al-Musayyab, with differences from him. It is the narration of Rabi'ah and Abu Ghalib on the authority of Anas. If this hadith is proven, this interpretation is invalidated. The second is that the rest of the hadiths in the different parts remain without meaning.

Third: The vision is part of prophecy because it contains what is impossible and impossible, such as flying, changing things, and knowing something of the knowledge of the unseen, as the Prophet (peace be upon him) said: **There remains of the good tidings of prophecy only the true vision in sleep hadith**. In short, the true vision is from God, and it is from prophecy. The Prophet (peace be upon him) said: **The vision is from God and the dream is from Satan** and believing in it is true, and it has a good interpretation, and some of it may suffice without interpretation, and it contains from the wonders of God and His kindness what increases the believer's faith, and there is no disagreement on this among the people of religion and truth from the people of opinion and tradition, and no one denies the vision except the people of atheism and a group of the Mu'tazila.

Fourth: If it is said: If a true vision is part of prophecy, then how can an unbeliever, a liar, or a confused person be worthy of it? Some of the infidels and others whose religion is not acceptable have had true and correct dreams, such as the dream of the king who

saw seven cows, the dream of the two young men in prison, the dream of Nebuchadnezzar, which Daniel interpreted as the end of his kingdom, the dream of Khosrau about the appearance of the Prophet, may God bless him and grant him peace, and the dream of Atikah, the aunt of the Messenger of God, may God bless him and grant him peace, about his affair, and she was an infidel. Al-Bukhari translated **Chapter on the Dreams of the People of Prison** - so the answer is that the dream of the infidel, the wicked, the immoral, and the liar, even if their dream is true at some times, is not from revelation or from prophecy, because not everyone who is truthful in a hadith about the unseen, his report of that is prophecy. It was mentioned in *Al-An'am* that the soothsayer and others may tell a word of truth and it is believed, but that is rare and few, so the same is the case with the dream of these people. Al-Muhallab said: Al-Bukhari translated this because it is possible for the dream of the polytheists to be a true dream, just as the dream of the two young men was true, except that it is not permissible for it to be added to prophecy. The believer's vision of it, because not every vision that can be interpreted is truly part of prophecy.

Fifth: The vision attributed to God the Most High is that which is free from illusions and delusions, and its interpretation is in accordance with what is in the Preserved Tablet, and that which is from the report of illusions is the dream, and it is attributed to Satan, and it is called a dream because it contains contradictory things, as Al-Muhallab said. The Messenger of God, may God bless him and grant him peace, divided the vision into sections that suffice for the words of every speaker. Awf bin Malik narrated from the Messenger of God, may God bless him and grant him peace, who said: "The vision is of three types: the terrors of Satan to grieve the son of Adam, and some of them are what he is concerned about while awake and sees in his sleep, and some of them are a part of forty-six parts of prophecy." He said: I said: Did you hear this from the Messenger of God, may God bless him and grant him peace? He said: Yes! I heard it from the Messenger of God, may God bless him and grant him peace.

Sixth: The Almighty said: **He said, 'O my son, do not relate your vision to your brothers' Al-Ma'idah 6:10**. Vision is a verbal noun derived from the verb **to see** in a dream. Vision is of the form fa'la, like *saqya* and *bushra*, and its alif is for the feminine, which is why it is not declined. Scholars have differed about the reality of vision. It was said: It is a perception in parts that have not been affected by a defect, such as deep sleep and others. This is why visions are most often seen at the end of the night due to the lack of sleep, so God Almighty creates for the dreamer an emerging knowledge, and creates for him what he sees based on what he sees, so that perception is correct. Ibn al-Arabi said: He does not see in a dream except what is correct to perceive while awake. This is why he does not see in a dream a person standing or sitting in any case, but rather he sees the usual permissible things. It was said: God is an angel who displays the visible things to the place of perception of the sleeper, and

represents to him tangible images. Sometimes those images are examples that correspond to what occurs in existence, and sometimes they are for rational, non-tangible meanings. In both cases, they are good report or warnings. The Prophet, may God bless him and grant him peace, said in Sahih Muslim and elsewhere: **I saw a black woman with disheveled hair coming out of the city to a place of turmoil, so I interpreted it as fever.** "I saw my sword with its chest cut off and cows being slaughtered, so I interpreted them as a man from my family being killed, and the cows as a group of my companions being killed." **I saw that I put my hand into a strong shield, so I interpreted it as the city.** "I saw two bracelets on my hand, so I interpreted them as liars who would emerge after me." And other examples have been given for which examples are given, some of which appear in meaning from time to time, and some of which do not appear except after contemplation. In the time of Joseph, peace be upon him, a sleeper saw cows, so he interpreted them as Joseph's years. He saw eleven stars, the sun, and the moon, so he interpreted them as his brothers and parents.

Seventh: If it is said: Joseph, peace be upon him, was young at the time of his vision, and the actions of a young person are not valid, so how could he have a vision that had validity so that his father would say to him: **Do not relate your vision to your brothers?** The answer is that the vision is a real perception based on what we have presented, so it is from a young person just as it is from him the real perception when awake, and if he tells what he saw, he is truthful, and likewise if he tells what he sees in a dream, and God Almighty has told about his vision and that it came to pass as he saw, so there is no objection. It was narrated that Joseph, peace be upon him, was twelve years old.

Eighth: This verse is a principle that dreams should not be told to anyone who is not compassionate or sincere, nor to someone who is not good at interpreting them.

Abu Razin Al-Uqayli narrated that the Prophet, may God bless him and grant him peace, said: **A dream is one of forty parts of prophecy**, and "A dream is suspended by a flying leg as long as its owner does not tell it to him. When he tells it to him, it will come true. So do not tell it to anyone except a wise person, a lover, or a sincere advisor." Narrated by Al-Tirmidhi, who said: A good and authentic hadith. Abu Razin's name is Laqet bin Amir. It was said to Malik: Does anyone interpret dreams? He said: Is prophecy a game? Malik said: Only those who are good at it can interpret dreams. If they see something good, they will tell us about it, and if they see something bad, they should say something good or remain silent. It was said: Can a person interpret a dream as good even though it is bad according to the opinion of those who say that it is as they interpret it? He said: No! Then he said: A dream is a part of prophecy, so prophecy should not be toyed with.

Ninth: This verse is evidence that it is permissible for a Muslim to warn his Muslim brother of someone he fears will harm him, and it is not included in the meaning of backbiting, because Jacob, peace be upon him, warned Joseph not to tell his brothers about his dream, lest they plot against him. It also indicates the

permissibility of not showing favors to someone whose evil is feared out of envy and plotting. The Prophet, peace and blessings be upon him, said: **Seek help in achieving your needs by keeping them secret, for every person who has a blessing is envied.** It also contains clear evidence that Jacob, peace be upon him, knew the interpretation of dreams, as he knew from its interpretation that they would be exposed to them, and he did not care about that for himself, because a man would like his son to be better than him, but a brother would not like that for his brother. It also indicates that Jacob, peace be upon him, felt more envy and hatred for Joseph than his sons, so he forbade him from telling them visions for fear that this would make their hearts bridle at that time. It was mentioned in the book of al-Tabari by Ibn Zayd that they were prophets, and this is refuted by the certainty of the infallibility of prophets from worldly envy, disobedience to parents, exposing a believer to destruction, and conspiring to kill him. No attention should be paid to the statement of those who said that they were prophets, and it is not impossible in reason for a prophet to slip, except that this slip combined types of major sins, and the Muslims agreed on their infallibility from them, but they differed only on minor sins as mentioned above and what will come.

Tenth: Al-Bukhari narrated on the authority of Abu Hurairah who said: I heard the Messenger of God, may God bless him and grant him peace, say: **Nothing remains of prophecy except the good tidings.** They said: **What are the good tidings?** He said: **The righteous vision.** This hadith, on its face, indicates that the vision is good tidings in general, but that is not the case. Rather, the true vision may be a warning from God the Almighty that does not please the one who sees it. Rather, God the Almighty shows it to the believer as kindness and mercy, so that he may prepare for the calamity before it occurs. If he realizes it, he interprets it himself, otherwise he asks someone who is qualified to do so. Al-Shafi'i, may God be pleased with him, saw a vision of Ahmad ibn Hanbal while he was in Egypt that indicated his ordeal, so he wrote to him about it so that he may prepare for it. It was mentioned previously in *Yunus* in the interpretation of the words of God the Almighty: **For them is good tidings in the life of this world** (Yunus 10:64) that it is the righteous vision. This and the hadith of Al-Bukhari are most likely transmitted, and God knows best.

Eleventh: Al-Bukhari narrated on the authority of Abu Salamah who said: "I used to see a dream that would make me sick until I heard Abu Qatada say: And I used to see a dream that would make me sick until I heard the Messenger of God (peace and blessings of God be upon him) say: 'A good dream is from God. So if one of you sees something he likes, let him not tell it to anyone except the one he loves. And if he sees something he dislikes, let him seek refuge with God from its evil and spit three times and let him not tell it to anyone, for it will not harm him.'" Our scholars said: So God made seeking refuge with it one of the things that removes its harm. Do you not see the statement of Abu Qatada: 'I used to see a dream that was heavier on me than a mountain, but when I heard this hadith, I did not consider it anything.' Muslim added from the narration of Jabir on the authority of the Messenger of

Surat Yusuf 12:5

He said, "O my son, do not relate your vision to your brothers, lest they plot against you. Indeed, Satan is to man a clear enemy."

God (peace and blessings of God be upon him) that he said: 'If one of you sees a dream that he dislikes, let him spit to his left three times and seek refuge with God from Satan three times and turn over from the side he was on.'" And in the hadith of Abu Hurairah on the authority of the Prophet (peace and blessings of God be upon him), he said: 'If one of you sees something he dislikes, let him stand up and pray.'" Our scholars said: All of this is not contradictory, but rather this command to turn and pray is an addition, so the dreamer must do all of them, and standing up for prayer includes all of them, because if he prays, his action for prayer includes all of those matters, because if he stands up for prayer, he turns on his side, and if he rinses his mouth, he spits and spit, and if he stands up for prayer, he seeks refuge and supplicates and beseeches God Almighty to spare him its evil in a state that is the closest state to being answered, and that is the magic of the night.

Tafsir Ibn Kathir

God Almighty says, informing about what Jacob said to his son Joseph when he told him what he saw of this vision, the interpretation of which was the submission of his brothers to him, and their excessive glorification of him to the point that they prostrated to him in reverence, respect and honor. Jacob, peace be upon him, feared that he would tell this dream to one of his brothers, lest they envy him for it and seek to harm him out of envy of him. For this reason, he said to him: **Do not tell your brothers about your vision, lest they plot against you**, meaning they plot against you in a way that would harm you. For this reason, the Sunnah was confirmed from the Messenger of God, may God bless him and grant him peace, who said: "If one of you sees something he likes, let him tell it, and if he sees something he dislikes, let him turn to his other side, let him spit to his left three times, let him seek refuge with God from its evil, and let him not tell it to anyone, for it will not harm him." In another hadith narrated by Imam Ahmad and some of the people of Sunnah from the narration of Muawiyah bin Haidah, Al-Qushayri, he said: The Messenger of God, may God bless him and grant him peace, said: And Sallam said: **The vision of a flying man is like a bird unless it is interpreted, and if it is interpreted, it will come true**. From this we can understand the command to conceal a blessing until it exists and becomes apparent, as mentioned in the hadith: **Seek help in fulfilling needs by concealing them, for every person with a blessing is envied**.

Fath al-Qadir

5- **He said, 'O my son, do not relate your vision to your brothers.'** Vision is a noun derived from the verb **to see** in a dream. Vision is of the form fa'li like *saqya* and **good report**. Its alif is for the feminine, and therefore it is not declined. Jacob, peace be upon him, forbade his son Joseph from relating his vision to his brothers, because he knew its interpretation and feared that he would relate it to his brothers and they would

understand its interpretation and envy him. For this reason, he said: **So they will plot against you a plot**. This is the answer to the prohibition, and it is in the accusative case by the implication of *an*: meaning, so they will do to you: meaning for your sake a fixed and firm plot that you will not be able to escape from, or a plot hidden from your understanding. This meaning obtained by adding **they will plot** is more emphatic than saying **they will plot**, and it was said that the lam was brought to include the meaning of the transitive deception with the lam, so this inclusion conveys the meaning of both verbs, **the plot** and **the deception**, as is the rule in inclusion, that one of them is estimated as the origin and the other as the state. The phrase **Indeed, Satan is to man a clear enemy** is a new sentence, as if Joseph, peace be upon him, said: How can this happen to them? So he alerted him that Satan is leading them to do this, because he is an enemy of man who shows enmity and openly declares it.

Tafsir al-Baghawi

5- **He said, 'O my son, do not relate your vision to your brothers,'** because the vision of the prophets, peace be upon them, is a revelation, so Jacob knew that if his brothers heard it, they would envy him, so he ordered him to keep it secret, **so they may plot against you a plot**, so they may scheme to destroy you because they know its interpretation and envy you. The lam in his saying **for you** is a connective, like the Almighty's saying: **They fear their Lord** (al-A'raf 7:154). It was said: It is like their saying I advised you and I advised you, and I thanked you and I thanked you. **Indeed, Satan is a clear enemy to man**, meaning: Satan makes things seem attractive to them and makes them suffer, due to his ancient enmity.

Abdul Wahid bin Al-Malhi told us, Abdul Rahman bin Abi Shurairh told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Jaad told us, Shu'bah told us on the authority of Abd Rabbih bin Saeed, who said: I heard Abu Salamah say: I used to see a dream that would worry me until I heard Abu Qatada say: I used to see a dream that would make me sick, until I heard the Messenger of God, may God bless him and grant him peace, say: "The good dream is from God Almighty, and the bad dream is from Satan. So if one of you sees something he likes, he should not tell it to anyone except someone he loves, and if he sees something he dislikes, he should seek refuge in God from its evil and from the evil of Satan, and spit three times, and should not tell it to anyone, for it will not harm."

Abdul Wahid bin Ahmad Al-Malhi told us, Abdul Rahman bin Abi Shureih told us, Abu Al-Qasim Al-Baghawi told us, Ali bin Al-Jaad told us, Shu'bah told us, on the authority of Ya'la bin Ata', on the authority of Wakee' bin Adas, on the authority of Abu Razeen Al-Uqaili, who said: The Messenger of God, may God bless him and grant him peace, said: "A dream is a part of forty or forty-six parts of prophecy, and it is on a flying man. So if he tells it, it will come

true. I think he said: Do not tell it except to a beloved or intelligent person."

Tafsir al-Baidawi

5. **He said, O my son**, the diminutive of Ibn Saghira, for compassion or for his young age, because he was twelve years old. Hafs read here and in As-Saffat with the opening of the Ya', **Do not relate your vision to your brothers, lest they plot against you a plot**, so they plot to destroy you with a trick. Jacob, peace be upon him, understood from his vision that God had chosen him for His message and would make him superior to his brothers, so he feared their envy and aggression for him. The vision is like the sight, except that it is specific to what occurs in sleep. He distinguished between them by the two feminine letters, such as qurbah and qurbah, which is the impression of the image descending from the horizon of the imagination to the common sense. The true one of them only occurs through the connection of the soul to the kingdom, due to the proportion between them when it has finished managing the body, the slightest bit, so it imagines what is in it that is appropriate for it from the meanings obtained there. Then the imagination imitates it in a form that suits it, so it sends it to the common sense, so it becomes a vision. Then if it is very appropriate for that meaning, such that there is no difference Except in the whole and the part, the vision dispensed with the expression, otherwise it would have needed it. Rather, the verb *kada* was transitive with the preposition *lam* and it is transitive in itself because it includes the meaning of a verb that is transitive with it for emphasis. Therefore, it was emphasized with the source and explained by saying: **Indeed, Satan is to man a clear enemy**. The enmity is apparent for what he did to Adam, peace be upon him, and Eve, so he spares no effort in tempting them and stirring up envy in them until he leads them to plot.

Surat Yusuf 12:6

And thus will your Lord choose you and teach you the interpretation of dreams and complete His favor upon you and upon the family of Jacob as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise.

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Tafsir al-Jalalayn

6 - **And thus** as you have seen **your Lord will choose you** select you **and teach you the interpretation of dreams** the interpretation of dreams **and complete His favor upon you** with prophethood **and upon the family of Jacob** his sons **as He completed it** with prophethood (upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing) of His creation **and Wise** in His treatment of them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Jacob said to his son Joseph, when he told him his dream: **And thus your Lord chooses you**, and thus your Lord chooses you. He says: Just as your Lord showed you the planets, the sun, and the moon prostrating to you, so your Lord chooses you, just as:

Ibn Wakee' told us, he said, Amr Al-Anqazi told us, on the authority of Abu Bakr Al-Hudhali, on the authority of Ikrimah: **And thus your Lord chooses you**, he said: He selects you.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And thus your Lord chooses you and teaches you the interpretation of dreams**, so He chose him and selected him and taught him the interpretation of dreams, which is **the interpretation of dreams**.

And His statement: **And He teaches you the interpretation of dreams**, means: And your Lord teaches you the knowledge of what people's dreams are interpreted to mean, about what they see in their dreams. And that is the interpretation of dreams.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **And He teaches you the interpretation of dreams**, he said the expression of the vision.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And He teaches you the interpretation of dreams**, he said: The interpretation of speech, knowledge and speech. And Joseph was the most eloquent of people, and he recited: **And when he reached his full strength, We**

gave him wisdom and knowledge.

And His saying: **And He will complete His favor upon you**, by choosing you, selecting you, and teaching you the interpretation of hadiths, **and upon the family of Jacob**, meaning: and upon the people of Jacob's religion and his faith from his descendants and others, **as He completed it upon your fathers before, Abraham and Isaac**, by taking this one as a friend and saving him from the Fire, and the ransom of this one with a great sacrifice, like the one:

Al-Qasim told us, Al-Husayn told us, Hajjaj told us, Abu Ishaq told us, on the authority of Ikrimah, regarding his statement: **And He will complete His favor upon you and upon the family of Jacob as He completed it upon your two fathers before, Abraham and Isaac**, he said: So His favor upon Abraham was that He saved him from the Fire, and upon Isaac was that He saved him from being slaughtered.

And His saying: **Indeed, your Lord is All-Knowing, All-Wise**, means: **Indeed, your Lord is All-Knowing**, in better places, and who is worthy of being chosen and blessed, *Wise*, in His management of His creation.

Tafsir al-Qurtubi

The Almighty said: **And thus will your Lord choose you**. The Kaf is in the accusative case, because it is an adjective for a deleted source, and so is the Kaf in His statement: **As He completed it for your parents before**. And *ma* is a genitive. It was said: **And thus** meaning just as He honored you with the vision, so will He choose you, and be good to you by fulfilling the vision. Muqatil said: By prostrating to you. Al-Hasan: By prophecy. And choosing is choosing the most important matters for the chosen one, and its origin is from the word *jabayt* meaning to obtain it, and from it the word *jabayt* the water in the basin, said Al-Nahhas. This is the praise of God Almighty for Joseph, peace be upon him, and an enumeration of what He enumerated for him of the blessings that God Almighty gave him, from empowerment in the land, and teaching the interpretation of hadiths, and they agreed that this was in the interpretation of the vision. Abdullah bin Shaddad bin Al-Haad said: The interpretation of Joseph's vision, peace be upon him, was after forty years, and that was the end of the vision. By hadiths he meant what people see in their dreams, and it is a miracle for him, as he did not make a mistake in it. Joseph, peace be upon him, was the most knowledgeable person about its interpretation, and our Prophet, may God bless him and grant him peace, was similar to that, and Abu Bakr, may God be pleased with him, was one of the most knowledgeable people about it, and Ibn Sirin achieved great progress, nature and goodness in it, and Saeed bin Al-Musayyab was similar or close to him, according to what they mentioned. It has been said in the interpretation of his statement: **And teaches you the interpretation of**

hadiths meaning the hadiths of nations and books and evidence of monotheism, so it is a reference to prophethood, and that is what is meant by his statement: **And completes His favor upon you** meaning with prophethood. It has been said: By bringing your brothers to you, and it has been said: By saving you from every harm. **As He completed it upon your fathers before Abraham** with friendship, and saving him from the fire. **And Isaac** with prophethood. It has been said: From the slaughter, said by Ikrimah. And God Almighty informed him with his statement: **And upon the family of Jacob** that He would give prophethood to all the children of Jacob, said a group of commentators. **Your Lord is All-Knowing** of what He gives you. *Wise* in what He does to you.

Tafsir Ibn Kathir

God Almighty says, informing about what Jacob said to his son Joseph: **Just as your Lord chose you and showed you these stars with the sun and the moon prostrating to you, "so will your Lord choose you** meaning He chooses you and selects you for His prophethood, **and will teach you the interpretation of dreams** Mujahid and more than one said: meaning the interpretation of dreams, **and will complete His favor upon you** meaning by sending you and inspiring you, and for this reason He said: **just as He completed it upon your fathers before, Abraham** meaning the friend, **and Isaac** his son who was the sacrificed one saying, but it is not the most likely, **indeed your Lord is Knowing and Wise** meaning He knows best where to place His message, as He said in the other verse.

Fath al-Qadir

6- His saying **And thus your Lord will choose you** meaning like that wonderful selection that you saw in your sleep of the prostration of the planets, the sun and the moon, your Lord will choose you, and fulfill in you the interpretation of that vision, so He will make you a prophet and choose you over all the servants, and will subject them to you just as those bodies that you saw in your sleep were subjected to you and became prostrate to you. An-Nahhas said: The origin of selection is from the word jabayt al-shay' **I obtained something**, and from it the word jabayt al-ma' fi al-hawd **I gathered the water in the basin**, and the meaning of selection is: selection, and this includes praising Joseph and enumerating God's blessings upon him, including **and He will teach you the interpretation of dreams** meaning the interpretation of dreams. Al-Qurtubi said: They agreed that this is in the interpretation of the vision, and Joseph, peace be upon him, was the most knowledgeable of people about its interpretation. It was said that what is meant is: And He teaches you the interpretation of the hadiths of the nations and the books. It was said that what is meant by it is his brothers' need for him. It was said that he saved him from every harm. It was said that he saved him from being killed in particular. **And He completes His favor upon you**, so He combines for you both prophethood and kingship, as this vision that God showed you indicates, or He combines for you the good of this world and the hereafter. **And upon the**

family of Jacob, who are his relatives from his brothers and children and those after them. This is because God Almighty gave them prophethood, as a group of commentators said. It is not far-fetched that it is a reference to what happened to them after they entered Egypt of the blessings that included the kingship being among them despite their being prophets. **As He completed it upon your fathers**, meaning a completion like its completion upon your fathers: and it is the blessing of prophethood upon them, along with the fact that God took Abraham as a friend, and with the fact that God Almighty saved Isaac from being slaughtered and they had offspring. The good: They are Jacob, Joseph, and the rest of the tribes. The meaning of *before* is before this time in which you are, or before you. Abraham and Isaac are an apposition to your parents, and they are referred to as parents even though one of them is a grandfather: Abraham, because the grandfather is a father. **Indeed, your Lord is Knowing** of everything, *Wise* in all of His actions. The sentence is a resumption, confirming the content of what came before it, explaining it: that is, He did that because He is Knowing and Wise. This was a speech from Jacob to his son Joseph, expressing his vision in a general way, or he knew that through revelation, or he knew it through intuition and what the Josephite visions require.

Ibn Jarir narrated on the authority of Mujahid regarding his statement: **These are the verses of the clear Book**, he said: God has made clear what is lawful and unlawful. Ibn Jarir narrated on the authority of Muadh who said: God made clear the [letters] that were dropped from the tongues of the non-Arabs, and they are six letters. Al-Hakim narrated on the authority of Jabir that the Messenger of God, may God bless him and grant him peace, recited an Arabic Quran, then the Messenger of God, may God bless him and grant him peace, said: **Ishmael was inspired with this Arabic tongue**. Ibn Abi Hatim narrated on the authority of Mujahid who said: The Quran was revealed in the language of Quraysh, which is their speech. Ibn Jarir narrated on the authority of Ibn Abbas who said: They said, O Messenger of God, if you told us a story, so **We relate to you the best of stories** was revealed. Ibn Mardawayh narrated on the authority of Ibn Mas'ud something similar. Ibn Jarir and Abu al-Shaykh narrated on the authority of Qatadah regarding his statement: **We relate to you the best of stories**, he said: from the previous books and the previous affairs of God among the nations, **and if you were before it**, meaning before this Quran, **among the unaware**. Abu al-Shaykh narrated on the authority of al-Dahhak **We relate to you the best of stories**, he said: the Quran. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Sheikh, Al-Hakim, and Ibn Mardawayh narrated on the authority of Ibn Abbas, regarding his statement: **I saw eleven stars**, he said: The vision of the prophets is revelation. Saeed bin Mansour, Al-Bazzar, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Uqaili, Ibn Hibban in Al-Du'a'fa, Abu Al-Shaykh, Al-Hakim **who authenticated it**, Ibn Mardawayh, Abu Nu'aym and Al-Bayhaqi narrated on the authority of Jabir bin Abdullah who said: "A Jewish gardener came to the Prophet, may God bless him and grant him peace, and said: 'O Muhammad, tell me about the stars that Joseph saw prostrating to him. What are their names?'

Surat Yusuf 12:6

And thus will your Lord choose you and teach you the interpretation of dreams and complete His favor upon you and upon the family of Jacob as He completed it upon your fathers before, Abraham and Isaac. Indeed, your Lord is Knowing and Wise.

The Prophet, may God bless him and grant him peace, remained silent and did not answer him. Then Gabriel came down to him and told him their names. So the Messenger of God, may God bless him and grant him peace, sent for the Jewish gardener and said: 'Will you believe if I tell you their names?' He said: 'Yes.' He said: 'Kharthan, Al-Tariq, Al-Dhiyal, Dhu Al-Kutafan, Qabis, Waththab, Amudan, Al-Failaq, Al-Misbah, Al-Dharuh, Dhu Al-Fargh, Al-Dhiya' and Al-Nur. He saw them in the horizon of the sky prostrating to him. When Joseph told Jacob about it, he said: 'This is a scattered matter that God will gather later.' The Jew said: 'Yes, by God, they are their names.'" This is how Al-Suyuti narrated it in Al-Durr Al-Manthur. As for Ibn Kathir, he considered his statement: **When he narrated** etc. to be an isolated narration. He said: Al-Hakam bin Dhahirah Al-Fazari was the only one to narrate it. They weakened him and abandoned him. Al-Jawzajani said: It is invalid. Ibn Al-Jawzi said: It is fabricated. Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **eleven stars** he said: His brothers, and the sun he said: His mother, and the moon he said: His father. Abd Al-Razzaq, Ibn Jarir and Abu Al-Shaykh narrated on the authority of Qatadah something similar. Ibn Jarir narrated on the authority of Ibn Zayd something similar as well. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ibn Abbas: **And thus your Lord chooses you** he said: He selects you. Ibn Abi Hatim narrated something similar on the authority of Qatadah. Ibn Abi Shaybah, Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid: **And He teaches you the interpretation of dreams** he said: The expression of dreams. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd, **And He teaches you the interpretation of dreams**, he said: The interpretation of knowledge and wisdom, and Joseph was one of the most knowledgeable of people. Ibn Jarir narrated on the authority of Ikrimah, **As He completed it for your parents**, he said: So His favor upon Abraham was that He saved him from the fire, and upon Isaac was that He saved him from being slaughtered.

Tafsir al-Baghawi

The Almighty said: **And thus will your Lord choose you**, your Lord chooses you, Jacob says to Joseph, meaning: Just as He raised your status with this vision, so will your Lord choose you, **and teach you the interpretation of dreams**, meaning the interpretation of the vision. It is called interpretation because it leads to what he saw in his dream, and interpretation is what leads to the outcome of the matter, **and completes His favor upon you**, meaning: with prophethood, **and upon the family of Jacob**, meaning: upon his children, for all of his children were prophets, **as He completed it upon your fathers before, Abraham and Isaac**, so He made them prophets, **Indeed, your Lord is Knowing and Wise**.

It was said: What is meant by the completion of the

blessing upon Abraham is the friendship.

It was said: His salvation from the fire, and Isaac's salvation from slaughter.

It was said: By bringing out Jacob and the tribes from his loins.

Ibn Abbas, may God be pleased with him, said: There were forty years between this vision of Joseph and its fulfillment with the arrival of his parents and brothers to him, and this is the opinion of most of the commentators.

Al-Hasan Al-Basri said: There were eighty years between them. When this vision reached Joseph's brothers, they envied him and said: He was not satisfied for his brothers to prostrate to him until his parents prostrated to him, so they rebelled against him.

Tafsir al-Baidawi

6. **And likewise** that is, just as He chose you for such a vision indicating honor, glory, and perfection of soul. **Your Lord chooses you** for prophethood and kingship or for great matters, and selection comes from the word *jaba'il* if you obtain something for yourself. **And He teaches you** is a new statement outside of comparison as if it was said and He teaches you. **From the interpretation of hadiths** from the interpretation of the vision because they are the hadiths of the king if they are true, and the hadiths of the soul that the devil if they are false, or from the interpretation of the mysteries of the books of God Almighty and the traditions of the prophets and the words of the wise, and it is the collective noun for hadith like *abatil* is the collective noun for falsehood. **And He completed His favor upon you** through prophethood or by connecting the blessing of this world with the blessing of the Hereafter. **And upon the family of Jacob** meaning all of his children, and perhaps he used as evidence for their prophethood the light of the stars or his offspring. **As He completed it upon your parents** through the message. And it was said upon Abraham through friendship and salvation from the fire, and upon Isaac by saving him from slaughter and ransoming him with a great sacrifice. *Before* meaning before you or before this time. **Abraham and Isaac** is an apposition to your parents. **Indeed, your Lord is Knowing** of who deserves to be chosen. *Wise* does things as they should.

Surat Yusuf 12:7

There were certainly in Joseph and his brothers signs for the inquirers.

Tafsir al-Jalalayn

7 - **There were** in the story of **Joseph and his brothers** and they were eleven *signs* through **for those who ask**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **There were certainly in Joseph and his brothers**, the eleven, *signs*, meaning: he explained and mentioned them, **for those who ask**, meaning: those who ask about their report and stories. And God Almighty meant by that His Prophet Muhammad, may God bless him and grant him peace.

It is said that God Almighty revealed this Surah to His Prophet, to teach him what Joseph had suffered from his relatives and brothers of envy, while God honored him, as a consolation for him from what he suffered from his relatives and friends from the polytheists of Quraysh. Ibn Ishaq also used to say:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: God Almighty told Muhammad the story of Joseph, and the oppression and envy of his brothers towards him, when he mentioned his dream, when the Messenger of God, may God bless him and grant him peace, saw the oppression and envy of his people when God Almighty honored him with his prophethood, so that he would follow his example.

There is a difference in the reading of his saying: **Signs for those who ask**.

So I read it as most countries read: *verses* on intercourse.

It was narrated on the authority of Mujahid and Ibn Kathir that they read that on monotheism.

Which is the more correct of the two readings, is the reading of the one who reads it as intercourse, because the evidence from the readings agrees on it.

Tafsir al-Qurtubi

The Almighty said: **There were certainly in Joseph and his brothers signs for those who ask** meaning whoever asks about their story. The people of Mecca read *sign* in the singular, and Abu Ubaid chose *signs* in the plural, he said: because it is a great good. An-Nahhas said: And *sign* here is a good reading, meaning there was certainly a sign for those who asked about the story of Joseph in what they were told, because they asked the Prophet, may God bless him and grant him peace, while he was in Mecca and said: Tell us about

a man from the prophets who was in Ash-Sham who sent his son to Egypt, and he cried over him until he went blind? - and there was no one from the People of the Book in Mecca, nor anyone who knew the story of the prophets, but the Jews from Medina were directed to them to ask him about this - so God Almighty revealed Surah *Joseph* in one sentence, in which there is everything in the Torah of report and more, so it was a sign for the Prophet, may God bless him and grant him peace, like the revival of the dead Jesus, son of Mary, peace be upon him. *Signs* is a sermon, and it was said: a lesson. It was narrated that in some copies of the Qur'an it is **a lesson**. It was said: Insight. It was also said: Wonder, you say so-and-so is a sign of knowledge and beauty, meaning wonder.

Al-Tha'labi said in his interpretation: When the vision reached Joseph's brothers, they envied him. Ibn Zayd said: They were prophets, and they said: He is not pleased for his brothers to prostrate to him until his parents prostrate to him! So they sought enmity towards him, and the refutation of this statement has been presented. God Almighty said: **There was certainly concerning Joseph and his brothers** and their names were: Reuben, who was the eldest of them, and Simeon, Levi, Judah, Zealon, and Ishgar, and their mother was Leah, daughter of Layan, and she was the daughter of Jacob's maternal uncle, and he had four sons from two concubines: Dan, Naphtali, Gad, and Asher. Then Leah died, and Jacob married her sister Rachel, and she bore him Joseph and Benjamin, and Jacob's sons were twelve men.

Al-Suhayli said: Jacob's mother's name was Rebecca, and Rachel died while giving birth to Benjamin, and Layan, son of Naher, son of Azar, is Jacob's maternal uncle. It was said: In the names of the two slave girls, Leah and Talta, one of them belonged to Rachel, and the other to her sister Leah, and they had been given to Jacob as a gift, and Jacob had brought them together, and it was not permissible for anyone after him, because God Almighty said: **And that you should bring two sisters together, except for what has already occurred.** (An-Nisa': 23). The response to what Ibn Zayd said has already been presented, and praise be to God.

Tafsir Ibn Kathir

God Almighty says: There were indeed signs in the story of Joseph and his experience with his brothers, meaning a lesson and sermons for those who asked about that and inquired about it, for it is an amazing story that deserves to be told about it. **When they said, 'Joseph and his brother are dearer to our father than we,'** meaning they swore, by God, that Joseph and his brother, meaning Benjamin, who was his brother on his mother's side, **are dearer to our father than we, and we are a clan**, meaning a group, so how could he have loved those two more than the group? **Indeed, our father is in manifest error**, meaning in his preference for them over us, and his love for them more than us.

Know that there is no evidence of the prophethood of Joseph's brothers, and the apparent meaning of this context indicates otherwise. Some people claim that revelation was sent to them after that, and this is

There were certainly in Joseph and his brothers signs for the inquirers.

questionable, and the one who claims this needs evidence. They only mentioned the words of God Almighty: **Say, 'We believe in God and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes.'** This is likely because the clans of the Children of Israel are called tribes, just as the Arabs are called tribes and the non-Arabs are called peoples. God Almighty mentions that He sent revelation to the prophets from the tribes of the Children of Israel, so He mentioned them in general because they are many, but each tribe is from the lineage of a man from Joseph's brothers. There is no evidence that these individuals were sent to, and God knows best. **Kill Joseph or cast him out to some land, so that your father's favor will be yours alone.** They say: This one who competes with you in your father's love for you, eliminate him from your father's face, so that he will be yours alone, either by killing him or casting him out to some land where you can rest from him, and you can be yours with your father **and you will be after him.** "A righteous people" so they intended repentance before committing the sin **One of them said** Qatada and Muhammad ibn Ishaq said: And the eldest of them was named Reuben. Al-Suddi said: The one who said that was Judah. Mujahid said: He is Simon Peter **Do not kill Joseph** meaning do not reach the point of killing him in your enmity and hatred towards him, and they had no way to kill him because God Almighty wanted something from him that must be carried out and completed by inspiring him with prophethood, and by empowering him in the land of Egypt and ruling it, so God turned them away from him by Reuben's words about him and his suggestion to them to throw him into the bottom of the well which is at its bottom. Qatada said: It is the well of Jerusalem **Some of the travelers will pick him up** meaning the passing travelers, so you will rest from him with this and there is no need to kill him **if you are going to do** meaning if you are determined to do what you say. Muhammad bin Ishaq bin Yasar said: They agreed on a great matter of severing family ties, disobeying parents, and showing little compassion to the innocent young child, and to the perishing old child who has rights, sanctity, and virtue, and his danger to God, along with the right of the father over his son, in order to separate him from his father and beloved despite his advanced age and the frailty of his bones, despite his position with God among those who loved him as a young child, and from his son despite his weak strength, young age, and need for his father's kindness and peace with him. May God forgive them, and He is the Most Merciful of the merciful. They have undertaken a great matter. Narrated by Ibn Abi Hatim on the authority of Salamah bin al-Fadl on his authority.

Fath al-Qadir

7- That is, **There were** in their story signs indicating the greatness of God's power and the wonder of His creation **for those who asked** about it from among the people. The people of Mecca read a verse in monotheism, and the rest read it in the plural, and Abu Ubaid chose the plural reading. An-Nahhas said: The verse here is a good reading, and it was said that the

meaning is: There were in Joseph and his brothers signs indicating the prophethood of Muhammad, may God bless him and grant him peace, for those who asked about him from among the Jews, for it was narrated that a group of Jews said to him while he was in Mecca: Tell us about a man from among the prophets who was in Ash-Sham who took his son to Egypt and cried over him until he went blind, and there was no one in Mecca from the People of the Book or anyone who knew the report of the prophets, but they directed some from the people of Medina to ask him about this, so God revealed Surah Yusuf all at once as in the Torah. It was said that the meaning of **Signs for those who asked** is a wonder to them, and it was said that it is insight, and it was said that it is a lesson. Al-Qurtubi said: Their names, meaning the brothers of Joseph, were: Reuben, who was the eldest, Simeon, Levi, Judah, Rialon, and Ishgar. Their mother was Leah, the daughter of Lian, who was Jacob's maternal cousin. He had four children from two concubines: Dan, Naphtali, Gad, and Asher. Then Leah died, and Jacob married her sister Rachel, who bore him Joseph and Benjamin. Al-Suhayli said: Joseph's mother's name was Waqfa, and Rachel died while giving birth to Benjamin, who was older than Joseph.

Tafsir al-Baghawi

7-God Almighty says: **Indeed, it was in Joseph and his brothers**, meaning: in his story and the story of his brothers. Their names are: Reuben, who was the eldest of them, Simeon, Levi, Judah, Zebulun, and it was said: Zebulun, and Asher, and their mother is Leah, the daughter of Lian, and she is the cousin of Jacob, peace be upon him, and he had four sons from two of his concubines, one of whom was named Zilpah and the other Ilhamah: Dan, Naphtali, and it was said: Naphtoli, Gad, and Asher. Then Leah died, and Jacob, peace be upon him, married her sister Rachel, and she bore him Joseph and Benjamin. It was said: and the son of Jamin, so the sons of Jacob, peace be upon him, were twelve men.

Signs. Ibn Kathir read *verse* as a monotheism, meaning: a sermon and a lesson, and it was said: a wonder.

Others read: *verses* in the plural.

For those who ask, that is, the Jews asked the Messenger of God, may God bless him and grant him peace, about the story of Joseph, peace be upon him.

It was said: They asked him about the reason for the migration of Jacob's son from Canaan to Egypt. He told them the story of Joseph, and they found it in agreement with what was in the Torah, so they were amazed by it. This is the meaning of his saying: **Signs for those who ask**, meaning: evidence of the prophethood of the Messenger of God, may God bless him and grant him peace. It was said: Signs for those who ask and for those who do not ask, like his saying: **It is the same for those who ask** (Fussilat 41:10).

It was said: Its meaning is a lesson for those who take

heed, for it includes the envy of Joseph's brothers, and what happened to them due to envy, and it includes his vision, and what God fulfilled from it, and it includes Joseph's patience, peace be upon him, in not satisfying his desire, and in slavery and in prison, and what happened to him regarding the kingdom, and it includes Jacob's sadness and patience and what happened to him regarding reaching his goal and other verses.

Tafsir al-Baidawi

7. **There were in Joseph and his brothers** that is, in their story. *Signs* are evidence of God Almighty's power and wisdom, or signs of your prophethood. Ibn Kathir read the verse **for the questioners** for those who asked about their story. What is meant by his brothers are his ten cousins: Judah, Reuben, Simeon, Levi, Zebulun, Ishkhar, and Dinah from his cousin Leah, whom Jacob married first. When she died, he married her sister Rachel, and she bore him Benjamin and Joseph. It was said that he married them together, and that marriage was not forbidden at that time. And four others: Dan, Naphtali, Gad, and Asher from two concubines, Zilpah and Bilhah.

Surat Yusuf 12:8

When they said, "Joseph and his brother are more beloved to our father than we, though we are a company. Indeed, our father is in manifest error."

Surat Yusuf 12:8

When they said, "Joseph and his brother are more beloved to our father than we, though we are a company. Indeed, our father is in manifest error."

Tafsir al-Jalalayn

8 - Remember **when they said** meaning some of Joseph's brothers to each other *Joseph* subject **and his brother** his brother Benjamin **are more beloved** predicate **to our father than we are while we are a company** group **indeed our father is in clear error** error *clear* by preferring them over us.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: There were signs in Joseph and his brothers for those who asked about their situation, when Joseph's brothers said: **Joseph and his brother**, from his mother, **are dearer to our father than we, and we are a group**, meaning: We are a group of eleven men.

A group of people is ten or more, it has been said up to fifteen, it does not have a singular form of its own, like a group and a tribe.

Our father is clearly in error, meaning: Our father Jacob is clearly in error in his actions, in his preference for Joseph and his half-brother over us in love. What is meant by *clear* is that it is an error that is clear to anyone who contemplates and looks at it.

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

Who said that?

Ibn Wakee' told us, he said, Amr ibn Muhammad al-Anqazi told us, on the authority of Asbat, on the authority of al-Suddi: **When they said, 'Joseph and his brother are dearer to our father than we,'** he said: They meant Benjamin. He said: And they were ten.

He said, Amr bin Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi: **Our father is in clear error**, he said: in error in our matter.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And we are a group**, he said: And the group is the community.

Tafsir al-Qurtubi

The Almighty said: **When they said to Joseph** *Joseph* is raised by the beginning, and the lam is for emphasis, and it is the one with which the oath is received, meaning, by God, for Joseph. **And his brother** is in

apposition to it. **Better to our father than us** is its predicate, and it is not dual or plural because it means a verb, and they only said this because the report of the dream reached them, so they conspired to plot against him. **And we are a group** meaning a group, and they were ten. A group is between one and ten, and it was said: to fifteen. It was said: between forty and ten, and it does not have a singular from its wording like a group and a group. **Indeed, our father is in manifest error** They did not mean the error of religion, because if they had meant that, they would have been disbelievers, but they meant that he was in a deviation from the path of management, in preferring two over ten while being equal in their affiliation to him. It was said: in a clear error in his preferring Joseph and his brother over us.

Tafsir Ibn Kathir

God Almighty says: There were indeed signs in the story of Joseph and his experience with his brothers, meaning a lesson and sermons for those who asked about that and inquired about it, for it is an amazing story that deserves to be told about it. **When they said, 'Joseph and his brother are dearer to our father than we,'** meaning they swore, by God, that Joseph and his brother, meaning Benjamin, who was his brother on his mother's side, **are dearer to our father than we, and we are a clan**, meaning a group, so how could he have loved those two more than the group? **Indeed, our father is in manifest error**, meaning in his preference for them over us, and his love for them more than us.

Know that there is no evidence of the prophethood of Joseph's brothers, and the apparent meaning of this context indicates otherwise. Some people claim that revelation was sent to them after that, and this is questionable, and the one who claims this needs evidence. They only mentioned the words of God Almighty: **Say, 'We believe in God and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes.'** This is likely because the clans of the Children of Israel are called tribes, just as the Arabs are called tribes and the non-Arabs are called peoples. God Almighty mentions that He sent revelation to the prophets from the tribes of the Children of Israel, so He mentioned them in general because they are many, but each tribe is from the lineage of a man from Joseph's brothers. There is no evidence that these individuals were sent to, and God knows best. **Kill Joseph or cast him out to some land, so that your father's favor will be yours alone.** They say: This one who competes with you in your father's love for you, eliminate him from your father's face, so that he will be yours alone, either by killing him or casting him out to some land where you can rest from him, and you can be yours with your father **and you will be after him.** "A righteous people" so they intended repentance before committing the sin **One of them said** Qatada and Muhammad ibn Ishaq said: And the eldest of them was named Reuben. Al-Suddi said: The one who said that was Judah. Mujahid said: He is

Simon Peter **Do not kill Joseph** meaning do not reach the point of killing him in your enmity and hatred towards him, and they had no way to kill him because God Almighty wanted something from him that must be carried out and completed by inspiring him with prophethood, and by empowering him in the land of Egypt and ruling it, so God turned them away from him by Reuben's words about him and his suggestion to them to throw him into the bottom of the well which is at its bottom. Qatada said: It is the well of Jerusalem **Some of the travelers will pick him up** meaning the passing travelers, so you will rest from him with this and there is no need to kill him **if you are going to do** meaning if you are determined to do what you say. Muhammad bin Ishaq bin Yasar said: They agreed on a great matter of severing family ties, disobeying parents, and showing little compassion to the innocent young child, and to the perishing old child who has rights, sanctity, and virtue, and his danger to God, along with the right of the father over his son, in order to separate him from his father and beloved despite his advanced age and the frailty of his bones, despite his position with God among those who loved him as a young child, and from his son despite his weak strength, young age, and need for his father's kindness and peace with him. May God forgive them, and He is the Most Merciful of the merciful. They have undertaken a great matter. Narrated by Ibn Abi Hatim on the authority of Salamah bin al-Fadl on his authority.

Fath al-Qadir

8- **When they said to Joseph and his brother** that is, when they said, and the circumstance is related to was **better to our father than us** and what is meant by his saying **and his brother** is Benjamin, and they specified him as his brother even though they are all his brothers, because he is his brother from his parents as mentioned above, and he made the report singular and said: I love with the multiplicity of the subject, because the comparative form of the word is equal in it to one and what is above it if it is not known, and the lam in Joseph is the one that initiates the oath, and they only said this because the report of the vision reached them and they agreed on his plot, and the phrase **and we are a group** is in the accusative case as a state, and the group: the group, it was said that it is between one and ten, and it was said to fifteen, and it was said from ten to forty and it does not have a singular from its wording but rather it is like a group and a group, and they were ten **Indeed, our father is in manifest error** that is, in going astray from the path of management by giving them preference over us and preferring them over us even though we are equal in Affiliation with him, and it is not correct that they mean that he is clearly astray in his religion.

Tafsir al-Baghawi

8- **When they said to Joseph**, the lam in it is the answer to the oath, meaning: By God, Joseph, **and his brother**, Benjamin, **are dearer to our father than we**, Joseph and his brother Benjamin were from the same mother, and Jacob, peace be upon him, had a strong

love for Joseph, peace be upon him, and his brothers saw in him an inclination towards him that they did not see in themselves, so they said this statement, **and we are a group**, a group and they were ten.

Al-Farra' said: The 'asaba is ten or more.

It was said: The clan is between one and ten.

It was said: between three and ten.

Mujahed said: Between ten and fifteen.

It was said: between ten and forty.

It was said: A group that is fanatical about one another, and has no singular form, such as a group or a tribe.

Indeed, our father is in manifest error, meaning he made a clear mistake in preferring Joseph and his brother over us. What is meant by this is not straying from the religion, and if they had wanted that, they would have disbelieved in him. Rather, what is meant by it is: error in managing worldly affairs. They say: We are more beneficial to him in worldly affairs, in improving his livelihood and tending his livestock, so we are more deserving of love than he is. So he is mistaken in directing his love to him.

Tafsir al-Baidawi

8. **When they said to Joseph and his brother** Benjamin and his specialization in addition to his specialization to the brothers from both sides. **He is dearer to our father than we** alone I will not do who does not differentiate between one and what is above him, and for the male and what is opposite to him unlike his two brothers, then the difference is obligatory in the local and permissible in the added, **and we are a group** and the case is that I am a strong group more deserving of love than two young ones who are not sufficient in them, and the group and the group of ten and more are elevated by that because matters are complicated by them. **Indeed, our father is in manifest error** for his preference of the preferred or for leaving the adjustment in love. It was narrated that he was dearer to him because of what he was patient about, so their envy was exaggerated until it led them to attack him.

Surat Yusuf 12:9

Kill Joseph or cast him out to some land, so that your father's face will be exclusively for you, and you will be after him a righteous people.

Surat Yusuf 12:9

Kill Joseph or cast him out to some land, so that your father's face will be exclusively for you, and you will be after him a righteous people.

Tafsir al-Jalalayn

9 - Kill Joseph or cast him into a distant land meaning a distant land **so that your father's face will be exclusively for you** by turning to you and not paying attention to anyone else **and you will be after him** meaning after Joseph was killed or cast into the ground **a righteous people** by repenting.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The brothers of Joseph said to one another: Kill Joseph or throw him into a place on earth, meaning a place on earth, **so that your father's face will be free for you**, meaning: Your father's face will be free for you from his preoccupation with Joseph, for he had preoccupied him with us and turned his face away from us to him, **and you will be after him a righteous people**, meaning that they would repent for killing Joseph and the sin they committed in it, so that by their repentance from killing him after Joseph's death they would be a righteous people.

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

Who said that?

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi: **Kill Joseph or cast him out to some land, so that your father's favour will be exclusively for you, and you will be after him a righteous people.** He said: You will repent for what you did, or: for what you did.

Tafsir al-Qurtubi

The Almighty said: **Kill Joseph** There is an omission in the speech, meaning one of them said: **Kill Joseph** to make the matter more decisive. **Or throw him into the ground** meaning into the ground, so the preposition was dropped and the ground was made in the accusative case. Sibawayh recited what was omitted from it *in*:

When he shakes his hand, his back becomes honeyed, just as the fox swallows honey on the road.

An-Nahhas said: However, there is much good in the verse, because it takes two objects, one of them with a preposition, so if you delete the preposition the verb

takes it. It was said that the speaker is Shimon, as Wahb ibn Munabbih said. Kaab al-Ahbar said: Dan. Muqatil said: Reuben, and God knows best. The meaning is a land far from his father, so this omission is necessary because he was with his father in a land. *Yakhal* is in the subjunctive mood because it is the answer to the command, meaning: he is purified and clear. **For you is the face of your father** so he turns to you completely. **And you will be after him** meaning after the sin, and it was said: after Joseph. **A righteous people** meaning repentant, meaning speak of repentance after that and God will accept it from you, and in this is evidence that the repentance of the killer is acceptable, because God Almighty did not deny this statement from them. It was said: *Righteous* meaning your affairs will be put right with your father without favoritism or preference.

Tafsir Ibn Kathir

God Almighty says: There were indeed signs in the story of Joseph and his experience with his brothers, meaning a lesson and sermons for those who asked about that and inquired about it, for it is an amazing story that deserves to be told about it. **When they said, 'Joseph and his brother are dearer to our father than we,'** meaning they swore, by God, that Joseph and his brother, meaning Benjamin, who was his brother on his mother's side, **are dearer to our father than we, and we are a clan**, meaning a group, so how could he have loved those two more than the group? **Indeed, our father is in manifest error**, meaning in his preference for them over us, and his love for them more than us.

Know that there is no evidence of the prophethood of Joseph's brothers, and the apparent meaning of this context indicates otherwise. Some people claim that revelation was sent to them after that, and this is questionable, and the one who claims this needs evidence. They only mentioned the words of God Almighty: **Say, 'We believe in God and in what was revealed to us and what was revealed to Abraham, Ishmael, Isaac, Jacob, and the Tribes.'** This is likely because the clans of the Children of Israel are called tribes, just as the Arabs are called tribes and the non-Arabs are called peoples. God Almighty mentions that He sent revelation to the prophets from the tribes of the Children of Israel, so He mentioned them in general because they are many, but each tribe is from the lineage of a man from Joseph's brothers. There is no evidence that these individuals were sent to, and God knows best. **Kill Joseph or cast him out to some land, so that your father's favor will be yours alone.** They say: This one who competes with you in your father's love for you, eliminate him from your father's face, so that he will be yours alone, either by killing him or casting him out to some land where you can rest from him, and you can be yours with your father **and you will be after him.** "A righteous people" so they intended repentance before committing the sin **One of them said** Qatada and Muhammad ibn Ishaq said: And the eldest of them was named Reuben. Al-Suddi said:

The one who said that was Judah. Mujahid said: He is Simon Peter **Do not kill Joseph** meaning do not reach the point of killing him in your enmity and hatred towards him, and they had no way to kill him because God Almighty wanted something from him that must be carried out and completed by inspiring him with prophethood, and by empowering him in the land of Egypt and ruling it, so God turned them away from him by Reuben's words about him and his suggestion to them to throw him into the bottom of the well which is at its bottom. Qatada said: It is the well of Jerusalem **Some of the travelers will pick him up** meaning the passing travelers, so you will rest from him with this and there is no need to kill him **if you are going to do** meaning if you are determined to do what you say. Muhammad bin Ishaq bin Yasar said: They agreed on a great matter of severing family ties, disobeying parents, and showing little compassion to the innocent young child, and to the perishing old child who has rights, sanctity, and virtue, and his danger to God, along with the right of the father over his son, in order to separate him from his father and beloved despite his advanced age and the frailty of his bones, despite his position with God among those who loved him as a young child, and from his son despite his weak strength, young age, and need for his father's kindness and peace with him. May God forgive them, and He is the Most Merciful of the merciful. They have undertaken a great matter. Narrated by Ibn Abi Hatim on the authority of Salamah bin al-Fadl on his authority.

Fath al-Qadir

9- **Kill Joseph or cast him into the ground** meaning they said: Do one of two things to him: either killing, or casting him into the ground, or the one who advised killing part of it and the one who advised casting the other part, or the speaker was one of them and the rest agreed with him, so they were like the speaker in attributing this to them, and the erection of the ground is for the circumstance, and the indefiniteness is for ambiguity: meaning an unknown land, and the answer to the command **He will make your father's face pure for you** meaning He describes and purifies and turns to you and loves you with a complete love and **you will be** is conjoined with **He will make pure**, and it is permissible for it to be erected by the implication that **after him** meaning after Joseph, and what is meant is after finishing killing him or casting him, and it was said after the sin they committed against Joseph **a righteous people** in the matters of your religion and obeying your father, or righteous in the matters of your worldly life because what was distracting you from that has gone, which is envy for Joseph and the troubled feelings due to his influence on you is him His brother, or what is meant by the righteous: those who repent from sin.

Tafsir al-Baghawi

9- **Kill Joseph**. They differed about who said this. Wahb said: It was said by Shimon. Kaab said: It was said by Dan.

Or throw him to the ground, meaning: to a ground far from his father. It was also said: to a ground where wild beasts will eat him.

He will be pure for you, he will purify you and describe to you. **The face of your father**, from his preoccupation with Joseph, **and you will be after him**, after the killing of Joseph, **a righteous people**, repentant, meaning: repent after you have done this and God will forgive you.

Muqatil said: Your situation will be resolved between you and your father.

Tafsir al-Baidawi

9. **Kill Joseph** is part of what was narrated after his saying, **When they said, as if they had agreed on that matter, except for one who said, 'Do not kill Joseph.' It was said that it was said by Simeon or Dan, and the others were satisfied with it.** "Or throw him into a land" that is indefinite and far from civilization, and this is the meaning of its indefiniteness and vagueness, and therefore it is accusative like an ambiguous adverb. "He will leave your father's face alone" is the answer to the command. The meaning is that he describes your father's face to you, so he turns to you completely and does not turn away from you to anyone else, and no one will dispute his love for you. "And you will be **is jussive in conjunction with leaves**" or accusative with the implication that. "After him" after Joseph or the completion of his matter or killing him or throwing him out. "A righteous people" repentant to God Almighty for what you have committed, or righteous with your father by reconciling what is between you and him with an excuse that you prepare, or righteous in your worldly affairs, for it will be arranged for you after him by the absence of your father's face.

Surat Yusuf 12:10

One of them said, "Do not kill Joseph, but throw him into the bottom of the well. Some caravan may pick him up, if you must do something."

Surat Yusuf 12:10

One of them said, "Do not kill Joseph, but throw him into the bottom of the well. Some caravan may pick him up, if you must do something."

Tafsir al-Jalalayn

10 - **One of them said** he was Judah **Do not kill Joseph, but throw him** throw him **in the bottom of the well** the dark well, and in a reading it is in the plural **some of the travelers** the travelers **will pick him up** if you are going to do) what you wanted of separation, so be satisfied with that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: One of Joseph's brothers said: **Do not kill Joseph**.

It was said that the one who said that was Rubel, who was Joseph's cousin.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Do not kill Joseph**. He told us that he was Rubil, the eldest of the people, and he was Joseph's maternal cousin, so he forbade them from killing him.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Kill Joseph**, until his saying: **If you are going to do something**, he said: It was mentioned to me, and God knows best, that the one who said that among them was Reuben, the eldest of the sons of Jacob, and he was the most reasonable of them in his opinion about him.

Al-Hasan told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **Do not kill Joseph**, he said: He was the eldest of his brothers, and he was Joseph's maternal cousin, so he forbade them from killing him.

It was said: The one who said that among them was Simon.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **A speaker among them said, 'Do not kill Joseph,'** he said: He is Shimon.

His saying: **And throw him into the bottom of the well**, means they threw him into the bottom of the well, where his report would disappear.

There are different readings of this.

So I read it as the people of Medina generally read: **The depths of the well**, in the plural.

And the general public in all countries read it as: **Ghayabat al-Jabb**, with the singular form of ghayaba.

Abu Jaafar said: Reading it with monotheism is more beloved to me.

And the well, the pit.

It was said: It is the name of the well of Jerusalem.

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding **the depths of the well**, he said: a well in Jerusalem.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **The depths of the well**, he said: A well in Jerusalem.

Absence, anything that hides something is absence, and the well, the uncovered well.

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

Who said that?

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, in **the depths of the well**, in some of its corners, at its bottom.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And throw him into the bottom of the well**, he said: into some of its corners.

Al-Hasan bin Muhammad told us, he said, Abdul-Wahhab told us, on the authority of Saeed, on the authority of Qatada, the same.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **And they cast him into the bottom of the well**, he said: Their leader who stayed behind said it. He said: The well is a well in the Levant.

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 throw him into the bottom of the well**, meaning the well.

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: **The well** is the well.

And his saying: **Some caravan picks it up**, he says: Some travelers who are passing by take it, **If you are going to do**, he says: If you are going to do what I tell you. So he mentioned that some Bedouins picked it

up.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: **Some of the travelers picked it up**, he said: Some of the Bedouins picked it up.

It was mentioned on the authority of Al-Hasan Al-Basri that he read: **Some of the caravan picks it up**, with a *ta*.

Ahmad bin Yusuf told me that, he said, Al-Qasim told us, he said, Hajjaj told me, on the authority of Harun, on the authority of Matar Al-Warraaq, on the authority of Al-Hasan.

It is as if Al-Hassan went in feminizing **some of the car** to the point that some of it did what it did. The Arabs do that in the report of *was* about an added feminine, so that the report about some of it is report about all of it, and that is like the poet's saying:

I see the passing years taking from me as secrets are taken from the crescent moon

He said: They took it from me. He began the story about bitterness, since the story about bitterness was a story about the years, and as the other said:

If one of their masters dies, a master rises up and the people of the villages and churches pay their respects to him.

Qafal: I approached him, and the report is about the people of the villages, because the report about them is like the report about the villages. And whoever said that did not say: Hind's slave girl approached him, because if the slave was thrown out of the speech, Hind would not indicate him, just as the report about the village indicates its people. That is because if it was said: The villages approached him, it would be known that it is report about its people. And likewise some of the caravan, if some was thrown out and it was said: The caravan will pick it up, it would be known that it is report about some or all, and the report about the caravan indicates it.

Tafsir al-Qurtubi

It contains thirteen issues:

The first: The Almighty's saying: **A speaker among them said** The speaker was Judah, the eldest son of Jacob, as Ibn Abbas said. It was also said: Reuben, his maternal cousin, and he is the one who said: **I will never leave the land** the verse. It was also said: Simeon. **And they cast him into the bottom of the well** The people of Mecca, Basra, and Kufa read **in the bottom of the well**. The people of Medina read **in the depths of the well**. Abu Ubaid chose the singular, because it is in one place where they threw him, and he denied the plural for this reason. An-Nahhas said: This is a restriction in the language, **and depths** in the plural is permissible from two aspects: Sibawayh narrated that he walked on it in the evenings and in the evenings, meaning in the evening and in the evening, so he made each time of it an evening and an evening, and thus he made each place of what is hidden its absence. The other - that there are depths in the well a

group. It is said: Ghaab yaghiban and ghaybah and ghayban, as the poet said:

I will stay for two months or a half or three months, and I will be here as you have left me in absentia

Al-Harawi said: **Al-Ghayaba is like a hole or a niche in a well above the water, it hides something from the eye**. Ibn Aziz said: **Everything that hides something from you is ghayaba**. I said: And from this the grave is called ghayaba. The poet said:

If one day I am absent, then follow my path among the clan and family.

A well is a well that has not been covered. If it is covered, it is a well. Al-A'sha said:

If you were in a well eighty fathoms high and climbed the paths of heaven with a ladder

It was called a well because it was cut into the ground. The plural of well is jibbah, jibab, and ajbab. He combined ghaybah and jibb because he meant they threw him in a dark place in the well so that the eyes of onlookers would not catch sight of him. It was said: It is a well in Jerusalem, and it was said: It is in Jordan, as said by Wahb ibn Munabbih. Muqatil: It is three farsakhs from the home of Jacob.

Second: The Almighty's saying: **Some caravan picks it up** is a subjunctive in response to the command. Mujahid, Abu Raja', Al-Hasan and Qatadah read: **will pick it up** with a *ta*', and this is based on the meaning, because some caravans are cars. Sibawayh said: Some of his fingers fell off, and he recited:

And shine with the words that you have broadcasted as the chest of the canal shines with blood

Another said:

I see the years passing by, taking from me as secrets are taken from the crescent moon.

He did not say *east* or *took*. The car is the group that travels on the road for travel. The speaker only said this so that they would not need to carry him to a distant place and the purpose would be achieved, because the one who picked him up from the car would carry him to a distant place. This was a way of planning so that they would not need to move by themselves, because their father might not give them permission, and he might find out about their intention.

Third: This indicates that Joseph's brothers were not prophets, neither from the beginning nor the end, because prophets do not plot to kill a Muslim, rather they were Muslims, then they committed a sin and then repented. It was said: They were prophets, and it is not impossible for reason to make a mistake by a prophet, so this was a mistake on their part. This is refuted by the fact that prophets are infallible from major sins, as we have stated. It was said: They were not prophets at that time, then God informed them, and this is more likely, and God knows best.

Fourth: Ibn Wahb said: Malik said: Joseph was thrown into the well while he was a boy, and Ibn al-Qasim narrated the same from him, meaning that he was young. The evidence for the Almighty's statement: **Do**

One of them said, "Do not kill Joseph, but throw him into the bottom of the well. Some caravan may pick him up, if you must do something."

not kill Joseph, but throw him into the bottom of the well, for some traveler to pick him up, he said: Only a young person picks him up. And His statement: **And I fear that a wolf will eat him,** that is a matter that is specific to young people, and their statement: **Send him with us tomorrow to frolic and play, and indeed, We will be his guardians.**

Fifth: Picking up is taking something from the road, including foundlings and lost property. We will mention from its rulings what is indicated by the verse and the Sunnah, and what the scholars and linguists have said about it. Ibn Arafah said: Picking up is finding something without seeking it, including the Almighty's saying:

Some wayfarer picks it up meaning he finds it without expecting it. The scholars differed about the foundling. It was said: Its origin is freedom because free people are more likely to be slaves. It was narrated from Al-Hasan bin Ali that he ruled that the foundling is free, and he recited: **And they sold him for a cheap price for a few dirhams.** This is what Ashhab, the companion of Malik, went for, and it is the saying of Omar bin Al-Khattab. It was also narrated from Ali and a group. Ibrahim Al-Nakha'i said: If he intended to enslave him, then he is a slave, and if he intended to seek reward, then he is free. Malik said in his Muwatta': The matter according to us regarding the abandoned person is that he is free, and his allegiance is to the Muslim community; they inherit from him and pay blood money for him. Al-Shafi'i said the same, and he cited as evidence the words of the Prophet (peace be upon him): **The allegiance is only for the one who freed him.** He said: So he denied allegiance to anyone other than the freedman. Malik, Al-Shafi'i and their companions agreed that the foundling does not have a loyal relationship with anyone, and no one inherits from him through loyalty. Abu Hanifa and his companions and most of the Kufians said: The foundling has a loyal relationship with whomever he wants, so whoever has a loyal relationship with him inherits from him and pays blood money for him. According to Abu Hanifa, he has the right to transfer his loyalty wherever he wants, as long as the one who found him has not paid blood money for him. If he has a crime against him, he has no right to transfer his loyalty from him ever. Abu Bakr ibn Abi Shaybah reported on the authority of Ali **may God be pleased with him:** The abandoned person is free. If he likes to be loyal to the one who found him, he should be loyal to him, and if he likes to be loyal to someone else, he should be loyal to him. Ata' said something similar, and it is the opinion of Ibn Shihab and a group of the people of Medina, and he is free. Ibn al-Arabi said: The foundling was originally free because the free people predominated over the slaves, so the ruling was based on the majority, just as he was ruled to be a Muslim, taking into account the majority. If he was in a village in which there were Christians and Muslims, Ibn al-Qasim said: The ruling is based on the majority. If he was found to be wearing Jewish clothing, then he is Jewish, and if he was found to be wearing Christian clothing, then he is Christian. Otherwise, he is a Muslim, unless the majority of the people of the village were not Muslims. Another said: If there was only one Muslim in it, the foundling would be

ruled to be a Muslim, giving priority to the ruling of Islam, which is supreme and cannot be overridden. This is what Ashhab said. Ashhab said: He is a Muslim forever, because I consider him a Muslim in every case, just as I consider him free in every case. The jurists differed regarding the outcast whose evidence indicates that he is a slave. A group of the people of Medina said: Their statement is not accepted in that regard. Ashhab went with this, based on the statement of Umar: He is free, and if he is judged to be free, the evidence is not accepted that he is a slave. Ibn al-Qasim said: The evidence is accepted in that regard, and this is the statement of al-Shafi'i and al-Kufi.

Sixth: Malik said about the foundling: If the finder spends on him and then a man establishes evidence that he is his son, then the finder has recourse to the father if he threw him away intentionally. If he did not throw him away but he strayed from him, then the father is not liable for anything, and the finder is a volunteer in providing support. Abu Hanifa said: If he spends on the foundling, then he is a volunteer, unless the judge orders him to. Al-Awza'i said: Whoever spends on someone who is not obligated to provide support has recourse to what he spent. Al-Shafi'i said: If the foundling does not have money, then his support must be paid from the public treasury. If he does not have money, then there are two opinions: One of them is that a loan is taken from him on his behalf. The second is that it is given in installments to the Muslims without compensation.

Seventh: As for lost property and lost items, scholars have differed regarding their ruling. A group of scholars said: Lost property and lost items are the same in meaning, and the ruling regarding them is the same. Abu Ja'far al-Tahawi held this view, and he rejected the statement of Abu 'Ubayd al-Qasim ibn Salam - that lost property is only an animal, and lost property is something other than an animal - and he said this is a mistake, and he cited as evidence the statement of the Prophet, may God bless him and grant him peace, in the hadith of the slander to the Muslims: **Your mother lost her necklace**, so he applied this to the necklace.

Eighth: The scholars agreed that if the lost item is not trivial and insignificant or something that will not last, then it is known for a full year. They agreed that if its owner comes, he has more right to it than the one who found it if it is proven to him that he is its owner. They agreed that if the one who found it eats it after a year and its owner wants to guarantee it, then that is his right. If he gives it in charity, then its owner has the choice between guaranteeing it or giving it as a reward. Whichever of the two he chooses, that is according to consensus. The one who found it does not have the right to give it in charity, nor does it spend it before a year.

They agreed that he may eat the lost sheep that he fears for.

Ninth: The jurists differed about what is better, leaving it or taking it. One of them is that the hadith is evidence

of the permissibility of picking up lost property and taking stray property as long as it is not a camel. He said about the sheep: **For you, for your brother, or for the wolf**, urging him to take it, and he did not say about anything, leave it until it is lost or its owner comes to it. If leaving the lost property was better, the Messenger of God, may God bless him and grant him peace, would have ordered it, as he said about lost camels, and God knows best. The summary of the Maliki school of thought is that he has the flexibility to take it if he wants, or leave it if he wants. This is the opinion of Ismail bin Ishaq, may God have mercy on him. Al-Muzani said on the authority of Al-Shafi'i: I do not like anyone to leave the lost property if he finds it if he is trustworthy with it. He said: And the lost property is the same whether it is small or large.

Tenth: Imams Malik and others narrated on the authority of Zaid bin Khalid Al-Juhani who said: A man came to the Prophet, may God bless him and grant him peace, and asked him about lost property. He said: "Know its container and its strap, then announce it for a year. If its owner comes back, then do as you please with it." He said: **What about lost sheep, O Messenger of God?** He said: **For you, your brother, or the wolf.** He said: **What about lost camels?** He said: "What is it to you? It has its watering place and its shoes. It reaches the water and eats the trees until its owner finds it."

In the hadith of Abu, he said: "Keep its number, container and wrapper, and if its owner comes, then fine. Otherwise, enjoy it." In this hadith there is an increase in the number. It was narrated by Muslim and others. The scholars agreed that the bag and the wrapper of the lost item are one of its signs and evidence. If the owner of the lost item comes with all its descriptions, it is given to him. Ibn al-Qasim said: He is forced to give it. If someone who is entitled to it comes and claims it with proof that it was his, the finder is not liable for anything. Should he swear with the descriptions or not? There are two opinions: the first is from Ashab, and the second is from Ibn al-Qasim. He is not required to give evidence according to Malik and his companions and Ahmad ibn Hanbal and others. Abu Hanifa and al-Shafi'i said: It is not given to him unless he provides evidence that it is his. This is contrary to the text of the hadith. If proof were a condition for giving, there would be no meaning to mentioning the bag, the wrapper and the number, as he is entitled to it with proof in any case. The Prophet (peace and blessings of God be upon him) would not have been allowed to remain silent about that, as it is delaying the statement from the time of need. And God knows best.

Eleventh: The text of the hadith refers to camels and sheep and explains their ruling, but it is silent about other animals. Our scholars differed on whether cows are considered to be like camels or sheep. There are two opinions. Likewise, our imams differed on picking up horses, mules, and donkeys. The apparent opinion of Ibn al-Qasim is that they are to be picked up. Ashhab and Ibn Kinanah said: They are not to be picked up. The opinion of Ibn al-Qasim is more correct, because of the saying of the Prophet, peace be upon him: **Guard your believing brother's lost property.**

Twelfth: The scholars differed regarding spending on

lost animals. Malik said, as Ibn al-Qasim reported: If the finder spends on animals, camels, etc., he has the right to claim the spending from their owner, whether he spent on them by order of the ruler or otherwise. He said: He has the right to withhold what he spent on the spending, and he has more right to it, like a pledge. Al-Shafi'i said: If the one who finds them spends on lost animals, then he is a volunteer. Al-Rabi' narrated this from him. Al-Muzani said: If the judge orders him to spend, then it is a debt, and what he claims is accepted from him if it is similar to what he intended. Abu Hanifa said: If he spends on lost animals and camels without order of the judge, then he is a volunteer. If he spends by order of the judge, then it is a debt on its owner when he comes, and he has the right to withhold it when its owner comes, and the spending on it is for three days or so, until the judge orders the sale of the sheep or the like and decides on the spending.

Thirteenth: There is nothing in his statement, may God bless him and grant him peace, regarding lost property after announcing it: **Enjoy it or Do whatever you want with it or It is yours or Spend it or Then eat it or It is the property of God, He gives it to whom He wills** as is in Sahih Muslim and other books, that indicates ownership and the removal of the liability from the finder if its owner comes, because in the hadith of Zaid bin Khalid Al-Juhani from the Prophet, may God bless him and grant him peace: "If you do not know it, then spend it and let it be a trust with you. If its owner comes one day, then return it to him." In another narration: (Then eat it. If its owner comes, then return it to him.) Narrated by Al-Bukhari and Muslim. The scholars agreed that when its owner comes, he has more right to it, except for what Dawud went to, that the finder owns the lost property after announcing it, for those apparent meanings, and no attention should be paid to his statement, because of the people's disagreement, and because of his statement, may God bless him and grant him peace: **Then return it to him.**

Tafsir Ibn Kathir

God Almighty says: There were indeed signs in the story of Joseph and his experience with his brothers, meaning a lesson and sermons for those who asked about that and inquired about it, for it is an amazing story that deserves to be told about it. **When they said, 'Joseph and his brother are dearer to our father than we,'** meaning they swore, by God, that Joseph and his brother, meaning Benjamin, who was his brother on his mother's side, **are dearer to our father than we, and we are a clan,** meaning a group, so how could he have loved those two more than the group? **Indeed, our father is in manifest error,** meaning in his preference for them over us, and his love for them more than us.

Know that there is no evidence of the prophethood of Joseph's brothers, and the apparent meaning of this context indicates otherwise. Some people claim that revelation was sent to them after that, and this is questionable, and the one who claims this needs evidence. They only mentioned the words of God Almighty: **Say, 'We believe in God and in what was revealed to us and what was revealed to Abraham,**

Surat Yusuf 12:10

One of them said, "Do not kill Joseph, but throw him into the bottom of the well. Some caravan may pick him up, if you must do something."

Ishmael, Isaac, Jacob, and the Tribes. This is likely because the clans of the Children of Israel are called tribes, just as the Arabs are called tribes and the non-Arabs are called peoples. God Almighty mentions that He sent revelation to the prophets from the tribes of the Children of Israel, so He mentioned them in general because they are many, but each tribe is from the lineage of a man from Joseph's brothers. There is no evidence that these individuals were sent to, and God knows best. **Kill Joseph or cast him out to some land, so that your father's favor will be yours alone.** They say: This one who competes with you in your father's love for you, eliminate him from your father's face, so that he will be yours alone, either by killing him or casting him out to some land where you can rest from him, and you can be yours with your father **and you will be after him.** "A righteous people" so they intended repentance before committing the sin **One of them said** Qatada and Muhammad ibn Ishaq said: And the eldest of them was named Reuben. Al-Suddi said: The one who said that was Judah. Mujahid said: He is Simon Peter **Do not kill Joseph** meaning do not reach the point of killing him in your enmity and hatred towards him, and they had no way to kill him because God Almighty wanted something from him that must be carried out and completed by inspiring him with prophethood, and by empowering him in the land of Egypt and ruling it, so God turned them away from him by Reuben's words about him and his suggestion to them to throw him into the bottom of the well which is at its bottom. Qatada said: It is the well of Jerusalem **Some of the travelers will pick him up** meaning the passing travelers, so you will rest from him with this and there is no need to kill him **if you are going to do** meaning if you are determined to do what you say. Muhammad bin Ishaq bin Yasar said: They agreed on a great matter of severing family ties, disobeying parents, and showing little compassion to the innocent young child, and to the perishing old child who has rights, sanctity, and virtue, and his danger to God, along with the right of the father over his son, in order to separate him from his father and beloved despite his advanced age and the frailty of his bones, despite his position with God among those who loved him as a young child, and from his son despite his weak strength, young age, and need for his father's kindness and peace with him. May God forgive them, and He is the Most Merciful of the merciful. They have undertaken a great matter. Narrated by Ibn Abi Hatim on the authority of Salamah bin al-Fadl on his authority.

Fath al-Qadir

10- **One of them said** meaning one of the brothers, it was said that it was Judah, it was said that it was Reuben, and it was said that it was Simeon **Do not kill Joseph, and throw him into the bottom of the well.** It was said that the reason for the appearance in do not kill Joseph is to bring about their pity for him. The people of Mecca, Basra, Kufa, and Ash-Sham read **in the bottom of the well** in the singular. The people of Medina read **in the plural** in *ghayabat*. Abu Ubaid

chose the singular and denied the plural, because the place where they threw him was one. An-Nahhas said: This is a restriction in the language, and *ghayabat* in the plural is permissible, and *ghayaba* is everything that hides something from you, and the grave is called *ghayaba*, and what is meant by it here is the depth of the well that the sight cannot reach, or a window in it, the poet said:

So stay for two months or a half or three months, just as you have kept me away

Al-Jab: is the well that has not been covered. Before covering it, it is called a rick, but when it is covered, it is called a well. It is called a jiban because it is cut into the ground. The plural of jibb is jibab, jibab, and ajbab. Al-ghaybah and al-jib are combined as an exaggeration in that they throw him into a place in the well that is very dark so that the eyes of those looking at him cannot see him. It was said that this well is in Jerusalem, and it was said that it is in Jordan. The answer to the command is **some caravan will pick him up**. Mujahid, Abu Raja, al-Hasan, and Qatadah read *tatigatuhu* with the *thaa'* above, and its meaning is that some caravans are caravans. It was narrated from Sibawayh that some of his fingers fell off, and from this is the saying of the poet:

I see the passing years taking from me as the secrets are taken from the crescent moon

The rest read it as *yataqituhu* with a dhammah, and the caravan: the group that travels on the road, and picking up: is taking something that is about to be lost, and it is as if they meant that if some of the caravan picked it up, they would carry it to a distant place where it would be hidden from his father and those who know him, and they would not need to move themselves to the distant place, as their father might not give them permission to do so, and the meaning of **if you are going to do** is if you are doing what I advised you to do in his matter, as if he did not decide on the matter, but rather left it to what they agreed upon as an advisor does with someone he consults. And in this is evidence that Joseph's brothers were not prophets, as it is not permissible for prophets to conspire to kill a Muslim unjustly and oppressively, and it was said that they were prophets, and that was a slip of the foot from them and caused them to fall into it because of the burning fire of envy in their chests and the burning coals of anger in their hearts. It was said that the prophets are infallible from such excessive sins, including severing family ties, disobeying parents, and telling lies. It was also said that they were not prophets at that time, but rather became prophets later on.

Ibn Abi Hatim narrated on the authority of Al-Hasan regarding his statement: **Signs for those who ask**, he said: **A lesson.** He also narrated on the authority of Qatada regarding the verse: **Whoever asks about that, then this is what God has told you and informed you about.** Abu Al-Shaykh narrated on the authority of Ad-Dahhak something similar. Ibn Jarir narrated on the authority of Ibn Ishaq who said: God only told Muhammad, may God bless him and grant him peace,

the story of Joseph and his brothers' oppression and envy of him when he mentioned his dream when the Messenger of God, may God bless him and grant him peace, saw his people's oppression and envy of him when God honored him with his prophethood so that he might take him as an example. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **When they said to Joseph and his brother**, meaning Benjamin, he is his brother from his father and mother. Regarding his statement: **And we are a group**, he said: A group is between ten and forty. Ibn Abi Hatim, Ibn Jarir, and Abu Al-Shaykh narrated on the authority of Ibn Zayd who said: A group is a community. **Indeed, our father is in manifest error**, he said: In error in his opinion. Ibn Jarir, Ibn al-Mundhir and Abu al-Shaykh narrated in his statement: **A speaker among them said, 'Do not kill Joseph.'** He said: Their leader who stayed behind said it. He said: The well is a well in Ash-Sham. **Some travelers picked him up**. He said: Some Bedouins picked him up. Ibn Jarir and Ibn Abi Hatim narrated from him in his statement: **And cast him into the bottom of the well**. He meant the pool. Ibn Jarir narrated from al-Dahhak that he said: The well is the well. Abd al-Razzaq, Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated that he said: It is a well in Jerusalem. He said: In one of its areas. Ibn Abi Hatim narrated from Ibn Zayd that he said: The well is next to Tiberias, and there are miles between it and it.

Tafsir al-Baghawi

10- **One of them said, 'Do not kill Joseph.'** He was Judah. Qatada said, "Rubil, who was Joseph's maternal cousin. He was the oldest of them and had the best opinion of him. The first is more correct, that it was Judah. He forbade them from killing him and said, 'Killing is a great sin.'"

And throw him into the bottom of the well. Abu Ja'far and Nafi' read: **Ghayabat al-Jab** with the plural in the two letters. The rest read **Ghayabat al-Jab** with the singular: meaning: in the bottom of the well and its darkness. Ghayaba is every place that conceals something from you and hides it. Al-Jab is the unlined well because it is a hole, meaning: it was cut off and not covered.

He picks it up: he takes it. Picking up means taking something from a place you do not expect. **Some of the car** means some of the travelers, so he takes it to another place, so you can rest from him. **If you are going to do it** means if you are determined to do it. They were adults at that time, and they were not prophets yet.

It was said: They were not adults, and this is not correct, as evidenced by their saying: **And you will be a righteous people after him.**

They said, **O our father, ask forgiveness for our sins.** The young boy had no sin.

Muhammad bin Ishaq said: Their actions included crimes such as: severing family ties, disobeying parents, showing little mercy to innocent children, betraying trust, breaking promises, and lying to their

father. God pardoned them for all of that so that no one would despair of God's mercy.

Some scholars said: They decided to kill him, but God protected them out of mercy for them. If they had done so, they would have all perished. All of this happened before God Almighty informed them.

Abu Amr ibn al-Ala was asked: How did they say **he grazes and plays** when they were prophets? He said: That was before God Almighty informed them, and when they decided to separate him from his father by means of some trick.

Tafsir al-Baidawi

10. **One of them said**, meaning Judah, and he was the best of them in his opinion. It was said Reuben. **Do not kill Joseph**, for killing is great. **And throw him into the bottom of the well**, so that it is lowered, and it was named thus because of his concealment from the eyes of the onlookers. Nafi' read in *ghaybaat* in both places in the plural as if that well had depths. It was read *ghayba* and *ghaybaat* with emphasis. *Yaltaqtahu* takes him. **Some of the travelers** some of those who walk on the earth. **If you are going to do** with my advice or if you are going to do what will separate him from his father.

Surat Yusuf 12:11

They said, "O our father, why do you not trust us with Joseph while we are his sincere advisers?"

Surat Yusuf 12:11

They said, **O our father, why do you not trust us with Joseph while we are his sincere advisers?**

Tafsir al-Jalalayn

11 - **They said, O our father, what is the matter with you that you do not trust us with Joseph while we are his sincere advisers?** We are taking care of his interests.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Joseph's brothers, when they conspired among themselves and agreed to separate him from his father Jacob, said to their father Jacob: **O our father, why do you not trust us with Joseph?** So you leave him with us when we go out of the city into the desert, **and indeed we are his sincere advisers**, surrounding him and protecting him.

Tafsir al-Qurtubi

The Almighty said: **They said, 'O our father, what is the matter with you that you do not trust us with Joseph?'** It was said to Al-Hasan: Does he envy the believer? He said: How can I forget you with the sons of Jacob! That is why it was said: The father is a thief and the brother is a swindler. At that point, they agreed to separate him from his son by a kind of trickery. They said to Jacob: **O our father, what is the matter with you that you do not trust us with Joseph?** It was said: When they negotiated and differed on the opinion of the second speaker, they returned to Jacob, peace be upon him, and said this statement. And in it is evidence that they had asked him before that to take Joseph with them, but he refused, as follows. Yazid bin Al-Qa'qa', Amr bin Ubaid, and Al-Zuhri read **La Ta'amna** with idgham, and without ishmām, which is the norm, because the way of what is assimilated is to be quiescent. Talhah bin Masraf read **La Ta'amna** with two apparent noons, according to the original. Yahya bin Waththab and Abu Razin - and it was narrated from Al-A'mash - read **la timana** with a kasra on the ta', and it is the language of Tamim, they say: you strike, and it has been mentioned before. The rest of the people read with idgham and ishmām to indicate the state of the letter before its idgham. **And indeed, we are his sincere advisers** meaning in his protection and care until we return him to you. Muqatil said: There is an inversion in the speech, and that is because Joseph's brothers said to their father: **Send him with us tomorrow** the verse, then their father said: **Indeed, it grieves me that you should take him** so they said then in response to his saying: **What is the matter with you that you do not trust us with Joseph** the verse.

Tafsir Ibn Kathir

When they conspired to take him and throw him in the well as their elder brother Reuben had suggested to them, they came to their father Jacob, peace be upon him, and said: What is the matter with you? **Do not trust us with Joseph, and indeed, we are his sincere advisers.** This is an introduction and a claim, and they wanted something else because of the envy in their hearts for his father's love for him. **Send him with us.** That is, send him with us. **Tomorrow he will graze and play.** Some of them read with a ya'. **He will graze and play.** Ibn Abbas said: He will strive and be active. Qatada, Ad-Dahhak, As-Suddi, and others said the same. **And indeed, we will guard him.** They said: We will guard him and protect him for your sake.

Fath al-Qadir

When they agreed to throw him into the depths of the well, they came to their father and addressed him with the word fatherhood, to entreat him and stir up the compassion that fathers are naturally inclined towards their sons, and to use that to complete the plot they had plotted. They asked him the question of someone who is denial about something that should be the opposite of reality, so 11- **They said, 'O our father, what is the matter with you that you do not trust us with Joseph?'** That is, what is the matter with you that you do not make us trustees with him? It is as if they had asked him before that to let Joseph go with them, but he refused. Yazid bin Al-Qa'qa', Amr bin Ubaid, and Al-Zuhri read **don't trust us** with assimilation without ishmām. Talha bin Masraf read **La Ta'manna** with two apparent *nuns* according to the original. Yahya bin Waththab, Abu Razin, and Al-A'mash read **La Taymanna**, which is the language of Tamim, as mentioned above. The rest of the reciters read with assimilation and ishmām to indicate the state of the letter before its assimilation. **And indeed, we are his sincere advisers**, in preserving and protecting it until we return it to you.

Tafsir al-Baghawi

11- **They said** to Jacob, **O our father, what is the matter with you that you do not trust us with Joseph?** Abu Ja'far read: *Ta'mana* without ishmām, and this is a narration from Nafi', and the rest read: *Ta'mana* with a ḍammah on the first assimilated noon, and this is an indication of the ḍammah, without a ḍammah, to show that its original form is: La ta'mana with two noons on taf alana, so the first noon was assimilated into the second, they began by denouncing him for not sending him with them as if they said: You are not sending him with us, do you fear for us regarding him?

And indeed, we are to him sincere advisers. Muqatil said: There is an inversion in the speech, and that is because they said to their father: **Send him with us.** Their father said: **Indeed, it grieves me that you should**

take him. Then they said: **Why do you not trust us with Joseph, while we are to him sincere advisers?** Here, sincerity means: taking care of the interest, and it was said: righteousness and compassion, meaning: We are compassionate towards him, taking care of his interest, and we will protect him until we return him to you.

Tafsir al-Baidawi

11. "They said, 'O our father, why do you not trust us with Joseph? Why do you fear for us? And indeed, we are his sincere advisors. ' We have compassion for him and want good for him. They wanted to make him change his mind about keeping him from them because he sensed their envy. The well-known is "we trust" with assimilation by ishmām. And from Nafi, is leaving the ishmām. Among the exceptions is leaving the assimilation because they are from two words and seeking good fortune by breaking the ta'.

Surat Yusuf 12:12

Send him with us tomorrow to graze and play, and indeed, We will be his guardians.

Surat Yusuf 12:12

Send him with us tomorrow to graze and play, and indeed, We will be his guardians.

Tafsir al-Jalalayn

12 - **Send him with us tomorrow** to the desert **to frolic and play** with the letter noon and the letter ya in them, he becomes active and expands **and indeed, We will be his guardians**

Tafsir al-Suyuti

Tafsir al-Tabari

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

The general reading of the people of Medina is: yart'i and ya'ab, with a kasra on the 'ayn of yart'i and with a ya' in yart'i and ya'ab, meaning: yaftha'ala, from ra'i: irta'iytu so I irta'i, as if they directed the meaning of the speech to: send him with us tomorrow so that the camels may graze and play, **and indeed, We will be his guardians**.

The majority of the people of Kufa read it as: **Send him with us tomorrow to frolic and play**, with a ya' in both letters, and a sukoon on the 'ayn, from their saying: **So-and-so frolicked in his money**, if he enjoyed it and was happy with it, and spent it on his desires. And from that is their saying in a proverb: **The chain and the frolic**, and from that is the saying of al-Qatami:

I am ungrateful after death has been turned away from me and after you have given me a hundred blessings.

Some people of Basra read: *yatra'a* with a *nun* and *na'lab* with a *nun* in both of them, and the *ayn* is silent from *natra'a*.

Ahmad bin Yusuf told me, he said, Al-Qasim told us, he said, Hajjaj told us, on the authority of Harun, he said: Abu Amr used to recite: **We play and we graze** with a *nun*. He said: So I said to Abu Amr: How do they say **we play** when they are prophets? He said: They were not prophets at that time.

Abu Ja'far said: In my opinion, the most correct reading is that of the one who reads it with both letters with the ya' and with the jasm of the 'ayn in yirta', because the people only asked their father to send Yusuf with them, and they deceived him by telling him about their asking him that, because of Yusuf's joy, happiness, and activity in sending him with them, by going out to the desert and its spaciousness and playing there, not by telling him about themselves.

This is also how the interpretation of the people of interpretation came.

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: **Send him with us tomorrow to graze and play**, meaning: to run and be active.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **He frolics and plays**, he said: He plays, is active, and strives.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Send him with us tomorrow to frolic and play**, he said: to be active and have fun.

Al-Hasan bin Muhammad told us, he said, Abdul-Wahhab told us, on the authority of Saeed, on the authority of Qatada, something similar.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **He grazes and plays**, he said: He strives and plays.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hisham told me, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **He grazes and plays**, he said: He is amused and playing.

He said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **Send him with us tomorrow to frolic and play**, to have fun.

He said, Amr told us, on the authority of Asbat, on the authority of Shaiban, on the authority of Qatada: **Send him with us tomorrow to graze and play**. He said: to be active and play.

Al-Harith told me, he said, Naim bin Damdam Al-Amiri told us, he said: I heard Al-Dahhak bin Muzahim regarding his statement: **Send him with us tomorrow to graze and play**, he said: He runs and is active.

It is as if those who read it: **He frolics and plays**, with the letter 'ayn broken from **he frolics**, interpret it in the way that:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: Send him with us tomorrow to graze and play, he said: To graze his sheep, and to look and reason, so that the man is known.

Mujahid used to say about this, including:

Al-Hasan bin Muhammad told us, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: We graze, some of us protect others, we rely on one another, we guard ourselves.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: We graze, he said: We protect each other, we rely on each other.

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

Nujayh, on the authority of Mujahid - and Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah Ibn Abi Ja'far told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar.

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

Abu Jaafar said: The interpretation of the statement is: Send him with us tomorrow so that we may play, have fun, enjoy ourselves and be active in the desert, and we will protect him from anything that he dislikes or harms him.

Tafsir al-Qurtubi

Send him with us tomorrow to the desert. **To graze and play tomorrow** is an adverb, and the original according to Sibawayh is ghadu, and he pronounced it according to the original. Al-Nadr ibn Shumayl said: What is between dawn and the morning prayer is called ghadwa, and so is bukra. **We graze and play** with the letter noon and the letter 'ayn is sukoon, the reading of the people of Basra. What is known from the reading of the people of Mecca is **We graze** with the letter noon and the letter 'ayn is kasra. The reading of the people of Kufa. **He grazes and plays** with the letter ya and the letter 'ayn is sukoon. The reading of the people of Medina is with the letter ya and the letter 'ayn is kasra, the first reading from the Arabs' saying *ra'ta a person and a camel graze* if they eat as they wish, and the meaning is: We enjoy the fertility, and everything fertile is grazing. He said:

The pasture is not there

Another said:

You will enjoy what you neglect until you remember, for it is only coming and going.

Another said:

I am an infidel after death has been turned away from me and after you have given me a hundred thousand dirhams.

That is, the pasture due to the abundance of pasture. Muammar narrated on the authority of Qatada *tarta'a* meaning to strive. An-Nahhas said: He took it from his saying: **Indeed, we went racing** because the meaning is: We race in running to a specific destination. And likewise *yatra'a* with a sukoon on the 'ayn, except that it is for Joseph alone, peace be upon him. And *yatra'a* with a kasra on the 'ayn is from herding sheep, meaning to train and dismount thereby, so sometimes he grazes and sometimes he plays because of his young age. Al-Qutbi said *natra'a* we guard and take care, and we graze each other, from your saying: May God protect you, meaning He preserves you. **And we play** is from playing. It was said to Abu Amr ibn al-Ala': How did they say **and we play** when they were prophets? He said: They were not prophets at that time. It was said: What is meant by permissible play is relaxation, not forbidden play which is against the truth, and for this reason Jacob did not reject their saying

and we play. And from this is his saying, peace be upon him: **Why not a young camel that you play with and she plays with you?** Mujahid and Qatadah read: *Yartaa* meaning his mount grazes, so the object was deleted, **Wa Yala'ab** in the nominative case as a new sentence, and the meaning is: he is one of those who play. **And We will surely guard him** from everything you fear for him. Then it is possible that they were going out riding, and it is possible that they were on foot. It has been reported that they carried Joseph on their shoulders as long as Jacob could see them, then when they were out of his sight they threw him down to run with them to harm him.

Tafsir Ibn Kathir

When they conspired to take him and throw him in the well as their elder brother Reuben had suggested to them, they came to their father Jacob, peace be upon him, and said: What is the matter with you? **Do not trust us with Joseph, and indeed, we are his sincere advisors**. This is an introduction and a claim, and they wanted something else because of the envy in their hearts for his father's love for him. **Send him with us**. That is, send him with us. **Tomorrow he will graze and play**. Some of them read with a ya'. **He will graze and play**. Ibn Abbas said: He will strive and be active. Qatada, Ad-Dahhak, As-Suddi, and others said the same. **And indeed, we will guard him**. They said: We will guard him and protect him for your sake.

Fath al-Qadir

12- **Send him with us tomorrow** meaning to the desert they wanted to go to, and tomorrow is a circumstance, and the original according to Sibawayh is ghadwa. Al-Nadr ibn Shumayl said: What is between dawn and sunrise is called ghadwa, and it is also called bakra **He grazes and plays** This is the answer to the command. The people of Basra, Mecca and the Levant read it with the letter noon and the letter 'ayn is silent as some have narrated from them. They also read it with ikhtilas, and the rest read it with the letter noon and the letter 'ayn is broken, and the first reading is taken from the Arabs' saying **Ra'ta' al-Insan or al-Ba'ir**: if he eats as he pleases, or the meaning is: We expand in fertility, and everything fertile is grazing: the poet said

Shepherds of Fazara, there is no pasture there

And from it the poet said:

It rises as it grazes, until it is remembered, then it is only coming and going

The second reading is taken from the pasture of sheep. Mujahid and Qatadah read **yatra' and yal'ab** with a tanween in both of them, and raised yal'ab as a resumption, and the pronoun refers to Yusuf. Al-Qatibi said: The meaning of yal'ab is we guard and take care of each other, from their saying **May God protect you** meaning He preserved you, and yal'ab is from the word *ya'lab* play. It was said to Abu Amr ibn al-Ala': How did they say *wa'lab* when they were prophets? He said: They were not prophets at that time. It was said that what was meant by it was the permissible play of

Surat Yusuf 12:12

Send him with us tomorrow to graze and play, and indeed, We will be his guardians.

the prophets, which is mere relaxation. It was said that it was the play by which they learned war and strengthened themselves for it, as in their saying **We went racing**, not the forbidden play that is against the truth. That is why Jacob did not denounce them for saying *wa'lab play*. From this is his saying, may God's prayers and peace be upon him, to Jabir: **Why not a young camel for you to play with and for you to play with.**

Tafsir al-Baghawi

12- **Send him with us tomorrow**, to the desert, **to graze and play**, Abu Amr and Ibn Amir read with the letter *nun* in both and the letter *ayn* in the accusative case from *narta'a*, and the people of Kufa read with the letter *ya* in both and the letter *ayn* in the accusative case from *yart'a* meaning Joseph, and Jacob read: *narta'a* with the letter *nun* and *ya'lab* with the letter *ya*.

And grazing is the expansion of pleasure. It is said: So-and-so grazes his money if he spends it on his desires, meaning we enjoy ourselves, eat, drink, have fun, and be active.

The people of Hijaz read: *yatra'a* with a kasra on the 'ayn, and it is derived from ra'i'.

Then Ibn Kathir read with a noon in both of them, meaning: We guard and protect each other.

Abu Jaafar and Nafi' read it with a ya', describing Joseph, meaning: He tends the livestock as we tend.

And indeed, We will be its guardian.

Tafsir al-Baidawi

12. **Send him with us tomorrow** to the desert. **He grazes** We eat fruits and the like from grazing, which is fertility. **And he plays** by racing and waiting. Ibn Kathir read *Natra'a* with a kasra on the 'ayn, as if it is from *Irt'a*, *Yart'i*, and Nafi' with a kasra and the *ya* in it and in *Yalub*. The Kufians and Ya'qub read it with a ya and a sukoon, attributing the action to Joseph. *Yart'a* was read from *Arta'a*, *Yart'a* with a kasra on the 'ayn, and *Yalub* with a nominative case as a subject. **And indeed, We are his guardians** from harm befalling him.

Surat Yusuf 12:13

He said, **Indeed, it grieves me that you should take him away, and I fear that a wolf may eat him while you are heedless of him.**

Tafsir al-Jalalayn

13 - (He said: Indeed, it grieves me that you should go) that is, that you should go **with him** to separate from him **and I fear that a wolf may eat him** meaning the species, and their land had many wolves **and you are heedless of him** busy.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Jacob said to them: It saddens me that you should take him with you to the desert, fearing that a wolf might eat him, while you are unaware of him and do not realize it.

Tafsir al-Qurtubi

The Almighty said: **He said, 'Indeed, it grieves me that you should take him away'** in the nominative case, meaning that you should take him away. He informed about his grief for his absence. **And I fear that a wolf will eat him** because he saw in his dream that a wolf attacked Joseph, so he feared for him, said Al-Kalbi. It was said: He saw in his dream as if he was on the top of a mountain, and as if Joseph was in the valley, and then ten wolves surrounded him, wanting to eat him, but one of them fended him off, then the earth split open and Joseph hid in it for three days, so the ten were his brothers, when they conspired to kill him, and the one who defended him was his older brother Judah, and his hiding in the earth was his stay in the well for three days. It was said: He only said that out of fear for them for him, and that he meant them by the wolf, so his fear was only from their killing him, so he referred to them by the wolf as a metaphor for them, as a cover for them. Ibn Abbas said: So he called them wolves. It was said: He did not fear them for him, and if he had feared them, he would not have sent him with them. Rather, he feared the wolf, because it is the most common feared thing in the desert. The wolf is derived from the word tadha'abat ar-rih, meaning it comes from every direction. This is what Ahmad ibn Yahya said. He said: The wolf is hamzated because it comes from every direction. Warsh narrated from Nafi' *al-dheeb* without a hamzah, because the hamzah was silent and before it was a kasrah, so he lightened it and it became a ya'. **And you are heedless of it** means busy with grazing.

Tafsir Ibn Kathir

God the Almighty says, informing about His Prophet

Jacob that he said to his sons in response to their request to send Joseph with them to pasture in the desert, **Indeed, it grieves me that you should take him away**, meaning that it is difficult for me to be separated from him for the duration of your taking him with you until he returns, and that is due to his intense love for him because of what he sees in him of great goodness and the characteristics of prophethood and perfection in character and morals, may the blessings and peace of God be upon him. And His statement, **And I fear that a wolf will eat him while you are heedless of him**, means: And I fear that you will be busy with your throwing and pasturing him, and a wolf will come and eat him while you are unaware. So they took this word from his mouth, and made it their excuse for what they did, and they said, answering him about it at the present moment, **If the wolf eats him while we are a group, then we will surely be losers**, meaning: If the wolf attacks him and eats him from among us while we are a group, then we will surely perish and helpless.

Fath al-Qadir

So Jacob answered them by saying: 13- **Indeed, it grieves me that you should take him away** meaning that you should take him away, and the lam in **it grieves me** is the lam of beginning for emphasis and to specify the present tense with the state, he told them that he was saddened by Joseph's absence from him due to his great love for him and his fear for him, **and I fear that the wolf will eat him** meaning despite that I fear that the wolf will eat him. Jacob said this out of fear for him from them, so he used the wolf as a metaphor for that. It was said that he feared that the wolf would eat him in reality, because that place had many wolves, and if he feared that they would kill him, he would have sent someone with them to guard him. Tha'lab said: The wolf is taken from the wind that raged from every direction. He said: The wolf is hamzated because it comes from every direction. Ibn Kathir and Nafi' in a narration from him read it with a hamzah from the original, as did Abu Amr in a narration from him, Ibn Amir, Asim, and Hamza. The rest read it with a light pronunciation, **and you are heedless of it**, because you are busy with pasture and play, or because they are not interested in preserving it.

Tafsir al-Baghawi

13- **Jacob said to them, Indeed, it grieves me that you should take him away**, meaning: it grieves me that you should take him away, and the grief here is: the pain of the heart at parting with the beloved, **and I fear that a wolf may eat him while you are unaware of him**, and that is because Jacob had seen in a dream that a wolf attacked Joseph, and he was afraid of that, so he said this statement.

Tafsir al-Baidawi

13. "He said, 'It grieves me that you should take him away,' because of the severity of his separation from

Surat Yusuf 12:13

He said, "Indeed, it grieves me that you should take him away, and I fear that a wolf may eat him while you are heedless of him."

me and my lack of patience with him. 'And I fear that the wolf will eat him,' because the ground was thawed. It was said that he saw in a dream that the wolf had attacked Joseph and was warning him against it. Ibn Kathir and Nafi' in the narration of Qaloon hamzated it according to the original, and in the narration of Al-Yazidi and Abu Amr, stopping, and Asim, Ibn Amir, and Hamza, darjan, and its derivation is from the wind thawed, if it blew from every direction. 'And you are heedless of him,' because you are busy with pasture and play, or because of your lack of interest in preserving it.

Surat Yusuf 12:14

They said, **If the wolf should eat him while we are a company, then we will surely be losers.**

Tafsir al-Jalalayn

14 - (They said, **If the wolf eats him while we are a company, then we will surely be losers**, helpless. So he sent him with them.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Joseph's brothers said to their father Jacob: If Joseph is eaten by a wolf in the desert, and we are eleven men with him protecting him - and they are the group - **then we will surely be losers**, meaning: then we will surely be helpless and doomed.

Tafsir al-Qurtubi

The Almighty said: **They said, 'If the wolf had eaten him while we were a company,'** meaning a group that saw the wolf and did not repel it from him. **Then we would surely be losers**, meaning in protecting our sheep, meaning if we were unable to repel the wolf from our brother, then we would be even more unable to repel it from our sheep. It was said: **Then we would surely be losers** because they were ignorant of his right. It was also said: **Then we would surely be incapable.**

Tafsir Ibn Kathir

God the Almighty says, informing about His Prophet Jacob that he said to his sons in response to their request to send Joseph with them to pasture in the desert, **Indeed, it grieves me that you should take him away**, meaning that it is difficult for me to be separated from him for the duration of your taking him with you until he returns, and that is due to his intense love for him because of what he sees in him of great goodness and the characteristics of prophethood and perfection in character and morals, may the blessings and peace of God be upon him. And His statement, **And I fear that a wolf will eat him while you are heedless of him**, means: And I fear that you will be busy with your throwing and pasturing him, and a wolf will come and eat him while you are unaware. So they took this word from his mouth, and made it their excuse for what they did, and they said, answering him about it at the present moment, **If the wolf eats him while we are a group, then we will surely be losers**, meaning: If the wolf attacks him and eats him from among us while we are a group, then we will surely perish and helpless.

Fath al-Qadir

14- **They said, 'If the wolf eats him while we are a group'** The lam is the particle that introduces the oath. The meaning is: By God, if the wolf eats him, and the situation is that we are a group: that is, a large group of ten, **then we will be losers** meaning that at that time, when the wolf eats him, we will be losers, doomed by weakness and inability, or deserving of destruction because we are not taken into account, and the lack of ability to do the easiest and least thing, or deserving of being called losers and destroyed. It was said that we are losers because of those who are ignorant of his right, and this sentence is the answer to the oath implied in the sentence before it.

Tafsir al-Baghawi

14- **They said, 'If the wolf eats him while we are a group,'** ten, **'then we will surely be losers,'** weak and helpless.

Tafsir al-Baidawi

14. **They said, 'If the wolf eats him while we are a group,'** the lam is used to indicate an oath, and its answer is: **Then we will surely be losers.** Weak and deceived, or deserving of being accused of loss, and the waw in **while we are a group** is for the state.

Surat Yusuf 12:15

So when they went with him and agreed to put him in the bottom of the well, We inspired him, "You will surely inform them of this affair of theirs while they do not perceive."

Surat Yusuf 12:15

So when they went with him and agreed to put him in the bottom of the well, We inspired him, **You will surely inform them of this affair of theirs while they do not perceive.**

Tafsir al-Jalalayn

15 - **So when they took him and decided** they resolved to put him in the bottom of the well and the answer to lamma is omitted, meaning they did that by removing his shirt after beating him and humiliating him and intending to kill him and they lowered him and when he reached the middle of the well they threw him to die and he fell into the water, then he took refuge on a rock and they called him and he answered them thinking of their mercy so they wanted to crush him with a rock but Judah prevented them **and We inspired him** in the well a true inspiration and he was seventeen years old or less to reassure his heart **that you will surely inform them** after today **of their affair** of their action **this while they do not perceive** of you in the state of informing

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: In the speech there is something that was omitted and its mention was omitted, being satisfied with what appeared from what was omitted, which is: So he sent him with them, **So when they went with him and agreed**, he says: And their opinion was agreed upon, and they resolved to put him in **the bottom of the well**, as:

Ibn Wakee' narrated that Amr ibn Muhammad narrated from Asbat from As-Suddi, regarding his statement: **Indeed, it grieves me that you should take him away**, the verse, he said, he said: I will not send him with you, I fear that a wolf will eat him while you are unaware of him, "They said: If the wolf should eat him while we are a company, then we will surely be losers," so he sent him with them, and they took him out and he was an honor to them, and when they took him out into the wilderness, they showed him enmity, and his brother began to beat him, and he would call for help from the other, and he would beat him, but he did not see any mercy from them, so they beat him until they were about to kill him, so he began to cry out and say: O my father, O Jacob, if you only knew what the sons of the slave girls did to your son, and when they were about to kill him, Judah said: Did you not give me a pledge not to kill him? So they took him to the well to throw him, and they began to lower him into the well, and he would cling to the edge of the well. So they tied his hands and took off his shirt. He said: Brothers, give me back my shirt so that I may hide in it in the well. They said: Call the sun, the moon, and the eleven stars to

keep you company. He said: I did not see anything. So they lowered him into the well. When he reached halfway there, they threw him in, wanting him to die. There was water in the well, so he fell into it. Then he took refuge in a rock and stood on it. He said: When they threw him in the well, he began to cry. They called out to him, and he thought that it was mercy that had overtaken them, so he obeyed them. They wanted to throw him against a rock and kill him, but Judah stood up and stopped them, saying: You have given me a pledge not to kill him. Judah used to bring him food.

And his saying: **So when they went with him and gathered**, the waw was inserted in the answer, as Imru' al-Qais said:

When we crossed the courtyard of the neighborhood and we turned towards the valley of Khabt Dhi Qafaf Aqanqal

So he inserted the waw in the answer to *lama*, but the speech is: **When we crossed the courtyard of the neighborhood, he took us aside.** And likewise: **When they went with him and gathered**, because his saying: *gathered* is the answer.

And His statement: **And We inspired him, 'You shall surely inform them of their affair,'** meaning: And We inspired Joseph, 'You shall surely inform your brothers of this affair of theirs,' meaning: of this action that they did to you, 'while they perceive not,' meaning: while they do not know and do not perceive.

Then the people of interpretation differed regarding the meaning that God Almighty meant by His saying: **And they do not perceive.**

Some of them said: What he meant by that is that God revealed to Joseph that Joseph would inform his brothers of what they did to him: throwing him into the well, selling him, and all the other things they did to him, and his brothers were not aware of God's revelation to him 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 We inspired him**, to Joseph.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: "And We inspired him: You must inform them of this affair of theirs," he said: We inspired Joseph: You must inform your brothers.

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: "And We inspired him: 'You will surely inform them of this affair of theirs while they do not perceive.'" He said: It was inspired to Joseph while he was in the well that he would inform them of what they had done, and they did not perceive that inspiration.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Abi Nujayh, he said, Mujahid said: **And We inspired him**, he said: to Joseph.

Others said: The meaning of this is: We revealed to Joseph what his brothers would do to him, and his brothers were not aware of God informing him of that.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And We inspired him, 'You will surely inform them of this affair of theirs while they do not perceive,'** with what God informed Joseph of their affair while he was in the well.

Muhammad bin Abdul A'la told us, he said, Ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: "And We inspired him: 'You will surely inform them of this affair of theirs while they do not perceive.'" He said: God inspired Joseph while he was in the well to inform them of what they had done to him, and they did not perceive that revelation.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Muammar, on the authority of Qatada, something similar, except that he said: that He will inform them.

Others said: Rather, the meaning of this is that Joseph will inform them of what they did to him, and they will not realize that he is Joseph.

Who said that?

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 they do not perceive**, he said: And they do not perceive that it is Joseph.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sadaqah bin Ubadah Al-Asadi told us, on the authority of his father, he said: I heard Ibn Abbas say: When Joseph's brothers entered and he recognized them while they did not recognize him, he said: The measure was brought, and he placed it on his hand, then he tapped it and understood, and he said: This cup tells me that you had a brother from your father called Joseph, who brought him close to you, and that you took him and threw him into the bottom of the well. He said: Then he tapped it and understood, and you came to your father and said: The wolf ate him, and you came with false blood on his shirt. He said: So some of them said to one another: This cup tells him your story. Ibn Abbas said: So we do not think that this verse was revealed except about them: **You will surely inform them of this affair of theirs while they do not perceive.**

Tafsir al-Qurtubi

The Almighty said: **So when they took him away and decided to put him** *that is in the accusative case*, meaning that they would put him in the bottom of the well. It was said in the story: When Jacob, peace be upon him, sent him with them, he took a strong

covenant from them to protect him, and he handed him over to Reuben and said: O Reuben! He is young, and know, my son, my compassion for him. If he is hungry, feed him, and if he is thirsty, give him something to drink, and if he is tired, carry him and then hurry back to me. He said: So they began to carry him on their shoulders, not one putting him down until another lifted him up, and Jacob accompanied them for a mile and then returned. When their father lost sight of them, the one who was carrying him threw him to the ground until he almost broke. So he took refuge with another and found in each one of them more angry and oppressive than the other. So he called out to Reuben and said: **You are the eldest of my brothers, and the successor after my father Ali, and the closest of the brothers to me, so have mercy on me and have mercy on my weakness.** So he slapped him hard and said: There is no kinship between me and you, so call the eleven stars to save you from us. So he knew that their hatred was because of his vision, so he clung to his brother Judah and said: O my brother! Have mercy on my weakness, my helplessness and my young age, and have mercy on the heart of your father Jacob, for how quickly you forgot his commandment and broke his covenant. So Judah's heart softened and he said: By God, they will never reach you as long as I am alive. Then he said: O my brothers! Killing a soul that God has forbidden is one of the greatest sins. So they returned this boy to his father, and promised him that he would never tell his father anything about what had happened. His brothers said to him: By God, you only want to have a position with Jacob. By God, if you do not leave him alone, we will kill you with him. He said: If you insist on anything else, then here is this desolate, barren pit, which is a shelter for snakes and vermin. Throw him in it. If he is afflicted with any of that, then that is what is meant, and you will be relieved of his blood. If he escapes into the hands of caravans who take him to another land, then that is what is meant. They agreed on that, and it is the saying of God Almighty: **So when they took him away and decided to put him in the bottom of the pit.** The answer to *when* is omitted, meaning when they took him away and decided to throw him in the pit, their trial became great. It was said that the answer to *when* is their saying: **They said, 'O our father, we went racing.'** It was said: The meaning is that when they took him from their father and agreed to put him in the bottom of the well, they put him in it. This is according to the Basrans' school of thought. As for the Kufians' opinion, the answer is: **We inspired** and the *waw* is inserted, and the *waw*, according to them, is added with *lama* and *hatta*. God Almighty said: **Until, when they came to it and its gates were opened** (al-Zumar 39:73), meaning it was opened. And His statement: **Until, when Our command came and the oven overflowed** (Hud 11:40), meaning it overflowed. Imru' al-Qais said:

When we passed the neighborhood square and he went away

That is, he withdrew, and from this is the saying of God the Almighty: **So when they had both submitted and he laid him down upon his forehead, We called to him, meaning We called to him.** And in His saying: **And We revealed to him** is evidence of his prophethood at that time. Al-Hasan, Mujahid, Ad-Dahhak and Qatadah said: God gave him prophethood while he was in the

So when they went with him and agreed to put him in the bottom of the well, We inspired him, "You will surely inform them of this affair of theirs while they do not perceive."

well on a rock high above the water. Al-Kalbi said: He was thrown into the well when he was eighteen years old, so he was not a child. And whoever says he was a child, it is not far-fetched in reason that a child would prophesy and receive revelation. It was said: It was a revelation of inspiration like His saying: **And your Lord inspired to the bees** (al-Nahl 16:68). It was said: It was a dream, and the first is more apparent - and God knows best - and that Gabriel came to him with the revelation.

God the Almighty said: **You will surely inform them of this affair of theirs.** There are two interpretations of this: The first is that it was revealed to him that he would meet them and rebuke them for what they had done. Based on this, the revelation after he was thrown into the well was to strengthen his heart and give him good report of safety. The second is that it was revealed to him about what they were doing to him. Based on this, the revelation before he was thrown into the well was to warn him. **And they do not perceive** that you are Joseph, because God the Almighty commanded him when the matter was entrusted to him in Egypt not to inform his father and brothers of his location. It was said: by God the Almighty's revelation of prophecy, as stated by Ibn Abbas and Mujahid. It was said: **the ha** is for Jacob, God the Almighty revealed to him what they had done to Joseph, and that he would inform them of his affair, and they did not perceive what God had revealed to him, and God knows best. Among what was mentioned of his story when he was thrown into the well - as mentioned by Al-Suddi and others - is that when his brothers began to lower him into the well, he clung to the edge of the well, so they tied his hands and tore off his shirt, so he said: O my brothers! They returned my shirt to me so that I may hide myself in this well. If I die, it will be my shroud, and if I live, I will cover my nakedness with it. They said, **Call upon the sun, the moon, and the eleven stars to keep you company and clothe you.** He said, **I did not see anything.** So they lowered him into the well, and when he reached halfway down, they threw him in, hoping that he would fall and die. There was water in the well, so he fell into it. Then he took refuge near a rock and spoke on it. It was said that it was Simon who cut the rope, hoping that it would crumble on the rock. Gabriel was under the leg of the Throne, so God revealed to him, **Catch up with My servant.** Gabriel said, **So I hurried and descended until I came between throwing him and falling, and I made him sit on the rock, safe and sound.** That well was a shelter for vermin, so he stood on the rock and began to cry. They called out to him, and he thought that it was mercy upon him that had come to them, so he answered them. They wanted to throw him with the rock, but Judah prevented them. Judah used to bring him food, but when he fell naked, Gabriel came down to him. When Abraham was thrown into the fire naked, Gabriel brought him a shirt of silk from Paradise and dressed him in it. That remained with Abraham, then Isaac inherited it, then Jacob inherited it. When Joseph grew up, Jacob made that shirt into a talisman and put it around his neck, so it would not leave him. When he was thrown into the well naked, Gabriel took out that

shirt and dressed him in it. Wahb said: When he stood on the rock, he said: O my brothers! Every dead person has a will, so listen to my will. They said: What is it? He said: When you all gather and befriend one another, remember my loneliness. When you eat, remember my hunger. When you drink, remember my thirst. When you see a stranger, remember my loneliness. When you see a young man, remember my youth. Gabriel said to him: O Joseph! Stop this and occupy yourself with supplication, for supplication has a place with God. Then he taught him and said: Say: O God, O Companion of every stranger, O Friend of every lonely person, O Refuge of every fearful person, O Reliever of every distress, O Knower of every secret conversation, O End of every complaint, O Present of every assembly, O Ever-Living, O Self-Sustaining! I ask You to cast Your hope into my heart, so that I have no concern or preoccupation other than You, and to make for me a way out and relief from my situation, for You are able to do all things. The angels said: Our God! We hear a voice and a supplication. The voice is the voice of a boy, and the supplication is the supplication of a prophet. Ad-Dahhak said: Gabriel, peace be upon him, came down to Joseph while he was in the well and said to him: Shall I not teach you some words that, if you say them, God will hasten your release from this well? He said: Yes! Then he said to him: Say: O Maker of all that is made, O Mender of all that is broken, O Witness to your secret conversations, O Present of all gatherings, O Reliever of all distress, O Companion of all strangers, O Comforter of all who are alone, bring me relief and hope, and cast Your hope into my heart so that I will not hope in anyone but You. Joseph repeated them several times that night, and God brought him out of the well that morning.

Tafsir Ibn Kathir

God Almighty says: When his brothers took him from his father after consulting him about that, **they agreed to put him in the bottom of the well.** This is an exaggeration of what they did, that they all agreed to throw him in the bottom of that well, and they had taken him from his father, in what they showed him as an honor to him, and to expand and broaden his chest, and to bring him joy. It is said that when Jacob, peace be upon him, sent him with them, he embraced him, kissed him, and prayed for him. Al-Suddi and others mentioned that there was nothing between their honoring him and showing him harm except that they disappeared from his father's sight and hid from him. Then they began to harm him with words, cursing, and the like, and actions, such as hitting, and the like. Then they brought him to that well in which they had agreed to throw him. They tied him with a rope and lowered him into it. When he sought refuge with one of them, he would slap him and curse him, and when he clung to the edges of the well, they would hit his hands, then they cut the rope halfway, so he fell into the water. He drowned him, then climbed to a rock in the middle of it called Al-Raghufah, and stood on it.

And His statement: **And We inspired him, 'You will surely inform them of this affair of theirs while they perceive not.'** God Almighty says, mentioning His kindness, mercy, reward, and sending down ease in times of hardship: He inspired Joseph in that difficult situation to comfort his heart and strengthen him, "Do not grieve over what you are in, for there is relief and a good way out for you from that, and God will give you victory over them and raise you and elevate your status, and you will inform them of what they did to you of this deed." And His statement: **And they perceive not.** Mujahid and Qatadah said: **And they perceive not** refers to God's inspiration to him. Ibn Abbas said: You will inform them of what they did to you, and they do not know you or sense you, as Ibn Jarir said: Al-Harith told me, Abdul Aziz told us, Sadaqah bin Ubadah Al-Asadi told us on the authority of his father, I heard Ibn Abbas say: When Joseph's brothers entered upon him and he recognized them but they did not recognize him, he said: The measure was brought and he placed it on his hand, then he tapped it and understood, then he said: This cup informs me that you had a brother from your father called Joseph, who brought him close to you, and that you took him and threw him into the bottom of the well, he said: Then he tapped it and understood, he said: So you came to your father and said: The wolf ate him and you brought false blood on his shirt, he said: So some of them said to each other: This cup informs him of your report. Ibn Abbas said: We do not think that this verse was revealed except about them: **You will surely inform them of this affair of theirs while they do not perceive.**

Fath al-Qadir

15- **So when they took him from Jacob and agreed** their command **to put him in the bottom of the well** the explanation of the bottom and the well has been presented recently, and the answer to what is omitted due to its clarity and the indication of the situation, and the estimate: they did to him what they did, and it was said its answer is **they said, O our father, indeed we went racing** and it was said the estimated answer is they put him in it, and it was said the answer is we inspired and the waw is inserted, and similar to it is the saying of the Most High: **So when they had both submitted and he prostrated himself on his forehead *** **And We called to him** meaning We called to him **and We inspired to him** meaning to Joseph to make things easy for him and to comfort his loneliness despite his being young, ten men from his brothers gathered to harm him, with hard hearts from which mercy had been removed and compassion had been taken away from them, for human nature, let alone religion, overlooks the sin of a young person and forgives it due to his weakness in repelling and his inability to do the easiest thing that is wanted from him, so how about a young person who has no sin For him, but how about a young man who is his brother and they have a father like Jacob? He who said that they were prophets at that time is far from the truth, for this is not how the prophets acted nor did the righteous. And in this is evidence that it is permissible for God to inspire someone who was young and give him prophethood at that time, as happened with Jesus and John, son of Zechariah. And it has been said that at that time he had reached the age of manhood, and this is very

far-fetched, for someone who had reached the age of manhood does not fear that a wolf will eat him. **You will surely inform them of this affair of theirs** means you will inform your brothers of this affair of theirs that they did to you after you were freed from what they wanted to do to you of plotting and inflicting upon you of harm. And the phrase **and they do not perceive** is in the accusative case as a state: meaning they do not perceive that you are their brother Joseph because they believe that you will perish by throwing you into the bottom of the well, and because of the distance between them and you, and because you have become at that time in a state other than what you were and contrary to what they knew of you. And what he said to them when they entered upon him after he became king of Egypt will come.

Tafsir al-Baghawi

15- **So when they went with him and agreed**, that is, they resolved, **to put him**, to throw him, **in the bottom of the well**, and **We inspired him**, this waw is redundant, its meaning is: We inspired him, like the Almighty's saying: **So when they both submitted and he laid him down on his forehead, *** **And We called to him** *As-Saffat-103*, that is, We called to him, **You will surely inform them of this affair of theirs while they perceive not**, meaning: We inspired Joseph, peace be upon him, to confirm your vision and to inform your brothers of this action of theirs while they perceive not God's inspiration and His informing him of that, said Mujahid.

It was said: Its meaning is: And they will not feel it on the day you tell them that you are Joseph, and that was when they entered upon him and he recognized them while they did not recognize him.

Wahb and others mentioned: They took Joseph, peace be upon him, with the utmost honor and began to carry him. When they went out into the wilderness, they threw him down and began to beat him. When one of them beat him, he would call for help from another, so the other beat him. He did not see any mercy from them. They beat him until they almost killed him, and he cried out, **Oh my father, if only you knew what the sons of slave girls are doing to your son.** When they were about to kill him, Judah said to them, **Did you not give me a pledge not to kill him?** So they took him to the well to throw him in. He was twelve years old - and it was said: eighteen years old - and they brought him to a well off the road, wide at the bottom and narrow at the top. Muqatil said: Three farsakhs from the home of Jacob, peace be upon him. Ka'b said: Between Midian and Egypt. Wahb said: In the land of Jordan. Qatada said: It is the well of Jerusalem. They began to lower him into the well and he clung to the edge of the well. They tied his hands and took off his shirt. He said: O my brothers, return the shirt to me so that I may hide in it in the well. They said: Let the sun, the moon, and the stars hide you. He said: I did not see anything. So they threw him into it.

It was said: They put him in a bucket and sent him into it until he reached half of it, wanting him to die. There was water in the well, so he fell into it, then he took refuge in a rock in it and stood on it.

Surat Yusuf 12:15

So when they went with him and agreed to put him in the bottom of the well, We inspired him, "You will surely inform them of this affair of theirs while they do not perceive."

When they threw him into it, he began to cry, so they called out to him. He thought that mercy had reached them, so he answered them. They wanted to crush him with a rock and kill him, but Judah prevented them. Judah used to bring him food, and he remained in it for three nights.

"And We inspired him: 'You will surely inform them of this affair of theirs.'" Most of them are of the opinion that God Almighty inspired him with this and sent Gabriel, peace be upon him, to comfort him and give him good report of the coming out, and to inform him that he would inform them of what they had done and would punish them for it, even though they were unaware.

Ibn Abbas, may God be pleased with him, said: Then they slaughtered a young goat and put its blood on Joseph's shirt, peace be upon him.

his matter would lead to, to comfort him and soothe his heart. It was said, **and they did not perceive** is connected to **We revealed**, meaning We made him feel comfortable with the revelation, while they did not perceive that.

Tafsir al-Baidawi

15. **So when they went with him and decided to put him in the bottom of the well** and they decided to throw him in it, and the well is the well of Jerusalem or a well in the land of Jordan or between Egypt and Midian, or three leagues from the station of Jacob and the answer to what was omitted like they did to him what they did of harm. It was narrated that when they took him out to the desert, they began to hurt and beat him until they almost killed him. He began to cry out and call for help, so Judah said: Didn't you promise me that you would not kill him? So they brought him to the well, lowered him into it, and he clung to its edge. They tied his hands and took off his shirt to smear it with blood and trick their father. He said: Brothers, give me back my shirt so that I may hide in it. They said: Call upon the eleven stars, the sun, and the moon to clothe you and keep you company. When he reached the middle of it, they threw him in. There was water in it, so he fell into it. Then he took refuge in a rock that was there and stood on it crying. Gabriel came to him with the revelation as he said: **And We revealed to him**. He was seventeen years old. It was said that he was an adolescent who received revelation in his youth, just as revelation was received to John and Jesus, peace be upon them. In the al-Qasas 28: When Abraham, peace be upon him, was thrown into the fire, he was stripped of his clothes, so Gabriel, peace be upon him, came to him with a shirt of silk from Paradise and dressed him in it. Abraham gave it to Isaac, and Isaac to Jacob, who put it in an amulet that he hung on Joseph. Gabriel, peace be upon him, took it out and dressed him in it. "You will surely inform them of this matter of theirs. You will surely tell them what they did to you," while they did not perceive. **You are Joseph**, due to your high status and distance from their illusions and the length of time that changed ornaments and appearances. This is a reference to what he said to them in Egypt when they entered upon him, disputing. **So he recognized them, but they did not recognize him**. He gave him good report of what

Surat Yusuf 12:16

And they came to their father at nightfall, weeping.

Tafsir al-Jalalayn

16 - **And they came to their father at evening** in the evening *weeping*

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **And they came to their father at nightfall, weeping.**

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **And they came to their father at night**, meaning at night, and it is a circumstance that takes the place of a state. They came at night so that they would be more able to apologize in the darkness. That is why it was said: Do not ask for a need at night, for modesty is in the eyes, and do not apologize during the day for a sin and then falter in your apology. It was narrated that when Jacob, peace be upon him, heard their crying, he said: What is the matter with you? Did something happen to the sheep? They said: No. He said: Where is Joseph? They said: We went racing and the wolf ate him, so he cried out and said: Where is his shirt? As will be explained, God willing. Al-Suddi and Ibn Hibban said: When they said the wolf ate him, he fell unconscious, so they poured water on him but he did not move, and they called him but he did not answer. Wahb said: Judah placed his hand over Jacob's breathing passages but he did not feel any breath, and no vein moved in him, so Judah said to them: Woe to us from the Judge on the Day of Judgment! We lost our brother and killed our father. Jacob did not regain consciousness until the cold of dawn. He regained consciousness with his head in Reuben's lap. He said: **O Reuben! Did I not entrust my son to you? Did I not make a covenant with you?** He said: **O my father! Stop weeping for me and I will tell you.** So Jacob stopped weeping and said: **O my father, we went racing and left Joseph with our belongings and a wolf ate him.**

Second: Our scholars said: This verse is evidence that a person's crying does not indicate the sincerity of his words, because it may be artificial. Some of the righteous are able to do that, and some of them are not. It has been said: Artificial tears are not hidden, as a wise man said:

If tears run down your cheeks, you will know who is crying and who is pretending to cry.

Tafsir Ibn Kathir

God Almighty says, informing us about what Joseph's brothers did after they threw him into the bottom of the well, then they returned to their father in the darkness of the night, crying and showing sorrow and grief for Joseph and grieving for their father, and they said, apologizing for what happened, as they claimed, **Indeed, we went racing** meaning to throw ourselves into the air, **and we left Joseph with our belongings** meaning our clothes and belongings, **and the wolf ate him**, which was the one who had been afraid of him and warned about him. And His saying: **And you would not believe us, even if we were truthful**, is a great kindness in confirming what they are trying to do. They say: We know that you will not believe us in this case, even if we were truthful to you, so how is it that you accuse us of that, because you feared that the wolf would eat him, so the wolf ate him, so you are excused for your denial of us because of the strangeness of what happened, and the amazing thing that happened to us in this matter of ours. **And they brought his shirt with false blood**, meaning a lie and fabrication. This is one of the actions with which they confirm the plot they conspired to commit, which is that they took a young goat, as mentioned by Mujahid, As-Suddi and others, so they slaughtered it and smeared Joseph's garment with its blood, imagining that this was his shirt that the wolf had eaten, and some of its blood had gotten into it, but they forgot to tear it. For this reason, this action was not expected of the Prophet of God, Jacob, but rather he said to them, turning away from their words to what had occurred in his soul of their confusion with him, **Rather, your souls have enticed you to do something, so have patience.** Meaning, I will be patient. Be patient with this matter that you have agreed upon until God makes it easy with His help and kindness. **And God is the one sought for help against what you describe**, meaning against what you mention of lies and impossibilities.

Al-Thawri said on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And they brought his shirt with false blood.** He said: If a wild animal had eaten it, it would have torn the shirt. This is what Al-Sha'bi, Al-Hasan, Qatadah and others said. Mujahid said: Patience is beautiful in which there is no impatience. Hisham narrated on the authority of Abd Al-Rahman bin Yahya, on the authority of Hubban bin Abi Jabalah, who said: The Messenger of God, may God bless him and grant him peace, was asked about his statement: **So be patient in a beautiful way.** He said: Patience in which there is no complaint. This is a mural. Abd Al-Razzaq said: Al-Thawri said, on the authority of some of his companions, that he said: Three things are from patience: that you do not speak of your pain, or your calamity, and that you do not praise yourself. Al-Bukhari mentioned here the hadith of Aisha regarding the slander until he mentioned her statement: By God, I do not find an example for me and you except as Abu Yusuf said: **So be patient in a beautiful way, and God is the one sought for help against that which you describe.**

Surat Yusuf 12:16

And they came to their father at nightfall, weeping.

Fath al-Qadir

16- His saying: **And they came to their father at nightfall, weeping.** Nightfall is an adverbial phrase, and it is the end of the day. It was said that it was at night, and weeping is in the accusative case as a state: meaning weeping or pretending to weep, because they did not truly weep, but rather they did the action of someone who weeps, promoting their lies and fulfilling their deceit and treachery.

Tafsir al-Baghawi

16- **And they came to their father at nightfall, weeping.**

The scholars of meaning said: They came in the darkness of the evening to be bolder in apologizing with lies. It was narrated that Jacob, peace be upon him, heard their screaming and wailing, so he went out and said: What is the matter with you, my sons? Has anything happened to your sheep? They said: No. So what happened to you, and where is Joseph?

Tafsir al-Baidawi

16. **And they came to their father at night,** meaning at the end of the day. It is also read as *Ash-yan*, which is the diminutive of *Ash-y*, and *Ash-shi* with the damma and shortening, the plural of *A'sha*, meaning they ate from crying. *Weeping* in tears. It was narrated that when he heard their crying, he was alarmed and said, **What is wrong with you, my sons? Where is Joseph?**

Surat Yusuf 12:17

They said, "O our father, indeed we went racing and left Joseph with our belongings, and the wolf ate him. And you would not believe us, even if we were truthful."

Tafsir al-Jalalayn

17 - **They said, "O our father, indeed we went racing throwing and left Joseph with our belongings** our clothes (and the wolf ate him. And you are not a believer) in us. And if we were truthful) in your eyes, you would have accused us in this story of loving Joseph. So how about when you think ill of us?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And Joseph's brothers came to their father, after they had thrown Joseph into the bottom of the well, at nightfall, weeping.

It was said: The meaning of his saying **we race** is **we compete** from the race, as:

Ibn Wakee' narrated, 'Amr ibn Muhammad narrated, Asbat narrated, on the authority of Al-Suddi, who said: They came to their father at night, crying. When he heard their voices, he was alarmed and said: What is the matter with you, my sons? Has anything happened to your sheep? They said: No! He said: What happened to Joseph? They said: O our father, we went racing and left Joseph with our belongings, and a wolf ate him! The old man cried and shouted at the top of his voice, and said: Where is the shirt? So they brought him the shirt with false blood on it. He took the shirt and threw it on his face, then he cried until his face was stained with the blood from the shirt.

And his saying: **And you will not believe us**, they say: And you will not believe us when we say that Joseph was eaten by a wolf, even if we were truthful! Like:

Ibn Wakee' told us, he said, Amr bin Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi: **And you will not believe us**, he said: You will not believe us!

[If someone says: How did he say: **And if we were truthful**, and his saying: **And if we were truthful**, is either a report from them that they were not truthful, in which case that is a denial from them of themselves, or a report from them about their father that he would not believe them if they believed him, for you know that if they believed their father, he would believe them?

It was said: This does not mean either of them, but rather it means: You would not believe us even if we were among the people of truth who are not accused, because of your bad opinion of us and your accusation of us.

Tafsir al-Qurtubi

It contains seven issues:

First: The Almighty's saying: **We race** Nafta'ala, from the word musabah. It was said: meaning we compete, and this is how Abdullah reads: **We went to compete** and it is a type of competition, as stated by Al-Zajaj. Al-Azhari said: Struggle is in arrows, and betting is in horses, and the competition combines them. Al-Qushayri Abu Nasr said: **We race** means in archery, or on horses, or on foot, and the purpose of racing on foot is to train the soul to run, because it is the tool in fighting the enemy, and repelling wolves from sheep. Al-Suddi and Ibn Hayyan said: **We race** we run fast to see who is faster. Ibn Al-Arabi said: The competition is a law in the Sharia, and a wonderful characteristic, and an aid in war, and 'the Messenger of God (*peace be upon him*) did it with himself and his horse, and he raced Aisha **may God be pleased with her** on foot and he won, and when the Messenger of God (*peace be upon him*) grew old, he raced her and she won, so he said to her: This for that."

I said: Salamah bin Al-Akwa' raced a man when they returned from Dhi Qard to Medina, and Salamah beat him. Narrated by Muslim.

Second: Malik narrated on the authority of Nafi' on the authority of Ibn Umar: "The son of the Messenger of God, may God bless him and grant him peace, raced between horses that had been trained from Al-Hafiya' and the distance was Thaniyat Al-Wada', and he raced between horses that had not been trained from Thaniyat to the mosque of Bani Zuraiq, and Abdullah Ibn Umar was among those who raced with them." This hadith, despite its authenticity in this regard, includes three conditions, and the race is not permissible without them, which are: The distance must be known. The second - That the horses be of equal condition? The third - That the trained horse not race with the non-trained horse in the same period and the same destination. The horses that must be trained and raced on, and this Sunnah is established for them, are the horses prepared for jihad against the enemy, not for fighting the Muslims in tribulations.

Third: As for racing with arrows and camels, Muslim narrated on the authority of Abdullah bin Omar, who said: "We traveled with the Messenger of God, may God bless him and grant him peace, and we stopped at a place, some of us were fixing our tents, and some of us were using fresh water," and he mentioned the hadith. Al-Nasa'i narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: **There is no racing except with an arrow, a hoofed animal, or a camel**. The mention of an arrow was confirmed in the hadith of Ibn Abi Dhi'b on the authority of Nafi' bin Abi Nafi' on the authority of Abu Hurairah, which was mentioned by Al-Nasa'i, and the jurists of Hijaz and Iraq say the same. Al-Bukhari narrated on the authority of Anas, who said: "The Prophet, may God bless him and grant him peace, had a she-camel called Al-Adhba' that could not outrun - Humayd said: or could hardly outrun - and a Bedouin came on a camel and outran it, and that upset the Muslims until they recognized him and said: 'It is the right of God that nothing in this world

Surat Yusuf 12:17

They said, "O our father, indeed we went racing and left Joseph with our belongings, and the wolf ate him. And you would not believe us, even if we were truthful."

should be raised except that He lowers it."

Fourth: Muslims unanimously agree that racing is not permissible as a bet except on the hoof, the blade, and the spear. Al-Shafi'i said: **Apart from these three, racing is gambling.** Abu al-Bukhtari al-Qadi added in the hadith on the hoof, the blade, and the spear **or wing**, which is a word he made up for al-Rashid, so the scholars abandoned his hadith for that reason and for other fabrications, so the scholars do not write down his hadith under any circumstances. It was narrated from Malik that he said: **There is no racing except on horses and archery, because it is a strength for those at war.** He said: **And racing on horses is more beloved to us than racing on archery.** The apparent meaning of the hadith equates racing on noble horses with racing on horses. Some scholars have prohibited betting on everything except horses, because they were the ones that the Arabs used to bet on. It was narrated from Ata' that betting on everything is permissible, and his statement may be interpreted, because applying it to the general meaning of everything leads to permitting gambling, which is forbidden by consensus.

Fifth: It is not permissible to race horses and camels except at a known destination and a known time, as we have mentioned. Likewise, the race in archery is not permissible except at a known destination and a known shot, and a type of hit, whether it is a loss or an unconditional hit. There are three types of races: a race that the governor or a man other than the governor gives from his money voluntarily, giving the winner a known amount, and whoever wins takes it. A race that one of the competitors gives without his partner, so if his partner wins it, he takes it, and if he wins his partner takes it, and it is good for him to spend it in the way he gave it, and he does not return it to his money. There is no disagreement about this. The third race - there is disagreement about it, which is that each of them gives something like what his partner gives, so whoever wins secures his race and his partner's race. This way is not permissible until a muhallil enters between them and they are not sure that he will beat them. If the muhallil wins, he secures both races and takes them alone. If one of the competitors wins, he secures his race and takes his partner's race, and the muhallil does not get anything in it, and there is nothing against him. If the second of them outran the third, it is as if neither of them outran. Abu Ali ibn Khairan, one of the companions of al-Shafi'i, said: The ruling on a horse that is in a state of ihram is that its race is unknown, and it is called a state of ihram because it makes the race permissible for the two competitors to race at the beginning. The scholars agreed that if there is no state of ihram between them and each of the competitors stipulates that if he wins, he will take his race and his companion will win, then this is gambling, and it is not permissible. In Sunan Abi Dawud, on the authority of Abu Hurayrah, on the authority of the Prophet, peace and blessings be upon him, he said: **Whoever enters a horse between two horses and is not sure that it will win, this is not gambling, and whoever enters it and is sure that it will win, this is gambling.** In al-Muwatta', on the

authority of Sa'id ibn al-Musayyab, he said: There is no harm in betting on horses if a state of ihram enters them, if he wins, he takes the race, and if he wins, he does not have to do anything. This is what al-Shafi'i and the majority of scholars said. Malik's opinion differed on this, and he said once that a state of ihram is not obligatory in horses, and we do not accept the opinion of Sa'id in this regard. Then he said: It is not permissible except with a state of ihram, and this is better than his opinion.

Sixth: No one may ride horses or camels in a race except a person who has reached puberty, and if their owners ride them, that is better. It was narrated on the authority of Umar ibn al-Khattab, may God be pleased with him, that he said: No one may ride horses in a race except their owners. Al-Shafi'i said: The minimum for a race is to race with a guide or part of him, or with a hump or part of him. The race of the archers is like this in his opinion, and the statement of Muhammad ibn al-Hasan in this regard is similar to the statement of al-Shafi'i.

Seventh: "It was narrated on the authority of the Prophet, may God bless him and grant him peace, that he raced Abu Bakr and Umar, may God be pleased with them, and the Messenger of God, may God bless him and grant him peace, won, and Abu Bakr prayed a third of Umar's distance." The meaning of **Abu Bakr prayed** is that the head of his horse was at the hump of the Messenger of God's horse, may God bless him and grant him peace, and the hump is the place of the rump.

God the Almighty said: **And We left Joseph by our belongings** meaning by our clothes and fabrics, guarding them. **And the wolf devoured him** This is because when they heard their father say: **And I fear that the wolf will eat him** they took it from his mouth and forbade him, because it was the most obvious fear for him. **And you will not believe us** meaning you will not believe. **And if we** meaning even if we were, as Al-Mubarrad and Ibn Ishaq said, *truthful* in what we said, and Jacob did not believe them because of the strength of the accusation and the abundance of evidence that contradicted what they said, as will be explained. It was said: **And if we were truthful** meaning even if we were among the people of trust and honesty in your view, you would not have believed us, and you would have accused us in this case, because of the intensity of your love for Joseph. Its meaning was said by Al-Tabari, Al-Zajaj and others.

Tafsir Ibn Kathir

God Almighty says, informing us about what Joseph's brothers did after they threw him into the bottom of the well, then they returned to their father in the darkness of the night, crying and showing sorrow and grief for Joseph and grieving for their father, and they said, apologizing for what happened, as they claimed, "Indeed, we went racing **meaning to throw ourselves into the air**, and we left Joseph with our belongings

meaning our clothes and belongings, and the wolf ate him", which was the one who had been afraid of him and warned about him. And His saying: **And you would not believe us, even if we were truthful**, is a great kindness in confirming what they are trying to do. They say: We know that you will not believe us in this case, even if we were truthful to you, so how is it that you accuse us of that, because you feared that the wolf would eat him, so the wolf ate him, so you are excused for your denial of us because of the strangeness of what happened, and the amazing thing that happened to us in this matter of ours. **And they brought his shirt with false blood**, meaning a lie and fabrication. This is one of the actions with which they confirm the plot they conspired to commit, which is that they took a young goat, as mentioned by Mujahid, As-Suddi and others, so they slaughtered it and smeared Joseph's garment with its blood, imagining that this was his shirt that the wolf had eaten, and some of its blood had gotten into it, but they forgot to tear it. For this reason, this action was not expected of the Prophet of God, Jacob, but rather he said to them, turning away from their words to what had occurred in his soul of their confusion with him, **Rather, your souls have enticed you to do something, so have patience**. Meaning, I will be patient. Be patient with this matter that you have agreed upon until God makes it easy with His help and kindness. **And God is the one sought for help against what you describe**, meaning against what you mention of lies and impossibilities.

Al-Thawri said on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And they brought his shirt with false blood**. He said: If a wild animal had eaten it, it would have torn the shirt. This is what Al-Sha'bi, Al-Hasan, Qatadah and others said. Mujahid said: Patience is beautiful in which there is no impatience. Hisham narrated on the authority of Abd Al-Rahman bin Yahya, on the authority of Hubban bin Abi Jabalah, who said: The Messenger of God, may God bless him and grant him peace, was asked about his statement: **So be patient in a beautiful way**. He said: Patience in which there is no complaint. This is a mursal. Abd Al-Razzaq said: Al-Thawri said, on the authority of some of his companions, that he said: Three things are from patience: that you do not speak of your pain, or your calamity, and that you do not praise yourself. Al-Bukhari mentioned here the hadith of Aisha regarding the slander until he mentioned her statement: By God, I do not find an example for me and you except as Abu Yusuf said: **So be patient in a beautiful way, and God is the one sought for help against that which you describe**.

Fath al-Qadir

When they reached their father 16- "They said, 'O our father, indeed we went racing' meaning we competed in running or in shooting, and it was said that we were trying to win, and this is supported by the reading of Ibn Mas'ud, we were trying to win." Al-Zajaj said: It is a type of competition. Al-Zuhri said: Struggle is in arrows, and betting is in horses, and the competition brings them together. Al-Qushayri said: We were racing, meaning in shooting or on horses or on foot. The purpose of the competition is to train in combat. "And

we left Joseph by our belongings" meaning by our clothes to guard them. "And the wolf ate him **the fa**" is for follow-up: meaning it ate him after that. And they apologized to him for what they had previously feared for him, and many a word says to its speaker leave me "and you will not believe us **by believing us in this excuse that we presented, and the word that we said even if we were in your opinion or in reality truthful**" because of what had stuck in your heart of accusation against us in that despite the intensity of your love for him. Al-Zajaj said: The meaning is: If we were trustworthy and honest people in your view, you would not have believed us in this matter because of the intensity of your love for Joseph.

Tafsir al-Baghawi

17- "They said, 'O our father, indeed we went racing each other,' meaning: to throw ourselves into the air and get lost. Al-Suddi said: to struggle on our feet. **And we left Joseph with our belongings**, meaning: with our clothes and our cloaks. "And the wolf ate him. And you will not believe us." By believing us, **even if we were**, even if we were, *truthful*.

If it is said: How did they say to Jacob, **You do not believe the truthful one?**

It was said: It means that you accuse us in this matter because you feared us in the beginning and accused us of it.

It was said: Its meaning is do not believe us even if we are truthful before God.

Tafsir al-Baidawi

17. **They said, 'O our father, indeed we went racing each other.'** We compete in running or in archery. The verbs if'il and ta'ifala may be used interchangeably, such as intida'al and an-nadhil. "And we left Joseph with our belongings, and the wolf ate him. And you would not believe us, even if we were truthful," because of your bad opinion of us and your excessive love for Joseph.

Surat Yusuf 12:18

And they brought his shirt with false blood. He said, "Rather, your souls have enticed you to do something, so patience is most fitting. And God is the one sought for help against that which you describe."

Surat Yusuf 12:18

And they brought his shirt with false blood. He said, "Rather, your souls have enticed you to do something, so patience is most fitting. And God is the one sought for help against that which you describe."

Tafsir al-Jalalayn

18 - **And they came upon his shirt** its location is accusative of circumstance, meaning above it **with false blood** meaning that which was false, because they slaughtered a young goat and smeared it with its blood and they forgot about his part and said that it was his blood **He said** Jacob when he saw it intact and knew their lie **Rather, your souls have suggested to you a matter** so you did it to him **So patience is most fitting** there is no impatience in it, and it is the report of a deleted subject, meaning my matter **And God is the one sought for help** from Him is the one sought for help **against what you describe** you mention of the matter of Joseph

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And they brought his shirt with false blood**, and God called it a lie because those who brought the shirt with him on it lied and said to Jacob: It is Joseph's blood, but it was not his blood, but rather it was the blood of a young goat, according to what was said.

Who said that?

Ahmad bin Abdul Samad Al-Ansari told me, he said, Abu Osama told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And they brought his shirt with false blood**, he said: The blood of a young goat.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And they brought false blood on his shirt**, he said: The blood of a young goat, a sheep.

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: **with false blood**, he said: the blood of a young goat, meaning a sheep.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **with false blood**, he said: the blood of a young goat, a sheep.

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: **with false blood**, he said: That blood was false, it was not the blood of Joseph.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **With false blood**, he said: The blood of a young goat, a sheep.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **with false blood**, he said: with the blood of a young goat.

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi, he said: They slaughtered a young goat from the sheep, then they smeared the shirt with its blood, then they came to their father, and Jacob said: If this wolf is merciful! How did it eat his flesh and not tear his shirt? O my son, O Joseph, what did the sons of the female slaves do to you!

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan al-Thawri told us, on the authority of Samak bin Harb, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And they came upon his shirt with false blood**, he said: If a wild beast had eaten it, it would have torn the shirt.

Al-Hasan bin Muhammad told us, he said, Abu Khalid told us, he said, Sufyan told us, on his authority on the authority of Ibn Abbas, the same, except that he said: If a wolf had eaten him, it would have torn his shirt.

Muhammad bin Bashar told us, Abu Ahmad told us, Sufyan told us, on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And they brought his shirt with false blood**, he said: If the wolf had eaten it, it would have torn it.

Ubayd God ibn Abi Ziyad told me, he said, Uthman ibn Amr told us, he said, Qurra told us, on the authority of Al-Hasan, he said: Joseph's shirt was brought to Jacob, and he began to look at it and saw traces of blood, but he did not see any tear in it. He said: O my son, I did not know the wolf to be patient.

Ahmad bin Abdul Samad Al-Ansari told us, he said, Abu Amer Al-Aqdi told us, on the authority of Qura, he said: I heard Al-Hasan say: When they brought Joseph's shirt, and Jacob did not see a tear, he said: O my son, by God, I have never known a wolf to be so forbearing!

Muhammad bin Al-Muthanna told us, Hammad bin Mas'adah told us, on the authority of Imran bin Muslim, on the authority of Al-Hasan, who said: When the brothers came

Joseph took his shirt to their father. He said: He kept turning it over and saying: I have never known a wolf to be so forbearing. He ate my son and left his shirt!

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And they brought his shirt with false blood**, he said: When they brought his shirt to the Prophet of God, Jacob, he said: I do not see the trace of a wild animal, nor a stab wound, nor a tear.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **With false blood**, false blood, it was not the blood of Joseph.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Mujalid told us, on the authority of Al-Sha'bi, who said: They slaughtered a kid and smeared it with its blood. When Ya'qub saw that the shirt was intact, he knew that the people had lied to him, so he said to them: If this wolf was so forbearing, how could he have taken pity on the shirt but not on my son! So he knew that they had lied to him.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Sufyan, on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And they brought his shirt with false blood**, he said: When Jacob was brought Joseph's shirt and he did not see a tear in it, he said: You have lied, if a wild beast had eaten it, it would have torn his shirt!

Ibn Wakee' told us, he said, Ishaq Al-Azraq and Ya'la told us, on the authority of Zakariya, on the authority of Samak, on the authority of Amer, he said: There were three signs on Joseph's shirt: When they came upon his shirt with false blood. He said: And Jacob said: If a wolf had eaten him, it would have torn his shirt.

Al-Hasan bin Muhammad told us, Muhammad told us, Zakariya told us, on the authority of Samak, on the authority of Amer, who said: He used to say: In Joseph's shirt are three signs: when it was thrown over his father's face and he regained his sight, when it was torn from behind, and when they came upon his shirt with false blood.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Samak, on the authority of Amer, he said: There were three signs on Joseph's shirt: the tear, the blood, and he threw it on his father's face and he regained his sight.

Ibn Bashar told us, Abu Amer told us, Qara told us, on the authority of Al-Hasan, who said: When Joseph's shirt was brought to Jacob, and he saw the blood but did not see the tear, he said: I have never known a wolf to be so forbearing!

He said, Hammad bin Masada told us, he said, Qara told us, on the authority of Al-Hasan, something similar.

If someone says: How was it said: **With false blood**, when you know that it was blood without a doubt, and if it was not, it was Joseph's blood?

It was said: There are two aspects to this statement:

One of them: that it was said **with false blood**, because there was a lie in it, just as it is said: **The night is the crescent**, and just as it is said: **So their trade did not profit them**. This is a statement that some of the grammarians of Basra used to say.

The other aspect: It is said: It is a source with the meaning of a passive participle. Its interpretation is: And they came upon his shirt with false blood, just as it is said: He has no mind, nor is he rational, nor does he have skin, nor is he flogged. The Arabs do that a lot, they put a passive participle in the place of the source, and the source in the place of a passive participle, as Al-Ra'i said:

Even if they left no flesh for his bones, nor any sense for his heart.

This was said by some grammarians of Kufa.

And His statement: "He said: 'Rather, your souls have enticed you to do something,'" God Almighty says: Jacob said to his sons who told him that the wolf had eaten Joseph, denying their story: The matter is not as you say. **Rather, your souls have enticed you to do something**, meaning: Rather, your souls have made something attractive to you in Joseph and made it good, so you did it, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: **Rather, your souls have enticed you to do something**, he said, he says: Rather, your souls have made something attractive to you.

And his saying: **So have beautiful patience**, meaning: So my patience with what you did to me in the matter of Joseph is beautiful patience, or it is beautiful patience.

And his saying: **And God is the One sought for help against what you describe**, means: And God is the One sought for help against what you describe of lies.

It was said: Beautiful patience is the patience in which there is no impatience.

Who said that?

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: **So be patient and beautiful**, he said: There is no impatience in it.

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

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, Abu Naim told us, he said, Sufyan told us, on the authority of Mujahid: **So be patient and beautiful**, without impatience.

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, the same.

He said, Amr bin Awn told us, Hisham told us, on the authority of Abd al-Rahman bin Yahya, on the authority of Habban bin Abi Jabalah, who said: "The Messenger of God, may God bless him and grant him peace, was asked about his statement: 'So be patient, which is most fitting.' He said: Patience in which there is no complaint. He said: Whoever persists and is not patient."

Surat Yusuf 12:18

And they brought his shirt with false blood. He said, "Rather, your souls have enticed you to do something, so patience is most fitting. And God is the one sought for help against that which you describe."

Al-Qasim told us, Al-Hussein told us, Hisham told us, Abd al-Rahman bin Yahya told us, on the authority of Hubban bin Abi Jabalah: "The Prophet, may God bless him and grant him peace, was asked about his statement: 'So be patient and have good patience.' He said: 'Patience in which there is no complaint.'"

He said, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **So be patient and beautiful**, there is no impatience in it.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of a man, on the authority of Mujahid, regarding his statement: **So be patient and most gracious**, he said: without impatience.

Al-Harith told me, he said, Abdul Aziz told us, he said, Al-Thawri told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ath-Thawri told us, on the authority of some of his companions, he said: It is said: Three things are from patience: that you do not speak about your pain, nor your misfortune, nor praise yourself. He said: Ath-Thawri told us, on the authority of Habib bin Abi Thabit: that the eyebrows of the Prophet Jacob, may God bless him and grant him peace, had fallen out, so he used to raise them with a rag. It was said to him: What is this? He said: The length of time and the abundance of sorrows! So God Almighty revealed to him: O Jacob, do you complain about Me? He said: O Lord, I committed a sin, so forgive me.

And His saying: **And God is the one sought for help against that which you describe**.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And God is the one sought for help against what you describe**, meaning: against what you lie about.

Tafsir al-Qurtubi

God Almighty said: **And they brought his shirt with false blood**.

There are three issues:

The first: The Almighty's saying: **With false blood**. Mujahid said: It was the blood of a young goat or a young kid that they slaughtered. Qatada said: It was the blame of a gazelle, meaning they came upon his shirt with false blood on it. So he described the blood with the infinitive, so it was estimated: With the blood of a lie, like: **And ask the town** (Yusuf 12:82). The subject and the object may be called by the infinitive, it is said: This is the prince's strike, meaning his strike,

and poured water means poured, and sunken water means sunken, and a just man means just.

Al-Hasan and Aisha read: **with fresh blood** with the unvoiced dāl, meaning fresh blood. Fresh blood is called kadhb. It was narrated that it is the changed one, as Al-Sha'bi said. Kadhb is also the whiteness that appears in the nails of young people, so it is possible that the blood on the shirt is likened to the whiteness that appears in the nails due to the difference in the two colours.

Second: Our scholars, may God have mercy on them, said: When they wanted to make the blood a sign of their truthfulness, God coupled this sign with a sign that contradicts it, which is the shirt being free from reproach, since it is not possible for a wolf to prey on Joseph while he was wearing the shirt and the shirt being free from being torn. When Jacob, peace be upon him, examined the shirt and did not find any tear or mark in it, he used that as evidence of their lie, and said to them: When was this wolf wise to eat Joseph and not tear the shirt! Ibn Abbas and others said this. Israel narrated on the authority of Samak bin Harb on the authority of Ikrimah on the authority of Ibn Abbas, who said: The blood was the blood of a young goat. Sufyan narrated on the authority of Samak on the authority of Ikrimah on the authority of Ibn Abbas, who said: When he looked at it, he said: You have lied. If the wolf had eaten him, the shirt would have been torn. Al-Mawardi narrated that there are three signs in the shirt: When they came upon him with the blood of a liar, when his shirt was torn from the back, and when it was thrown on his father's face and he regained his sight.

I said: This is rejected, because the shirt that they brought with the blood is not the same shirt that was torn, and not the shirt that the bearer of good tidings brought him. It has been said that the story that was torn is the one that he brought, so he regained his sight, as will be explained at the end of the surah, God willing. It was narrated that they said to him: Rather, the thieves killed him, so their statements differed, so he accused them, and Jacob said to them: You claim that the wolf ate him, and if he had, it would have torn his shirt before it reached his skin, and I do not see any tear in the shirt, and you claim that the thieves killed him, and if they had killed him, they would have taken his shirt. Do they want anything but his clothes?! So they said at that time: **And you will not believe us, even if we were truthful** from Al-Hasan and others, meaning if we were described as truthful, you would have accused us.

Third: The jurists used this verse as evidence in applying the signs in matters of jurisprudence such as the oath and others, and they agreed that Jacob, peace be upon him, used the authenticity of the shirt as evidence of their lie. Thus, the observer must consider the signs and indications if they conflict, and whichever of them is more likely, he should rule on the side of the more likely, which is the strength of the accusation, and there is no disagreement in ruling on it, as Ibn al-Arabi said.

God Almighty said: **He said, 'Rather, your souls have enticed you to do something, so patience is most fitting.'**

There are three issues:

First: It was narrated that when they said to Jacob: **Then the wolf ate him**, he said to them: Didn't the wolf leave a limb for you to bring me to enjoy it?! Didn't he leave me a garment so I could smell his scent? They said: Yes! This is his shirt stained with his blood. This is what God Almighty said: **And they brought his shirt with false blood** (Yusuf 12:18). Jacob wept at that and said to his sons: Show me his shirt. So they showed it to him, and he smelled it and kissed it. Then he turned it over and did not see any rips or tears in it. He said: By God, there is no god but Him, I have never seen a wolf more wise than him today. He ate my son and snatched him from his shirt and did not tear it on him. He knew that the matter was not as they said, and that the wolf did not eat him. So he turned away from them as if he was angry, crying and sad and said: O my sons! Guide me to my son. If he is alive, I will return him to me, and if he is dead, I will shroud him and bury him. It was said that they said at that time: Didn't you see how our father lied to us in our statement! Come, let us take him out of the pit and cut him up limb by limb, and bring our father one of his limbs so that he may believe us and end his despair. Then Judah said, By God, if you do this, I will be your enemy as long as I live, and I will tell your father about your evil deed. They said, If you prevent us from this, then come, let us hunt a wolf for him. He said: So they hunted a wolf, smeared it with blood, and tied it up with ropes, then they brought it to Jacob and said, O our father! This is the wolf that comes to our sheep and preys on them, and perhaps it is the one who caused us the loss of our brother, we do not doubt it, and this is his blood on it. Jacob said, Let him go. So they let him go, and the wolf wriggled at him, and he approached him and Jacob said to him, Come closer, come closer, until his cheek was pressed to his cheek. Jacob said to him, O wolf! Why have you caused me such a loss of my son and caused me such a long time of grief?! Then he said, **O God, make him speak**. So God Almighty made him speak. He said, "By Him Who chose you as a prophet, I have not eaten his flesh, nor torn his skin, nor plucked a single hair from his hairs. By God, I have no covenant with your son. I am only a strange wolf that came from the outskirts of Egypt in search of a brother of mine who was lost. I do not know whether he is alive or dead. Your sons hunted me down and tied me up. The flesh of prophets is forbidden to us and to all wild animals. By God, I will not stay in a country where the sons of prophets lie to wild animals." So Jacob released him and said, "By God, you have brought proof against yourselves. This is a wild wolf that came out following the covenant of his brother, and you have lost your brother. I know that the wolf is innocent of what you have brought. "Rather, your souls have made something seem good to you," other than what you describe and mention. Then he said, preparing himself, **So patience is most fitting**. It is:

Second: Al-Zajaj said: That is, my affair and what I believe is beautiful patience. Qatib said: That is, my patience is beautiful patience. It was said: That is, beautiful patience is more appropriate for me, so *fa* is

the subject and its predicate is omitted. It is narrated that the Prophet, may God bless him and grant him peace, was asked about beautiful patience and he said: **It is that with which there is no complaint**. More clarification will come at the end of the surah, God willing. Abu Hatim said: Isa bin Omar recited, according to what Sahl bin Yusuf claimed, **fa sabraan jameelan** and he said: And this is how Al-Ashhab Al-Uqaili recited it, and he said: And this is how it is in the Mushaf of Anas and Abu Salih. Al-Mubarrad said: **fa sabraan jameelan** in the nominative is more appropriate than the accusative, because the meaning is: He said, **My Lord, I have beautiful patience**. He said: And the accusative is for the source, meaning, so I will be patient with beautiful patience. He said:

He complained to my camel about the long journey. Be patient, for we are both afflicted.

And beautiful patience is that in which there is no impatience or complaint. It was said: The meaning is I do not live with you with a gloomy face and a scowling forehead, rather I live with you as I was with you, and in this there is what indicates that he pardoned their punishment. On the authority of Habib bin Abi Thabit that Jacob's eyebrows had fallen over his eyes, so he used to raise them with a rag, so it was said to him: What is this? He said: The length of time and the abundance of sorrows, so God revealed to him: Do you complain about me, O Jacob? He said: O Lord! I committed a sin, so forgive me. **And God is the one sought for help** is the subject and predicate. **For what you describe** means for the possibility of what you describe of lies.

Third: Ibn Abi Rafa'ah said: People of opinion should question their opinion when they think that Jacob, peace be upon him, was a prophet, when his sons said to him: **We went racing and left Joseph with our belongings, and a wolf ate him** (Yusuf 12:17). He said: **Rather, your souls have enticed you to do something, so have patience and be gracious**. So he was right here. Then they said to him: **Your son has stolen, and we did not testify except to what we knew, and we were not guardians of the unseen**. (Yusuf 12:81). He said: **Rather, your souls have enticed you to do something**, so he was wrong.

Tafsir Ibn Kathir

God Almighty says, informing us about what Joseph's brothers did after they threw him into the bottom of the well, then they returned to their father in the darkness of the night, crying and showing sorrow and grief for Joseph and grieving for their father, and they said, apologizing for what happened, as they claimed, **Indeed, we went racing** meaning to throw ourselves into the air, **and we left Joseph with our belongings** meaning our clothes and belongings, **and the wolf ate him**, which was the one who had been afraid of him and warned about him. And His saying: **And you would not believe us, even if we were truthful**, is a great kindness in confirming what they are trying to do. They say: We know that you will not believe us in this case, even if we were truthful to you, so how is it that you accuse us of that, because you feared that the wolf

Surat Yusuf 12:18

And they brought his shirt with false blood. He said, "Rather, your souls have enticed you to do something, so patience is most fitting. And God is the one sought for help against that which you describe."

would eat him, so the wolf ate him, so you are excused for your denial of us because of the strangeness of what happened, and the amazing thing that happened to us in this matter of ours. **And they brought his shirt with false blood**, meaning a lie and fabrication. This is one of the actions with which they confirm the plot they conspired to commit, which is that they took a young goat, as mentioned by Mujahid, As-Suddi and others, so they slaughtered it and smeared Joseph's garment with its blood, imagining that this was his shirt that the wolf had eaten, and some of its blood had gotten into it, but they forgot to tear it. For this reason, this action was not expected of the Prophet of God, Jacob, but rather he said to them, turning away from their words to what had occurred in his soul of their confusion with him, **Rather, your souls have enticed you to do something, so have patience**. Meaning, I will be patient. Be patient with this matter that you have agreed upon until God makes it easy with His help and kindness. **And God is the one sought for help against what you describe**, meaning against what you mention of lies and impossibilities.

Al-Thawri said on the authority of Samak, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, **And they brought his shirt with false blood**. He said: If a wild animal had eaten it, it would have torn the shirt. This is what Al-Sha'bi, Al-Hasan, Qatadah and others said. Mujahid said: Patience is beautiful in which there is no impatience. Hisham narrated on the authority of Abd Al-Rahman bin Yahya, on the authority of Hubban bin Abi Jabalah, who said: The Messenger of God, may God bless him and grant him peace, was asked about his statement: **So be patient in a beautiful way**. He said: Patience in which there is no complaint. This is a mursal. Abd Al-Razzaq said: Al-Thawri said, on the authority of some of his companions, that he said: Three things are from patience: that you do not speak of your pain, or your calamity, and that you do not praise yourself. Al-Bukhari mentioned here the hadith of Aisha regarding the slander until he mentioned her statement: By God, I do not find an example for me and you except as Abu Yusuf said: **So be patient in a beautiful way, and God is the one sought for help against that which you describe**.

Fath al-Qadir

And Ibn Jarir and others mentioned it 18- **And they came upon his shirt with false blood** upon his shirt in the accusative case as an adverbial phrase: meaning they came upon his shirt with blood, and the description of the blood as false is an exaggeration as is known in describing the name of the eye with the name of the meaning, and it was said that the meaning is: with the blood of a lie or with the blood that is falsely attributed to it. Al-Hasan and Aisha read with the blood of a lie with the silent dal: meaning with fresh blood, fresh blood is called a lie. Al-Sha'bi said: It is the changed, and the lie is also the whiteness that appears in the nails of young people, so it is possible that the

likening of the blood on the shirt to the whiteness that appears in the nails from the side of the two colors. Jacob proved their lie by the authenticity of the shirt, and he said to them: When was this wolf wise, eating Joseph and not tearing the shirt? Then God the Almighty mentioned what Jacob answered them with, saying: "He said: Rather, your souls have enticed you to a matter" meaning they have made it seem beautiful and easy. Al-Naysaburi said: *Tasweel* is a statement of the meaning of the self with the desire for its completion. It is an activation from *saw* which means a wish. Al-Azhari said: "Its origin is hamzat, but the Arabs found the hamza heavy in it. "Fa sabr jameel" **so patience is beautiful**. Al-Zajjaj said: **That is, my affair or what I believe is beautiful patience**. Qatrib said: **That is, my patience is beautiful patience**. It was said: **Fa sabr jameel** is more appropriate for me. It was said: **And beautiful patience** is that with which there is no complaint. Al-Zajjaj said: **Isa bin Omar recited, according to what Sahi bin Yusuf claimed, "Fa sabr jameel so patience is beautiful**. He said: **And this is also in the copy of Anas**. Al-Mubarrad said: **Fa sabr jameel** in the nominative case is more appropriate than the accusative case. Because the meaning is: He said, **My Lord, I have beautiful patience**. The accusative case is based on the source, meaning, **So I will be patient with beautiful patience**. The poet said:

My camel complained to me about the long journey.
Be patient, for we are both afflicted.

And God is the one sought for help meaning help is sought from Him **against what you describe** meaning to reveal the state of what you describe, or to bear what you describe. This from him, peace be upon him, is an act of creation, not information.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Send him with us tomorrow to graze and play**, he said: We strive, be active and play. Abu Al-Shaykh, Ibn Mardawayh and Al-Salfi narrated in Al-Tayouriyat on the authority of Ibn Umar who said: The Messenger of God (blessings and peace of God be upon him) said: **Do not prompt people lest they lie, for the children of Jacob did not know that the wolf eats people, but when their father prompted them, they lied and said the wolf ate him**. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **And We inspired him**, the verse, he said: It was inspired to Joseph while he was in the well that you should inform your brothers of what they did, and they were not aware of that revelation. And these narrated on the authority of Qatadah who said: God inspired him with a revelation while he was in the well that he would inform them of what they did, and they - meaning his brothers - were not aware of that revelation, so that revelation made what he did to him easy for him. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **and they were not aware**, he said: They did not know that God had inspired him. Ibn Jarir and Ibn Abi Hatim narrated on his authority that he said: When

Joseph's brothers entered upon Joseph and he recognized them while they did not recognize him, a measure was brought to him and he placed it on his hand, then he tapped it and became aware. He said: This cup tells me that you had a brother from your father called Joseph who used to bring him close to you, and that you went with him and threw him into the bottom of the well and came to your father and said: The wolf ate him, and you came upon his shirt with false blood. Some of them said to each other: This cup tells him your story. Ibn Abbas said: We do not think that this verse was revealed except for that, so that you will inform them of this matter of theirs while they do not perceive. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Bakr Ibn Ayyash who said: Joseph was in the well for three days. Abu Al-Shaykh narrated on the authority of Ad-Dahhak, **And you will not believe us**, meaning: He will believe us. Abd Al-Razzaq, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And they came upon his shirt with false blood**, meaning: It was the blood of a young goat. Ibn Jarir narrated something similar on the authority of Mujahid. Al-Faryabi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Sheikh narrated on the authority of Ibn Abbas, **And they brought his shirt with false blood**. He said: When Jacob was brought Joseph's shirt and he did not see any tear in it, he said: You have lied. If it had been as you say, that a wolf had eaten him, the shirt would have been torn. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ibn Abbas, regarding his statement, **Rather, your souls have enticed you to do something**, he said: Your souls have commanded you. Ibn Jarir, Ibn Abi Jarir and Abu Sheikh narrated on the authority of Qatada regarding his statement, **Rather, your souls have enticed you to do something**, meaning, **Rather, your souls have made something attractive to you**, "So patience is most fitting, and God is the One sought for help against that which you describe," meaning against that which you deny. Ibn Abi Al-Dunya narrated in his book, Patience, and Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Hubban bin Abi Hublah, who said, "The Messenger of God, may God bless him and grant him peace, was asked about his statement, 'So patience is most fitting,' and he said, 'There is no complaint in it, for he who is patient is not patient.'" It is through the chain of transmission of Hisham on the authority of Abd Al-Rahman on the authority of Hubban bin Abi Hublah, and it is a mursal. Abd Al-Razzaq, Al-Firyabi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Mujahid regarding his statement, **So patience is most fitting**, he said, **There is no impatience**.

Tafsir al-Baghawi

18- **And they brought his shirt with false blood**, meaning: with blood that was false, because it was not Joseph's blood. It was said: with blood that was falsely attributed to him, so the source was placed in place of the noun.

In the story: They stained the shirt with blood and did not tear it, so Jacob, peace be upon him, said: How did

the wolf eat him and not tear his shirt? So he accused them.

He said: **Rather, your souls have suggested to you a matter, so patience is most fitting**. Meaning: My matter is most fitting, or my action is most fitting, patience.

It was said: So, patience is beautiful, I chose it.

And beautiful patience in which there is no complaint or impatience.

And God is the One sought for help against what you describe, meaning: I seek God's help to be patient against what you deny.

And in the story: They brought a wolf and said, **This is the one who ate him**. So Jacob said to him, **O wolf, you ate my son and the fruit of my heart?** So God Almighty made him speak, and he said, **By God, I have never seen your son's face**.

He said: How did you end up in the land of Canaan?

He said: I came because of a kinship relationship, and these people hunted me down. So Joseph stayed in the well for three days.

Tafsir al-Baidawi

18. **And they came upon his shirt with false blood** meaning that it was false, and it is possible that it is a description with a source for exaggeration and it was read in the accusative case as a state of the waw meaning they came as liars and *kad'ab* with the non-voweled dal meaning turbid or fresh. It was said: Its origin is the whiteness that appears on the nails of young people, so the blood sticking to the shirt was likened to it, and on his shirt is in the accusative case as a circumstance meaning above his shirt or as a state of the blood if it is permissible to present it before the genitive. It was narrated: That when he heard the report of Joseph, he cried out and asked about his shirt, so he took it and threw it on his face and cried until his face was stained with the blood of the shirt and said: I have never seen a wolf as patient as this one today. He ate my son and did not tear his shirt. Therefore, **He said, 'Rather, your souls have enticed you to do something'**, meaning, your souls have made it easy for you and made a great matter seem insignificant in your eyes, such as relaxation. **So have beautiful patience**, meaning, my matter is beautiful patience, or beautiful patience is more beautiful. In the hadith, **The beautiful patience in which there is no complaint to creation**. "And God is sought for help against that which you describe," based on the possibility of what you describe of the destruction of Joseph, and this crime was before their being informed of it, if it is true.

Surat Yusuf 12:19

And a caravan came, so they sent their water-drawer, and he let down his bucket. He said, "Good news! This is a boy!" And they concealed him as merchandise. And God is Knowing of what they do.

Surat Yusuf 12:19

And a caravan came, so they sent their water-drawer, and he let down his bucket. He said, **Good report! This is a boy!** And they concealed him as merchandise. And God is Knowing of what they do.

Tafsir al-Jalalayn

19 - **And a car came** travelers from Madyan to Egypt, so they dismounted near Joseph's well **so they sent their water-drawer** who brings water to draw from it **and he lowered** he sent **his bucket** into the well, so Joseph clung to it and pulled him out, and when he saw him **he said, O my good report** and in the reading {good report} and its call is a metaphor, meaning come, this is your time **this is a boy** so he knew about him, so they came to him **and they concealed him** meaning they hid his matter, making him *merchandise* by saying, **This is our slave who has run away**, and Joseph remained silent for fear that they would kill him **and God is Knowing of what they do**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the travelers passed by on the road, **and they sent their water-drawer**, which is the one who goes to the watering place or the house, and his coming to it means his destination and his entry into it, **and he lowered his bucket**, meaning: he lowered his bucket into the well.

It is said: I lowered the bucket into the well, meaning I sent it into it. If you draw water from it, you say: I lowered the bucket into the well.

There is an omission in the speech, and the indication of what was mentioned was sufficient for it, so it was left out, and that is: **So he lowered his bucket**, and Joseph clung to it, so it came out, and the one who lowered it said: **Good report, this is a boy.**

And what we said about that came the report from the people of interpretation.

Who said that?

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi: **And a caravan came, so they sent their water-drawer, and he lowered his bucket.** So Joseph held on to the rope, and he went out. When the owner of the rope saw him, he called out to one of his companions, whose name was Bushra, **O Bushra, this is a boy.**

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 they sent**

their water-drawer, and he lowered his bucket, and the boy clung to the bucket, and when he came out he said: **Good report, this is a boy.**

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **So they sent their water-drawer**, it is said: They sent their messenger, and when he lowered his bucket, the boy clung to it, **He said, 'O good report, this is a boy.'**

They differed about the meaning of his saying: **Good report, this is a boy.**

Some of them said: This is good report from the one who guided his companions, in his hit on Joseph, that he hit a slave.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **He said, 'O good report, this is a boy.'** They were happy about him when they brought him out, and it is a desert in the land of Jerusalem, and its location is known.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **O good report! This is a boy.** He said: He gave them good report when he found Joseph.

Others said: Rather, it is the name of a specific man from the car, whom the guide called out to when Joseph came out of the well, clinging to the rope.

Who said that?

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, he said, Asbat told us, on the authority of Al-Suddi: **O Bushra, this is a boy.** He said: He called out to a man from among his companions called Bushra, and said, **O Bushra, this is a boy.**

Al-Hasan bin Muhammad told us, he said, Khalaf bin Hisham told us, he said, Yahya bin Adam told us, on the authority of Qais bin Al-Rabi', on the authority of Al-Suddi, regarding his statement: **O good report, this is a boy**, he said: His companion's name was Bushra.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Abi Hammad told us, he said, Al-Hakam ibn Dhahir told us, on the authority of Al-Suddi, regarding his statement: **O good report, this is a boy**, he said: The boy's name is Bushra. He said: **O good report**, as you say: O Zaid.

There are different readings of this:

The majority of the readers of Medina read it as: Ya Bushra, with the addition of the ya', except that he assimilated the alif into the ya' in order to obtain the kasra that is required before the addition of the ya' from the speaker, in his saying: my slave and my neighbor, in every case. This is from the language of Tayyi', as Abu Dhu'ayb said:

They preceded my passion and embraced their

passion, so they were destroyed, and every side has its fate.

The majority of the Kufians read it as: **Ya Bushra**, by sending the *ya* and leaving the addition.

If this is read in this way, it has two interpretations:

One of them is what Al-Suddi said, which is that it is the name of a man whom the seeker of water called by his name, as one says: O Zaid and O Amr, so it is good report, in the place of raising the call.

The other: that he wanted to add the good report to himself, so he deleted the *ya* while he wanted it, so it is singular and there is an intention of addition in it, as the Arabs do in calling, so they say: O soul, be patient, and O my soul, be patient, and O my son, do not do it, and O my son, do not do it, so it is singular and raised, and there is an intention of addition in it. And sometimes it is added and broken, as you say: O young boy, come, and my young boy, come.

Abu Ja'far said: The reading that I like the most is the reading of the one who reads it with the *ya* open and the sukoon on it, because if it is the name of a specific man who was known among them, as al-Suddi said, then that is the correct reading without a doubt. And if it is from al-Tabsheer, then it is possible if it is read in this way, as I have explained.

As for the emphasis and addition of the letter *ya*, it is an irregular reading. I do not see it as a reading, even though it is a well-known language, because the evidence from the readings is unanimously against it.

As for his saying: **And they took him as merchandise**, the people of interpretation differed in its interpretation.

Some of them said: Al-Warid Al-Mustaqqi and his companions, the merchants who were with him, captured him and said to him: It is merchandise that some of the people of Egypt have bought, because they were afraid that if they knew that they had bought it for what they had bought it for, they would ask them for a share in it.

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: **And they took him as merchandise**, he said: The owner of the bucket and those with him said to their companions: We only took him as merchandise, fearing that they would share it with them if they knew its price. His brothers followed them, saying to the bucket-bearer and his companions: Be sure of him, lest he run away! Until they stopped him in Egypt and he said: Who will buy me and give me good report? So the king bought him, and the king was a Muslim.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, something similar, except that he said: For fear that they would consult them if they knew about him, and his brothers followed them, saying to Al-Madli and his companions: Make sure he does not run away! Until they stopped him in Egypt, and the rest of the hadith is like the hadith of Muhammad bin Amr.

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, and 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, something similar, except that he said: For fear that they would share in it with them, if they knew its price.

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 Mujahid, in a similar manner, except that he said: For fear that they would consult them about it, if they knew its price. He also said: Until they stopped it in Egypt.

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, he said, Asbat told us, on the authority of Al-Suddi: **And they concealed it as merchandise**, he said: When the two men bought it, they were afraid that the company would say: We bought it, and they would ask them for a partnership, so they said: If they ask us: What is this? We will say: Merchandise that the people of the water have purchased. So that is what His saying: **And they concealed it as merchandise**, is between them.

Others said: Rather, the meaning of this is: The merchants took him from one another.

Who said that?

Abu Kuraib told us, he said, Waki' told us, he said, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid: **And they concealed it as merchandise**, he said: The merchants concealed it from one another.

Al-Muthanna told me, he said, Abu Naim Al-Fadl told us, he said, Sufyan told us, on the authority of Mujahid: **And they concealed it as merchandise**, he said: The merchants concealed it from one another.

Others said: The meaning of this is: They kept his sale secret.

Who said that?

Al-Hasban bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of Qatada: **And they concealed his merchandise**, he said: They concealed his sale.

Al-Harith told me, he said, Abdul Aziz told us, he said, Qais told us, on the authority of Jabir, on the authority of Mujahid: **And they concealed it as merchandise**, he said: They said to the people of the water: It is only merchandise.

Others said: What he meant by his saying: **And they took him as a commodity** was Joseph's brothers, that they took Joseph as a commodity and that he was their brother. They said: He is our slave.

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 they concealed him as merchandise**, meaning: Joseph's

Surat Yusuf 12:19

And a caravan came, so they sent their water-drawer, and he let down his bucket. He said, "Good news! This is a boy!" And they concealed him as merchandise. And God is Knowing of what they do.

brothers concealed his affair and concealed that he was their brother. Joseph concealed his affair for fear that his brothers would kill him, and he chose to sell him. His brothers mentioned him to the people's visitor, so he called out to his companions and said: **Good report! This is a boy for sale!** So his brothers sold him.

Abu Ja'far said: The most correct of these statements is the statement of the one who said: And the one who brought water to the people who lowered his bucket and those with him from his traveling companions, was taken prisoner. Joseph ordered that they buy him, fearing that they would consult them, and they said to them: He is merchandise that the people of the water sell with us. This is because it follows the report about him, so what follows it from the report is report about him, which is more likely than it being report about someone who is not connected to the report about him.

And His saying: **And God is All-Knowing of what they do**, God Almighty says: And God is All-Knowing of what Joseph's sellers and buyers do in his affair. Nothing of that is hidden from Him, but He left that to change in order to carry out His previous judgment in His knowledge regarding it and in them, and so that Joseph's brothers, Joseph, and his father may see His power in it.

This, even though it was report from God the Most High, mentioned about His Prophet Joseph, may God bless him and grant him peace, is a reminder from God to His Prophet Muhammad, may God bless him and grant him peace, and a consolation from Him for what he was suffering from his polytheist relatives and kinsmen. He says: So be patient, O Muhammad, for what has befallen you for the sake of God, for I am able to change what these polytheists are befalling you, just as I was able to change what Joseph suffered from his brothers when they were doing to him what they did. My leaving that was not because of Joseph's indignity to Me, but because of My previous knowledge of him and his brothers. Likewise, My leaving that which these polytheists are befalling you was not because of your indignity to Me, but because of My previous knowledge of you and them. Then your affair and their affair will turn to your superiority over them, and their submission to you, just as the affair of Joseph's brothers turned to their submission to Joseph in their leadership over them, and Joseph's superiority over them.

Tafsir al-Qurtubi

The Almighty said: **And a car came** meaning a group of passersby walking from Ash-Sham to Egypt, so they lost their way and wandered until they came down close to the well. The well was in a desert far from civilization, it was only for shepherds and passersby, and its water was salty and sweet when Joseph was thrown into it. **So they sent their water-drawer** It was mentioned in the meaning, and if he had said: So she sent her water-drawer, it would have been in the

wording, like **and she came**. The water-drawer is the one who brings water to draw for the people, and his name - according to what the commentators mentioned - was Malik bin Da'r, from the pure Arabs. **So he lowered his bucket** meaning he sent it, it is said: he lowered his bucket if he sent it to fill it, and he lowered it meaning he took it out: from Al-Asma'i and others. And he lowered - from the same waw - he pulled and brought out, and likewise he lowered if he sent, so when it became heavy they returned it to the ya' because it is lighter than the waw, as the Kufians said. Al-Khalil and Sibawayh said: When it exceeds three letters, it returns to the letter Ya, following the future tense. The plural of Dalu in the smallest number is Adal, but when it increases, you say Dalī and Dālī, so the Wāw is changed to Ya, except that the plural is subject to change, and to differentiate between the singular and the plural, and also Dalā'. So Yusuf clung to the rope, and when he came out, there was a boy like the moon on a full moon night, the most beautiful of boys. The Prophet (peace and blessings of God be upon him) said in the hadith of the Isra' in Sahih Muslim: **And then I saw Yusuf, and he had been given half of beauty**. Ka'b al-Ahbar said: Yusuf had a handsome face, curly hair, large eyes, even build, white in color, thick forearms and upper arms, a thin belly, and a small navel. When he smiled, you saw the light from his molars, and when he spoke, you saw in his speech the rays of the sun from his teeth. No one can describe him, and his beauty was like the light of day at night, and he resembled Adam (peace be upon him) on the day God created him and breathed into him from His spirit before he committed the sin. It was said: He inherited this beauty from his grandmother Sarah, and she had been given one-sixth of beauty. When Malik bin Da'r saw him, he said: **O my good report, this is a boy**. This is the reading of the people of Medina and Basra, except for Ibn Abi Ishaq, who read **O my good report, this is a boy** and changed the alif to a ya', because this ya' breaks what precedes it, so since it is not permissible to break the alif, it was changed as a substitute. The people of Kufa read **O my good report** without an addition, and there are two opinions about its meaning: One of them is the name of the boy, and the second means: O you who have good report, this is your time and your time. Qatada and al-Suddi said: When the one who was pouring water lowered his bucket, Yusuf clung to it and said: O my good report, this is a boy. Qatada said: He gave his companions good report that he had found a slave. Al-Suddi said: He called a man whose name was Bushra. Al-Nahhas said: Qatada's statement is more appropriate, because the Qur'an does not mention anyone by name except rarely, and it only comes by euphemism, as God the Almighty said: **And the Day the wrongdoer will bite his hands** Al-Furqan 27, and he is Uqbah ibn Abi Mu'ayt, and after that: **Woe to me! Would that I had not taken so-and-so as a friend** Al-Furqan 28, and he is Umayyah ibn Khalaf, said Al-Nahhas. The meaning of the call to good report is to give good report to those who are present, and it is more emphatic than saying **I was given good report**, as you say: **Oh, how amazing!** meaning, **Oh, how amazing!** **This is one of your days and signs, so attend.**

This is the view of Sibawayh, and Al-Suhayli said the same. It was also said: It is like you say: **Oh, how happy!** Al-Bushra is a source of good report, and this is more correct, because if it were a proper noun, it would not be added to the pronoun of the speaker. According to this, *Bushra* would be in the accusative case, because it is a vocative with an addition, and the meaning of the vocative here is to alert, i.e. pay attention to my joy and happiness. According to Al-Suddi, it would be in the nominative case, as you say: O Zaid, this is a boy. It is permissible for it to be in the accusative case, as you say: O man! And His statement: **O regret for the servants** (Ya-Sin 36:30). However, *Bushra* was not given a nunation because it is not declined. **And they confided in him merchandise.** The ha' is a metaphor for Joseph, peace be upon him, while the waw is a metaphor for his brothers. It was said: about the merchants who bought him, and it was said: about the newcomer and his companions. *Merchandise* is in the accusative case as a state. Mujahid said: Malik bin Da'r and his companions, the merchants who were with them in the company, captured him and said to them: He is merchandise that we have taken from some of the people of Ash-Sham or the people of this water to Egypt. They only said this out of fear of partnership. Ibn Abbas said: Joseph's brothers captured him as merchandise when he was extracted from the well. They came and said: What a bad thing you have done! This is a runaway slave of ours. They said to Joseph in Hebrew: Either you acknowledge your slavery to us and we will sell you to these people, or we will take you and kill you. He said: I acknowledge your slavery to you. So he acknowledged it to them and they sold him to them. It was said: Judah advised his brother Joseph in their language: Acknowledge your slavery to your brothers, for I fear that if you do not, they will kill you. So God will make a way out for you and you will escape from being killed. Joseph concealed his affair for fear that his brothers would kill him. Malik said: By God, this is not the characteristic of slaves! They said: He was raised in our lap, and he adopted our morals and was disciplined according to our manners. He said: What do you say, boy? He said: They are right! I was raised in their lap and acquired their morals. Malik said: If you sell it to me, I will buy it from you. So they sold it to him. That is:

Tafsir Ibn Kathir

God Almighty says, informing about what happened to Joseph, peace be upon him, when his brothers threw him in and left him in that well alone and isolated. He remained in the well for three days, according to what Abu Bakr bin Ayyash said. Muhammad bin Ishaq said: When his brothers threw him in, they sat around the well that day, watching what he would do and what would be done to him. Then God sent a car to him, so they descended close to that well, and they sent their water-drawer, who was the one who would ask for water for them. When he came to that well and lowered his bucket into it, Joseph, peace be upon him, clung to it, so he pulled him out and was happy with him, and said: **Good report! This is a boy.** Some of the reciters read **Ya Bushrai**, and al-Suddi claimed that it

is the name of a man who called out to him when the man lowered his bucket, informing him that he had found a boy. This statement by al-Suddi is strange because he did not precede him in interpreting this reading in this way except in a narration from Ibn Abbas, and God knows best. Rather, the meaning of the reading in this manner goes back to the other reading, and he would have added the good report to himself and deleted the ya of addition, and he meant it as the Arabs say: **Ya Nafs, be patient and Ya Ghalam, come**, by deleting the letter of addition. The kasra and the nominative are permissible in that case, and this is from him, and the other reading interprets it as **Ya Bushrai**, and God knows best.

And his saying: **And they concealed him as merchandise** means that the people who came from the rest of the caravan concealed him and said: We bought him and bought him from the owners of the water for fear that they would share in it with them if they knew about him. Mujahid, Al-Suddi, and Ibn Jarir said: This is one saying. Al-Awfi said on the authority of Ibn Abbas: His saying: **And they concealed him as merchandise** means that Joseph's brothers concealed his affair and concealed that he was their brother. Joseph concealed his affair for fear that his brothers would kill him, and he chose to sell him, so his brothers mentioned him to the people who came, so he called out to his companions: **Good report! This is a boy** to be sold, so his brothers sold him.

And His saying: **And God is Knowing of what they do** means He is Knowing of what Joseph's brothers and those who bought him did, and He is able to change that and prevent it, but He has wisdom and a previous destiny, so He left that to carry out what He had decreed and decided. "Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." In this there is an allusion to His Messenger Muhammad, may God bless him and grant him peace, and an announcement to him that I am aware of the harm your people have done to you, and I am able to denounce them, but I will grant them respite and then I will make you the outcome and the judgement over them, just as I made Joseph the judgement and the outcome over his brothers.

And His statement: **And they sold him for a cheap price, for a few dirhams**, God the Almighty says: And his brothers sold him for a small price. This was said by Mujahid and Ikrimah. And *bakhs* means deficiency, as God the Almighty said: **So he fears neither loss nor burden**, meaning his brothers compensated him for a less than small price, and despite that they were among those who were indifferent to him, meaning they had no desire for him. Rather, if they had asked him for nothing, they would have answered. Ibn Abbas, Mujahid and Ad-Dahhak said: The pronoun in His statement: **And they sold him** refers to Joseph's brothers. Qatada said: Rather, it refers to the caravan. The first is stronger, because His statement: **And they were among those who were indifferent to him** refers to his brothers, not those caravans, because the caravans were happy with him and considered him a commodity, and if they had been indifferent to him, they would not have bought him. So it is more likely from this that the pronoun in **sold him** refers to his brothers. It was said: What is meant by His statement

Surat Yusuf 12:19

And a caravan came, so they sent their water-drawer, and he let down his bucket. He said, "Good news! This is a boy!" And they concealed him as merchandise. And God is Knowing of what they do.

bakhs is the forbidden. It was said: Injustice, even if this is the case, it is not what is meant here, because it is known and known by everyone that his price is forbidden in every case and for everyone because he is a prophet, son of a prophet, son of a prophet, son of the friend of the Most Merciful, so he is the generous son of the generous son of the generous son of the generous. Rather, what is meant here by cheapness is the deficient or the counterfeit or both, meaning that they are his brothers and they sold him, and with this at a lower price, and for this reason he said **counted dirhams**, so Ibn Masoud, may God be pleased with him, said: They sold him for twenty dirhams, and Ibn Abbas, Nawf Al-Bakali, Al-Suddi, Qatadah, and Atiyah Al-Awfi said the same, and he added that they divided it two dirhams each. Mujahid said: Twenty-two dirhams. Muhammad bin Ishaq and Ikrimah said: Forty dirhams. Ad-Dahhak said in his statement: **And they were among those who were ascetics in him** that is because they did not know of his prophethood and his status with God, the Almighty, and Mujahid said: When they sold him, they followed them and said to them: Make sure that he does not run away, until they stopped him in Egypt and he said: Who will buy me and give me good report? The king bought him and he was a Muslim.

Fath al-Qadir

This is the beginning of the story of Joseph's salvation and what follows from his story. The explanation of the car has been presented, and what is meant here is a passing group traveling from Syria to Egypt, so they lost their way and wandered until they came down near the well, which was in a desert far from civilization, and the water-drawer was the one who brought water to draw for the people, and his name was mentioned by the commentators Malik bin Dhir from the pure Arabs. **So he lowered his bucket** means he sent it, it is said that he lowered his bucket: if he sent it to fill it, and he lowered it: if he took it out, as Al-Asma'i and others said. Joseph held on to the rope, and when the bucket came out of the well, the water-drawer saw him, so he **said, 'O good report'** This is how the people of Medina, Mecca, Basra, and Syria read it, adding the good report to the pronoun, and the people of Kufa read **O good report** without an addition, and the meaning of his calling to the good report is that he wanted her to come at that time, so it is as if he said: This is the time for your arrival and the time for your attendance, and it was said that he called a man named Bushra. The first is more appropriate. An-Nahhas said: The meaning of the call to good report is to give good report to those who are present, and it is more emphatic than saying, **I gave him good report**, as you say, **Oh wonder**, meaning, **Oh wonder, this is one of your days, so attend**. He said: This is the doctrine of Sibawayh. **And they took him prisoner**, meaning, the visitor and his companions who were with him took Joseph prisoner, but they did not reveal him to them. It was said that they did not hide him, but rather they concealed his presence in the well, and they claimed that the people of the water had given

him to them to sell him to them in Egypt. It was said that the subject pronoun in **they took him prisoner** refers to Joseph's brothers, and the object pronoun refers to Joseph, because his brother Judah used to bring him food every day. He came to him on the day he came out of the well and informed his brothers, so they came to the company and said, **This is a boy who has escaped from us**, so they bought him from them. Joseph remained silent for fear that they would take him and kill him. The first is more appropriate. And the erection of the commodity in the state: that is, they hid it while it was a commodity: that is, goods for trade, and the commodity: what is bought from the money: that is, it is cut from it because it is a piece of the money with which one trades, it was said that the visitor and his companions told them that it was a commodity that we bought from Syria for fear that they would share it with them, and in His saying: **And God is Knowing of what they do** is a severe warning to whoever whose action was the cause of what Joseph fell into of trials and what he became of vulgarity with the buying and selling taking place in it, and he is the generous son of the generous son of the generous son of the generous: Joseph son of Jacob son of Isaac son of Abraham as our Prophet, may God bless him and grant him peace, said in describing him with that.

Tafsir al-Baghawi

19- **And a car came**, and they are the traveling people, they were called a car because they travel on the earth, it was a group from Madyan who were going to Egypt, so they took the wrong path and got down near the well, and it was in a desert far from the civilization of the shepherds and passers-by, and its water was salty and sweet when Joseph, peace be upon him, was thrown into it, so when they got down they sent a man from the people of Madyan called Malik bin Dhi'r, to ask for water, so that is what the Almighty said: **So they sent their water-drawer** and the water-drawer is the one who precedes the group to the water and prepares the ropes and buckets.

He lowered his bucket, meaning he sent it into the well. It is said: **I lowered the bucket** if you sent it into the well, and **I lowered it** if you took it out. Joseph held on to the rope, and when he came out, he saw a boy who was the most handsome he could be.

The Prophet, may God bless him and grant him peace, said: **Joseph was given half of his beauty**.

It is said that he inherited this beauty from his grandmother Sarah, who was given one-sixth of beauty.

Ibn Ishaq said: Joseph and his mother took two-thirds of the beauty.

When Malik ibn Dhi'r saw him, he said, **O good report**. Most people read it like this, with the alif and the fat-ha on the ya'. The water-drawer gave his companions good report, saying, *Rejoice*. The people of Kufa read,

O good report, without an addition, meaning that the water-drawer called out to a man from among his companions named Bushra. **This is a boy**. Ibn Mujahid narrated on the authority of his father: that the walls of the well were crying over Joseph when he was taken out of it. **And they took him captive**, they hid him, **as merchandise**. Mujahid said: Malik ibn Dhi'r and his companions from the merchants who were with them took him captive and said, **He is merchandise that some of the people of the water had taken to Egypt for purchase, fearing that they would ask them to share in it**.

It was said: He meant that Joseph's brothers were concerned about Joseph's affair and said, **This is our slave who has run away**.

God Almighty said: **And God is Knowing of what they do**. So Judah brought food to Joseph, but he did not find it in the well. So he told his brothers about it, and they searched for him and found Malik and his companions coming down. So they came to them and found Joseph, and they said, **This is a runaway slave from us**.

It is said: They threatened Joseph until his condition was not known. He said the same as they said, then they sold him. This is what God Almighty said:

Tafsir al-Baidawi

19. **And a car came** A company of people traveling from Madyan to Egypt, and they stopped near the well, and that was three days after he was thrown into it. **So they sent their water-drawer** The one who brings water and draws water for them, and it was Malik bin Dhir Al-Khuza'i **So he lowered his bucket** So he sent it into the well to fill it, and Yusuf lowered it. When he saw him, **He said, 'O good report! Here is a boy'** The good report called out to himself or his people, as if he said, **Come, for this is your time**. It was said that it is the name of a companion of his who called him to help him get him out. Other than the Kufians, they read **O good report** with the addition, and Hamza and Al-Kisa'i made the fatha of the ra' inclined, and Warsh read between the two words, and **O good report** was read with assimilation, which is the language of *Bishrai* with sukoon with the intention of stopping. **And they concealed him** meaning the water-drawer and his companions from the rest of the company. It was said that they concealed his matter and said to them, the people of the water have handed him over to us so that we may sell him to them in Egypt. It was said that the pronoun refers to Joseph's brothers, because Judah used to bring him food every day, but he came to him that day and did not find him in it, so he informed his brothers, so they came to the company and said: This is our slave who has run away from us, so buy him. Joseph remained silent for fear that they would kill him. *Goods* is in the accusative case as a state, meaning they hid him as merchandise for trade, and its derivation is from *bad'a* because it is a bit of money for trade. **And God is Knowing of what they do**. Their secrets or what Joseph's brothers did to their father and brother were not hidden from Him.

Surat Yusuf 12:20

And they sold him for a cheap price, for a few dirhams, and they were among those who were indifferent to him.

Surat Yusuf 12:20

And they sold him for a cheap price, for a few dirhams, and they were among those who were indifferent to him.

Tafsir al-Jalalayn

20 - **And they sold him** they sold him to them **for a cheap price** minus **a few dirhams** twenty or twenty-two **and they** that is, his brothers **were among those who were ascetic in him** so the caravan brought him to Egypt and the one who bought him sold him for twenty dinars and two pairs of sandals and two garments

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty means by His saying: **And they sold him**, that Joseph's brothers sold Joseph.

But if he wanted to say that he bought it, he said: I bought it. From this is the saying of Ibn Mufrij Al-Himyari:

I bought a cold, I wish I had been cold before

He said: I sold Burd, who was a slave of his.

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

Who said that?

Yaqub told me, he said, Ibrahim told us, he said, Hisham told us, on the authority of Mughirah, on the authority of Abu Ma'shar, on the authority of Ibrahim: that he disliked buying and selling to the Bedouin. He said: The Arabs say: **Sell me such and such**, meaning: **Sell me such and such**, and he recited this verse: **And they sold him for a cheap price, for a few dirhams**, meaning: they sold him, and his sale was forbidden.

Al-Hasan bin Muhammad told us, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: The brothers of Yusuf were eleven men, and they sold him when the one who lowered his bucket brought him out.

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, similarly.

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

And Ishaq told us, he said, Abdullah bin Abi Jaafar told me, 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, the same.

He said, Hajjaj told me, on the authority of Ibn Jurayj, **And they sold it**, he said: Ibn Abbas said: So it was sold among them.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **And they sold him for a cheap price**, he said: They sold him.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, the same.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: So his brothers sold him for a cheap price.

Others said: Rather, what he meant by his saying: **And they sold him for a cheap price** is the car, that they sold Joseph for a cheap price.

Who said that?

Muhammad bin Abdul-A'la told me, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they sold him for a cheap price**, and they were the caravansers who sold him.

Abu Ja'far said: The more correct of the two opinions on this matter is the opinion of the one who said: The interpretation of that is: And Joseph's brothers bought Joseph for a cheap price. That is because God Almighty has informed about those who bought him that they concealed the purchase of Joseph from their companions, fearing that they would consult them, by claiming that he was merchandise. They did not say that except out of a desire that he would be purely for them and not them, and to conceal the price for which they bought him, because they bought him as God Almighty said: **for a cheap price**. If those who bought him from his brothers were among those who were ascetics, then their saying to their companions: **He is merchandise** would have no meaning, nor would their buying him while they were among those who were ascetics have any reason, unless they were overcome by their minds, because it is impossible for a person of sound mind to buy something that he is ascetic in without being forced to do so, and then lie about it to the people by saying: He is merchandise, I did not buy him, despite his asceticism in it. Rather, this statement is made by someone who is stingy with his goods because they are precious to him, and because he hopes for a high price for them and a great profit.

As for his saying: *Bakhs*, it means: deficiency.

It is a source from the saying of the speaker: **I defrauded someone of his right**, if I wronged him, meaning: I wronged him and reduced what was due to him in fulfillment: I defrauded him, and from this is his saying: **And do not defraud people of their things**, but

what was meant was: with a defrauded and diminished price, so he put defrauding, which is a source, in place of the object, just as it was said: with false blood, but it is: with blood that was lied about.

The interpreters differed about the meaning of this:

Some of them said: It was said: **For a cheap price**, because it was forbidden to them.

Who said that?

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And they sold him for a cheap price**. He said: The cheap price is the forbidden.

Al-Hasan bin Muhammad told us, he said, Ali bin Asim told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And they sold him for a cheap price**, he said: It is forbidden.

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: Its price was cheap, forbidden, and it was not permissible for them to eat it.

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 Ad-Dahhak, regarding his statement: **And they sold him for a cheap price**, he said: They sold him for a cheap price. He said: Selling it was forbidden, and buying it was forbidden.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hisham told us, he said, Juwaybir told us, on the authority of Al-Dahhak: **For a cheap price**, he said: It is forbidden.

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: **For a cheap price**, he said: It was not permissible for them to eat its price.

Others said: The meaning of *bakhs* here is injustice.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And they sold him for a cheap price**, he said: Cheapness is injustice. And the sale of Joseph and his price were forbidden to them.

Muhammad bin Abd al-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, he said, Qatada said: **And they sold him for a cheap price**, he said: injustice.

Others said: What is meant by *cheapness* in this context is *little*.

Who said that?

Ibn Wakee' told us, Yahya bin Adam told us, on the authority of Qais, on the authority of Jabir, on the authority of Ikrimah, who said: Bakhs means little.

Al-Harith told me, he said, Abdul Aziz told us, he said, Qais told us, on the authority of Jabir, on the authority of Ikrimah, the same.

Abu Jaafar said: We have explained the correct statement on this matter.

As for his saying: **counted dirhams**, God Almighty means that they sold him for unmeasured dirhams, incomplete and not sufficient, because they were ascetic in him.

It was said: It was said: *counted* to indicate that it was less than forty, because at that time they did not weigh anything that weighed less than forty dirhams, because the smallest and smallest of their weights was the ounce, and the weight of the ounce was forty dirhams. They said: What he said: *counted* indicates is the smallness of the dirhams for which they sold it.

Some of them said: It was twenty dirhams.

Who said that?

Ibn Wakee' told us, he said, Hamid bin Abd al-Rahman told us, on the authority of Zuhair, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: What Joseph bought with was twenty dirhams.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Abdullah: **And they sold him for a cheap price, for a few dirhams**, he said: Twenty dirhams.

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 Nawf al-Bakali, regarding his statement: **And they sold him for a cheap price, for a few dirhams**, he said: Twenty dirhams.

Abu Kuraib told us, he said: Waki' told us, and Ibn Waki' told us, he said: My father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Nawf al-Shami, **He cheated dirhams**, he said: It was twenty dirhams.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Abu Ishaq, on the authority of Nawf, similarly.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said regarding his statement: **For a cheap price, a few dirhams**, he said: Twenty dirhams.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **Counted dirhams**, he said: It was twenty dirhams.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: It was mentioned to us that it was sold for twenty dirhams, **and they were among those who were ascetics about it**.

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, the same.

Ibn Wakee' told us, he said, Amr bin Muhammad told us, on the authority of Abu Idris, on the authority of Atiyah, he said: The dirhams were twenty dirhams, and they divided them two dirhams each.

Others said: Rather, its number was twenty-two

Surat Yusuf 12:20

And they sold him for a cheap price, for a few dirhams, and they were among those who were indifferent to him.

dirhams, and each of Joseph's brothers, who were eleven men, took two dirhams each.

Who said that?

Al-Hasan bin Muhammad told us, Asbat told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Counted dirhams**, he said: Twenty-two dirhams.

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 God's statement: **counted dirhams**, he said: Twenty-two dirhams for Joseph's brothers, and his brothers were eleven men.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **counted dirhams**.

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, 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.

Others said: Rather, it was forty dirhams.

Who said that?

Al-Harith told me, he said, Abdul Aziz told us, he said, Qais told us, on the authority of Jabir, on the authority of Ikrimah: **Counted dirhams**, he said: Forty dirhams.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: They sold him, but the price they sold him for did not reach an ounce. This is because people at that time used to trade in ounces, so whatever was less than an ounce was a number. God says: **And they sold him for a cheap price, for a few dirhams**, meaning it did not reach an ounce.

Abu Ja'far said: The correct statement in this regard is that God, the Most High, mentioned that they sold him for their house, counted but not weighed, and He did not specify the amount of that by weight or number, nor did He set any evidence for it in a book or report from the Messenger, may God bless him and grant him peace. It may be possible that it was twenty - and it may be possible that it was twenty-two - or that it was forty, or less than that or more. Whichever of these it was, they were counted but not weighed, and there is no benefit in knowing the amount of that weight that falls into a religion, nor does ignorance of it cause harm in it. Belief in the apparent meaning of the revelation is obligatory. And everything other than that is removed from our effort to know.

And His statement: **And they were among those who were ascetic in him**, God Almighty says: And Joseph's brothers were among those who were ascetic in Joseph. They did not know his honor with God, nor did they know his status with Him. Despite that, they loved to come between him and his father, so that his face

would be clear to them, and they would cut him off from being close to him, so that the benefits that were spent on Joseph without them would be spent on them.

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

Who said that?

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Abu Marzuq, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And they were among those who were ascetics about him**, he said: They did not know about his prophethood and his status with God.

It was narrated on the authority of Al-Husayn ibn Al-Faraj, who said: I heard Abu Muadh say: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak, regarding His statement: **And a caravan came**, and it descended into the well, **so they sent their water-drawer**, so he drew water from the well. Then he brought out Joseph, and they were happy that they had found a boy, and they did not know his knowledge or his status with his Lord, so they were not interested in him and sold him. And his sale was forbidden, and they sold him for a few dirhams.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Juwaybir told us, on the authority of Al-Dahhak: **And they were among those who were ascetic in him**, he said: His brothers were ascetic, so they did not know his status with God, his prophethood, and his position.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: His brothers were indifferent to him, they did not know his status with God.

Tafsir al-Qurtubi

It contains six issues:

The first: The Almighty's saying: **And they sold it**. It is said: **I bought** means **I purchased**, and **I sold** means **I sold** in language. The poet said:

I bought a cold one, I wish I was important after the cold one

I sold. Another said:

When he bought it, his eyes welled up with tears and his chest filled with blame. Hamiz

At a low price means a decrease, and here it is a source that is used in place of the noun, meaning they sold him at a low price, meaning a decrease. His brothers did not intend to benefit from his price, but rather they intended to benefit from their father's absence from him. It was said: Judah saw from afar that Joseph was taken out of the well, so he informed his brothers, so they came and sold him to the incoming party. It was also said: No! Rather, they returned to the well after three days to find out the

report, and they saw the tracks of the caravan, so they followed them and said: This is our slave who has run away from us, so they sold him to them. Qatada said: *Bakhs* is injustice. Ad-Dahhak, Muqatil, As-Suddi, and Ibn Ata' said: *Bakhs* is forbidden. Ibn al-Arabi said: There is no basis for this. Rather, the indication in it is that he did not receive his price at its value, because if his brothers sold him, their intention was not to benefit from his price, but rather their intention was to benefit from their father's absence from him. And if those who sold him the incoming goods hid it as a deduction, or they said to their companions: Send us merchandise, and they saw that they did not pay a price for it and that what they took from it was all profit.

I said: His statement **and the indication in it is that he did not receive its price at its value** indicates that if they had taken its full value, that would have been permissible, but it is not so. So it indicates the correctness of what al-Suddi and others said, because they made the sale on a person that it is not permissible to sell, so its price was not permissible for them. Ikrimah and al-Sha'bi said: Little. Ibn Hayyan said: False. And on the authority of Ibn Abbas and Ibn Mas'ud, they sold it for twenty dirhams, each of his brothers took two dirhams, and they were ten. And Qatadah and al-Suddi said the same. And Abu al-Aaliyah and Muqatil said: Twenty-two dirhams, and they were eleven, each of them took two dirhams. And Mujahid said the same. Ikrimah said: Forty dirhams, and what was narrated from the Companions is more appropriate. And *ظمن* *ضمن* is an attribute of *ظمن*. *Dirhams* is a substitute and an explanation for it. It is said: dirhams, as the plural of dirham, and it may be a collective noun according to Sibawayh, and it may also be according to him as the extension of the kasra so that it becomes a ya, and this is not like the extension of the maqsur, because the extension of the intended is not permissible according to the Basrans in poetry or otherwise. The grammarians recited:

Her hands sweep away the pebbles at every noon, sweeping away the dirhams, and the money changers are led astray.

Counted is an adjective, and this indicates that prices were counted and not weighted. It was said: It is an expression of the smallness of the price, because they were dirhams that were not enough to be weighed due to their smallness, and that is because they did not weigh anything that was less than an ounce, which is forty dirhams.

Second: Judge Ibn al-Arabi said: The origin of the two currencies is weight. The Prophet (peace and blessings of God be upon him) said: "Do not sell gold for gold or silver for silver except weight for weight. Whoever increases or is increased has committed usury." Weight has no benefit except the amount. As for its essence, there is no benefit in it, but counting was done to make it easier for people due to the large number of transactions. Weight is difficult, even if mithqals or dirhams were struck, it would be permissible to sell some of them for others by count if there was no deficiency or preponderance in them. If they decreased, the matter reverted to weight. For this reason, breaking or cutting them is a form of corruption on earth, as mentioned above.

Third: The scholars differed on whether dirhams and dinars are designated or not. The narrations on this matter differed from Malik: Ashhab said that it is not designated, which is the apparent meaning of Malik's statement, and Abu Hanifa said the same. Ibn al-Qasim said that it is designated, and it was narrated from al-Karkhi, and al-Shafi'i said the same. The benefit of the disagreement is that if we say it is not designated, then if he says: I sold you these dinars for these dirhams, the dinars are attached to the responsibility of their owner, and the dirhams are attached to the responsibility of their owner. If they are designated and then lost, nothing is attached to their responsibility, and the contract is void, like the sale of goods and other things.

Fourth: It was narrated on the authority of Al-Hassan bin Ali, may God be pleased with them both, that he ruled regarding the foundling that he was free, and he recited: **And they sold him for a cheap price, for a few dirhams** and the statement about it has already been mentioned.

Fifth: The Almighty's statement: **And they were among those who were ascetic in it**. It was said: What is meant are his brothers. It was also said: The travelers. It was also said: The ones who came. In any case, he was not considered stupid by them, not by the brothers, because the aim was his departure from his father, not his money, nor by the travelers because the brothers said that he was a runaway slave from us - and asceticism is a lack of desire - nor by the ones who came because they feared that their companions would share with them, and they saw that a small amount of his price in isolation was better.

Sixth: In this verse there is clear evidence of the permissibility of buying a valuable thing for a small price, and the sale is binding. For this reason, Malik said: If he sold a pearl of great value for a dirham and then said, **I did not know that it was a pearl and I thought it was a pearl**, the sale is binding on him and he did not pay attention to his statement. It was said: **And they were among the ascetics of it**, meaning of his beauty, because even though God Almighty gave Joseph half of his beauty, He diverted the people's desires to it from him out of honor for him. It was said: **And they were among the ascetics of it**, they did not know his status with God Almighty. Sibawayh and Al-Kisa'i narrated: Zahdt and Zahdt with the kasra and fatha of the ha'.

Tafsir Ibn Kathir

God Almighty says, informing about what happened to Joseph, peace be upon him, when his brothers threw him in and left him in that well alone and isolated. He remained in the well for three days, according to what Abu Bakr bin Ayyash said. Muhammad bin Ishaq said: When his brothers threw him in, they sat around the well that day, watching what he would do and what would be done to him. Then God sent a cat to him, so they descended close to that well, and they sent their water-drawer, who was the one who would ask for water for them. When he came to that well and lowered his bucket into it, Joseph, peace be upon him,

Surat Yusuf 12:20

And they sold him for a cheap price, for a few dirhams, and they were among those who were indifferent to him.

clung to it, so he pulled him out and was happy with him, and said: **Good report! This is a boy.** Some of the reciters read **Ya Bushrai**, and al-Suddi claimed that it is the name of a man who called out to him when the man lowered his bucket, informing him that he had found a boy. This statement by al-Suddi is strange because he did not precede him in interpreting this reading in this way except in a narration from Ibn Abbas, and God knows best. Rather, the meaning of the reading in this manner goes back to the other reading, and he would have added the good report to himself and deleted the *ya* of addition, and he meant it as the Arabs say: **Ya Nafs, be patient and Ya Ghalam, come**, by deleting the letter of addition. The kasra and the nominative are permissible in that case, and this is from him, and the other reading interprets it as **Ya Bushrai**, and God knows best.

And his saying: **And they concealed him as merchandise** means that the people who came from the rest of the caravan concealed him and said: We bought him and bought him from the owners of the water for fear that they would share in it with them if they knew about him. Mujahid, Al-Suddi, and Ibn Jarir said: This is one saying. Al-Awfi said on the authority of Ibn Abbas: His saying: **And they concealed him as merchandise** means that Joseph's brothers concealed his affair and concealed that he was their brother. Joseph concealed his affair for fear that his brothers would kill him, and he chose to sell him, so his brothers mentioned him to the people who came, so he called out to his companions: **Good report! This is a boy** to be sold, so his brothers sold him.

And His saying: **And God is Knowing of what they do** means He is Knowing of what Joseph's brothers and those who bought him did, and He is able to change that and prevent it, but He has wisdom and a previous destiny, so He left that to carry out what He had decreed and decided. "Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." In this there is an allusion to His Messenger Muhammad, may God bless him and grant him peace, and an announcement to him that I am aware of the harm your people have done to you, and I am able to denounce them, but I will grant them respite and then I will make you the outcome and the judgement over them, just as I made Joseph the judgement and the outcome over his brothers.

And His statement: **And they sold him for a cheap price, for a few dirhams**, God the Almighty says: And his brothers sold him for a small price. This was said by Mujahid and Ikrimah. And *bakhs* means deficiency, as God the Almighty said: **So he fears neither loss nor burden**, meaning his brothers compensated him for a less than small price, and despite that they were among those who were indifferent to him, meaning they had no desire for him. Rather, if they had asked him for nothing, they would have answered. Ibn Abbas, Mujahid and Ad-Dahhak said: The pronoun in His statement: **And they sold him** refers to Joseph's brothers. Qatada said: Rather, it refers to the caravan. The first is stronger, because His statement: **And they were among those who were indifferent to him** refers

to his brothers, not those caravans, because the caravans were happy with him and considered him a commodity, and if they had been indifferent to him, they would not have bought him. So it is more likely from this that the pronoun in **sold him** refers to his brothers. It was said: What is meant by His statement *bakhs* is the forbidden. It was said: Injustice, even if this is the case, it is not what is meant here, because it is known and known by everyone that his price is forbidden in every case and for everyone because he is a prophet, son of a prophet, son of a prophet, son of the friend of the Most Merciful, so he is the generous son of the generous son of the generous son of the generous. Rather, what is meant here by cheapness is the deficient or the counterfeit or both, meaning that they are his brothers and they sold him, and with this at a lower price, and for this reason he said **counted dirhams**, so Ibn Masoud, may God be pleased with him, said: They sold him for twenty dirhams, and Ibn Abbas, Nawf Al-Bakali, Al-Suddi, Qatadah, and Atiyah Al-Awfi said the same, and he added that they divided it two dirhams each. Mujahid said: Twenty-two dirhams. Muhammad bin Ishaq and Ikrimah said: Forty dirhams. Ad-Dahhak said in his statement: **And they were among those who were ascetics in him** that is because they did not know of his prophethood and his status with God, the Almighty, and Mujahid said: When they sold him, they followed them and said to them: Make sure that he does not run away, until they stopped him in Egypt and he said: Who will buy me and give me good report? The king bought him and he was a Muslim.

Fath al-Qadir

His saying: 20- **And they sold him for a cheap price, a few dirhams.** It is said that he bought him, meaning he bought him, and he sold him, meaning he sold him. The poet said:

I bought a cloak. I wish I was important after the cold weather.

I sold it. Another said:

When he bought it, his eyes filled with tears.

That is, he bought it. What is meant here is: and they sold it: that is, the visitor and his companions sold it **for a cheap price**, that is, incomplete or false. It was said that it refers to Joseph's brothers according to the previous statement, and it was said that it refers to the company, and the meaning is: they bought it. It was said that it was cheap: injustice, and it was said that it was forbidden. It was said that they sold it for twenty dirhams, and it was said forty, and dirhams instead of a price: meaning dinars, and counted is a description of dirhams, and in it is an indication that they are few and counted and not weighed, because they did not weigh anything less than an ounce, which is forty dirhams. **And they were among the ascetics in it.** It is said that they were ascetic and renounced with the opening of the *ha'* and its breaking. Sibawayh and Al-Kisa'i said: The linguists said: It is said that he was ascetic in it: meaning he was averse to it, and that he

was averse to it: meaning he desired it, and the meaning is that they were among those who were averse to it and did not care about it, so that is why they sold it for that cheap price, and that is because they picked it up, and the one who picks up something: is careless with it, and the pronoun from they were refers to what precedes it according to the different opinions about it.

Tafsir al-Baghawi

20- **And they sold him**, that is, they sold him, **for a cheap price**. Ad-Dahhak, Muqatil, and As-Suddi said: It is forbidden because the price of a free man is forbidden, and it is called forbidden because it is deprived of its blessing.

On the authority of Ibn Abbas and Ibn Masoud: *Bakhs* means *falsehood*.

Akrima and Al-Sha'bi said: For a small price.

Dirhams instead of price, *counted*, mentioning the number is an expression for its smallness.

It was said: He said *counted* because at that time they did not weigh anything that was less than forty dirhams, but rather they counted it, and if it reached an ounce, they weighed it.

They differed on the number of those dirhams: Ibn Abbas, Ibn Masoud, and Qatadah said: Twenty dirhams, so they divided them two dirhams each.

Mujahed said: Twenty-two dirhams.

Akrima said: Forty dirhams.

And they were, meaning: Joseph's brothers, **among the ascetics**, meaning: Joseph, **in him**, because they did not know his status with God.

It was said: They were among the ascetics in the price, because their intention was not to obtain the price, but rather their intention was to distance Joseph from his father.

Then Malik bin Dhi'r and his companions set off with Yusuf, and his brothers followed them saying: Make sure he does not run away. He said: So they went with him until they reached Egypt, and Malik offered him for sale, and Qutayfair bought him, as Ibn Abbas said.

It was said: Izfir was the king's commander, and he was in charge of the treasuries of Egypt and was called Al-Aziz. The king at that time in Egypt and its environs was Al-Rayyan bin Al-Walid bin Sharwan from the Amalekites.

It was said: This king did not die until he believed and followed Joseph in his religion, then he died while Joseph was alive.

Ibn Abbas, may God be pleased with him, said: When they entered, Qutayf met Malik bin Dhi'r and offered him twenty dinars, a pair of sandals, and two white garments.

Wahb ibn Munayyah said: The car brought Yusuf to Egypt and they entered the market with him to offer

him for sale. People haggled over his price until his price reached his weight in gold, his weight in silver, his weight in musk and silk. His weight was four hundred pounds, and he was thirteen years old. So Qutayfir bought him from Malik ibn Dhi'r for this price. This is what God Almighty said:

Tafsir al-Baidawi

20. **And they bought him** and sold him, and the pronoun refers to both aspects, or they bought him from his brothers. **For a cheap price** cheapened due to its falsity or deficiency. *Dirhams* instead of the price.

Counted is little, for they weigh the ounce and count what is less than that. It was said that it was twenty dirhams, and it was said that it was twenty-two dirhams. **And they were in it** in Joseph **among the ascetics** who were disinterested in it. The pronoun in **and they were** if it was for the brothers then it is clear, and if it was for the company and they were sellers then their asceticism in it is because they picked it up, and the one who picks up something is careless about it, afraid of taking it away and is in a hurry to sell it, and if they were buyers then it is because they believed that it was a runaway, and in it is related to the ascetics if the lam is used for definition, and if it is used in the meaning of who then it is related to something omitted between them the ascetics because the related relative does not precede the relative.

Surat Yusuf 12:21

And the one who bought him from Egypt said to his wife, Make his stay comfortable; perhaps he will benefit us, or we will adopt him as a son. And thus We established Joseph in the land and that We might teach him the interpretation of dreams. And God is predominant over His affair, but most of the people do not know.

Surat Yusuf 12:21

And the one who bought him from Egypt said to his wife, **Make his stay comfortable; perhaps he will benefit us, or we will adopt him as a son.** And thus We established Joseph in the land and that We might teach him the interpretation of dreams. And God is predominant over His affair, but most of the people do not know.

Tafsir al-Jalalayn

21 - **And he who bought him from Egypt** and he is Qutfir al-Aziz **said to his wife** Zulaykha **Give him a good stay** his residence with us **perhaps he will benefit us or we will adopt him as a son** and he was chaste **And thus** as We saved him from killing and the well and made the heart of al-Aziz kind to him **We established Joseph in the land** the land of Egypt until he reached what he reached **And that We might teach him of the interpretation of dreams** the interpretation of the vision is an appositive to an implied thing related to We established him, meaning that We might possess him, or the waw is redundant **And God is predominant over His affair** the Most High, nothing is beyond His power **but most of the people** and they are the disbelievers **do not know** that.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And the one who bought Joseph from his seller in Egypt said.

He said that his name is: Qatfeer.

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 name of the one he bought was Qatfir.

It was said that his name was Itfir bin Ruhaib, who was Al-Aziz, and he was in charge of the treasuries of Egypt, and the king at that time was Al-Rayyan bin Al-Walid, a man from the Amalekites, likewise:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq.

It was said: The one who sold it in Egypt was Malik bin Dhir bin Buwaib bin Afqan bin Madyan bin Ibrahim, likewise:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of Muhammad Ibn Al-Sa'ib, on the authority of Abu Salih, on the authority of Ibn Abbas.

And the one who bought him from Egypt said to his wife, whose name, according to Ibn Ishaq, was Rachel,

daughter of Rael.

Ibn Hamid told us that, he said, Salamah told us on the authority of Ibn Ishaq.

Honor his abode, meaning: Honor the place where he resides, which is where he will dwell and reside.

It is said: So-and-so resided in such-and-such a place, if he stayed there.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Honor his abode**, his status, and she is the wife of Al-Aziz.

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 the one who bought him from Egypt said to his wife, 'Make his stay comfortable.'** He said: His place.

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: The king bought him, and the king was Muslim.

And his saying, **Perhaps he will be of benefit to us, or we may adopt him as a son**, he mentioned that the buyer of Joseph said this to his wife, when he gave him to her, because he had no son, and he had not had intercourse with women, so he said to her: Honor him, perhaps he will relieve us of some of what we are suffering from in our affairs if he understands and knows the matters that he is charged with, **or we may adopt him as a son**, meaning: or we may adopt him.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Itfir, as I was told, was a man who did not have intercourse with women, and his wife Ra'il was a beautiful, soft, well-fed woman, in a kingdom and in the world.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Abdullah, he said: The three most discerning people are: Al-Aziz when he discerned Joseph and said to his wife: **Make his stay honorable, perhaps he will benefit us or we will adopt him as a son**, and Abu Bakr when he discerned Umar, and the woman who said: **O my father, hire him, for the best one you can hire is the strong and trustworthy.**

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: Joseph went to Egypt, and Al-Aziz, the king of Egypt, bought him. He went with him to his house and said to his wife: **Treat him well, perhaps he will be of benefit to us or we will adopt him as a son.**

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, who said: The most perceptive of people are three: Al-Aziz when he said to his wife: **Treat him with honor**, and the people were indifferent to him; Abu Bakr when he had insight into Umar and appointed him as his successor; and the woman who said: **O my father, hire him**.

And His saying: **And thus We established Joseph in the land**, the Almighty says: And just as We saved Joseph from the hands of his brothers when they intended to kill him, and brought him out of the well after he had been thrown into it, and granted him honor and a high position with the Mighty One of Egypt, thus We established him in the land, and made him over its storehouses.

And His saying: **And that We might teach him the interpretation of dreams**, the Most High says: And in order for us to teach Joseph the interpretation of the vision, We established him in the land, as:

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **From the interpretation of hadiths**, he said: The expression of the vision.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, he said, Asbat told us, on the authority of Al-Suddi: **And to teach him from the interpretation of hadiths**, he said: the interpretation of dreams.

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And to teach him the interpretation of dreams**, he said: The expression of dreams.

And His saying: **And God is predominant over His affair**, God Almighty says: And God is in control of Joseph's affair, He governs it, manages it, and protects it.

The letter *ha* in his saying: **on his command** refers to Joseph.

It was narrated on the authority of Saeed bin Jubair regarding the meaning of *Ghalib*:

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair: **And God is predominant over His affair**, he said: Effective.

And his saying: **But most of the people do not know**, he says: But most of the people who were indifferent to Joseph, and sold him for a cheap price, and those among whom he was from the people of Egypt when he was sold among them, do not know what God will do with Joseph, and to Him Joseph will return his affair.

Tafsir al-Qurtubi

The Almighty said: **And the one who bought him from**

Egypt said to his wife, 'Make his stay comfortable.' It was said that buying here means exchanging, since it was not a contract, like: **Those are the ones who have purchased error for guidance**. (al-Baqarah 2:16). It was also said that they thought it was a purchase, so this wording was used according to the apparent assumption. Ad-Dahhak said: This is the one who was bought by the king of Egypt, and his nickname is Al-Aziz. Al-Suhayli: His name is Qutfir. Ibn Ishaq said: Itfir bin Ruwaihah bought him for his wife Ra'il, mentioned by Al-Mawardi. It was also said that her name was Zulaykha. God had placed the love of Joseph in the heart of Al-Aziz, so he recommended him to his family, mentioned by Al-Qushayri. Al-Tha'labi and others mentioned the two opinions about her name. Ibn Abbas said: Qutfir, the minister of the king of Egypt, bought him, and he is Al-Rayyan bin Al-Walid. It was also said: Al-Walid bin Al-Rayyan, and he is a man from the giants. It was said: He is the Pharaoh of Moses, because Moses said: **And Joseph had already come to you with clear proofs** (Ghafir 40:34) and that he lived for four hundred years. It was also said: The Pharaoh of Moses was from the sons of the Pharaoh of Joseph, as will be explained in *Ghafir*. This was the Aziz who bought Joseph from the king's treasures, and he bought Joseph from Malik bin Da'ar for twenty dinars, and he added a robe and two sandals to him. It was also said: He bought him from the people of the company. It was also said: They increased his price, and it reached many times his weight in musk, amber, silk, silver, gold, pearls and jewels, the value of which is known only to God, so Qutfir bought him from Malik for this price, as stated by Wahb bin Munabbih. Wahb also said and others: When Malik bin Da'ar bought Joseph from his brothers, he wrote a document between them and him: This is what Malik bin Da'ar bought from the sons of Jacob, who are so-and-so and so-and-so, a slave of theirs for twenty dirhams, and they stipulated that he was a runaway, and that he would not return with him except chained and bound, and he gave them a covenant from God on that. He said: Then Joseph bade them farewell, and began to say: May God protect you, even if you neglect me, and may God help you, and if you abandon me, may God have mercy on you, even if you do not have mercy on me. They said: So the sheep vomited what was in their bellies as fresh blood because of the severity of this farewell, and they carried him on a saddle-saddle without a cover or a cushion, chained, shackled and chained. He passed by the cemetery of the Canaanites and saw his mother's grave - and lions had been assigned to guard it, but the lions were distracted - so Joseph threw himself on his mother's grave and began to roll around, embrace the grave and tremble, saying: O mother! Raise your head and you will see your son chained, shackled, chained and shackled. Separate me from my father, so ask God to unite us in the abode of His mercy, for He is the Most Merciful of the merciful. The lions on the camel looked for him but did not see him, so he followed his trace and saw a white spot on a grave. He looked at it and saw that it was him, so he kicked it with his foot in the dirt and rolled it around and beat it severely. The lions said to him: Do not do that! By God, I did not run away nor did I stay, but I passed by my mother's grave and wanted to say goodbye to her, and I will not return to what you hate. Al-Aswad

And the one who bought him from Egypt said to his wife, Make his stay comfortable; perhaps he will benefit us, or we will adopt him as a son. And thus We established Joseph in the land and that We might teach him the interpretation of dreams. And God is predominant over His affair, but most of the people do not know.

said: By God, you are a bad servant, calling your father one time and your mother another! Why don't your masters do this? He raised his hands to the sky and said: O God, if I have committed a sin with You that has disfigured my face, then I ask You by the right of my fathers Abraham, Isaac and Jacob to forgive me and have mercy on me. The angels in the sky made a commotion, and Gabriel came down and said to him: O Joseph! Lower your voice, for you have made the angels of the sky cry! Do you want me to turn the earth upside down and turn it upside down? He said: Be steadfast, Gabriel, for God is Forbearing and does not rush. So he struck the earth with his wing and it became dark, the dust rose, the sun was eclipsed, and the caravan remained, not recognizing one another. The leader of the caravan said: Who among you has done something wrong? - I have been traveling for so-and-so and nothing like this has ever happened to me - Al-Aswad said: I slapped that Hebrew boy and he raised his hand to the sky and spoke words I do not know, and I have no doubt that he cursed us, so he said to him: You only wanted our destruction! Bring him to us, so he brought him to him, and he said to him: Boy! He slapped you and what you saw happened to us, so if you want to take revenge, then take revenge on whomever you want, and if you want to forgive, then that is what is expected of you, he said: I have forgiven in the hope that God will forgive me, so the dust cleared, and the sun appeared, and he illuminated the east and west of the earth, and the merchant visited him morning and evening and honored him, until he reached Egypt and washed himself in its Nile and God removed from him the gloom of travel and returned his camels to him, and he entered the city with him during the day and his light shone on the walls, and they put him up for sale and Qutfir, the king's minister, bought him, as Ibn Abbas said as mentioned above. It was said: This king did not die until he believed and followed Joseph in his religion. Then the king died and Joseph was in charge of the treasures of the land at that time. Qabus became king after him, and he was an unbeliever. Joseph called him to Islam, but he refused.

Honor his abode meaning his home and residence with good food and fine clothing. It is derived from the verb *thawa* meaning to reside in a place. This has been mentioned previously in **Al Imran** and elsewhere. **Perhaps he will benefit us** meaning he will suffice us in some important matters when he reaches maturity. **Or we will adopt him as a son** Ibn Abbas said: He was chaste and had no children. Ibn Ishaq said the same: Qutayfir did not approach women and had no children. If it is said: How did he say **or we will adopt him as a son** when he was his property, and sonship and slavery contradict each other? It is said: He frees him and then adopts him as a son through adoption. Adoption was known among nations, and it was the same in the early days of Islam, as will be explained in **Al Ahzab**, God willing. Abdullah bin Masoud said: The three people with the best insight are the Aziz when he discerned Joseph and said: **Perhaps he will benefit us or we will adopt him as a son**, and the daughter of

Shu'ayb when she said to her father about Moses: **Indeed, the best one you can hire is the strong and trustworthy** (Al Qasas: 26), and Abu Bakr when he appointed Umar as his successor. Ibn al-Arabi said: It is amazing that the commentators agreed on bringing this report! And physiognomy is a strange science, as will be explained in Surat al-Hijr, and it is not so in what they have transmitted, because Abu Bakr appointed Umar as his successor due to his experience in deeds, his constant and long companionship, and his knowledge of what he had witnessed of knowledge and grace from him, and this is not by way of physiognomy. As for the daughter of Shu'ayb, she had with her the clear sign, as will be explained in Al-Qasas. As for the matter of al-'Aziz, it can be considered physiognomy, because he did not have an apparent sign. And God knows best.

God the Almighty says: **And thus We established Joseph in the land.** The Kaf is in the accusative case, meaning, just as We saved him from his brothers and from the well, so also We established him, meaning, We turned the heart of the king who bought him toward him until he was able to command and forbid in the country that the king controlled. **And that We might teach him the interpretation of dreams.** That is, We did that in confirmation of the words of Jacob: **And that He might teach you the interpretation of dreams.** (Yusuf 12:6). It was said: The meaning is, We established him so that We might reveal to him words from Us, and teach him their interpretation and explanation, and the interpretation of dreams, and the speech was completed. **And God is predominant over His affair.** The Ha refers to God the Almighty, meaning, nothing can overcome God, rather He is predominant over His own affair in what He wants to say to it: *Be*, and it is. It was said: It refers to Yusuf, meaning, God is predominant over Yusuf's affair, He manages it and protects it and does not leave it to anyone else, so that the plot of a plotter cannot reach it. **But most people do not know.** That is, they do not know his secret. It was said: What is meant by the majority is everyone, because no one knows the unseen. It was said: It is taken literally, because someone may be informed of some of His unseen. It was said: The meaning **but most people do not know** is that God is predominant over His affair, and they are the polytheists and those who do not believe in destiny. The wise men said about this verse: **And God is predominant over His affair**, as Jacob ordered him not to tell his brothers about his dream, but God's affair prevailed until he told, then his brothers wanted to kill him, but God's affair prevailed until he became a king and they prostrated before him, then the brothers wanted to leave their father alone, but God's affair prevailed until their father's heart became distressed with them, and he remembered them after seventy or eighty years, so he said: **Oh, my grief for Joseph** (Yusuf 12:84). Then they planned to be righteous people after him, meaning repentant, but God's affair prevailed until they forgot the sin and persisted in it until they finally confessed before Joseph after seventy years, and they said to their father: **Indeed, we were sinners.** Then they

wanted to deceive their father with crying and the shirt, but God's affair prevailed so he was not deceived, and he said: **Rather, your souls have enticed you to do something** then they plotted to remove his love from their father's heart, but God's affair prevailed so love and longing increased in his heart, then a woman plotted Aziz said that if she spoke to him, she would overpower him, so God's command prevailed until Aziz said: "And ask forgiveness for your sin. Indeed, you were among the sinners." (Yusuf 12:29). Then Yusuf planned to escape from prison by mentioning the cupbearer, but God's command prevailed and he forgot the cupbearer, and Yusuf remained in prison for several years.

Tafsir Ibn Kathir

God the Almighty tells us of His kindness to Joseph, peace be upon him, that He provided for him the one who bought him from Egypt, so that he took care of him and honored him, and recommended him to his family, and saw goodness and righteousness in him, so he said to his wife, **Honor his stay; perhaps he may benefit us, or we may adopt him as a son.** The one who bought him from Egypt was its Aziz, who was the minister. Al-Awfi told us on the authority of Ibn Abbas, and his name was Qutfir. Muhammad ibn Ishaq said: His name was Atfir ibn Ruhaib, who was the Aziz, and he was in charge of the treasuries of Egypt. The king at that time was Rayyan ibn al-Walid, a man from the Amalekites. He said: His wife's name was Ra'il bint Ra'il. Another said: Her name was Zulaykha. Muhammad ibn Ishaq also said, on the authority of Muhammad ibn al-Sa'ib, on the authority of Abu Salih, on the authority of Ibn Abbas: The one who sold him in Egypt was Malik ibn Da'r ibn Buwayb ibn Anqa ibn Madyan ibn Ibrahim, and God knows best. Abu Ishaq said on the authority of Abu Ubaidah on the authority of Abdullah bin Masoud that he said: The most perceptive of people are three: the Aziz of Egypt when he said to his wife: **Make his stay honorable**, and the woman who said to her father: **O my father, hire him verse**, and Abu Bakr al-Siddiq when he appointed Umar bin al-Khattab, may God be pleased with them both, as his successor. God Almighty says: Just as We saved Joseph from his brothers, **Thus did We establish Joseph in the land** meaning the land of Egypt, **and that We might teach him the interpretation of dreams.**

Mujahid and As-Suddi said: It is an interpretation of the vision, **And God is predominant over His affair**, meaning if He wants something, He cannot be prevented, hindered, or opposed. Rather, He is predominant over everything else. Saeed bin Jubair said about His statement, **And God is predominant over His affair**, meaning He does whatever He wills. And His statement, **But most people do not know**, means they do not know His wisdom in His creation, His gentleness, and His doing of what He wills. And His statement, **And when he reached his maturity**, meaning Joseph, peace be upon him, **We gave him wisdom and knowledge**, meaning the prophethood that He bestowed upon him among those peoples. **And thus do We reward the doers of good**, meaning

that he was a doer of good in his work, working in obedience to God Almighty. There is a difference of opinion regarding the amount of time in which he reached his maturity. Ibn Abbas, Mujahid, and Qatadah said: Thirty-three years. And from Ibn Abbas: Thirty-something. Ad-Dahhak said: Twenty. And Al-Hasan said: Forty years. And Ikrimah said: Twenty-five years. And As-Suddi said: Thirty years. Saeed bin Jubair said: Eighteen years. Imam Malik, Rabia bin Zaid bin Aslam and Al-Shaabi said: The most severe is patience, and other things were said, and God knows best.

Fath al-Qadir

21- And he who bought him from Egypt said He is Al-Aziz who was in charge of the treasuries of Egypt, and he was a minister to the king of Egypt, and he is Al-Rayyan bin Al-Walid from the giants, and it was said that the king was the Pharaoh of Moses, it was said that he bought him for twenty dinars and it was said that they increased his price so that it reached many times its weight in musk, amber, silk, paper, gold, pearls and jewels, so when Al-Aziz bought him he said to his wife and the lam is related to bought him **Honor his abode** meaning his home in which he resides with good food and fine clothing, it is said that he resided in a place: meaning he stayed in it **Perhaps he will benefit us** meaning that he will suffice us for some of the important things that we need someone like him in it **or we will adopt him as a son** meaning that we will adopt him and make him a son for us, it was said that Al-Aziz was chaste and did not have children, and it was said that he did not come to women, and it was speculated that he would represent him in what he had to do with the affairs of the kingdom. His saying: **And thus We established Joseph** The kaf is in the accusative case as a description of a deleted source, and the reference is to what came before of his rescue from his brothers and his removal from the well, and the affection of the Aziz's heart towards him: that is, like that wonderful establishment, We established Joseph until he became able to command and forbid. It is said, **We established him in it**: that is, We established him in it, and **We established him in it**: that is, We made a place for him in it. And because the two meanings are close, each one of them is used in place of the other. His saying: **And that We may teach him the interpretation of dreams** is a reason for an omitted reason, as if it were said: We did that empowerment so that We may teach him the interpretation of dreams, or that salvation was for this reason, or it is conjoined with something understood, which is to say: We empowered Joseph so that what happened between him and the wife of the Aziz would result from that, and so that We may teach him the interpretation of dreams. The meaning of the interpretation of dreams is the interpretation of dreams, for it was one of the reasons by which he reached what he reached of empowerment. It was said that the meaning of the interpretation of dreams is understanding the secrets of the divine books and the traditions of the prophets who came before him, and there is no objection to applying that to all of them. **And God is predominant over His affair**, meaning over His own affair, nothing is prevented from Him, and no one else among His creations can overcome Him in it. **His command is only**

And the one who bought him from Egypt said to his wife, Make his stay comfortable; perhaps he will benefit us, or we will adopt him as a son. And thus We established Joseph in the land and that We might teach him the interpretation of dreams. And God is predominant over His affair, but most of the people do not know.

when He intends a thing that He says to it, 'Be,' and it is. Among the things that fall under this generality, as indicated by the addition of the generic name to the pronoun, are the things that God the Almighty intended for Joseph, peace be upon him. It was said that the meaning of **and God is predominant over His affair** is that it was commanded by Jacob not to tell Joseph's vision to his brothers, but God's command was predominant until it was told to them and what happened from them happened. This is very far-fetched. **But most people do not know**, meaning they do not know God's unseen and what is hidden in it of great secrets and beneficial wisdom. It was said that what is meant by *most* is everyone because no one knows the unseen except God. It was said that God the Almighty may inform some of His servants of some of His unseen as in His statement: **And He does not disclose His secrets to anyone * Except to a messenger with whom He is pleased.** It was said that the meaning is: But most people do not know that God is predominant over His affair, and they are the polytheists and those who do not believe in predestination.

Tafsir al-Baghawi

21- And the one who bought him from Egypt said to his wife, whose name was Rachel, and it was said: Zulaikha. **Honor his abode**, meaning: his home and residence, and abode is the place of residence.

It was said: Honor him in food, clothing and accommodation.

Qatada and Ibn Jurayj said: His status.

Perhaps it will benefit us. That is, we will sell it for a profit if we want to sell, or it will suffice us if it reaches some of our needs.

Or we adopt him as a son.

Ibn Masoud, may God be pleased with him, said: The most perceptive of people are three: Al-Aziz regarding Joseph, when he said to his wife: **Make his stay generous, perhaps he will benefit us**, and the daughter of Shu'aib, peace be upon him, when she said to her father regarding Moses, peace be upon him: **O my father, hire him**, and Abu Bakr regarding Umar, may God be pleased with them both, when he appointed him as his successor.

And thus We established Joseph in the land, meaning: in the land of Egypt. That is, just as We saved Joseph from being killed and brought him out of the well, thus We established him in the land and made him overseer of its treasures.

And that We might teach him the interpretation of dreams, meaning: We established him on earth so that We might teach him the interpretation of dreams, which refers to visions.

And God is predominant over His affair. It was said

that the *ha* in **his affair** is a metaphor for God Almighty. He says: God is predominant over His affair, He does what He wills. Nothing can overcome Him, and no one can reverse His judgment.

It was said: It refers to Joseph, peace be upon him, meaning: God is in control of Joseph's affair with management and protection, and does not entrust him to anyone until he reaches the end of his knowledge of it.

But most people do not know what God will do.

Tafsir al-Baidawi

21. And he who bought him from Egypt said, and he is the Aziz who was in charge of the treasures of Egypt and his name was Qutfir or Itfir, and the king at that time was Rayyan bin Al-Walid Al-Amaleqi, and he believed in Joseph, peace be upon him, and he died during his lifetime. It was said that the Pharaoh of Moses lived for four hundred years, as evidenced by the Almighty's saying: **And Joseph had already come to you before with clear proofs.** It is well-known that the Aziz bought him when he was seventeen years old, and he remained in his house for thirteen years, and Rayyan made him his vizier when he was thirty-three years old, and he died when he was one hundred and twenty years old. There is disagreement about what he bought him for, as for what he bought him for other than the first, so it was said twenty dinars, a pair of sandals, and two white garments. It was said that it was full of silver, and it was said that it was gold, **for his wife** Rachel or Zulaikha. **Honor his abode** Make his stay with us honorable, that is, good, and the meaning is, take good care of him. **Perhaps he will benefit us** in our losses and our money, and we will support him in our interests. **Or we will adopt him as a son** He was sterile because he saw in him the right path, and for this reason it was said: The three most perceptive people are the Aziz of Egypt, the daughter of Shu'aib who said, **O my father, hire him**, and Abu Bakr when he appointed Umar as caliph, may God Almighty be pleased with them both. **And thus We established Joseph in the land** And just as We established his love in the heart of the Aziz or just as We established him in his home or just as We saved him and showed kindness to the Aziz, We established him in it. **And that We may teach him the interpretation of dreams** An apposition to an implied meaning, so that he may act in it with justice, and to teach him, whatever the intention was in saving him and enabling him, until he establishes justice and manages the affairs of the people, and learns the meanings of the Books of God Almighty and the rulings and implements them, or the interpretation of dreams alerting to the events that are coming so that he may prepare for them and be busy managing them before they happen, as he did when he was a young man. **And God is predominant over His affair.** Nothing can prevent Him or dispute with Him, so He does whatever He wills, or over the affair of Joseph, if his brothers

wanted something for him and God wanted something else, then nothing could be done except what He wanted. **But most people do not know** that the whole affair is in His hand, or the subtleties of His creation and the hidden aspects of His kindness.

Surat Yusuf 12:22

And when he reached his full strength, We gave him wisdom and knowledge. And thus do We reward the doers of good.

Surat Yusuf 12:22

And when he reached his full strength, We gave him wisdom and knowledge. And thus do We reward the doers of good.

Tafsir al-Jalalayn

22 - **And when he reached his full strength** which was thirty or three years **We gave him judgment** wisdom **and knowledge** understanding of the religion before he was sent as a prophet **and thus** as We rewarded him **We reward the doers of good** for themselves.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And when Joseph reached his prime, meaning: And when he reached the peak of his strength and power in his youth alone, and that was between eighteen years and sixty years, and it was said: up to forty years.

It is said: The man's strength has passed, meaning his intensity, and it is a plural, like the harmful and the evil, and it has not been heard with a singular form of it. And it is necessary by analogy that its singular be shadd, just as the singular of the harmful is dar, and the singular of the evil is shar, as the poet said:

Is it not that the evil has increased and the war of the kings has destroyed much wealth?

Hamid said:

And if the critics would blame you after the most severe, there are four complete ones.

The people of interpretation differed about what God meant in this place by the amount of the most severe.

Some of them said: He meant thirty-three years.

Who said that?

Ibn Wakee' and Al-Hasan bin Muhammad told us, they said, Amr bin Muhammad told us, he said, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And when he reached his prime**, he said: thirty-three years.

Al-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, Jarir told us, on the authority of Laith, on the authority of Mujahid, the same.

It was narrated on the authority of Ali bin Al-Haitham, on the authority of Bishr bin Al-Mufaddal, on the authority of Abdullah bin Othman bin Khathim, on the

authority of Mujahid, who said: I heard Ibn Abbas say regarding his statement: **And when he reached his full strength**, he said: Thirty-some years.

Others said: Rather, he meant twenty years.

Who said that?

It was narrated on the authority of Ali bin Al-Musayyab, on the authority of Abu Rawq, on the authority of Al-Dahhak, regarding his statement: **And when he reached his full strength**, he said: twenty years.

It was narrated on the authority of Ibn Abbas, through an unsatisfactory source, that he said: Between eighteen and thirty years. I have explained the meaning of the most severe.

Abu Ja'far said: The most correct of the sayings on this matter is to say: God informed that He gave Joseph when he reached his prime in wisdom and knowledge, and the prime is the end of his strength and youth. It is possible that He gave him that when he was eighteen years old, and it is possible that He gave him that when he was twenty years old, and it is possible that He gave him that when he was thirty-three years old. There is no evidence for that in the Book of God, nor in any trace from the Messenger of God, may God bless him and grant him peace, nor in the consensus of the nation, on which of them it was. And if that does not exist from the aspect that you mentioned, then it is correct to say about it as God the Almighty said, until proof is established for the correctness of what was said about that from the aspect that must be accepted, so it is accepted at that time.

And the saying: **We gave him wisdom and knowledge**, means that God Almighty says: We gave him then understanding and knowledge, as:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Wisdom and knowledge**, he said: Reason and knowledge before prophethood.

And His statement: **And thus do We reward the doers of good**, the Most High says: And just as I rewarded Joseph, giving him wisdom and knowledge for his obedience to Me, and empowered him in the land, and rescued him from the hands of his brothers who wanted to kill him, thus do We reward those who do good in their work, obey Me in My command, and refrain from the sins I forbade them from.

Although this is apparently directed at every doer of good, what is meant by it is Muhammad, the Prophet of God, may God bless him and grant him peace. God Almighty says to him: Just as I did this to Joseph after he suffered from his brothers what he suffered, and endured the affliction that he endured, and I established him in the land, and made the lands easy for him, so I will do this to you, and I will save you from the polytheists of your people who intend to be hostile to you, and I will establish you in the land, and I will give you wisdom and knowledge, because that is My

reward for the people of goodness in My commands and prohibitions.

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 thus do We reward the doers of good**, meaning: the guided ones.

Tafsir al-Qurtubi

The Almighty said: **And when he reached his prime** *Ashdahu* according to Sibawayh is a plural, singular is shaddah. Al-Kisa'i said: singular is shadd, as the poet said:

I remember him during the day, as if he had dyed his head with frankincense and his hair with bone.

Abu Ubaid claimed that it has no singular form of the same word among the Arabs, and its meaning is the completion of strength followed by a decrease. Mujahid and Qatadah said: The most severe is thirty-three years. Rabi'ah, Zaid bin Aslam and Malik bin Anas said: The most severe is reaching puberty, and the scholars' statements on this have already been fully discussed in Surat An-Nisa' and Surat Al-An'am. **We gave him wisdom and knowledge**. It was said: We made him the one in control of the ruling, so he ruled in the kingdom's authority, meaning, We gave him knowledge of the ruling. Mujahid said: The mind is understanding and prophethood. It was also said: Wisdom is prophethood, and knowledge is the knowledge of religion. It was also said: The knowledge of dreams. Whoever said: Prophethood was given to him as a boy said: When he reached his maturity, We increased his understanding and knowledge. **Thus do We reward the doers of good**. It was said: Those who are patient in adversity, as Joseph was patient, as Ad-Dahhak said. Al-Tabari said: Even though its source is apparent for every doer of good, what is meant by it is Muhammad, may God bless him and grant him peace. God Almighty says: Just as I did this to Joseph after he suffered what he suffered and then gave him what I gave him, thus I will save you from the polytheists of your people who intend to be hostile to you, and I will establish you in the land.

Tafsir Ibn Kathir

God the Almighty tells us of His kindness to Joseph, peace be upon him, that He provided for him the one who bought him from Egypt, so that he took care of him and honored him, and recommended him to his family, and saw goodness and righteousness in him, so he said to his wife, **Honor his stay; perhaps he may benefit us, or we may adopt him as a son**. The one who bought him from Egypt was its Aziz, who was the minister. Al-Awfi told us on the authority of Ibn Abbas, and his name was Qutfir. Muhammad ibn Ishaq said: His name was Atfir ibn Ruhaib, who was the Aziz, and he was in charge of the treasuries of Egypt. The king at that time was Rayyan ibn al-Walid, a man from the Amalekites. He said: His wife's name was Ra'il bint Ra'il. Another said: Her name was Zulaykha.

Muhammad ibn Ishaq also said, on the authority of Muhammad ibn al-Sa'ib, on the authority of Abu Salih, on the authority of Ibn Abbas: The one who sold him in Egypt was Malik ibn Da'r ibn Buwayb ibn Anqa ibn Madyan ibn Ibrahim, and God knows best. Abu Ishaq said on the authority of Abu Ubaidah on the authority of Abdullah bin Masoud that he said: The most perceptive of people are three: the Aziz of Egypt when he said to his wife: **Make his stay honorable**, and the woman who said to her father: **O my father, hire him verse**, and Abu Bakr al-Siddiq when he appointed Umar bin al-Khattab, may God be pleased with them both, as his successor. God Almighty says: Just as We saved Joseph from his brothers, **Thus did We establish Joseph in the land** meaning the land of Egypt, **and that We might teach him the interpretation of dreams**.

Mujahid and As-Suddi said: It is an interpretation of the vision, **And God is predominant over His affair**, meaning if He wants something, He cannot be prevented, hindered, or opposed. Rather, He is predominant over everything else. Saeed bin Jubair said about His statement, **And God is predominant over His affair**, meaning He does whatever He wills. And His statement, **But most people do not know**, means they do not know His wisdom in His creation, His gentleness, and His doing of what He wills. And His statement, **And when he reached his maturity**, meaning Joseph, peace be upon him, **We gave him wisdom and knowledge**, meaning the prophethood that He bestowed upon him among those peoples. **And thus do We reward the doers of good**, meaning that he was a doer of good in his work, working in obedience to God Almighty. There is a difference of opinion regarding the amount of time in which he reached his maturity. Ibn Abbas, Mujahid, and Qatadah said: Thirty-three years. And from Ibn Abbas: Thirty-something. Ad-Dahhak said: Twenty. And Al-Hasan said: Forty years. And Ikrimah said: Twenty-five years. And As-Suddi said: Thirty years. Saeed bin Jubair said: Eighteen years. Imam Malik, Rabia bin Zaid bin Aslam and Al-Shaabi said: The most severe is patience, and other things were said, and God knows best.

Fath al-Qadir

And His saying: 22- **And when he reached his full strength, We gave him wisdom and knowledge**. The most intense. Sibawayh said that the singular form of shaddah is plural. Al-Kisa'i said: Its singular form is shadd. Abu Ubaid said: It does not have a singular form of its word among the Arabs, and this is refuted by the poet's saying:

I remember him during the day, as if his fingers and head were dyed with bone

The most severe: is the time of completing strength and then the decrease comes after it. It was said that it is thirty-three years, and it was said that it is reaching puberty, and it was said that it is eighteen years, and it was said that it is other than that which we have already explained in An-Nisa and Al-An'am. And the ruling: is what he did of rulings under the authority of the king of Egypt, and knowledge: is the knowledge of the ruling that he used to rule, and it was said that the

Surat Yusuf 12:22

And when he reached his full strength, We gave him wisdom and knowledge. And thus do We reward the doers of good.

mind, understanding and prophecy were a boy. He said: What is meant by this ruling and knowledge that God gave him is the increase in them. **And thus do We reward the doers of good** meaning and like that amazing reward We reward the doers of good, so whoever does good in his work, God rewards him well, and makes the good end part of what He rewards him with, and this is general and includes under it the reward of Joseph for his good patience as a primary entry, Al-Tabari said: Although its source is apparent for every doer of good, what is meant by it is Muhammad, may God bless him and grant him peace, God the Most High says: Just as Joseph did this, then I gave him what I gave him, thus I will save you from the polytheists of your people who intend to enmity against you, and I will establish you in the land. The first is what we mentioned about taking the generality at face value, so what Ibn Jarir al-Tabari mentioned falls under it.

Ibn Jarir, Ibn Abi Hatim, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Ad-Dahhak regarding his statement: **And a caravan came** he said: A caravan came and descended into the well **So they sent their water-drawer** he asked for water and brought out Joseph, they were happy because they had found a boy whose knowledge and status they did not know with his Lord, so they were reluctant to sell him, and selling him was forbidden, and they sold him for a few dirhams. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada **So they sent their water-drawer** he said: they sent their messenger **So he lowered his bucket** so the boy got stuck in the bucket, and when he came out **he said, 'O good report! This is a boy'** they were happy when they brought him out, and it is a well in Jerusalem whose location is known. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu Hatim and Abu al-Shaykh narrated on the authority of al-Suddi regarding his statement: **O good report**, he said: His companion's name was Bushra, just as you would say O Zayd. This, despite its remoteness, is only complete according to the reading of those who read O good report without an addition. Abu al-Shaykh narrated something similar from al-Sha'bi. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **And they concealed him as merchandise**, meaning that Joseph's brothers concealed his affair and hid that he was their brother, and Joseph concealed his affair for fear that his brothers would kill him and chose to sell him, so his brothers sold him for a low price. Ibn Jarir and Abu al-Shaykh narrated on the authority of Mujahid, who said: The merchants concealed him from one another. Ibn Abi Shaybah, Ibn Abi Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on his authority: **And they took him as merchandise** meaning: The owner of the bucket and those with him said to their companions: We have taken him as merchandise for fear that they would share him with them if they knew about him. His brothers followed them saying to the one who carried him and his companions: Make sure he does not run away until they stopped in Egypt and he said: Who will buy me and give me good report? So the king bought

him and the king was Muslim. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid regarding his statement: **And they sold him** meaning: Joseph's brothers sold him when the one carrying his bucket brought him out. Ibn Jarir, Ibn Al-Mundhir, and Abu Al-Shaykh narrated on the authority of Ibn Abbas who said: He was sold among them for a cheap price. He said: It was forbidden and it was not permissible for them to sell him or eat his price. Ibn Jarir narrated on the authority of Qatada, **And they sold him for a cheap price**. He said: They are the caravan. Abu Al-Shaykh narrated on the authority of Ali bin Abi Talib that he ruled regarding the founding that he was free and he recited: **And they sold him for a cheap price**. Ibn Jarir narrated on the authority of Mujahid, who said: Bakhs means little. Ibn Jarir and Ibn Al-Mundhir narrated the same on the authority of Al-Sha'bi. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Al-Tabarani and Al-Hakim narrated, and he authenticated it, on the authority of Ibn Mas'ud, who said: Joseph was bought for twenty dirhams, and his family when he was sent to them in Egypt were three hundred and ninety al-Nas 114: their men were prophets and their women were friends. By God, they did not go out with Moses until they reached six hundred and seventy thousand. Other than this amount has been narrated regarding the price of Joseph, which there is no need to elaborate on. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And he who bought him from Egypt said**, he said: His name was Qutir. Abu Al-Shaykh narrated on the authority of Shu'ayb Al-Jubba'i that the name of Al-Aziz's wife was Zulaykha. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Muhammad Ibn Ishaq who said: The one who bought him was Atif Ibn Ruhab, and his wife's name was Ra'il bint Ra'il. Ibn Jarir, Ibn Ishaq and Abu Al-Shaykh narrated on the authority of Ibn Abbas who said: The name of the one who sold him to Al-Aziz was Malik Ibn Dhi'r. Ibn Jarir and Ibn Al-Mundhir narrated on his authority regarding his statement: **Honor his abode** he said: His position. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Qatada something similar. Sa'id Ibn Mansour, Ibn Sa'd, Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Abu Al-Shaykh and Al-Hakim narrated **and authenticated it** on the authority of Ibn Mas'ud who said: The most discerning of people are three: Al-Aziz when he discerned Joseph and said to his wife: **Honor his abode; perhaps he may benefit us or we may adopt him as a son**. The woman who came to Moses and said to her father: **O my father, hire him**. And Abu Bakr when he appointed Umar as caliph. 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 that We may teach him the interpretation of dreams**, he said: The expression of dreams. Saeed bin Mansour, Ibn Jarir, Ibn Abi Hatim, Ibn Al-Anbari in Kitab Al-Adad, Al-Tabarani in Al-Awsat and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And when he reached his full strength**, he said: Thirty-three years. Ibn Abi Hatim narrated on the authority of Al-Hasan, he said: Forty years. He narrated on the authority of Ikrimah, he said: Twenty-five years. He narrated on

the authority of Al-Suddi, he said: Thirty years. He narrated on the authority of Saeed bin Jubair, he said: Eighteen years. He narrated on the authority of Rabia, he said: The dream. Abd bin Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Sha'bi something similar. Ibn Jarir narrated on the authority of Ad-Dahhak, he said: Twenty years. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid, **We gave him wisdom and knowledge**, he said: It is jurisprudence, knowledge and reason before prophethood. Ibn Jarir narrated on the authority of Ibn Abbas, **And thus do We reward the doers of good**, he said: The guided ones.

Tafsir al-Baghawi

22- **And when he reached his prime**, the peak of his youth, strength and power. Mujahid said: thirty-three years.

Al-Saddi said: Thirty years.

Al-Dahhak said: Twenty years.

Al-Kalbi said: The most severe period is between eighteen and thirty years.

Malik, may God have mercy on him, was asked about the most severe. He said: It is patience.

We gave him wisdom and knowledge. Wisdom means prophethood, and knowledge means understanding of religion.

It was said: A ruling means: correctness in speech, and knowledge: in the interpretation of dreams.

It was said: The difference between the wise and the knowledgeable is that the knowledgeable is the one who knows things, and the wise is the one who acts according to what knowledge requires.

And thus do We reward the doers of good. Ibn Abbas, may God be pleased with him, said: The believers. And also from him: The guided ones.

Ad-Dahhak said: Those who are patient in adversity, as Joseph, peace be upon him, was patient.

Tafsir al-Baidawi

22. **And when he reached his prime** the peak of his physical strength and power, which is the age of standing between thirty and forty, and it was said that it is the age of youth and its beginning is reaching puberty. **We gave him wisdom** wisdom, which is knowledge supported by action, or a judgment between people. **And knowledge** means the knowledge of interpreting hadiths. **And thus do We reward the doers of good** a reminder that the Almighty only gave him that as a reward for his excellence in his work and his perfection in the prime of his affair.

Surat Yusuf 12:23

And the woman in whose house he was sought to seduce him, and she closed the doors and said, "Come here!" He said, "God forbid! Indeed, my Lord has made my stay good. Indeed, the wrongdoers will not succeed."

Surat Yusuf 12:23

And the woman in whose house he was sought to seduce him, and she closed the doors and said, **Come here!** He said, "God forbid! Indeed, my Lord has made my stay good. Indeed, the wrongdoers will not succeed."

Tafsir al-Jalalayn

23 - **And she in whose house he was** she is Zulaykha **sought him to seduce him** that is, she asked him to have intercourse with her **and she closed the doors** of the house **and said** to him **Come to me** that is, the lam is for clarification. In another reading, the ha' is broken and another is with the ta' damma **he said, God forbid** I seek refuge in God from that **he** who bought me **my Lord** my master **has made my stay** my residence good, so I will not betray Him in regard to his family **he** that is, the matter **the wrongdoers will not succeed** the adulterers

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the wife of Al-'Aziz, who was the one in whose house Joseph was, sought to seduce him to have intercourse with her, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: When he reached maturity, the woman in whose house he was, the wife of Al-'Aziz, tried to seduce him.

Ibn Wakee' told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **And the woman in whose house he was sought to seduce him**, he said: She loved him.

He said, and my father told me, on the authority of Israel, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, who said: She said: His sandals.

And his saying: **And the doors were closed**, means: And the woman closed the doors of the houses on herself and on Joseph, when she wanted from him and tried to seduce him, door after door.

And his saying: **And she said, 'Come to you,'** the reading of that differed.

The general reading of Kufa and Basra is: **Hayt lak**, with the ha' and ta' open, meaning: come to you, come close, and draw near, as the poet said to Ali ibn Abi Talib, may God be pleased with him:

Tell the Commander of the Faithful, the brother of Iraq, when you come

Iraq and its people are yours, so come on come on

Muhammad bin Abdullah Al-Mukhrami told me, he said, Abu Al-Jawab told us, he said, Ammar bin Zuraiq told us, on the authority of Al-'A'mash, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Heet lak**, he said: Come to you.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: **Heet lak**, you say: Come to you.

Muhammad bin Saad told me, he said, my father told us, 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: **Hait lak**, you say: Come to you.

Al-Muthanna told me, he said, Hajjaj told us, he said, Hammad told us, on the authority of Asim bin Bahdala, on the authority of Zur bin Habish, that he used to read this letter: **Hait lak**, in the accusative case, meaning: come to you.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said, his statement: **Heet laka**, he said: You say: Come to you.

Ahmad bin Suhayl al-Wasiti told me, he said, Qara bin Isa told us, he said, al-Nadr bin Arabi al-Jazari told us, on the authority of Ikrimah, the freed slave of Ibn Abbas, regarding his statement: **Heet laka**, he said: Come to you, he said: It is in Hawraniyah.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And she said, 'Come to you,'** Al-Hasan said: He is saying: Come to you.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of Al-Hasan: **Heet lak**, some of them say: Come to you.

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi: **And she said, 'Come to you,'** he said: **Come to you**, and it is in Coptic.

Al-Hasan bin Muhammad told us, he said, Abdul-Wahhab bin Ata' told us, on the authority of Amr, on the authority of Al-Hasan: **Heet lak**, he said: a word in Syriac, meaning: upon you.

Al-Hasan bin Muhammad told us, he said, Abdul-Wahhab told us, on the authority of Saeed, on the authority of Qatada, on the authority of Al-Hasan: **Heet lak**, he said: Come to you.

Al-Hasan bin Muhammad told us, he said, Khalaf bin Hisham told us, he said, Mahbub told us, on the authority of Qatada, on the authority of Al-Hasan: **Heet lak**, he said: Come to you.

He said, Affan told us, Hammad told us, on the authority of Asim, on the authority of Zur, **Heet lak**, meaning: Come.

Al-Harith told me, he said, Abdul Aziz told us, he said, Al-Thawri told us, he said: It reached me regarding his saying: **Hey, come to you**, he said: Come to you.

Ahmad bin Yusuf told us, Abu Ubaid told us, Ali bin Asim told us, on the authority of Khalid Al-Hadha', on the authority of Ikrimah, on the authority of Ibn Abbas, that he read: **Heet laka**, and he said: She invites him to herself.

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: **Heet Lak**, he said: It is an Arabic language, you call upon Him with it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly, except that he said: It is a dialect in Arabic, in which she calls him to herself.

Al-Hasan told us, he said, Shababah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, like the hadith of Muhammad bin Amr, exactly 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, the same.

Ahmad bin Yusuf told us, he said, Al-Qasim told us, he said, Hisham told us, on the authority of Yunus, on the authority of Al-Hasan: **Hait lak**, with the ha and the ta open, and he said: You say: **Hallam lak**.

Al-Harith told me, he said, Abu Ubaid said: Al-Kisa'i used to say it, meaning: **Come to you**. He said: And he said: It is the language of the people of Hawran that reached the Hijaz, and its meaning is: Come. He said: And Abu Ubaidah said: I asked a knowledgeable sheikh from the people of Hawran, and he mentioned that it is their language, and he knows it.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Heet lak**, he said: Come.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And she said, 'Come to me.'** He said: Come to me.

A group of the ancients read it as: **And I have prepared for you**, with a kasra on the ha', a damma on the ta', and a hamza, meaning: I have prepared for you, from the saying of the speaker: I have prepared for the matter, I have prepared a state.

Among those who narrated this from him are Ibn Abbas, Abu Abdul Rahman Al-Qasim Al-Salami, and a group of others.

Ahmad bin Yusuf told us, Al-Qasim told us, Al-Hajjaj told us, on the authority of Harun, on the authority of Aban Al-Attar, on the authority of Qatada: Ibn Abbas read it like this, with a kasra on the ha' and a damma on the ta'. Ahmad said: Abu Ubaidah said: I do not know it except with a hamza.

Al-Hasan bin Muhammad told us, he said, Abdul Wahhab told us, on the authority of Aban Al-Attar, on the authority of Asim, on the authority of Abu Abdul

Rahman Al-Salami: It is ready for you, meaning: it is prepared for you.

He said, Abd al-Wahhab told us, on the authority of Sa'id, on the authority of Qatada, on the authority of Ikrimah, the same.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: Ikrimah used to say: I have prepared myself for you.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: I prepared it for you. Ikrimah said: I prepared it for you.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Asim bin Bahdalah, he said: Abu Wa'il used to say: **Ha'it laka**, meaning: **I have prepared myself for you**. Abu Amr bin Al-Ala' and Al-Kisa'i used to reject this reading.

Narrated on the authority of Ali bin Al-Mughira, who said: Abu Ubaidah Muammar bin Al-Muthanna said: I witnessed Abu Amr and Abu Ahmad - or Ahmad - asked him. He was a scholar of the Qur'an and had brilliance. Then he grew old and sat in his house, and the Qur'an was taken from him, and he was with the judges. So he asked him about the statement of the one who said: **Ha'at laka** with a kasra on the ha' and a hamza on the ya'. Abu Amr said: It is bad, i.e. false. He made it a verb from *tahay'at*. This is the trench, so review the Arabs until you reach Yemen. Do you know anyone who says: **Ha'at laka**?

Al-Harith told me, he said, Al-Qasim told us, he said: Al-Kisa'i did not narrate **I prepared for you** from the Arabs.

The majority of the people of Medina read it as **Hayt laka**, with a kasra on the ha', a sukoon on the ya', and a fatha on the ta'.

Some Meccans read it as: **Hayt laka** with the ha' open, the ya' silent, and the ta' closed.

Some Basrans, including Abdullah bin Ishaq, read it as: **Hayt lak**, with the ya open and the ta closed.

Some narrators recited a verse by Tarafa bin Al-Abd about Heet, with the ha' open and the ta' closed, and it is:

My people are not the farthest away if a caller from the tribe says: Hit

Abu Ja'far said: The most appropriate reading for this is the reading of those who read it: **Hayt laka**, with the ha' and ta' open, and the ya' silent, because it is the language known among the Arabs and not others, and it is, as mentioned, the reading of the Messenger of God, may God bless him and grant him peace.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ath-Thawri told us, on the authority of al-A'mash, on the authority of Abu Wa'il, he said: Ibn Mas'ud said: I heard the recitation, and I heard them close together: So recite as you have been taught, and beware of being too strict and differing, for it is like one of you saying: Come, come. Then Abdullah recited: **Heet you**, so I said: O Abu Abd al-Rahman, some

Surat Yusuf 12:23

And the woman in whose house he was sought to seduce him, and she closed the doors and said, "Come here!" He said, "God forbid! Indeed, my Lord has made my stay good. Indeed, the wrongdoers will not succeed."

people recite it: Heet you. Abdullah said: I recite it as you have been taught, and it is more beloved to me.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Abu Wa'il, he said: I heard Abdullah bin Masoud reciting this verse: **And she said, 'Come to you,'** he said: They said to him: We did not recite it except 'Come to you,' so Abdullah said: I recite it as you were taught, it is more beloved to me.

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Mansur, on the authority of Abu Wa'il, he said: Abdullah said: **Hayt laka**, so Masruq said to him: Some people read it: Hayt laka? He said: Leave me, for I like to read it as you read it.

Al-Muthanna told me, he said, Adam Al-Asqalani told us, he said, Shu'bah told us, on the authority of Al-A'mash, on the authority of Shaiq, on the authority of Ibn Mas'ud, he said: **Ha'it lak**, with the ha' and the ta' in the accusative case, and without a hamza.

Abu Ubaidah Ma'mar ibn al-Muthanna said: The Arabs do not dualize, pluralize, or feminize *heet*, and that they form it in every case. The number is only determined by what comes after it, as well as the feminine and masculine forms. He said: You say to one person: **Heet for you**, to two al-Nas 114: **Heet for you both**, to a group: **Heet for you**, and to women: **Heet for you**.

And the Almighty says: **God forbid**, meaning that He, the Most High, says: Joseph said, when the woman called him to herself and said to him: Come to me, I seek refuge in God from that to which you are calling me, and I seek His protection from him.

And his saying: **He is my Lord, He has made my abode good**, means: Your companion and husband is my master, just as:

Ibn Wakee' told us, he said, Amr bin Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi: **God forbid, he is my Lord**, he said: My master.

He said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh: **He is my Lord**, he said: My master.

Al-Hasan bin Muhammad told us, he said, Shababah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, 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, the same.

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

Al-Qasim told us, Al-Hussein told us, Al-Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid: **He said, 'God forbid! My Lord has made my**

stay good.' He said: My master, meaning the woman's husband.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **He said, 'God forbid, he is my Lord,'** meaning: Atfir. He said: He is my master.

And his saying: **He made my abode good**, means: He made my position good, honored me, and entrusted me, so I will not betray Him, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: **He made my abode good**, meaning he made me feel secure in his house and his family.

Ibn Wakee' told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **He made my abode good**, so I will not betray him in his family.

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: **My abode is good**, he said: He means Joseph, his master, the woman's husband.

And his saying: **Indeed, the wrongdoers will not succeed**, means that he who commits injustice will not attain survival nor will he succeed, so he does what he should not do. And this immorality that you are calling me to is injustice and betrayal of my master who entrusted me with his home, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, **Indeed, the wrongdoers will not succeed**. He said: What you are calling me to is injustice, and whoever acts upon it will not succeed.

Tafsir al-Qurtubi

The Almighty said: **And she in whose house he was sought to seduce him** She is the wife of Al-Aziz, she asked him to have intercourse with her. The root of seduction is to desire and ask gently and softly. Rawad and riyad are seeking pastures, and it is said that it is from rawid, it is said: So-and-so walks slowly, meaning gently, so seduction is gentleness in seeking, it is said about a man: he sought her for herself, and about a woman she sought him for herself. Rawd is to be patient, it is said: he sought me, give me time. **And the doors were closed** Closing is for many, and it is not said: the door was closed, and closed is for many and few, as Al-Farazdaq said about Abu Amr bin Al-Ala:

I kept closing and opening doors until I came to Abu Amr bin Ammar

It is said: It had seven doors that she closed and then invited him to herself. **And she said, 'Heet laka'** meaning, come, approach, and come back. It has no source or inflection. An-Nahhas said: It has seven readings, and the most important of what is in it and the most authentic in chain of transmission is what Al-A'mash narrated on the authority of Abu Wa'il who

said: I heard Abdullah bin Masoud reciting **Heet laka**. He said: I said: Some people recite it **Heet laka**. He said: I only recite as I learned. Abu Ja'far said: And some of them say on the authority of Abdullah bin Masoud on the authority of the Prophet, may God bless him and grant him peace, and that is not far-fetched, because his saying: I only recite as I learned indicates that it is elevated, and this reading with the opening of the ta' and the ha' is the correct reading of Ibn Abbas, Sa'id bin Jubayr, Al-Hasan, Mujahid, and Ikrimah, and Abu Amr bin Al-Ala', Asim, Al-A'mash, Hamza, and Al-Kisa'i recited it. Abdullah bin Masoud said: Do not interrupt in the Qur'an, for it is like one of you saying: Come and come. Ibn Abi Ishaq the grammarian read **qalat hait laka** with a fatha on the ha' and a kasra on the ta'. Abu Abd al-Rahman al-Salami and Ibn Kathir read **hayt laka** with a fatha on the ha' and a damma on the ta'. Tarafa said:

My people are not the farthest away if a caller from the tribe says: Hit

These are three readings with the ha' open. Abu Ja'far, Shaiba and Nafi' read **وَقَالَ تَهْتَ لَكَ** with a kasra on the ha' and a fatha on the ta'. Yahya ibn Waththab read **وَقَالَ تَهْتَ لَكَ** with a kasra on the ha' followed by a silent ya' and a damma on the ta'. It was narrated on the authority of Ibn ibn Abi Talib **may God be pleased with him**, Ibn Abbas, Mujahid and Ikrimah: **وَقَالَ هَتْ لَكَ** with a kasra on the ha' followed by a silent hamza and a damma on the ta'. It was narrated on the authority of Ibn Amir and the people of Ash-Sham: **وَقَالَ هَتْ** with a kasra on the ha' and a hamza and a fatha on the ta'. Abu Ja'far said: **وَقَالَ هَتْ لَكَ** with a fatha on the ta' due to the meeting of two sukoon letters, because it is a sound like mah and sah that should not be declined. The fatha is light because before the ta' is a ya' like ayna and kayfa. Whoever breaks the ta' does so because the original is kasra, because if a sukoon is moved to kasra, and whoever makes a damma it does so because it has the meaning of purpose, i.e. she said: My supplication is for you, so when the addition is deleted, it is based on the damma, like haythu and ba'd. The reading of the people of Medina has two opinions: One of them is that the fat-ha is due to the meeting of two quiescent letters as mentioned above. The other is that it is a verb from the ha' of yahi'a like ja'a yaji'u, so the meaning in hay'at is that your appearance has improved, and lika is from another statement, as you say: laka 'ani. And whoever pronounces the hamza and damma on the ta', it is a verb meaning taihay'at laka, and the same is true for whoever recites hay'at laka. Abu 'Amr rejected this reading. Abu 'Ubaidah - Mu'ammarr ibn al-Muthanna - said: Abu 'Amr was asked about the reading of whoever recites with a kasra on the ha' and a damma on the ta' with a hamza, so Abu 'Amr said: It is invalid, he made it from taihay'at! Go and review the Arabs until you reach Yemen. Do you know anyone who says this?! Al-Kisa'i also said: taihay' has not been narrated from the Arabs. 'Ikrimah said: taihay'at laka means taihay'at laka, adorned and improved, and it is an unacceptable reading because it was not heard in Arabic. An-Nahhas said: It is good according to the Basrans, because it is said: The ha' of a man is ha' and he prepares a form, so the ha' of yahi'i is like ja'a yaji' and hay'at is like ja'at. The kasra of the ha' in **hayt** is a dialect of some people who prefer the kasra of the

ha' to the fatha of it. Az-Zajaj said: The best reading is **hayt** with the fatha of the ha' and the ta'. Tarafa said:

My people are not the farthest away if a caller from the tribe says: Hit

With the opening of the ha and the ta.

The poet said about Ali bin Abi Talib, may God be pleased with him:

Tell the Commander of the Faithful, the brother of Iraq, if you come

Iraq and its people are in your hands, so come on, come on

Ibn Abbas and Al-Hasan said: **Hait** is a Syriac word that invites him to itself. Al-Suddi said: Its meaning in Coptic is **Come to you**. Abu Ubaid said: Al-Kisa'i used to say: It is a language of the people of Hawran that was transmitted to the people of Hijaz and means **Come**. Abu Ubaid said: So I asked a learned sheikh from Hawran and he mentioned that it is their language, and Ikrimah said the same. Mujahid and others said: It is an Arabic language that invites him to itself, and it is a word of urging and turning to things. Al-Jawhari said: It is said **Hawat bih** or **Hayt bih** if one shouts at him and calls him. He said:

It surprised me that Al-Kari would have been silent if he had been concerned with her.

He shouted, and another said:

Every young man is motivated by it

God the Almighty said: **He said, 'God forbid'** meaning, I seek refuge in God and I seek protection in Him from what you are calling me to. It is a verbal noun, meaning, I seek refuge in God as a refuge. The object is deleted and the verbal noun is made accusative by the deleted verb, and the verbal noun is added to the name of God just as the verbal noun is added to the object, as you say: I passed by Zayd as Amr passes by, meaning as I pass by Amr. **He is my Lord** means her husband, meaning, he is my master who honored me, so I will not betray him. This was said by Mujahid, Ibn Ishaq, and As-Suddi. Az-Zajaj said: meaning, God is my Lord who has taken care of me with His kindness, so I will not commit what He has forbidden. **Indeed, the wrongdoers will not succeed**. In the report, she said to him: O Joseph! How beautiful is the image of your face! He said: In the womb, my Lord shaped me. She said: O Joseph, how beautiful is your hair! He said: It is the first thing to wear out of me in my grave. She said: O Joseph! How beautiful are your eyes? He said: With them I look at my Lord. She said: O Joseph! Lift your eyes and look at my face. He said: I fear blindness in my afterlife. She said: O Joseph! I come near you and you distance yourself from me?! He said: I want to be close to my Lord by that. She said: O Joseph! I have spread out the silk bedding, so come in with me. He said: The cotton does not cover me from my Lord. She said: O Joseph! I have spread out the silk bedding for you, get up and fulfill my need. He said: Then my share of Paradise will be gone, and other words of hers while he was going back to her, until he was about to do something to her. Some of them mentioned that women continued to have lustful

Surat Yusuf 12:23

And the woman in whose house he was sought to seduce him, and she closed the doors and said, "Come here!" He said, "God forbid! Indeed, my Lord has made my stay good. Indeed, the wrongdoers will not succeed."

inclinations towards Joseph until God informed him, and bestowed upon him the awe of prophethood, so his awe distracted everyone who saw him from his beauty. Scholars differed about his intention, but there is no disagreement that her intention was to disobey, but Joseph was about her.

Tafsir Ibn Kathir

The Almighty tells about the wife of Al-Aziz, in whose house Joseph was in Egypt, and her husband had commanded her to treat him with respect, so she tried to seduce him, that is, she tried to seduce him and invited him to her, because she loved him intensely for his beauty, goodness and splendor, so that made her beautify herself for him and closed the doors on him and invited him to herself, **and she said, 'Come to me,'** but he refused that vehemently, and **he said, 'God forbid! Indeed, my Lord has made my stay good'** and they used to call the great master *Lord*, meaning, your husband is my Lord, has made my stay good, that is, my home, and has treated me well, so I will not meet him with immorality with his family, **Indeed, the wrongdoers will not succeed**, said Mujahid, Al-Suddi, Muhammad ibn Ishaq and others. The reciters differed regarding his saying: **Come to me**, as many recited it with a fatha on the ha', a sukoon on the ya' and a fatha on the ta', and Ibn Abbas, Mujahid and more than one said: Its meaning is that she invites him to herself. Ali bin Abi Talha and Al-Awfi said on the authority of Ibn Abbas: **Hayt lak** means **come to you**. This is what Zur bin Hubaish, Ikrimah, Al-Hasan and Qatadah said. Amr bin Ubaid said on the authority of Al-Hasan: It is a word in Syriac, meaning upon you. Al-Suddi said: **Hayt lak** means **come to you**, and it is in Coptic. Mujahid said: It is an Arabic language in which you call upon Him. Al-Bukhari said: "Ikrimah said: "Hayt lak" means **come to you** in Hawran. This is how he mentioned it in a suspended form.

Imam Jaafar bin Jarir narrated it: Ahmad bin Sahl al-Wasiti told me, Qara bin Isa told us, al-Nadr bin Arabi al-Jazari told us, on the authority of Ikrimah, the freed slave of Ibn Abbas, regarding his statement: **Hayt lak**, he said: Come to you. He said: It is in Hawran. Abu Ubaid al-Qasim bin Salam said: Al-Kisa'i used to narrate this reading, meaning **Hayt lak**, and he said: It is a language of the people of Hawran that was passed on to the people of Hijaz, and its meaning is *come*. Abu Ubaidah said: I asked a knowledgeable sheikh from the people of Hawran, and he mentioned that it is their language that he knows. Imam Ibn Jarir cited as evidence for this reading the words of the poet to Ali bin Abi Talib, may God be pleased with him:

Inform the Commander of the Faithful of the harm to Iraq if we come

Iraq and its people are yours, so come and come

He says: Come and approach. Others read it as hay'at laka with a kasra on the ha', with a hamza and a

damma on the ta', meaning it was prepared for you from the saying of the speaker: hay'at bi-al-amr ahyi hay'at. Among those who narrated this reading from him are: Ibn Abbas, Abu Abd al-Rahman al-Sulami, Abu Wa'il, Ikrimah and Qatadah, and all of them interpreted it as meaning it was prepared for you. Ibn Jarir said: Abu Amr and al-Kisa'i rejected this reading. Abdullah ibn Ishaq read: hay'at with a fatha on the ha' and a kasra on the ta', and it is strange. Others, including the majority of the people of Madinah, read hay'at with a fatha on the ha' and a damma on the ta', and he recited the words of the poet:

My people are not the farthest away if a caller from the tribe says: Hit

Abdul Razzaq said: Al-Thawri informed us, on the authority of Al-A'mash, on the authority of Abu Wa'il, who said: Ibn Mas'ud said, after hearing the reciters: I heard them close together, so recite as you have been taught, and beware of exaggeration and disagreement. It is like one of you saying: Come and come. Then Abdullah recited: Hayt laka, and he said: O Abu Abdul Rahman, some people recite it as Hayt. Abdullah said: I prefer to recite it as you have been taught. Ibn Jarir said: Ibn Wakee' told me, Ibn Uyaynah told us, on the authority of Mansur, on the authority of Abu Wa'il, who said: Abdullah said: Hayt laka, and Masruq said to him: Some people recite it as Hayt laka, so he said: Leave me, for I prefer to recite as you have been taught. He also said: Al-Muthanna told me, Adam ibn Abi Iyas told us, Shu'bah told us, on the authority of Shaiq, on the authority of Ibn Mas'ud, who said: Hayt laka with the accusative of the ha' and the ta', and without the hamza. Others said: Hayt laka with the kasra of the ha', the sukoon of the ya', and the damma of the ta'. Abu Ubaid Muammar bin Al-Muthanna said: "Hayt is not dual, plural, or feminine. Rather, it is used to address all of them with one word, so it is said: Hayt laka, Hayt lakum, Hayt lakumma, Hayt lakuna, Hayt lakuna."

Fath al-Qadir

Seduction is the will and request with gentleness and softness - and it was said that it is taken from the root: meaning gentleness and patience, it is said that he gave me time: he gave me time, and it was said that seduction is taken from the root rad yarud: if he came and went, as if the meaning is: that she did in her seduction of him the action of a deceiver, and from it the pioneer for the one who seeks water and pasture, and it may be specific to the attempt to have intercourse, so it is said: So-and-so seduced his slave girl from herself and she seduced him from himself: if each of them tried to have intercourse and copulation, and it is a reciprocal action, and its origin is to be from both sides, so the cause here was made on one side in place of the effect, so it is as if Joseph, peace be upon him, when what he was given of perfect creation and increase in beauty was a reason for the Aziz's wife to seduce him, was a seducer. Rather, he said, **in whose house he is**, and did not say the wife of Al-Aziz and

Zulaykha, intending to increase the emphasis, while expressing disapproval of mentioning the woman's name and preserving her privacy. **And the doors were closed.** It was said about this formula that which indicates abundance, so it is said, **The doors were closed**, and it is not said, **The door was closed**, rather it is said, **The door was closed**, and it may be said, **The doors were closed**, and from this is the saying of Al-Farazdaq about Abu Amr ibn Al-Ala:

I kept closing and opening doors until I came to Abu Amr bin Ammar

It was said that the doors were seven. His saying: **Hayt laka**. Abu Amr, Asim, Al-Kisa'i, Hamza, and Al-A'mash read it with the opening of the ha', the sukoon of the ya', and the opening of the ta'. Ibn Mas'ud, Ibn Abbas, Sa'id ibn Jubayr, Al-Hasan, Mujahid, and Ikrimah read it this way. Ibn Mas'ud said: Do not be extreme in the reading, for it is like one of you saying **Hallam wa ta'al**. Ibn Abi Ishaq Al-Nahwi read it with the opening of the ha' and the kasra of the ta'. Abd Al-Rahman Al-Sulami and Ibn Kathir read Hayt with the opening of the ha' and the damma of the ta'. From this is the saying of Tarafa:

My people are not the farthest away if a caller from the tribe says: Hit

Abu Jaafar and Nafi' read it with a kasra on the ha', a sukoon on the ya', and a fatha on the ta'. Ali, Ibn Abbas, in a narration from him, and Hisham read it with a kasra on the ha' followed by a silent hamza and a damma on the ta'. Ibn Amir and the people of Ash-Sham read it with a kasra on the ha', a hamza, and a fatha on the ta'. The meaning of hayt according to all readings is the meaning of ham and ta'al, because it is a verbal noun except in the reading of those who read with a kasra on the ha' followed by a hamza and a damma on the ta', because it means: it was prepared for you. Abu Amr rejected this reading. Abu Ubaidah said: Abu Amr was asked about the reading of those who read with a kasra on the ha' and a hamza and a damma on the ta', so he said: It is false to make it mean you were prepared. Go and review the Arabs until you reach Yemen. Do you know anyone who says this? Al-Kisa'i also rejected it. An-Nahhas said: It is good according to the Basrans, because it is said: A man's ha' is yaha' and he prepares a state. Az-Zajaj preferred the first reading, and recited the aforementioned verse of Tarafa, haytān with a fatha, and from it is the saying of the poet about Ali ibn Abi Talib, may God be pleased with him:

Tell the Commander of the Faithful, the brother of Iraq, when you come

Iraq and its people are in your hands, so come and come

The lam in *laka* in the first readings in which it has the meaning of a verbal noun is for clarification: i.e. to you. I say this as in **halam laka**. The grammarians said: *Hayt* came with the three vowels: the fatha for lightness, the kasra for the meeting of two quiescent letters, and the damma as a resemblance to *batha*, and if it is explained by the lam like **hayt laka** then it is a sound that takes the place of the verbal noun like **af**

lahu: i.e. to you I say this, and if it is not explained by the lam then it is a sound that takes the place of the verbal noun and so it is a verbal noun, either a predicate: i.e. I got ready, or a command: i.e. I came. And it says in Al-Sahah: It is said **hawāt bih** and **hayāt bih** if he shouted at him and called him, and from this is the saying of the poet:

Every young man is motivated by it

It was narrated from Ibn Abbas and Al-Hasan that it is a Syriac word meaning that she invites him to herself. Abu Ubaidah said: Al-Kisa'i used to say: It is a language of the people of Hawran that was transmitted to the people of Hijaz and means come. Abu Ubaidah said: So I asked a learned sheikh from Hawran and he said that it is their language. **He said, 'God forbid'** meaning I seek refuge in God from what you have invited me to. It is a verbal noun in the accusative case with a deleted verb added to the name of God Almighty. The phrase **He is my Lord, He has made my stay good** is an explanation of the refusal resulting from it for some reasons that are closer to the understanding of the wife of Al-Aziz. The pronoun refers to the matter: that is, the matter is my Lord, meaning Al-Aziz: meaning my master who raised me and made my stay good where he commanded you with his saying: **Honor his stay**. So how can I betray him in his family and respond to what you want from that? Al-Zajaj said: The pronoun refers to God Almighty: meaning, God, my Lord, has taken care of me with His kindness, so I will not commit what He has forbidden. The phrase **Indeed, the wrongdoers will not succeed** is another explanation for his refusal to answer her question. Success means triumph. The meaning is that the wrongdoers will not achieve what they demand, and among the wrongdoers who fall into such a sin is the one that the wife of Al-Aziz demands of Joseph.

Tafsir al-Baghawi

23- **And she in whose house he was sought to seduce him**, meaning: the wife of Al-Aziz. Seduce is to ask for an action, and what is meant here is that she invited him to herself to have intercourse with her, **and she closed the doors**, meaning: she locked them, and there were seven of them, **and she said, 'Come to me,'** meaning: come and approach.

The people of Kufa and Basra read it as **Hayt Lak** with the ha and ta open.

The people of Medina and Ash-Sham read: *Hayt* with a kasra on the ha' and a fatha on the ta'.

Ibn Kathir read: *Hait* with the ha' open and the ta' closed.

Al-Salami and Qatada read: **Ha'ita laka** with a kasra on the ha' and a damma on the ta' with a hamza, meaning: **I prepared myself for you**. Abu Amr and Al-Kisa'i rejected this and said that this was not narrated from the Arabs.

The first is known to the Arabs.

Ibn Masoud, may God be pleased with him, said: The

Surat Yusuf 12:23

And the woman in whose house he was sought to seduce him, and she closed the doors and said, "Come here!" He said, "God forbid! Indeed, my Lord has made my stay good. Indeed, the wrongdoers will not succeed."

Prophet, may God bless him and grant him peace, taught me: **Heet laka**.

Abu Ubaidah said: Al-Kisa'i used to say: It is a language of the people of Hauran that was brought to the Hijaz, and its meaning is come to me.

Akram said: It is also in Hawrani dialect.

Mujahed and others said: It is an Arabic word and it is a word of urging and eagerness to do something.

Abu Ubaidah said: The Arabs do not dualize *Heet*, nor do they make it plural or feminine, and it is the same in every case.

"Joseph said to her at that time: 'God forbid', meaning: I seek refuge in God and hold fast to God from what you have called me to. 'He is my Lord' meaning that your husband is Qutfir, my master. 'He has made my abode good', meaning: He has made my home honorable. This is what most commentators say.

It was said: The letter *ha* refers back to God Almighty, meaning: God Almighty is my Lord, He made my abode good, meaning: He sheltered me, and saved me from the affliction of the well.

The wrongdoers will not succeed, meaning: If I did this and betrayed him in his family after he had honored my abode, then I am a wrongdoer, and the wrongdoers will not succeed.

It was said: The wrongdoers will not succeed: meaning the adulterers will not be happy.

Tafsir al-Baidawi

23. "And the one in whose house he was seduced him" She asked him and made it easy for him to have sex with her, from *rad yarud* if he came and went to seek something and from it the pioneer. "And the doors were closed" It was said that there were seven, the emphasis is for multiplication or for exaggeration in the binding. "And she said, **Come and hurry, or I prepared myself** and the word in both ways is a verb built on the fat-ha like *where* and the lam is for clarification like **that which they water you**. Ibn Kathir read it with the damma and the fat-ha on the ha' like *bahayth*, and Nafi' and Ibn Amir with the fat-ha and the kasra on the ha' like *Ayt*. Hisham read it like that except that he hamzated it. It was narrated from him with the damma on the ta' and it is a dialect in it. *Hayt* was read like *jeer* and *hay'at* like *ja'it* from the ha' of *yahyi* if he prepared himself and it was read *hay'it* and on this basis the lam is from its connection. He said, **God forbid**, "I seek refuge in God forbid," **It is the matter**. "My Lord, make my abode good," my master Qutfir, made me treat you well when he said to you in **Honor his abode**, so what is his reward that I betray him in his family? And it was said that the pronoun refers to God Almighty, meaning that He is my Creator, He made my abode good by inclining my heart so that I do not disobey Him. **Indeed**,

the wrongdoers will not succeed, those who repay good with evil. And it was said that the adulterers, for adultery is injustice to the adulterer and the adulterer with his family.

Surat Yusuf 12:24

And she certainly desired him, and he would have desired her had he not seen the proof of his Lord. Thus did We avert from him evil and immorality. Indeed, he was of Our chosen servants.

Tafsir al-Jalalayn

24 - **And she certainly desired him** she intended to have intercourse with him **and he would have desired her** he intended that **had he not seen the proof of his Lord** Ibn Abbas said that Jacob appeared to him and he struck his chest and his desire came out of his fingers, and the answer to had he not had intercourse with her *thus* We showed him the proof **that We might avert from him evil** treachery **and immorality** adultery **for he was of Our chosen servants** in obedience, and in a reading with a kasra on the lam meaning the chosen ones.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: It was mentioned that when the wife of Al-Aziz was interested in Joseph and wanted to seduce him, she began to mention to him his good qualities and to make him yearn for herself, as:

Ibn Wakee' narrated, Amr ibn Muhammad narrated, Asbat narrated, on the authority of Al-Suddi: **And she desired him and he desired her.** He said: She said to him: O Joseph, how beautiful your hair is! He said: It is the first thing to fall from my body. She said: O Joseph, how beautiful your face is! He said: It is eaten by the dust. She did not stop until she fed him. She desired him and he desired her. They entered the house, the doors were closed, and he went to undo his trousers, and suddenly he saw the image of Jacob standing in the house, biting his finger and saying: O Joseph, do not have intercourse with her, for until you have intercourse with her, your example is like that of a bird in the sky that cannot be tamed. And if you have intercourse with her, your example is like that of a bird that dies and falls to the ground, unable to defend itself. And your example, unless you have intercourse with her, is like that of a stubborn bull that cannot be worked on. And your example, if you have intercourse with her, is like that of a bull when it dies, and ants enter the base of its horns, and it cannot defend itself. So he tied up his trousers and went to go out, but she caught up with him and took hold of the back of his shirt from behind and tore it, until she pulled it out of him and he fell, and Yusuf threw it and ran towards the door.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: She leaned on him, meaning the woman, sometimes tempting him and other times hiding him, and inviting him to the pleasure of men's need for her beauty, goodness, and possessions, and he was a young man who found the same lust for men as a man finds, until he felt pity for

her because of what he saw of her preoccupation with him, and he did not fear her until he and she became interested in him, until they were alone in one of his houses.

The meaning of **worrying about something** in Arabic is: a person's thinking about doing something unless he does it.

As for Joseph's concern for the woman and her concern for him, the scholars said about that what I will mention, and that is what:

Abu Kurayb, Sufyan ibn Wakee', and Sahl ibn Musa al-Razi told us: Ibn Uaynah told us, on the authority of Uthman ibn Abi Sulayman, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas: He was asked about the concern of Joseph, what had happened? He said: He untied the purse and sat there as a circumciser would. The wording of the hadith is from Abu Kurayb.

Abu Kurayb and Ibn Wakee' told us, they said: Ibn Uaynah told us, he heard Ubayd God Ibn Abi Yazid Ibn Abbas regarding: **And she certainly desired him and he desired her**, he said: He sat with her as a circumciser would, and he untied the belt.

Ziyad bin Abdullah Al-Hassani, Amr bin Ali, and Al-Hassan bin Muhammad told us, they said, Sufyan bin Uaynah told us, on the authority of Abdullah bin Abi Yazid, he said, I heard Ibn Abbas asked: What happened to Joseph's anxiety? He said: He untied the purse and sat there like a circumciser.

Ziyad bin Abdullah told me, he said, Muhammad bin Abi Uday told us, on the authority of Ibn Jurayj, on the authority of Ibn Abi Malekah, he said: I asked Ibn Abbas: How much anxiety did Joseph have? He said: She lay down for him, and he sat between her legs.

Ibn Wakee' told us, Yahya bin Yaman told us, on the authority of Ibn Jurayj, on the authority of Ibn Abi Malekah: **And she desired him and he desired her**, he said: She lay down for him and untied his clothes.

Al-Muthanna told me, he said, Qubaysah bin Uqbah told us, he said, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas: **And she certainly desired him and he desired her.** What did he reach? He said: She lay down for him, and he sat between her legs, and he untied his clothes - or: her clothes.

Al-Muthanna told me, he said, Ishaq told us, he said, Yahya bin Saad told us, on the authority of Ibn Jurayj, on the authority of Ibn Abi Malekah, he said: I asked Ibn Abbas: How much anxiety did Joseph have? He said: She lay on her back, and he sat between her legs to take off his clothes.

Abu Kuraib told us, he said: Waki' told us, and Waki' told us, he said: My father told us, on the authority of Nafi' bin Umar, on the authority of Ibn Abi Malekah, he said: Ibn Abbas was asked about his statement: **And she certainly desired him and he desired her**, what was the extent of Joseph's desire? He said: He untied the belt, meaning the trousers.

Abu Kurayb and Ibn Wakee' told us, they said, Ibn Idris told us, he said, I heard Al-A'mash, on the authority of

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And she certainly desired him, and he would have desired her had he not seen the proof of his Lord. Thus did We avert from him evil and immorality. Indeed, he was of Our chosen servants.

Mujahid, regarding the statement: **And she certainly desired him and he desired her**, he said: He untied his trousers until they reached his buttocks, and she lay down for him.

Ziyad bin Abdullah Al-Hassani told us, Malik bin Sa'ir told us, Al-A'mash told us, on the authority of Mujahid, regarding his statement: **And she certainly desired him and he desired her**, he said: He untied his trousers until they fell on his buttocks.

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: **And she certainly desired him and he desired her**, he said: He sat with her as a man sits with his wife.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, he said, Al-Qasim bin Abi Bazza told me: **And she desired him and he desired her**. He said: As for her desire for him, she lay down for him, and as for his desire for her, he sat between her legs and took off his clothes.

Al-Hasan bin Muhammad told us, Hajjaj bin Muhammad told me, on the authority of Ibn Jurayj, who said, Abdullah bin Abi Malekah told me, who said: I said to Ibn Abbas: How much did Joseph worry? He said: She lay down for him, and he sat between her legs, taking off his clothes.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Yahya bin Al-Yaman told us, on the authority of Sufyan, on the authority of Ali bin Badhima, on the authority of Saeed bin Jubayr and Ikrimah, they said: He untied his trousers and sat in them as a circumcised person would.

Ibn Wakee' told us, he said, Amr bin Muhammad Al-Anqazi told us, on the authority of Sharik, on the authority of Jabir, on the authority of Mujahid: **And she desired him and he desired her**, he said: She lay down, and he untied his clothes until he reached his buttocks.

Al-Harith told me, he said, Abdul Aziz told us, he said, Qais told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair: **And she desired him and he desired her**, he said: He released the button of his trousers.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Uyaynah told us, on the authority of Uthman bin Abi Sulayman, on the authority of Abu Abi Malikah, he said: I witnessed Ibn Abbas being asked about the concern of Joseph, how much? He said: He untied the purse, and sat there as a circumciser would.

If someone says: How can he be described in such a way, while he is a prophet of God? It is said: The scholars differed on that.

Some of them said: Whoever among the prophets was afflicted with a sin, God afflicted him with it so that he would be fearful of God Almighty when he mentioned it, and would find in his obedience compassion for it, and

would not rely on the breadth of God's forgiveness and mercy.

Others said: Rather, God tested them with this, to make them know the place of His blessing upon them, by His pardoning them and leaving His punishment upon them in the Hereafter.

Others said: Rather, He tested them with this to make them leaders for the people of sin in the hope of God's mercy, and to leave them despairing of His forgiveness for them if they repent.

As for others who disagreed with the sayings of the predecessors and interpreted the Qur'an according to their opinions, they said different things about that.

Some of them said: Its meaning is: The woman intended to harm Joseph, and Joseph intended to strike her or harm her, and he intended to harm her from what she wanted, had Joseph not seen the proof of his Lord, and that prevented him from harming her, not that she was deterred of her own accord. They said: The evidence for the correctness of that is His statement: **Thus did We turn away from him evil and immorality**. They said: So evil is what he intended to harm her with, and it is not immorality.

Others among them said: The meaning of the statement is: And she was certainly intent on him, and the report about her ended. Then the report about Joseph began, and it was said: And Joseph was intent on her had he not seen the proof of his Lord, as if they directed the meaning of the statement to the fact that Joseph was not intent on her, and that God only informed that Joseph had he not seen the proof of his Lord for them, but he saw the proof of his Lord and did not intend to do so, as it was said: **And had it not been for the grace of God upon you and His mercy, you would have followed Satan, except for a few**.

Abu Ja'far said: What invalidates these two statements is that the Arabs do not put the answer to *lawla* before it. They do not say: **I stood up if it were not for Zayd**, but rather they mean: **If it were not for Zayd, I would have stood up**. This is in addition to the disagreement between them and the scholars of the interpretation of the Qur'an, from whom its interpretation is taken.

Others among them said: Rather, the woman was interested in Joseph, and Joseph was interested in the woman, but their interest was a wavering between action and inaction, not determination or will. They said: There is no harm in talking to oneself, nor in mentioning the heart, if there was no determination or action with them.

As for the proof that Joseph saw, which made him refrain from committing the sin, scholars differ on it.

Some of them said: It was announced that it was forbidden to commit sin.

Who said that?

Abu Kuraib told us, he said, Ibn Uyaynah told us, on

the authority of Uthman ibn Abi Sulayman, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas: **Had he not seen the proof of his Lord**, he said: He was called, O Joseph, are you committing adultery and becoming like a bird whose feathers have fallen out, so it goes flying but has no feathers?

He said, Ibn Uyyaynah told us, on the authority of Uthman ibn Abi Sulayman, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas, who said: He was not given the call until he saw the proof of his Lord. He said: A statue of the image of his father's face - Sufyan said: Biting his finger - and he said: O Joseph, will you commit adultery and become like a bird whose feathers are gone?

Ziyad bin Abdullah Al-Hassani told me, he said, Muhammad bin Abi Uday told me, on the authority of Ibn Jurayj, on the authority of Abi Abi Malekah, he said, Ibn Abbas said: It was called out: O son of Ya'qub, do not be like a bird that has feathers, but when it commits adultery its feathers are lost, or it sits without feathers. He said: So he did not respond to the call, so he did not do more than that. Ibn Jurayj said: And more than one person told me that he saw his father biting his finger.

Abu Kurayb told me, he said, Wakee' told us, he said, Ibn Wakee' told us, he said, my father told us, on the authority of Nafi' ibn Umar, on the authority of Ibn Abi Malekah, he said, Ibn Abbas said: **Had he not seen the proof of his Lord**, he said: He was called but he did not hear, so it was said to him: O son of Jacob, do you want to commit adultery, so that you will be like a plucked bird with no feathers?

Ibn Humayd told us, he said, Salamah told us, on the authority of Talhah, on the authority of Amr al-Hadrami, on the authority of Ibn Abi Malekah, he said: It has reached me that when Joseph sat between the woman's legs and was untying his belt, he was called: O Joseph, son of Jacob, do not commit adultery, for when a bird commits adultery, its feathers scatter. So he turned away. Then he was called, so he turned away, and Jacob appeared to him biting his finger, so he stood up.

Al-Muthanna told me, he said, Qubaysah bin Uqbah urged us, he said, Sufyan told us, on the authority of Ibn Jurayj, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas, he said: It was called: O son of Ya'qub, do not be like the bird that when it commits adultery its feathers fall and it is left without feathers! But he did not obey the call, so he was frightened.

Al-Hasan bin Muhammad told us, Hajjaj bin Muhammad told us, on the authority of Ibn Jurayj, who said, Abdullah bin Abi Malekah told me, who said, Ibn Abbas said: It was called: O son of Jacob, do not be like a bird that has feathers, but when it commits adultery its feathers are lost - he said: or it sits without feathers - so he did not give anything in response to the call, until he saw the proof of his Lord, so he was afraid and fled.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Ibn Uyyaynah told us, on the authority of Uthman bin Abi Sulayman, on the authority of Abu Malikah, he said: Ibn Abbas said: It was called: O son

of Ya'qub, do you commit adultery, so that you become like a bird whose feathers have fallen out, so it goes to fly but has no feathers?

Yunus told me, he said, Ibn Wahb told us, he said, Nafi' bin Yazid told me, on the authority of Hammam bin Yahya, on the authority of Qatada, he said: Joseph was called and it was said: You are written among the prophets, yet you do the work of fools?

Ibn Wakee' told us, he said, Yahya bin Yaman told us, on the authority of Ibn Jurayj, on the authority of Ibn Abi Malekah, he said: It was called: Yusuf bin Ya'qub, are you committing adultery, so you will be like a plucked bird with no feathers?

Others said: The proof that saw Joseph and stopped committing the sin, for his sake, is the image of Jacob, peace be upon them, threatening him.

Who said that?

Al-Hasan bin Muhammad told us, he said, Amr bin Muhammad Al-Anqazi told us, he said, Israel told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **Had he not seen the proof of his Lord**, he said: He saw an image - or: a statue - of the face of Jacob, biting his finger, and his desire came out of his fingers.

Ibn Wakee' told us, he said, Amr bin Muhammad Al-Anqazi told us, on the authority of Israel, on the authority of Abu Haseen, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Had he not seen the proof of his Lord**, he said: Jacob appeared to him, and he struck him on the chest, and his desire came out of his fingers.

Ibn Wakee' told us, he said, Muhammad ibn Bishr told us, on the authority of Misa'ar, on the authority of Abu Haseen, on the authority of Saeed ibn Jubayr: **Had he not seen the proof of his Lord**, he said: He saw the statue of his father's face, saying with his palm like this - and he spread out his palm - and his desire came out of his fingers.

Abu Kuraib told us, he said, Ibn Wakee' told us, and 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 Saeed bin Jubair: **Had he not seen the proof of his Lord**, he said: Jacob appeared to him biting his fingers, so he struck his chest, and his desire came out of his fingers.

Yunus bin Abdul A'la told us, he said, Abdullah bin Wahb told us, he said, Ibn Jurayj told me, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas, regarding his statement: **Had he not seen the proof of his Lord**, he said: He saw the image of Jacob placing his fingertip on his mouth, threatening him, so he fled.

Al-Hasan bin Muhammad told us, Yahya bin Ibad told us, Jarir bin Hazim told us, I heard Abdullah bin Abi Malekah narrating on the authority of Ibn Abbas regarding his statement: **And she certainly desired him and he desired her**, he said: When he saw Jacob on the roof of the house. He said: So his desire that he had been feeling was removed, until he ran out to the

Surat Yusuf 12:24

And she certainly desired him, and he would have desired her had he not seen the proof of his Lord. Thus did We avert from him evil and immorality. Indeed, he was of Our chosen servants.

door of the house, and the woman followed him.

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Qura bin Khalid Al-Sadusi, on the authority of Al-Hasan, he said: They claimed, and God knows best, that the roof of the house split open, and he saw Jacob biting his fingers.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Yunus, on the authority of Al-Hasan, regarding his statement: **Had he not seen the proof of his Lord**, he said: He saw the statue of Jacob biting his finger, saying: Joseph! Joseph!

Ibn Wakee' told us, he said, Ibn Ulayyah told us, on the authority of Yunus, on the authority of Al-Hasan, something similar.

Al-Hasan bin Muhammad told us, Amr Al-Anqazi told us, Sufyan Al-Thawri told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair: **Had he not seen the proof of his Lord**, he said: He saw the statue of Jacob's face, and his desire came out of his fingers.

Ibn Wakee' told us, Yahya ibn Yaman told us, on the authority of Sufyan, on the authority of Ali ibn Badhima, on the authority of Saeed ibn Jubayr, who said: He saw a picture in which there was the face of Jacob, biting his fingers, so he pushed him in the chest, and his desire came out of his fingers. So every son of Jacob had twelve sons, except for Joseph, who was diminished by that desire, and only eleven were born to him.

Yunus told me, he said, Ibn Wahb told us, he said, Yunus bin Yazid told me, on the authority of Ibn Shihab: that Hamid bin Abd al-Rahman told him: that the proof that saw Joseph was Jacob.

Al-Hasan bin Muhammad told us, he said, Isa bin Al-Mundhir told us, he said, Ayoub bin Suwaid told us, he said, Yunus bin Yazid Al-Ayli told us, on the authority of Al-Zuhri, on the authority of Hamid bin Abd Al-Rahman, the same.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Mansur, on the authority of Mujahid: **Had he not seen the proof of his Lord**, he said: Jacob appeared to him like this.

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Mansour, on the authority of Mujahid, 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: **Had he not seen the proof of his Lord**, he said: Jacob.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

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, Abu Hudhayfah 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 Ibn Abi Nujayh, on the authority of Mujahid, he said: Yaqub gave him an example.

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, who said: He sat with her as a man sits with his wife, until he saw the image of Jacob on the walls.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement: **Had he not seen the proof of his Lord**, he said: Jacob gave him an example.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Al-Qasim bin Abi Bazza, he said, It was called: O son of Jacob, do not be like the bird that has feathers, but when it commits adultery it sits down without feathers. So he did not pay attention to the call and sat down, then raised his head and saw the face of Jacob biting his finger, so he stood up terrified, shy before God, and that is what God said: **Had he not seen the proof of his Lord**, the face of Jacob.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-Nadr Ibn Arabi, on the authority of Ikrimah, he said: Jacob appeared to him biting his finger.

Abu Kuraib told us, he said, Waki' told us, on the authority of Nadr bin Arabi, on the authority of Ikrimah, the same.

Al-Harith told me, he said, Abdul Aziz told us, he said, Qais told us, on the authority of Abu Hasin, on the authority of Saeed Ibn Jubayr, he said: Jacob appeared to him, he pushed him in the chest, and his desire came out of his fingers.

He said, Abdul Aziz told us, Sufyan told us, on the authority of Ali bin Badhima, who said: Each man of them had twelve sons, except for Joseph, who had eleven sons, because of what came out of his lust.

Yunus told me, he said, Ibn Wahb told us, he said, Abu Shuraih said: I heard Abdullah bin Abi Jaafar say: Joseph's desire reached such a level that it came out of his fingertips.

Ibn Wakee' told us, he said, Ya'la ibn Ubayd told us, on the authority of Muhammad al-Khurasani, he said: I asked Muhammad ibn Sirin about his statement: **Had he not seen the proof of his Lord**, he said: Jacob appeared to him biting his fingers, saying: Joseph, son of Jacob, son of Isaac, son of Abraham, the friend of God, your name is among the prophets, and you do the work of fools?

Muhammad bin Abdul A'la told me, he said, Yazid bin Zari' told us, on the authority of Yunus, on the authority of Al-Hasan, regarding his statement: **Had he not seen the proof of his Lord**, he said: He saw Jacob biting his

finger, saying: Joseph!

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said, Qatada said: He saw the image of Jacob and said: O Joseph, do you commit the act of the wicked, and you are written among the prophets? So he felt shy of him.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Had he not seen the proof of his Lord**, he saw a sign of the signs of his Lord, by which God prevented him from disobeying Him. He mentioned to us that Jacob appeared to him until he spoke to him, so God protected him and removed every desire that was in his joints.

He said, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan: He saw Jacob biting one of his fingers.

Yaqub told me, he said, Hisham told us, he said, Ismail bin Salim told us, on the authority of Abu Salih, he said: He saw the image of Yaqub on the ceiling of the house, biting his finger and saying: O Joseph! He meant his saying: **Had he not seen the proof of his Lord**.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Mansur and Yunus, on the authority of Al-Hasan, regarding his statement: **Had he not seen the proof of his Lord**, he said: He saw the image of Jacob on the ceiling of the house, biting his finger.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Ismail bin Salem, on the authority of Abu Saleh, similarly, and he said: Biting his finger, saying: Joseph! Joseph!

Ibn Hamid told us, he said, Yaqub al-Qummi told us, on the authority of Hafs ibn Hamid, on the authority of Shammur ibn Atiyah, he said: We flew to Joseph to the image of Jacob biting his finger and saying: O Joseph! That is where he stopped, and he stood up and pushed away.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Salim and Abu Hasin, on the authority of Saeed bin Jubair: **Had he not seen the proof of his Lord**, he said: He saw a picture in which there was the face of Jacob biting his fingers, so he pushed him in the chest, and his desire came out from between his fingers.

Al-Muthanna told me, he said, Abu Naim told us, he said, Misa'ar told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair: **Had he not seen the proof of his Lord**, he said: He saw the statue of his father's face, and desire came out of his fingers.

Al-Hasan bin Muhammad told us, he said, Yahya told us - meaning Ibn Abbad - he said, Abu Awana told us, on the authority of Ismail bin Salim, on the authority of Abu Salih: **Had he not seen the proof of his Lord**, he said: the statue of the image of Jacob in the ceiling of the house.

Al-Hasan bin Yahya told us, he said, Jaafar bin Sulaiman told us, on the authority of Yunus bin Ubaid, on the authority of Al-Hasan, he said: He saw Yaqub biting his hand.

He said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Abu Hasin, on the authority of Sa'id ibn Jubayr, regarding his statement: **Had he not seen the proof of his Lord**, he said: Jacob struck his chest with his hand, and his desire came out of his fingers.

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 about His statement: **Had he not seen the proof of his Lord**, a sign from his Lord, and they claim that Jacob appeared to him, so he was ashamed of him.

Others said: Rather, the proof that Joseph saw is what God Almighty threatened his people with fornication.

Who said that?

Abu Kuraib told us, he said, Waki' told us, he said, on the authority of Abu Mawdud, he said, I heard Muhammad ibn Ka'b al-Qurazi say: He raised his head to the ceiling of the house, and there was writing on the wall of the house: "Do not come near adultery. Indeed, it is ever an immorality and an evil way."

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Mawdud, on the authority of Muhammad ibn Ka'b, he said: Joseph raised his head to the ceiling of the house when they were about to go out, and he saw writing on the wall of the house: "Do not come near adultery. Indeed, it is an immorality and an evil way."

He said, Zaid bin Al-Habbab told us, on the authority of Abu Ma'shar, on the authority of Muhammad bin Ka'b, **Had he not seen the proof of his Lord**, he said: Had he not seen in the Qur'an the glorification of adultery.

Yunus told us, he said, Ibn Wahb told us, he said, Nafi' ibn Zayd told me, on the authority of Abu Sakhr, he said: I heard Al-Qurazi say about the proof that Joseph saw: Three verses from the Book of God: **There are guardians over you** the verse, and His saying: **And you are not in any affair** and His saying: **Is he who is in charge of every soul for what it has earned?** Nafi' said: I heard Abu Hilal say the same as Al-Qurazi, and he added a fourth verse: **And do not come near to adultery**.

Al-Hasan bin Muhammad told us, he said, Amr bin Muhammad told us, he said, Abu Ma'shar told us, on the authority of Muhammad bin Ka'b Al-Qurazi! **Had he not seen the proof of his Lord**, so he said: What God has forbidden him of adultery.

Others said: Rather, he saw the statue of the king.

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 she certainly desired him, and he would have desired her had he not seen the proof of his Lord**, he says: The signs of his Lord, he saw the statue of the angel.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Some of the people of

Surat Yusuf 12:24

And she certainly desired him, and he would have desired her had he not seen the proof of his Lord. Thus did We avert from him evil and immorality. Indeed, he was of Our chosen servants.

knowledge, as far as I have heard, used to say: The proof that Joseph saw and turned away evil and indecency from him was Jacob biting his finger, and when he saw him he ran away. Some of them say: It was only the imagination of his master Atfir, when he approached the door. That is because when he ran away from her and she followed him, they found him at the door.

Abu Ja'far said: The most correct of the sayings in this regard is to say: God, the Most High, informed about the intention of Joseph and the wife of the Aziz, each one of them with his companion, had Joseph not seen the proof of his Lord. This is a sign from God that deterred him from committing what Joseph intended to commit of immorality. It is possible that this sign is a picture of Jacob, and it is possible that it is a picture of the king, and it is possible that the threat in the verses that God mentioned in the Qur'an is for adultery, and there is no conclusive argument for the excuse, no matter which of them it was. The correct thing is to say about this what God, the Most High, said, and to believe in it, and to leave everything else to His Knowledge.

And His statement: **Thus did We turn away from him evil and immorality**, the Most High says: Just as We showed Joseph Our proof of the deterrent against the immorality he intended to commit, thus We caused him, in every thought that he intended to commit that which did not please Us, to be deterred and repelled from it, so that We might turn away from him the commission of what We have forbidden him and the committing of adultery, to purify him from the filth of that.

And his saying: **He is one of Our sincere servants**, there is a difference in the reading of that.

The general reading of the people of Medina and Kufa is: **He is one of Our sincere servants**, with the opening of the lam of **the sincere**, with the interpretation: Joseph is one of Our servants whom We have sincerely devoted to Ourselves, and whom We have chosen for Our prophethood and message.

Some of the Basran reciters read: **He is one of Our sincere servants**, with a kasra on the *lam*, meaning: **Joseph is one of Our servants who sincerely believed in our monotheism and worship of us, so they did not associate anything with us, and they did not worship anything other than us.**

Abu Ja'far said: The correct thing to say about this is that they are two well-known readings that have been recited by many reciters, and they are in agreement in meaning. That is because whoever God has made sincere to himself and chosen him, he is sincere in monotheism and worship of God, and whoever is sincere in monotheism and worship of God and does not associate anything with God, he is one of those whom God has made sincere, so whichever of the two the reciter recites, he is correct.

Tafsir al-Qurtubi

Had he not seen the proof of his Lord But when he saw the proof, they would not have intended it, and this is because infallibility is obligatory for the prophets. God the Almighty said: "Thus did We turn away from him evil and immorality. Indeed, he was one of Our chosen servants." So there is an inversion in the speech, meaning had he not seen the proof of his Lord, he would have intended it. Abu Hatim said: I was reading the strange verses of the Qur'an to Abu Ubaidah, and when I came to His statement: **And indeed, she intended it and he intended it** the verse, Abu Ubaidah said: This is an inversion, meaning that Zulaykha intended to commit the sin but was persistent, and Joseph intended it but did not do what he intended to do, so there is a difference between the two inversions. Al-Harawi mentioned these two statements in his book. Jamil said:

I thought of them from Buthaina, if it appeared, it would cure the burning passion in my heart

last:

I intended to do it but did not, and I almost did. I wish I had left Uthman's wives crying over him.

This is all a thought without determination. It was said: He intended to marry her. It was also said: He intended to hit her, meaning to beat her and repel her from himself, and the proof is his refraining from hitting her, because if he had hit her, he would have thought that he intended to do something forbidden to her, so she refused, so he hit her. It was said: Joseph's intention was a sin, and that he sat with her as a man sits with his wife, and this is what most of the commentators and their general public agreed with, as mentioned by Al-Qushayri Abu Nasr, Ibn Al-Anbari, Al-Nahhas, Al-Mawardi and others. Ibn Abbas said: He untied the belt and sat with her as a circumcised person would. And from him: She lay on her back and he sat between her legs, taking off his clothes. Saeed bin Jubair said: He loosened the button of his trousers. Mujahid said: He untied his trousers until he reached the buttocks, and he sat with her as a man sits with his wife. Ibn Abbas said: When he said: **That is so that he may know that I have not betrayed him in secret** (Yusuf 12:52), Gabriel said to him: Not even when you intended to do it, O Joseph? Then he said: **And I do not acquit myself** (Yusuf 12:53). They said: And turning away in such a situation indicates sincerity, and is greater for the reward.

I said: This was the reason for God's praise of Dhul-Kifl, as will be explained in *S*, God willing. The answer to **if only** is omitted, meaning if only he had not seen the proof of his Lord, he would have carried out what he intended to do. Similar to it is: **No! If only you knew with certainty** (al-Takathur 102:5). The answer to it is: Why do you compete? Ibn Atiyyah said: This statement was narrated from Ibn Abbas and a group of the Salaf, and they said: The wisdom in that is to be an example for sinners so that they may see that their repentance returns to the pardon of God Almighty, as it

returned to those who were better than them, and were not destroyed by closeness to sin. All of this is based on the fact that Joseph's intention reached, according to what this group narrated, that he sat between Zulaykha's feet and began to untie his clothes and his cloak and the like, and she had lied down for him, as At-Tabari narrated. Abu Ubaid Al-Qasim bin Salam said: Ibn Abbas and those after him do not differ that he intended it, and they are more knowledgeable about God and the interpretation of His Book, and they have greater respect for the prophets than to speak about them without knowledge. Al-Hasan said: God the Almighty did not mention the sins of the prophets to reproach them for them, but He mentioned them so that you would not despair of the error. Al-Ghaznawi said: Although the slip of the prophets has a ruling: increased fear, intense shyness with shame, abandonment of the wonder of work, enjoyment of the blessing of forgiveness after hope, and their being leaders of hope for those who make mistakes. Al-Qushayri Abu Nasr said: Some people said that a worry occurred to Joseph, and that worry was a natural movement without determination to decide on the action, and what was of this kind is not held against the servant, and it may occur to a person's heart while he is fasting to drink cold water, and eat delicious food, but if he does not eat or drink, and does not make up his mind to eat and drink, he is not held accountable for what crossed his mind, and the proof is that he diverted him from this worry until it did not become a determined resolve.

I said: This is a good statement, and among those who said it is Al-Hasan: Ibn Atiyyah said: What I say about this verse is that it is not correct that Joseph was a prophet at the time of this calamity, nor is it supported by any narration. If that is the case, then he is a believer who has been given wisdom and knowledge, and it is permissible for him to have a worry, which is wanting something without doing it, and to have a bad thought, despite the sin in that. If we assume that he was a prophet at that time, then in my opinion, nothing is permissible for him except a worry, which is a thought, and nothing of what was mentioned about solving his problem and the like is correct for him, because infallibility is with prophethood. And what was narrated that it was said to him: **You will be in the register of prophets and you will do the deeds of fools** then its meaning is the promise of prophethood later.

I said: What he mentioned of this detail is correct, but the Almighty's saying: **And We revealed to him** indicates that he was a prophet according to what we mentioned, and it is the saying of a group of scholars. If he was a prophet, then all that remains is that the concern he had was something that crossed the mind and did not remain in the chest, and it is that for which God lifted the accountability from the creation, since the one charged with it has no ability to repel it. And his saying: **And I do not acquit myself** - if it was from the words of Joseph - means from this concern, or it was from him by way of humility and admission, because the soul contradicted what he was purified with before and was innocent. And God the Almighty informed about the state of Joseph from the time of his maturity, saying: **And when he reached his full strength, We gave him wisdom and knowledge** according to what was explained above, and the report of God the

Almighty is true, and His description is correct, and His words are true, for Joseph acted according to what God taught him of the prohibition of adultery and its preliminaries, and the betrayal of the master, neighbor, and stranger in his family, so he did not approach the wife of the Aziz, nor did he respond to the advances, but rather he turned away from her and fled from her, a wisdom that was specific to him, and an action in accordance with what God taught him. In Sahih Muslim, on the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: "The angels said: 'O Lord, this is your servant who intends to do a bad deed, and You are All-Knowing about him.' He said: 'Watch him. If he does it, write it down for him as a similar one. But if he refrains from it, write it down as a good deed for him. He only refrained from it because of My sake.'" And he, may God bless him and grant him peace, said, informing about his Lord: **If My servant intends to do a bad deed but does not do it, it is written down as a good deed.** So if what the servant intends to do is a bad deed, it is written down for him as a good deed for refraining from it, so there is no sin. And in Sahih Muslim: **God has forgiven my nation for what their souls have thought of, as long as they do not do it or speak of it.** And it has been mentioned before. Ibn al-Arabi said: In the City of Peace, there was an imam from the imams of Sufism - and what an imam - known as Ibn Ata! He spoke one day about Yusuf and his story, until he mentioned his innocence from what was attributed to him of evil. Then a man stood up from the back of his gathering, and he was full of people from every sect, and said: **O Sheikh! O our master! So, what did Yusuf intend and what happened?** He said: **Yes! Because care is from there.** Look at the sweetness of the scholar and the learner, and look at the astuteness of the layman in his question, and the answer of the scholar in its brevity and completeness. Therefore, the Sufi scholars said: The benefit of His saying: **And when he reached his full strength, We gave him wisdom and knowledge** is that He gave him that during the period of the dominance of desire so that it would be a reason for him to be protected.

I said: If his infallibility and innocence are established by the praise of God the Almighty for him, then what Mus'ab bin 'Uthman said is not correct: Sulayman bin Yasar was one of the most handsome people in appearance, and a woman longed for him and tempted him, but he refused her and mentioned it to her, so she said: If you do not do it, I will make you famous. So he went out and left her, and he saw in his dream Joseph the Truthful, peace be upon him, sitting, and he said: Are you Joseph? He said: I am Joseph who was tempted, and you are Solomon who was not tempted?! This requires that the degree of sainthood be higher than the degree of prophethood, and this is impossible. If we assumed that Joseph was not a prophet, then his degree would be sainthood, and he would be preserved as he was. If the doors were closed to Solomon, and he was reviewed in the speech and address, and the talk and answer with a long companionship, then he would fear temptation and a great trial, and God knows best.

God the Almighty says: **Had he not seen the proof of his Lord** that is in the nominative case, meaning had

Surat Yusuf 12:24

And she certainly desired him, and he would have desired her had he not seen the proof of his Lord. Thus did We avert from him evil and immorality. Indeed, he was of Our chosen servants.

he not seen the proof of his Lord, and the answer is omitted for the listener's knowledge, meaning that what happened would have happened. This proof is not mentioned in the Qur'an. It was narrated on the authority of Ali ibn Abi Talib, may God be pleased with him, that Zulaykha went to an idol crowned with pearls and rubies in the corner of the house and covered it with a garment. He said: What are you doing? She said: I am ashamed before my God that He sees me in this form. Joseph said: I am more deserving of being ashamed before God. This is the best thing that has been said about it, because it establishes evidence. It was also said: He saw written on the ceiling of the house: "And do not come near to adultery. Indeed, it is ever an immorality and an evil way." (al-Isra' 17:32). Ibn Abbas said: A hand appeared on which was written: **And indeed, over you are guardians.** (al-Infitar 82:10). Some people said: Remember God's covenant and pledge. It was also said: He was called, O Joseph! You are written in the *register* of the prophets and you are doing the work of fools?! It was said: He saw the image of Jacob on the walls, biting his fingertip threatening him, so he calmed down, and his lust came out of his fingers. This was said by Qatada, Mujahid, Al-Hasan, Ad-Dahhak, Abu Salih, and Saeed bin Jubair. Al-A'mash narrated on the authority of Mujahid, who said: He untied his trousers, and Jacob appeared to him, and said to him: O Joseph! So he turned and fled. Sufyan narrated on the authority of Abu Haseen, on the authority of Saeed bin Jubair, who said: Jacob appeared to him, so he struck his chest, and his lust came out of his fingers. Mujahid said: So each of Jacob's sons had twelve male children, except for Joseph, who had only two boys, and his children were reduced because of that lust. Other than this was said. In short: This proof is a sign from the signs of God that God showed Joseph until his faith was strengthened and he refrained from sinning.

God the Almighty says: **Thus did We turn away from him evil and immorality.** The kaf of *thus* may be in the nominative case, so that it is the predicate of a deleted subject, the meaning is: the proofs are like this, and it may be an adjective for a deleted source, meaning We showed him the proofs by seeing them like this. Evil is lust, and immorality is direct contact. It was said: evil is bad praise, and immorality is adultery. It was said: evil is the betrayal of its owner, and immorality is committing an immorality. It was said: evil is the punishment of the Almighty King. Ibn Kathir, Abu Amr, and Ibn Amir read *al-Mukhlisin* with a kasra on the lam, and its interpretation is those who were sincere in obeying God. The rest read with a fatha on the lam, and its interpretation is: those whom God made sincere to His message. Joseph, peace be upon him, had these two qualities, because he was sincere in obeying God the Almighty, sincere in the message of God the Almighty.

Tafsir Ibn Kathir

People's statements and expressions differed in this

regard. It was narrated from Ibn Abbas, Mujahid, Saeed bin Jubair and a group of the Salaf in this regard, what was narrated by Ibn Jarir and others, and God knows best. It was said: What is meant by his intentions are the thoughts of his soul, narrated by Al-Baghawi from some of the people of investigation. Then Al-Baghawi included here the hadith of Abd Al-Razzaq from Muammar, from Hammam, from Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "God the Most High says: If My servant intends to do a good deed, write it down for him as a good deed. If he does it, write it down for him as ten times its like. If he intends to do a bad deed but does not do it, write it down as a good deed, for he left it out of My reward. If he does it, write it down as one like it." This hadith was narrated in the two Sahihs and it has many wordings, this is one of them. It was said: He intended to hit her. It was also said: He wished for her as a wife. It was said: He intended to do it had he not seen the proof of his Lord, meaning he did not intend to do it. This statement is questionable in terms of Arabic, as narrated by Ibn Jarir and others. As for the proof that he saw, there are also statements about it. On the authority of Ibn Abbas, Saeed, Mujahid, Saeed bin Jubair, Muhammad bin Sirin, Al-Hasan, Qatadah, Abu Salih, Ad-Dahhak, Muhammad bin Ishaq and others: He saw the image of his father Jacob, peace be upon him, biting his finger with his mouth. It was said about him in a narration: He struck Joseph in the chest. Al-Awfi said on the authority of Ibn Abbas: He saw the shadow of the king, meaning his master. Muhammad bin Ishaq said the same in what he narrated on the authority of some of them: It was only the shadow of his master Qutfir when he approached the door.

Ibn Jarir said: Abu Kurayb told us, Waki' told us, on the authority of Abu Mawdud, I heard from Muhammad ibn Ka'b al-Qurazi, he said: Yusuf raised his head to the ceiling of the house, and there was written on the wall of the house: "And do not approach adultery. Indeed, it is ever an immorality and an evil way." Abu Ma'shar al-Madani narrated it in this way on the authority of Muhammad ibn Ka'b. Abdullah ibn Wahb said: Nafi' ibn Yazid told me, on the authority of Abu Sakhr, he said: I heard al-Qurazi say: Among the proof that Yusuf saw were three verses from the Book of God: **Verily, over you are guardians 1:13**, and His statement: **And you are not in any affair 1:13**, and His statement: **Then is He who stands over every soul for what it has earned? 1:13**. Nafi' said: I heard Abu Hilal say the same as al-Qurazi, and he added a fourth verse: **And do not approach adultery**. Al-Awza'i said: He saw a verse from the Book of God on the wall forbidding him from that. Ibn Jarir said: The correct thing to say is that he saw a sign from the signs of God that deterred him from what he was about to do. It is possible that it was an image of Jacob, or an image of the king, or what he saw written as a deterrent from that, but there is no conclusive proof to specify any of that, so the correct thing to say is as God the Most High said. And His statement: **Thus did We turn away from him evil and immorality** means that just as We showed him a proof

that turned him away from what he was doing, thus did We purify him from evil and immorality in all his affairs: **Indeed, he is of Our chosen, purified, chosen, chosen, and good servants**, meaning one of the chosen, purified, chosen, and good ones, may the prayers and peace of God be upon him.

Fath al-Qadir

His saying: 24- **And she certainly desired him and he desired her** It is said that he desired a matter: if he intended it and resolved to do it. The meaning is that he desired to mix with her as she desired to mix with him and each of them inclined towards the other according to human nature and innate disposition, and it was not from Joseph, peace be upon him, to intend that by choice as is indicated by what was mentioned previously from his seeking refuge with God, and that this is a type of injustice. And since the prophets are infallible from the desire to sin and the desire to do it, the scholars went too far in interpreting this verse with a type of affectation, including what Abu Hatim said: I was reading to Abu Ubaidah the strange verses of the Qur'an, and when I came to **And she certainly desired him and he desired her** he said: This is on the basis of precedence and delay: as if he said: And she certainly desired him and had he not seen the proof of his Lord for them with her. Ahmad bin Yahya Tha'lab said: That is, Zulaykha intended to commit a sin but was determined, and Joseph intended to commit a sin but did not commit the sin. So there is a difference between the two intentions. From this is the saying of the poet:

I wanted to meet them from the valley of Lulu, and I cured the burning passion in my heart.

This is only a thought without resolve. It was said that he intended to do it: that is, he intended to hit her. It was also said that he intended to do it in the sense that he wished to marry her. The majority of the commentators from the early and later generations have adopted what we have presented of carrying the wording according to its linguistic meaning. This is indicated by what will come from his statement, **That is so that he may know that I did not betray him in secret**, and his statement, "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil." Merely intending does not contradict infallibility, for infallibility has occurred from falling into sin, and that is what is required. The answer to *if* in **Had he not seen the proof of his Lord** is omitted: that is, had he not seen the proof of his Lord, he would have done what he intended to do.

There is a difference of opinion about this proof that he saw. What was it? It was said that Zulaykha stood up when she wanted to marry him and he wanted to marry her to an idol of hers in the corner of the house, so she covered it with a garment. He said: What are you doing? She said: I am ashamed before my God that He sees me in this state. Joseph said: I am more deserving of being ashamed before God Almighty. It was said that he saw written on the ceiling of the house: "And do not come near to adultery. Indeed, it is an immorality" 10: 13. It was also said that he saw a hand written on it: **And indeed, over you are guardians**. It was also said that the proof was his remembrance of God's covenant

and pledge and what He took from His servants. It was also said that he was called: O Joseph, are you written among the prophets and yet you do the work of fools? It was also said that he saw the image of Jacob on the wall biting his fingertip threatening him. It was also said that there were other things that would take too long to mention. The result is that he saw something that came between him and what he intended to do. His statement: **Thus did We avert from him evil and immorality**. The kaf is an adjective of a deleted source, and the reference in that is to the showing indicated by His statement: **Had he not seen the proof of his Lord**, or to the confirmation understood from that: i.e. We showed him like that showing, or We confirmed like that confirmation. **To avert from him evil**, i.e. everything that would upset him. Immorality is every extremely ugly matter. It was said that evil is betrayal of the honorable one in his family, and immorality is adultery. It was said that evil is lust, and immorality is direct contact. It was said that evil is ugly praise. The first is to carry it in generality, so what the context indicates is included in it primarily. The phrase **indeed, he is one of Our sincere servants** is an explanation of what preceded it. Ibn Amir, Ibn Kathir, and Abu Amr read *al-mukhlisin* with a kasra on the lam. The others read it with a fatha. The meaning according to the first reading is that Joseph, peace be upon him, was one of those who sincerely obeyed God, and according to the second, he was one of those whom God chose for the message.

Tafsir al-Baghawi

24- **And she certainly desired him and he desired her**. Desire is: approaching the action without entering into it. Her understanding: her intention to commit a sin and fornicate.

As for his concern: It was narrated on the authority of Ibn Abbas, may God be pleased with them both, that he said: He loosened the purse and sat in it like a traitor.

On the authority of Mujahid, he said: He untied his trousers and began to fix his clothes. This is the opinion of most of the predecessors, such as Saeed bin Jubair and Al-Hasan.

Al-Dahhak said: The devil ran between them, so he struck Joseph's neck with one hand and the woman's neck with the other hand until he brought them together.

Abu Ubaid Al-Qasim bin Salam said: Some people denied this statement, and the statement is what the predecessors of this nation said, and they were more knowledgeable about God than to say about the prophets, peace be upon them, without knowledge.

Al-Suddi and Ibn Ishaq said: When the wife of Al-Aziz wanted to seduce Joseph, peace be upon him, she began to mention his good qualities and his desire for her, so she said: O Joseph, how beautiful your hair is!

He said: It is the first thing to be scattered from my body.

Surat Yusuf 12:24

And she certainly desired him, and he would have desired her had he not seen the proof of his Lord. Thus did We avert from him evil and immorality. Indeed, he was of Our chosen servants.

She said: How beautiful your eyes are!

He said: It is the first thing that will flow on my face in my grave.

She said: What a beautiful face you have!

He said: It is for the dust to eat.

It was said that she said: The silk bed is spread out, so get up and fulfill my need.

He said: Then my share of Paradise will be gone.

She kept tempting him and inviting him to pleasure, while he was a young man who felt the same lust as a man does, and she was a beautiful, pretty woman, until he softened towards her because of what he saw of her desires, and he desired her. Then God Almighty helped His servant and prophet with the proof that he mentioned.

Some of the later scholars claimed that this is not appropriate for the state of the prophets, peace be upon them. He said: The speech ended when he said: **And she certainly intended to do it**, then he began the story about Joseph, peace be upon him, and said: **And he intended to do it had he not seen the proof of his Lord**, in the order of precedence and delay, meaning: Had he not seen the proof of his Lord, he would have intended to do it, but he saw the proof and did not intend to do it.

Grammarians rejected it and said: The Arabs do not delay *lawla* after the verb, so you do not say: **I stood up if it weren't for Zayd**, meaning if it weren't for Zayd I would have stood up.

It was said: She wanted Joseph to deceive her, and Joseph wanted her, meaning: he wished that she would be his wife.

This interpretation and others like it are not satisfactory because they contradict the sayings of the ancient scholars from whom religion and knowledge are taken.

Some of them said: The amount that Joseph, peace be upon him, did was a minor sin, and minor sins are permissible for the prophets, peace be upon them.

It was narrated that when Joseph, peace be upon him, entered upon the king after he was released from prison and the woman confessed, Joseph said: **That is so that he may know that I did not betray him in secret**. Gabriel said to him: **Did you think of her, O Joseph?** Then Joseph said: **And I do not acquit myself** *verse*.

Al-Hasan Al-Basri said: God Almighty did not mention the sins of the prophets, peace be upon them, in the Qur'an to reproach them, but rather He mentioned them to clarify the place of His grace upon them, and so that no one would despair of His mercy.

It was said: He tested them with sins so that He would be unique in purity and honor, and all creation would meet Him on the Day of Resurrection with the brokenness of sin.

It was said: To make them leaders for the people of

sins in hope and abandoning despair of forgiveness and pardon.

Some of the people of truth said: Worry is of two types: a fixed worry, which is when there is determination, resolve, and contentment with it, such as the worry of the wife of the Aziz, and the slave is taken by it, and a passing worry, which is the thought, and the talk of the soul without choice or determination, such as the worry of Joseph, peace be upon him, and the slave is not taken by it as long as he does not speak or act.

Abu Ali Hassan bin Saeed Al-Munai'i told us, Abu Tahir Muhammad bin Muhammad Mahmath Al-Ziyadi told us, Abu Bakr 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 bin Munabbih, who said: Abu Hurairah, may God be pleased with him, told us that the Messenger of God, may God bless him and grant him peace, said: "God Almighty said: If My servant thinks about doing a good deed, I write it down for him as a good deed so long as he does not do it. If he does it, I write it down for him as ten times its like. If he thinks about doing a bad deed, I forgive him for it so long as he does not do it. If he does it, I write it down for him as one like it."

The Almighty said: **Had he not seen the proof of his Lord**, they differed about that proof: Qatada and most of the commentators said: He saw the image of Jacob, and he was saying to him: O Joseph, you are doing the work of fools, and you are written among the prophets!

Al-Hasan and Saeed bin Jubair said on the authority of Ibn Abbas, may God be pleased with them: Jacob, peace be upon him, appeared to him and struck his chest with his hand, and his desire came out of his fingers.

Al-Suddi said: "It was called, 'O Joseph, have intercourse with her!' Your situation as long as you do not have intercourse with her is like that of a bird in the sky that cannot be tamed. Your situation if you have intercourse with her is like that of a bird that dies and falls to the ground, unable to defend itself. Your situation as long as you do not have intercourse with her is like that of a stubborn bull that cannot be tamed. Your situation if you have intercourse with her is like that of a bull that dies and ants enter the base of its horns, unable to defend itself."

On the authority of Mujahid, on the authority of Ibn Abbas, may God be pleased with them both, regarding his statement: **And he intended to do it**, he said: He untied his trousers and sat down from her as a man sits with his wife, and there appeared a hand between them without a wrist or an upper arm, on which was written: **And over you are guardians, * Noble and recording, * They know what you do** (al-Infitar 82:11). So he got up and ran away and she got up, and when the fear left them, it returned and she got up, and when the fear left them, it returned and he got up, and he saw that hand written on it: **And fear a Day when you will be returned to God** (al-Baqarah 2:281).

So he ran away and she got up, and when the fear had gone away from them, she came back and he came back. Then God Almighty said to Gabriel, peace be upon him: Save my servant before he commits a sin. Gabriel, peace be upon him, came down and bit his finger, saying: O Joseph, you are doing the work of fools and you are written with God among the prophets.

It was narrated that he wiped it with his wing and his desire came out of his fingers.

Muhammad bin Kaab Al-Qurazi said: Joseph raised his head to the ceiling of the house when he was about to marry her, and he saw writing on the wall of the house: "Do not come near adultery. Indeed, it is an immorality and an evil way."

Atiyah narrated on the authority of Ibn Abbas: In Al-Burhan, he saw the image of the king.

Jaafar bin Muhammad Al-Sadiq, may God be pleased with them both, said: The proof is the prophecy that God placed in his chest, which stood between him and what angers God Almighty.

On the authority of Ali bin Al-Hussein, he said: There was an idol in the house, so the woman stood up and covered it with a garment. Then Yusuf said to her: Why did you do this?

She said: I was ashamed of him seeing me committing a sin.

Then Joseph said: Are you ashamed of something that does not hear, see, or understand? I have more right to be ashamed of my Lord, and he fled.

The Almighty said: **Had he not seen the proof of his Lord**, the answer to **had he not seen** is omitted, and its meaning is: Had he not seen the proof of his Lord, he would have committed the sin.

Thus, to turn away from him evil and immorality. Evil means sin. It was also said that it means ugly evil. Immorality means adultery.

He is one of Our sincere servants. The people of Medina and Kufa read **the sincere** with a fatha on the lam, as long as there was no mention of religion after it. The Kufians added *sinful* in Surat Maryam, so they opened it.

The meaning of **the sincere ones** chosen for prophethood is evidenced by: **We have purified them with sincerity** Sad ~ -146.

Others read it with a kasra on the lam, meaning: those who are sincere in obedience and worship to God.

conflict of desire, not the voluntary intention, and that is something that does not fall under the obligation, rather the one who is truly worthy of praise and great reward from God is the one who restrains himself from the action when this desire arises, or the approach of the desire, like your saying I killed him if I did not fear God **Had he not seen the proof of his Lord** in the ugliness of adultery and the evil of its consequences, he would have mixed with her due to the lust of the young man and the frequent overpowering, and it is not permissible to make **and he desired her** the answer to **had it not been** because it is in the ruling of conditional tools and its answer does not precede it, rather the answer is deleted as a substitute for it. And it was said that he saw Gabriel, peace and blessings be upon him. And it was said that Jacob appeared to him biting his fingers. It was said: Qatfir. It was said: It was called: O Joseph, you are written among the prophets and you know the work of the fools. *Likewise* meaning like that confirmation We confirmed it, or the matter is like that **To turn away from him evil** betrayal of the master **and indecency** adultery. **He is one of Our chosen servants** whom God has chosen for His obedience. Ibn Kathir, Abu Amr, Ibn Amir, and Yaquub read it with a kasra throughout the Qur'an since there was an alif and a lam at the beginning, meaning those who have chosen their religion for God.

Tafsir al-Baidawi

24. **And she certainly desired him and he desired her** and intended to mix with him and intended to mix with her, and the desire for something is its intention and determination and from it the one who is determined is the one who when he desires something carries it out, and what is meant by his desire, peace and blessings be upon him, is the inclination of nature and the

Surat Yusuf 12:25

And they raced to the door, and she tore his shirt from the back, and they found her master at the door. She said, "What is the recompense of one who intended evil for your family except that he be imprisoned or a painful punishment?"

Surat Yusuf 12:25

And they raced to the door, and she tore his shirt from the back, and they found her master at the door. She said, **What is the recompense of one who intended evil for your family except that he be imprisoned or a painful punishment?**

Tafsir al-Jalalayn

25 - **And they raced to the door** Joseph rushed to it to escape and she to cling to him, so she grabbed his garment and pulled him towards her **and tore** she tore **his shirt from the back and they found** and found **her master** her husband **at the door** so she freed herself and then (she said: What is the recompense for one who intended evil for your family) adultery **except that he be imprisoned** confined in a prison **or a painful punishment** painful by being beaten

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And Joseph and the wife of the Aziz raced to the door of the house. As for Joseph, it was fleeing from committing an immoral act when he saw the proof of his Lord, who forbade him from it. As for the woman, she sought Joseph to satisfy her need from him, which she had tried to seduce him with. So she caught up with him and clung to his shirt, preventing him from leaving through the door. She lost him from behind, meaning she tore him from behind, not from the front, because Joseph was the one who fled, and she was the one seeking, as:

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they raced to the door**, he said: He and the woman raced to the door, **and she burned his shirt from the back**.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: When he saw the proof of his Lord, he ran away from her, and she followed him and took his shirt from the back and tore it on him.

And his saying: **And they found her master at the door**, God Almighty says: And they found her master - who is the woman's husband - **at the door**, meaning: at the door, like the one who:

Al-Harith told us, he said, Abdul Aziz told us, he said, Al-Thawri told us, on the authority of a man, on the authority of Mujahid: **And they found her master**, he said: her master is her husband, **at the door**, he said: at the door.

Al-Muthanna told me, he said, Ishaq told us, he said, Yahya bin Saeed told us, on the authority of Ash'ath,

on the authority of Al-Hasan, on the authority of Zaid bin Thabit, he said: The master is the husband.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And they found her master at the door**, meaning at the door.

Ibn Wakee' narrated, he said, Amr ibn Muhammad narrated, on the authority of Asbat, on the authority of Al-Suddi: **And they found her master at the door**, he said: Sitting at the door, and her cousin was with him. When she saw him, she said: What is the reward of one who intended evil for your family? He sought to seduce me, so I repelled him and tore his shirt. Joseph said: Rather, she sought to seduce me, and I fled from her, then she caught up with me and tore my shirt. Her cousin said: This is evident in the shirt. If the shirt is torn from the front, then she is telling the truth and he is one of the liars. But if his shirt is torn from the back, then she is lying and he is one of the truthful. So the shirt was brought to him, and he found it torn from the back. He said: "Indeed, it is of your plot. Indeed, your plot is great. Joseph, turn away from this and ask forgiveness for your sin. Indeed, you were of the sinners."

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, **And they found her master at the door**, Itfair, standing at the door of the house, so she said, fearing him: **What is the recompense for one who intends evil for your family except that he be imprisoned or a painful punishment?** And she smeared the place with the bad word, fearing that her master would accuse her of something ugly. So he said, and the hadith confirmed him: **She tried to seduce me**.

And His statement: **She said, 'What is the reward of one who intended evil for your family?'** God Almighty says: The wife of Al-Aziz said to her husband when they found him at the door, and he omitted accusing her of immorality: What is the reward of a man who intended to commit adultery with your wife except that he be imprisoned in prison, or except that he be a painful punishment? He says: Painful.

He said: **Except that he be imprisoned or a painful punishment**, because his saying: **Except that he be imprisoned** means: except imprisonment, so he linked the punishment to it, and that is because *that* and what it works on are like a noun.

Tafsir al-Qurtubi

God Almighty said: **And they raced to the door, and she tore his shirt from the back**.

There are two issues:

The first: The Almighty's saying: **And they raced to the door**. The scholars said: This is from the abbreviation of the miraculous Qur'an in which meanings come together. That is because when he saw the proof of his

Lord, he fled from her and they fought one another. She was to bring him back to herself, and he was to flee from her. So she caught up with him before he came out. **And she tore his shirt from behind.** That is, from behind. She grabbed the top of his shirt and tore the shirt at the collar, and the tear went down to the bottom of the shirt. Racing is seeking to be the first to something, and from it comes the word *sabaqa*. And *qad* means cutting, and it is most often used for something that is long. Al-Nabigha said:

The double-weave Saluki advances and the fire of the hummingbirds is kindled in the sheets.

The word *qat* with a *ta* is used for something that is incidental. Al-Mufaddal ibn Harb said: I read in Musahaq **Fal-ma'a shar'uhu qamis tu'ta min dabar** meaning it was torn. Ya'qub said: *At* is a tear in intact skin or intact clothing. The alif was deleted from *istabqa* in pronunciation because it is sukun and the lam after it is sukun, as you say: **ja'ani 'Abdullah** in the dual. Some Arabs say: **ja'ani 'Abdullah** with an alif without a hamza, combining two sukun because the second is assimilated and the first is a long and soft letter. Some of them say: *Abdullah* with an alif and a hamza, as you say when stopping.

Second: The verse contains evidence of analogy and consideration, and working according to custom and habit, because it mentions that the shirt is torn from the front and the back, and this is something that the Malikis have mentioned alone in their books, and that is that if the shirt is pulled from behind, it is torn from that side, and if it is pulled from the front, it is torn from that side, and this is the most common.

God the Almighty said: **And they found her master at the door.** That is, they found the noble one at the door. By master, he meant the husband, and the Copts call the husband master. It is said: he found him, he encountered him, he got him into trouble, he got into trouble, and he got into trouble, all of which have the same meaning. So when she saw her husband, she sought a way to trick him and almost did so. "She said: What is the recompense for one who intended evil for your family?" That is, adultery. **Except that he be imprisoned or a painful punishment.** She says: He is beaten a painful beating. **What is the recompense** is the subject, and its predicate is **that he be imprisoned.** "Or punishment" is in apposition to the position of **that he be imprisoned** because the meaning is: except imprisonment. And it is permissible to say **or a painful punishment** meaning: or he is punished painfully, as Al-Kisa'i said.

Tafsir Ibn Kathir

God Almighty tells of their situation when they went out racing to the door: Joseph was running away, and the woman was looking for him to return home. She caught up with him while doing so, and she grabbed his shirt from behind. She lost it terribly. It is said that it fell off him, and Joseph continued running away, and she was following him. They found her master, who was her husband, at the door. Then she got out of what she was in with her cunning and deceit, and said

to her husband, evading her punishment and accusing Joseph of her illness: **What is the recompense of one who intended evil for your family except that he be imprisoned or a painful punishment?** That is, he be beaten severely and painfully. Then Joseph, peace be upon him, triumphed with the truth, and he was innocent of what she had accused him of of treason, and he said, **She sought to seduce me for my soul,** and he mentioned that she followed him, luring him towards her until she tore his shirt. **And a witness from her family testified that if his shirt was torn from the front,** meaning from the front, **then she is telling the truth,** meaning in her statement that he sought to seduce her, because when he called her and she refused, she pushed him in the chest, she lost his shirt, so what she said would be valid. **But if his shirt was torn from the back, then she has lied, and he is of the truthful,** and that would be as happened when he fled from her and she sought him, she grabbed his shirt from behind to bring him back to her, she lost his shirt from behind, and they differed about this witness: was he young or old? According to two sayings of the scholars of the Salaf, Abd al-Razzaq said, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, **And a witness from among her people testified,** Dhu Lihyad said, and al-Thawri said, on the authority of Jabir, on the authority of Ibn Abi Mulaykah, on the authority of Ibn Abbas: He was one of the king's confidants. And Mujahid, Ikrimah, al-Hasan, Qatadah, al-Suddi, Muhammad ibn Ishaq and others said the same: He was a man. And Zayd ibn Aslam al-Suddi said: He was her cousin. And Ibn Abbas said: He was one of the king's confidants. And Ibn Ishaq mentioned that Zulaykha was the niece of King Rayyan ibn al-Walid.

Al-Awfi said on the authority of Ibn Abbas regarding his statement, **And a witness from among her people testified,** he said: He was a boy in the cradle. It was also narrated on the authority of Abu Hurairah, Hilal bin Yasaf, Al-Hasan, Saeed bin Jubair, and Ad-Dahhak bin Muzahim that he was a boy in the house. Ibn Jarir chose it. A hadith with a chain of transmission traceable to the Prophet was narrated on this matter. Ibn Jarir said: Al-Hasan bin Muhammad told us, Affan told us, Hammad told us, he is Ibn Salamah, Ata bin As-Sa'ib told me on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **Four spoke while they were young,** and he mentioned among them the witness of Joseph. It was narrated by others on the authority of Hammad bin Salamah, on the authority of Ata, on the authority of Saeed, on the authority of Ibn Abbas that he said: "Four spoke while they were young: the son of the hairdresser of Pharaoh's daughter, the witness of Joseph, the companion of Jurayj, and Jesus, son of Mary." Laith bin Abi Salim said on the authority of Mujahid: It was from the command of God Almighty, and he was not human. This is a strange statement.

And His saying: **And when he saw his shirt torn from the back** meaning when her husband was certain of Joseph's truthfulness and her lying in what she had slandered and accused him of, **he said, 'Indeed, it is of your plot'** meaning that this slander and defamation with which she had tarnished this young man's honor is part of your plot, **Indeed, your plot is great.** Then he

Surat Yusuf 12:25

And they raced to the door, and she tore his shirt from the back, and they found her master at the door. She said, "What is the recompense of one who intended evil for your family except that he be imprisoned or a painful punishment?"

said, commanding Joseph, peace be upon him, to conceal what had happened, **Joseph, turn away from this** meaning, ignore this completely, meaning, do not mention it to anyone.

And ask forgiveness for your sin, he said to his wife, although he was easygoing and gentle, or he excused her because she saw something she could not bear to avoid, so he said to her: **Seek forgiveness for your sin**, meaning what happened from you in wanting evil for this young man and then accusing him of something he was innocent of. **For you were among the sinners.**

Fath al-Qadir

And he, peace be upon him, was sincere and sincere
25- **And they raced to the door** meaning they raced to it, so the preposition was deleted and the verb was connected to the object, or the verb included the meaning of another verb that is transitive by itself such as **they raced to the door**, and this statement is connected to his saying: **And she certainly desired him and he desired her, had he not seen the proof of his Lord** and what is between them is an objection, and the reason for their racing is that Joseph wanted to flee and exit through the door, and the wife of the Aziz wanted to precede him to it to prevent him, and the door was made singular here and plural in what came before, because their racing was to the door through which he could escape to the outside of the house **And she tore his shirt from the back** meaning she pulled his shirt from behind so that it split to the bottom, and the cutting is the cutting, and it is most often used for what is long, and the cutting with the letter ta is used for what is wide, and this happened from her when Joseph fled when he saw the proof of his Lord, so she wanted to prevent him from exiting by pulling his shirt **And they found her master at the door** meaning they found the Aziz there, and by master he meant: the husband Because the Copts call the husband master, and he did not say their master, because his ownership of Joseph was not true, so he was not his master. The phrase **She said, 'What is the reward of one who intended evil for your family?'** is a resumption of the answer to an implied question, as if it was said: What happened between them when they found her master at the door? *What* is interrogative, and what is meant by evil here is adultery. She said this statement seeking a trick and to cover herself up, so she attributed what happened from her to Joseph: what reward does he deserve for doing something like this? Then she answered her question by saying: **Except that he be imprisoned**, meaning what is his reward except that he be imprisoned. It is possible that *what* is negative: meaning his reward is nothing but imprisonment or painful torment. It was said that painful torment is whipping, and it appears that what is true of painful torment, whether beating or otherwise, and in the ambiguity of the torment there is an increase in terror.

Tafsir al-Baghawi

25- **And they raced to the door**, and that is because when Joseph saw the proof, he ran to the door of the house, and the woman followed him to hold the door so that Joseph would not go out, and the woman caught up with him, so she clung to his shirt from behind, and pulled him towards her so that he would not go out.

And she tore his shirt meaning: she tore it **from the back** meaning: from behind, and when they went out they met Al-Aziz, and this is what he said: **And they found her master at the door** meaning: they found the husband of the woman Qutfir at the door sitting with a cousin of Rachel, so when she saw him she feared him and *said* before saying to her husband **What is the recompense of one who intended evil for your family** meaning: adultery, then she feared that he would kill him so she said: **Except that he be imprisoned** meaning: imprisoned, **or a painful punishment** meaning: whipping, so when Joseph heard her words.

Tafsir al-Baidawi

25. **And they raced to the door** meaning they raced to the door, so the preposition was omitted or the verb included the meaning of hastening. This is because Joseph fled from her to go out and she hurried after him to prevent him from going out. **And she tore his shirt from the back** She pulled him from behind so his shirt tore. The qad is a lengthwise tear and the qat is a widthwise tear. **And they found her master** "And they came across her husband" at the door. She said, "What is the reward of one who intended evil for your family except that he be imprisoned or a painful punishment **suggesting that she fled from him to clear her name before her husband and to change his mind about Joseph and tempt him with him in revenge against him, and ma**" is negative or interrogative meaning what is his reward except imprisonment.

Surat Yusuf 12:26

He said, **She has sought to seduce me, and a witness from her family has testified that if his shirt is torn from the front, then she has told the truth, and he is among the liars.**

Tafsir al-Jalalayn

26 - **He said** Joseph, disavowing himself **She sought to seduce me, and a witness from her family testified** her cousin, it was narrated that he was in the cradle, so he said **If his shirt is torn from the front in front then she has told the truth and he is among the liars**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **He said, 'She sought to seduce me,' and a witness from among her family testified, 'If his shirt is torn from the front, then she has told the truth and he is among the liars.'**

Tafsir al-Qurtubi

God Almighty said: **He said, 'She sought to seduce me,' and a witness from among her family testified.**

There are three issues:

First: The scholars said: When she cleared herself, and she was not sincere in her love for him - because it is the nature of the lover to prefer the beloved - he said: **She tried to seduce me.** Joseph spoke the truth in response to her slander and lie to him. Nawf al-Shami and others said: It is as if Joseph, peace be upon him, did not reveal the matter, so when it reached him, he became angry and said the truth.

The second: **And a witness from among her people testified**, because when they disagreed in their statement, the king needed a witness to know who was telling the truth and who was lying. So a witness from among her people testified, that is, a judge from among her people ruled, because it was a ruling from him and not a testimony. There are four opinions regarding this witness: The first: that he was a child in the cradle who spoke. Al-Suhayli said: This is correct, because of the hadith reported about it from the Prophet, may God bless him and grant him peace, which is his saying: **None spoke in the cradle except three**, and he mentioned among them the witness of Joseph. Al-Qushayri Abu Nasr said: It was said about him: He was a child in the cradle in the house and he was her maternal cousin. Saeed bin Jubair narrated on the authority of Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, that he said: **Four spoke when they were young**, and he mentioned among them the witness of Joseph. This is an opinion. The second: That the witness is the shirt, narrated by Ibn Abi Nujayh on the authority of Mujahid, and it is a correct metaphor from the linguistic

perspective, because the language of action is more eloquent than the language of speech, and the Arabs sometimes attribute speech to inanimate objects and describe them with their attributes, and that is common in their poetry and speech, and among the sweetest of it is the saying of some of them: A wall said to the peg, why did you split me? It said to him: Ask someone who will crush me. However, the saying of God the Most High after **of its people** invalidates the possibility that it is the shirt. The third: That it is a creation of God the Most High, not of a human or a jinn, as Mujahid also said, and this is refuted by the saying of God the Most High: **of its people**. Fourth: He was a wise and intelligent man whom the minister consulted in his affairs. He was among the woman's people and was with her husband. He said: I heard the turning away and the commotion from behind the door, and the tearing of the shirt. It is not known which of you was in front of the other. If the tearing of the shirt was from the front, then you are telling the truth, and if it was from behind, then he is telling the truth. So they looked at the shirt and saw that it was torn from the back. This is the statement of Al-Hasan, Ikrimah, Qatadah, Ad-Dahhak, Mujahid, and As-Suddi. As-Suddi said: He was her cousin. It was narrated from Ibn Abbas, and it is the correct statement in this regard, and God knows best. It was narrated from Ibn Abbas - narrated from him by Isra'il from Samak from Ikrimah - that he said: He was a man with a beard. Sufyan said from Jabir from Ibn Abi Malekah from Ibn Abbas that he said: He was one of the king's special people. Ikrimah said: He was not a boy, but he was a wise man. Sufyan narrated from Mansour from Mujahid that he said: He was a man. Abu Ja'far al-Nahhas said: What is more likely to be the meaning - and God knows best - is that he was a wise, rational man whom the king consulted and he came up with this evidence. If he had been a child, his testimony for Joseph, peace be upon him, would have sufficed for him to come up with evidence from custom, because the speech of a child is a miraculous sign, so it would have been clearer than reasoning from custom. This is not contrary to the hadith **Four spoke while they were young**, including Joseph's companion. The meaning would be: young, not old. There is another evidence for this, which is that Ibn Abbas, may God be pleased with them both, narrated the hadith from the Prophet, peace be upon him, and the narration from him has been transmitted in succession that Joseph's companion was not a boy.

I said: It has been narrated on the authority of Ibn Abbas, Abu Hurairah, Ibn Jubayr, Hilal bin Yasaaf, and Ad-Dahhak that he was a boy in the cradle. However, if he had been a boy who spoke, the evidence would have been his own words, without the need to use the shirt as evidence. That would have been a breach of custom and a type of miracle, and God is more general. And we will come to those boys who spoke in the cradle in Surat Al-Buruj, God willing.

Third: If we assume that the witness is a young child, then there is no indication in that to act on signs as we mentioned. If he is a man, then it is valid for him to be an argument for ruling by the sign in the case of lost property and many other situations. Malik even said about thieves: If you find goods with them and people come and claim them, and they do not have evidence, then the ruler will blame them for that. If no one else

Surat Yusuf 12:26

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comes, then he will give it to them. Muhammad said about household goods if a man and a woman disagree about them: What is for the men is for the man, what is for the women is for the woman, and what is for the man and the woman is for the man. Shuraih and Iyas bin Muawiyah used to work on signs in governments, and the origin of that is this verse, and God knows best.

Tafsir Ibn Kathir

God Almighty tells of their situation when they went out racing to the door: Joseph was running away, and the woman was looking for him to return home. She caught up with him while doing so, and she grabbed his shirt from behind. She lost it terribly. It is said that it fell off him, and Joseph continued running away, and she was following him. They found her master, who was her husband, at the door. Then she got out of what she was in with her cunning and deceit, and said to her husband, evading her punishment and accusing Joseph of her illness: **What is the recompense of one who intended evil for your family except that he be imprisoned or a painful punishment?** That is, he be beaten severely and painfully. Then Joseph, peace be upon him, triumphed with the truth, and he was innocent of what she had accused him of of treason, and he said, **She sought to seduce me for my soul**, and he mentioned that she followed him, luring him towards her until she tore his shirt. **And a witness from her family testified that if his shirt was torn from the front**, meaning from the front, **then she is telling the truth**, meaning in her statement that he sought to seduce her, because when he called her and she refused, she pushed him in the chest, she lost his shirt, so what she said would be valid. **But if his shirt was torn from the back, then she has lied, and he is of the truthful**, and that would be as happened when he fled from her and she sought him, she grabbed his shirt from behind to bring him back to her, she lost his shirt from behind, and they differed about this witness: was he young or old? According to two sayings of the scholars of the Salaf, Abd al-Razzaq said, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, **And a witness from among her people testified**, Dhu Lihyad said, and al-Thawri said, on the authority of Jabir, on the authority of Ibn Abi Mulaykah, on the authority of Ibn Abbas: He was one of the king's confidants. And Mujahid, Ikrimah, al-Hasan, Qatadah, al-Suddi, Muhammad ibn Ishaq and others said the same: He was a man. And Zayd ibn Aslam al-Suddi said: He was her cousin. And Ibn Abbas said: He was one of the king's confidants. And Ibn Ishaq mentioned that Zulaikha was the niece of King Rayyan ibn al-Walid.

Al-Awfi said on the authority of Ibn Abbas regarding his statement, **And a witness from among her people testified**, he said: He was a boy in the cradle. It was also narrated on the authority of Abu Hurairah, Hilal bin Yasaf, Al-Hasan, Saeed bin Jubair, and Ad-Dahhak bin Muzahim that he was a boy in the

house. Ibn Jarir chose it. A hadith with a chain of transmission traceable to the Prophet was narrated on this matter. Ibn Jarir said: Al-Hasan bin Muhammad told us, Affan told us, Hammad told us, he is Ibn Salamah, Ata bin As-Sa'ib told me on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **Four spoke while they were young**, and he mentioned among them the witness of Joseph. It was narrated by others on the authority of Hammad bin Salamah, on the authority of Ata, on the authority of Saeed, on the authority of Ibn Abbas that he said: "Four spoke while they were young: the son of the hairdresser of Pharaoh's daughter, the witness of Joseph, the companion of Jurayj, and Jesus, son of Mary." Laith bin Abi Salim said on the authority of Mujahid: It was from the command of God Almighty, and he was not human. This is a strange statement.

And His saying: **And when he saw his shirt torn from the back** meaning when her husband was certain of Joseph's truthfulness and her lying in what she had slandered and accused him of, **he said, 'Indeed, it is of your plot'** meaning that this slander and defamation with which she had tarnished this young man's honor is part of your plot, **Indeed, your plot is great**. Then he said, commanding Joseph, peace be upon him, to conceal what had happened, **Joseph, turn away from this** meaning, ignore this completely, meaning, do not mention it to anyone.

And ask forgiveness for your sin, he said to his wife, although he was easygoing and gentle, or he excused her because she saw something she could not bear to avoid, so he said to her: **Seek forgiveness for your sin**, meaning what happened from you in wanting evil for this young man and then accusing him of something he was innocent of. **For you were among the sinners**.

Fath al-Qadir

And sentence 26 - **He said, 'She sought to seduce me'** is resumed like the first sentence. The meaning of *seduce* has already been explained: that is, she is the one who asked me to do that and I did not intend any harm to her. **And a witness from her family testified** that is, from her relatives. The judgment between them was called testimony because of the verification and contemplation required in it. It was said that when the matter became confusing to Al-Aziz, he needed a judge to judge between them to distinguish who was telling the truth from who was lying. It was said that he was her cousin standing with Al-Aziz at the door, and it was said that he was her maternal uncle's son, and it was said that he was a child in the cradle who spoke. Al-Suhayli said: This is correct, according to the hadith narrated on the authority of the Prophet (peace and blessings of God be upon him) in mentioning those who spoke in the cradle, and he mentioned among them the witness of Joseph, and it was said that he was a wise man whom the Aziz would consult in his affairs, and he was a relative of the woman. **If his shirt is torn from the front**, meaning the witness said this statement, proving the truth of the truthful one of them

and the lie of the liar, that if Joseph's shirt was torn from the front: meaning from the front side, **then she has told the truth**, meaning she has told the truth that he intended to harm her, **and he is among the liars**, in his statement that she tried to seduce him. Yahya bin Ya'mar and Ibn Abi Ishaq read **from before** with a damma on the lam. This is how they read **from behind**. Al-Zajjaj said: They made them two ends like *before* and *after*, as if it was said **from before him** and **from behind**, but when the object of the genitive was deleted, which was intended, the object of the genitive became the end after the object of the genitive was the end.

Tafsir al-Baghawi

26- **He said, 'She sought to seduce me,'** meaning: She asked me to commit an immoral act, but I refused and fled.

It was said: What did Joseph want to mention? When the woman said: What is the punishment for someone who intended evil for your family? He mentioned it. He said: She tried to seduce me.

A witness testified, and a judge ruled, **from among her people**. They differed about that witness:

Saeed bin Jubair and Ad-Dahhak said: He was a baby in the cradle, and God Almighty made him speak. This is the narration of Al-Awfi on the authority of Ibn Abbas, may God be pleased with them both, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Four spoke while they were young: the son of Mashta, the daughter of Pharaoh, the witness of Joseph, the companion of Jurayj, and Jesus, son of Mary, peace be upon him."

It was said: That boy was the woman's cousin.

Al-Hasan, Ikrimah, Qatadah, and Mujahid said: He was not a boy, but a wise man with an opinion.

Tafsir al-Baidawi

26. "He said, 'She sought to seduce me.' She demanded that I be with her. He only said that to prevent her from exposing herself to prison or painful torment. If she had not lied to him, he would not have said it. 'And a witness from her family testified.' It was said that he was her cousin. It was said that he was her maternal cousin, a baby in the cradle. And from the Prophet, may God bless him and grant him peace, 'Four young ones spoke: the son of Pharaoh's hairdresser, the witness of Joseph, the companion of Guraij, and Jesus, son of Mary, peace be upon him.' God only cast the testimony on the tongues of her family so that it would be more binding on her. 'If his shirt is torn from the front, then she has told the truth and he is one of the liars.' Because it indicates that she tore his shirt from in front of him to protect herself, or that he ran after her and tripped over its hem and his pocket was torn.

Surat Yusuf 12:27

And if his shirt is torn from the back, then she has lied, and he is among the truthful.

Surat Yusuf 12:27

And if his shirt is torn from the back, then she has lied, and he is among the truthful.

Tafsir al-Jalalayn

27 - **And if his shirt is torn from the back behind then she has lied and he is among the truthful**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **And if his shirt is torn from the back, then she has lied and he is among the truthful.**

Tafsir al-Qurtubi

The Almighty's saying: **If his shirt was torn from before** "was" is in the position of a conditional imperative, and there is something grammatically problematic about it, because the letters of the condition refer the past to the future, and this is not the case with *was*. So Al-Mubarrad Muhammad bin Yazid said: This is due to the strength of *was*, and that it expresses all actions. Al-Zajjaj said: The meaning is **if it was**, that is, if he knew, and knowledge did not occur, and so does *being* because it conveys knowledge. **Was torn from before** is a predicate of *was* with the past tense verb, as Zuhair said:

He had turned his back on the one who was hiding, but he neither showed her nor advanced her.

Yahya bin Ya'mar and Ibn Abi Ishaq read **min qabl** with a damma on the qaf, the ba' and the lam, and likewise *dabar*. Al-Zajjaj said: He makes them two ends like qabl and ba'd, as if it were wa-'ad, as if he said: min qabluhu wa min dabarhu. So when the noun was deleted - which is what is intended - the noun became its end after the noun was its end. It is permissible to read **min qabl** and **min dabar** with a fatha on the ra' and the lam, likening it to something that is not declined, because it is definite and has been removed from its category. Mahbub narrated on the authority of Abu Amr **min qabl** and **min dabar** as light and genitive.

Tafsir Ibn Kathir

God Almighty tells of their situation when they went out racing to the door: Joseph was running away, and the woman was looking for him to return home. She caught up with him while doing so, and she grabbed his shirt from behind. She lost it terribly. It is said that it fell off him, and Joseph continued running away, and she was following him. They found her master, who was her husband, at the door. Then she got out of

what she was in with her cunning and deceit, and said to her husband, evading her punishment and accusing Joseph of her illness: **What is the recompense of one who intended evil for your family except that he be imprisoned or a painful punishment?** That is, he be beaten severely and painfully. Then Joseph, peace be upon him, triumphed with the truth, and he was innocent of what she had accused him of of treason, and he said, **She sought to seduce me for my soul**, and he mentioned that she followed him, luring him towards her until she tore his shirt. **And a witness from her family testified that if his shirt was torn from the front**, meaning from the front, **then she is telling the truth**, meaning in her statement that he sought to seduce her, because when he called her and she refused, she pushed him in the chest, she lost his shirt, so what she said would be valid. **But if his shirt was torn from the back, then she has lied, and he is of the truthful**, and that would be as happened when he fled from her and she sought him, she grabbed his shirt from behind to bring him back to her, she lost his shirt from behind, and they differed about this witness: was he young or old? According to two sayings of the scholars of the Salaf, Abd al-Razzaq said, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, **And a witness from among her people testified**, Dhu Lihyad said, and al-Thawri said, on the authority of Jabir, on the authority of Ibn Abi Mulaikah, on the authority of Ibn Abbas: He was one of the king's confidants. And Mujahid, Ikrimah, al-Hasan, Qatadah, al-Suddi, Muhammad ibn Ishaq and others said the same: He was a man. And Zayd ibn Aslam al-Suddi said: He was her cousin. And Ibn Abbas said: He was one of the king's confidants. And Ibn Ishaq mentioned that Zulaykha was the niece of King Rayyan ibn al-Walid.

Al-Awfi said on the authority of Ibn Abbas regarding his statement, **And a witness from among her people testified**, he said: He was a boy in the cradle. It was also narrated on the authority of Abu Hurairah, Hilal bin Yasaf, Al-Hasan, Saeed bin Jubair, and Ad-Dahhak bin Muzahim that he was a boy in the house. Ibn Jarir chose it. A hadith with a chain of transmission traceable to the Prophet was narrated on this matter. Ibn Jarir said: Al-Hasan bin Muhammad told us, Affan told us, Hammad told us, he is Ibn Salamah, Ata bin As-Sa'ib told me on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **Four spoke while they were young**, and he mentioned among them the witness of Joseph. It was narrated by others on the authority of Hammad bin Salamah, on the authority of Ata, on the authority of Saeed, on the authority of Ibn Abbas that he said: "Four spoke while they were young: the son of the hairdresser of Pharaoh's daughter, the witness of Joseph, the companion of Jurayj, and Jesus, son of Mary." Laith bin Abi Salim said on the authority of Mujahid: It was from the command of God Almighty, and he was not human. This is a strange statement.

And His saying: **And when he saw his shirt torn from the back** meaning when her husband was certain of Joseph's truthfulness and her lying in what she had slandered and accused him of, **he said, 'Indeed, it is of**

your plot' meaning that this slander and defamation with which she had tarnished this young man's honor is part of your plot, **Indeed, your plot is great.** Then he said, commanding Joseph, peace be upon him, to conceal what had happened, **Joseph, turn away from this** meaning, ignore this completely, meaning, do not mention it to anyone.

And ask forgiveness for your sin, he said to his wife, although he was easygoing and gentle, or he excused her because she saw something she could not bear to avoid, so he said to her: **Seek forgiveness for your sin,** meaning what happened from you in wanting evil for this young man and then accusing him of something he was innocent of. **For you were among the sinners.**

Fath al-Qadir

27- **And if his shirt is torn from the back** meaning from behind **then she has lied** in her claim against him **and he is among the truthful** in her claim against her. It is not hidden that these two conditional sentences do not last and there is no connection between their antecedents and their consequences, neither rationally nor habitually. There is nothing here but a mere non-constant indication, since it is possible that she pulls him towards her while he is facing her and he tears the shirt from the back, and that she pulls him while he is turning away from her and he tears the shirt from the front.

Tafsir al-Baghawi

27- Al-Suddi said: He is the cousin of Ra'il, so he ruled and said: **If his shirt is torn from the front,** meaning: from the front, **then you have told the truth and he is one of the liars.**

And if his shirt is torn from the back, then she has lied and he is among the truthful.

Tafsir al-Baidawi

27. **And if his shirt is torn from the back, then she has lied and he is among the truthful.** Because it indicates that she followed him and pulled his garment and lost it. The conditional is reported to mean the statement or that the act of testifying is from the statement, and it is called testimony because it conveyed its meaning. The combination of *if* and *was* is based on the interpretation that it is known that it was and the like, and its equivalent is your saying: If you have been good to this day, then I have been good to you before, because its meaning is that you have been generous to me with your generosity, so I have been generous to you with my previous generosity to you. **From before** and **from behind** are read with the dammah because they are cut off from the addition like before and after, and the fathah is as if they were made two names for the two directions, so they prevented the inflection and with the sukoon of the 'ayn.

Surat Yusuf 12:28

So when he saw his shirt torn from the back, he said, "Indeed, this is of your plot. Indeed, your plot is great."

Surat Yusuf 12:28

So when he saw his shirt torn from the back, he said, "Indeed, this is of your plot. Indeed, your plot is great."

Tafsir al-Jalalayn

28 - **And when he saw** her husband (his shirt torn from the back, he said, **It is indeed** meaning your saying {What is the recompense of one who intended} etc. (of your plot) O women **indeed, your plot is great**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Joseph said, when the wife of Al-'Aziz accused him of wanting to commit adultery with her, denying what she accused him of and repelling what was attributed to him: I did not seduce her, but she seduce me.

It has been said that Joseph would not have mentioned that further, if she had not accused him of what she accused him of before her master.

Who said that?

Muhammad bin Ammarah told me, he said, Ubayd God bin Musa told us, he said, Shaiban told us, on the authority of Abu Ishaq, on the authority of Nawf al-Shami, he said: Joseph did not want to mention it, until she said: **What is the recompense of one who intended evil for your family?** The verse, he said: So he became angry and said: **She tried to seduce me.**

As for his saying: **And a witness from among her family testified**, the scholars differed regarding the description of the witness.

Some of them said: He was a baby in the cradle.

Who said that?

Ibn Wakee' told us, he said, Al-Ala' bin Abdul-Jabbar told us, on the authority of Hamaj bin Salamah, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: Four spoke in the cradle while they were young: the son of the hairdresser of Pharaoh's daughter, the witness of Joseph, the companion of Jurayj, and Jesus, son of Mary, peace be upon him.

Abu Kuraib told us, he said, Waki' told us, on the authority of Abu Bakr al-Hudhali, on the authority of Shahr ibn Hawshab, on the authority of Abu Hurayrah, who said: Jesus, the companion of Joseph, and the companion of Gregory, meaning: they spoke in the cradle.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Zaydah told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair: **And a witness from**

among her people testified, he said: A boy.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Israel told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair: **And a witness from among her people testified**, he said: He was a baby in the cradle.

Muhammad bin Ubaid Al-Maharbi told me, he said, Ayoub bin Jaber told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, regarding his statement: **And a witness from among her people testified**, he said: A boy.

Yahya bin Talha Al-Yarboui told me, he said, Abu Bakr bin Ayyash told us, on the authority of Abu Haseen, on the authority of Saeed bin Jubair, similarly.

Abu Kuraib told us, he said, Waki' told us, and Ibn Waki' told us, he said, my father told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed bin Jubair, he said: He was a boy in his cradle.

Ibn Wakee' told us, he said, Ibn Idris told us, on the authority of Hisin, on the authority of Hilal bin Yasaf: **And a witness from among her people testified**, he said: A baby in the cradle.

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Abu Marzuq, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And a witness from among her people testified**, he said: A boy whom God made to speak. And it is said: An opinionated person with his opinion.

Al-Hasan bin Muhammad told us, he said, Affan told us, he said, Hammad told us, he said, Ata bin Al-Saib told me, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **Four spoke when they were young**, and he mentioned among them the witness of Joseph.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak say regarding His statement: **And a witness from among her people testified**, they claim that he was a boy in the house.

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 a witness from among her people testified**, he said: He was a baby in the cradle.

Others said: He was a man with a beard.

Who said that?

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: He had a beard.

Abu Kuraib told us, he said, Wakee' told us, and Ibn

Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abi Malekah, on the authority of Ibn Abbas: **And a witness from among her people testified**, he said: He was one of the king's special people.

And he said, my father told us, on the authority of Imran bin Jadir, who heard Ikrimah say: **And a witness from among her people testified**, he said: He was not a boy, but he was a wise man.

Suwar bin Abdullah told us, Abdul Malik bin Al-Sabah told us, Imran bin Hudayr told us, on the authority of Armah, and he mentioned in his presence: **And a witness from among her people testified**, and they said: He was a boy. He said: He is not a boy, but he is a wise man.

Abu Kuraib told us, he said, Wakee' told us, and 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: **And a witness from among her people testified**, he said: He was a man.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **And a witness from among her people testified**, he said: A man.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement: **And a witness from among her people testified**, he said: A man.

Ibn Wakee' told us, he said, Abu Bakr bin Ayyash told us, on the authority of Abu Haseen, on the authority of Saeed bin Jubair: **And a witness from among her people testified**, he said: A man.

Al-Hasan bin Muhammad told us, he said, Amr bin Muhammad told us, he said, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **And a witness from among her people testified**, he said: A bearded man.

Ibn Wakee' told us, he said, Amr bin Muhammad told us, he said, Asbat told us, on the authority of Al-Suddi, he said: Her cousin, the witness was from her family.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **And a witness from among her people testified**, he said: A bearded man.

Al-Muthanna told me, he said, Abu Ghassan told us, he said, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: He has a beard.

Al-Harith told me, he said, Abdul Aziz told us, he said, Qais told us, on the authority of Jabir, on the authority of Ibn Abi Malekah: **And a witness from among her people testified**, he said: He was one of the king's special people.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And a witness from among its people testified**, he said: A wise man who was from among its

people.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **And a witness from among its people testified**, he said: A wise man from among its people.

Al-Muthanna told us, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **And a witness from among her people testified**, he said: He was a man.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of some of his companions, on the authority of Al-Hasan, regarding his statement: **And a witness from among her people testified**, he said: A man with an opinion indicated his opinion.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And a witness from among her people testified**. He said: It is said that the witness was an advisor, a man from the people of Ifir, and he was assisted by his opinion, except that he said: I testify that if his shirt is torn from the front, then you have told the truth and he is the liar.

It was said: The meaning of his saying: **And a witness testified** is the ruling of a judge.

I narrated this on the authority of Al-Farra', on the authority of Ma'la bin Hilal, on the authority of Abu Yahya, on the authority of Mujahid.

Others said: What he meant by the witness was the torn shirt.

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **And a witness from among her people testified**, he said: His shirt was torn from the back, so that is the testimony.

Al-Hasan bin Muhammad told us, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And a witness from among her family testified**, that his shirt was torn from the back, and that is the testimony.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Laith, on the authority of Mujahid: **And a witness from among her people testified**, he was not from among the humans.

He said, Hafs told us, on the authority of Laith, on the authority of Mujahid: **And a witness from among her people testified**. He said: It was from the command of God, and it was not human.

Abu Ja'far said: The correct statement about that is the statement of those who said: He was a child in the cradle, based on the report that we mentioned from the Messenger of God, may God bless him and grant him peace, that he mentioned someone who spoke in the cradle, and he mentioned that one of them was the companion of Joseph.

As for what Mujahid said about it being the torn shirt, it

Surat Yusuf 12:28

So when he saw his shirt torn from the back, he said, "Indeed, this is of your plot. Indeed, your plot is great."

is meaningless, because God Almighty mentioned about the witness who testified that he was from the woman's family, saying: **And a witness from her family testified**, and it is not said about the shirt: it is from the man's family, nor the woman's.

And his saying: **If his shirt was torn from the front, then you have told the truth and he is one of the liars**, because if the wanted person is a fugitive, then he will be approached from his anus. So it was known that if the tear was from the front, then he would not be a fugitive wanted person, but he would be a pursuer who was repelled, and that would be evidence of his lie.

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that he said: I testify that if his shirt is torn from the front, then she has told the truth and he is one of the liars. That is because a man only approaches a woman from the front. **But if his shirt is torn from the back, then she has lied and he is one of the truthful**, that is because a man does not approach a woman from the back. He said: It is not appropriate for anything other than that to be the truth. So when he saw that his shirt was torn from the back, he knew that it was from her trickery, so he said: "It is from your trickery. Indeed, your trickery is great."

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: He said - meaning: the witness from her family - the shirt judges between them, "If his shirt is torn from the front, then she has told the truth and he is among the liars. And if his shirt is torn from the back, then she has lied and he is among the truthful. But when he saw his shirt torn from the back, he said, 'Indeed, it is of your plot. Indeed, your plot is great.'"

Abu Ja'far said: The word *that* with which the testimony is received was omitted because he took the testimony to the meaning of the statement, as if he said: And a speaker from among her people said: If it was his shirt, as it was said: "God commands you concerning your children: for the male, what is equal to the share of two females," because he took the commandment to the meaning of the statement.

His saying: **When he saw his shirt torn from the back**, is a report about the woman's husband, who said to her: **This action is from your plotting** - that is, your doing, meaning from the doing of women, **Indeed, your plotting is great**.

It was said: It is report about the witness that he is the one who said that.

Tafsir al-Qurtubi

The Almighty said: **And when he saw his shirt torn from the back, he said, 'Indeed, it is from your plot.'** It was said that the noble one said that to her when she said: **What is the reward of one who intended evil for your family?** And it was said that the witness said it to her. Plotting means deceit and trickery, and it was mentioned previously in *Al-Anfal*. **Indeed, your plot is**

great. And he said *great* because of the greatness of their temptation and their trickery in escaping their predicament. Muqatil said on the authority of Yahya bin Abi Katheer on the authority of Abu Hurairah who said: The Messenger of God, may God bless him and grant him peace, said: "The plotting of women is greater than the plotting of Satan because God, the Almighty, says: "Indeed, the plot of Satan has ever been weak." (al-Nisa 4:76) And He said: Indeed, your plotting is great."

Tafsir Ibn Kathir

God Almighty tells of their situation when they went out racing to the door: Joseph was running away, and the woman was looking for him to return home. She caught up with him while doing so, and she grabbed his shirt from behind. She lost it terribly. It is said that it fell off him, and Joseph continued running away, and she was following him. They found her master, who was her husband, at the door. Then she got out of what she was in with her cunning and deceit, and said to her husband, evading her punishment and accusing Joseph of her illness: **What is the recompense of one who intended evil for your family except that he be imprisoned or a painful punishment?** That is, he be beaten severely and painfully. Then Joseph, peace be upon him, triumphed with the truth, and he was innocent of what she had accused him of of treason, and he said, **She sought to seduce me for my soul**, and he mentioned that she followed him, luring him towards her until she tore his shirt. **And a witness from her family testified that if his shirt was torn from the front, meaning from the front, then she is telling the truth**, meaning in her statement that he sought to seduce her, because when he called her and she refused, she pushed him in the chest, she lost his shirt, so what she said would be valid. **But if his shirt was torn from the back, then she has lied, and he is of the truthful**, and that would be as happened when he fled from her and she sought him, she grabbed his shirt from behind to bring him back to her, she lost his shirt from behind, and they differed about this witness: was he young or old? According to two sayings of the scholars of the Salaf, Abd al-Razzaq said, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, **And a witness from among her people testified**, Dhu Lihyad said, and al-Thawri said, on the authority of Jabir, on the authority of Ibn Abi Mulaikah, on the authority of Ibn Abbas: He was one of the king's confidants. And Mujahid, Ikrimah, al-Hasan, Qatadah, al-Suddi, Muhammad ibn Ishaq and others said the same: He was a man. And Zayd ibn Aslam al-Suddi said: He was her cousin. And Ibn Abbas said: He was one of the king's confidants. And Ibn Ishaq mentioned that Zulaykha was the niece of King Rayyan ibn al-Walid.

Al-Awfi said on the authority of Ibn Abbas regarding his statement, **And a witness from among her people testified**, he said: He was a boy in the cradle. It was also narrated on the authority of Abu Hurairah, Hilal

bin Yasaf, Al-Hasan, Saeed bin Jubair, and Ad-Dahhak bin Muzahim that he was a boy in the house. Ibn Jarir chose it. A hadith with a chain of transmission traceable to the Prophet was narrated on this matter. Ibn Jarir said: Al-Hasan bin Muhammad told us, Affan told us, Hammad told us, he is Ibn Salamah, Ata bin As-Sa'ib told me on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **Four spoke while they were young**, and he mentioned among them the witness of Joseph. It was narrated by others on the authority of Hammad bin Salamah, on the authority of Ata, on the authority of Saeed, on the authority of Ibn Abbas that he said: "Four spoke while they were young: the son of the hairdresser of Pharaoh's daughter, the witness of Joseph, the companion of Jurayj, and Jesus, son of Mary." Laith bin Abi Salim said on the authority of Mujahid: It was from the command of God Almighty, and he was not human. This is a strange statement.

And His saying: **And when he saw his shirt torn from the back** meaning when her husband was certain of Joseph's truthfulness and her lying in what she had slandered and accused him of, **he said, 'Indeed, it is of your plot'** meaning that this slander and defamation with which she had tarnished this young man's honor is part of your plot, **Indeed, your plot is great.** Then he said, commanding Joseph, peace be upon him, to conceal what had happened, **Joseph, turn away from this** meaning, ignore this completely, meaning, do not mention it to anyone.

And ask forgiveness for your sin, he said to his wife, although he was easygoing and gentle, or he excused her because she saw something she could not bear to avoid, so he said to her: **Seek forgiveness for your sin**, meaning what happened from you in wanting evil for this young man and then accusing him of something he was innocent of. **For you were among the sinners.**

Fath al-Qadir

28- **And when he saw** meaning the Aziz **his shirt** meaning Joseph's shirt **torn from the back, he said, 'Indeed, it is** meaning this matter over which the disagreement occurred between you, or that your saying: **What is the reward of one who intended evil for your family** "of your plot" meaning of the same kind as your plot, O women, **indeed, your plot is great.** And plotting is deceit and trickery.

Tafsir al-Baghawi

28- **When he saw**, Qutfir, **his shirt torn from the back**, he knew the betrayal of his wife and the innocence of Joseph, peace be upon him. **He said** to her **It is**, meaning: this action, "of your plot. Indeed, your plot is great." It was said: this is from the statement of the witness. Then Qutfir turned to Joseph and said:

Tafsir al-Baidawi

28. **When he saw that his shirt was torn from the back**,

he said, Your saying, 'What is the reward of one who intended evil for your family?' or 'Evil,' or 'This matter is from your plots,' is from your tricks,' and the address is to her and her likes or to all women. 'Indeed, your plot is great.' For the plots of women are more subtle, more attached to the heart, and more effective in the soul, and because they confront men with it, and Satan whispers it to them stealthily.

Surat Yusuf 12:29

Yusuf, turn away from this and ask forgiveness for your sin. Indeed, you were among the sinners.

Surat Yusuf 12:29

Yusuf, turn away from this and ask forgiveness for your sin. Indeed, you were among the sinners.

Tafsir al-Jalalayn

29 - Then he said, "O Joseph, turn away from this matter and do not mention it lest it spread. And ask forgiveness, O Zulaykha, for your sin. Indeed, you were among the sinners." The report became well-known and became widespread.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is what was mentioned on the authority of Ibn Abbas, a report from God Almighty mentioned on the authority of Qayl, the witness, that he said to the woman and to Joseph.

He means by his saying: *Joseph*, O Joseph, **disregard this**, he says: Disregard mentioning what she did to you in the way she tried to seduce you, so do not mention it to anyone, like:

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Joseph, turn away from this**, he said: Do not mention it, and seek forgiveness, you and your husband, he said: Ask him not to punish you for the sin that you committed, and to forgive it and cover it up for you.

You were among the sinners, he says: **You were among the sinners in your attempt to seduce Joseph**.

It is said of it: he made a mistake in the sin, he made a mistake and a mistake, as the Most High said: **Indeed, their killing was a great mistake**, and the mistake in the matter. And it was also said in the correctness, the correctness and the correctness, as the poet said:

By your life, my mistake and my correction are on me, and I did not waste money.

And he recites the verse of Umayyah:

Your servants make mistakes, but You are the Lord who protects against fate and inevitability.

From: Man's mistake.

It was said: **You were among the sinners**, and he did not say: among the sinful women, because he did not mean by that to inform about women, but rather he meant to inform about the one who does that and makes a mistake.

Tafsir al-Qurtubi

The Almighty said: **Joseph, turn away from this** The one who said this is the witness. And *Joseph* is a

singular address, meaning O Joseph, so it was deleted.

Turn away from this meaning do not mention it to anyone and keep it secret. Then he turned to her and said: And you **And ask forgiveness for your sin** He said: Ask forgiveness for your husband for your sin so that he does not punish you. **Indeed, you were among the sinners** He did not say among the sinful women because he intended to inform about the masculine and feminine, so the masculine prevailed, and the meaning is: among the sinful people, or among the sinful people, like: **Indeed, she was from a disbelieving people** (al-Naml 27:43) **And she was among the obedient** (al-Tahrim 66:12). It was said: The one who said to Joseph turn away and to her ask forgiveness was her husband, the king, and there are two opinions on this: One of them: He was not jealous, so he was calm. And the lack of jealousy is found in many of the people of Egypt. Second: God Almighty took away his jealousy and he was kind to Joseph until he was relieved of his anger and forgave her.

Tafsir Ibn Kathir

God Almighty tells of their situation when they went out racing to the door: Joseph was running away, and the woman was looking for him to return home. She caught up with him while doing so, and she grabbed his shirt from behind. She lost it terribly. It is said that it fell off him, and Joseph continued running away, and she was following him. They found her master, who was her husband, at the door. Then she got out of what she was in with her cunning and deceit, and said to her husband, evading her punishment and accusing Joseph of her illness: **What is the recompense of one who intended evil for your family except that he be imprisoned or a painful punishment?** That is, he be beaten severely and painfully. Then Joseph, peace be upon him, triumphed with the truth, and he was innocent of what she had accused him of of treason, and he said, **She sought to seduce me for my soul**, and he mentioned that she followed him, luring him towards her until she tore his shirt. **And a witness from her family testified that if his shirt was torn from the front**, meaning from the front, **then she is telling the truth**, meaning in her statement that he sought to seduce her, because when he called her and she refused, she pushed him in the chest, she lost his shirt, so what she said would be valid. **But if his shirt was torn from the back, then she has lied, and he is of the truthful**, and that would be as happened when he fled from her and she sought him, she grabbed his shirt from behind to bring him back to her, she lost his shirt from behind, and they differed about this witness: was he young or old? According to two sayings of the scholars of the Salaf, Abd al-Razzaq said, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, **And a witness from among her people testified**, Dhu Lihyad said, and al-Thawri said, on the authority of Jabir, on the authority of Ibn Abi Mulaykah, on the authority of Ibn Abbas: He was one of the king's confidants. And Mujahid, Ikrimah, al-Hasan, Qatadah, al-Suddi, Muhammad ibn Ishaq and others said the same: He

was a man. And Zayd ibn Aslam al-Suddi said: He was her cousin. And Ibn Abbas said: He was one of the king's confidants. And Ibn Ishaq mentioned that Zulaykha was the niece of King Rayyan ibn al-Walid.

Al-Awfi said on the authority of Ibn Abbas regarding his statement, **And a witness from among her people testified**, he said: He was a boy in the cradle. It was also narrated on the authority of Abu Hurairah, Hilal bin Yasaf, Al-Hasan, Saeed bin Jubair, and Ad-Dahhak bin Muzahim that he was a boy in the house. Ibn Jarir chose it. A hadith with a chain of transmission traceable to the Prophet was narrated on this matter. Ibn Jarir said: Al-Hasan bin Muhammad told us, Affan told us, Hammad told us, he is Ibn Salamah, Ata bin As-Sa'ib told me on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of the Prophet, may God bless him and grant him peace, who said: **Four spoke while they were young**, and he mentioned among them the witness of Joseph. It was narrated by others on the authority of Hammad bin Salamah, on the authority of Ata, on the authority of Saeed, on the authority of Ibn Abbas that he said: "Four spoke while they were young: the son of the hairdresser of Pharaoh's daughter, the witness of Joseph, the companion of Jurayj, and Jesus, son of Mary." Laith bin Abi Salim said on the authority of Mujahid: It was from the command of God Almighty, and he was not human. This is a strange statement.

And His saying: **And when he saw his shirt torn from the back** meaning when her husband was certain of Joseph's truthfulness and her lying in what she had slandered and accused him of, **he said, 'Indeed, it is of your plot'** meaning that this slander and defamation with which she had tarnished this young man's honor is part of your plot, **Indeed, your plot is great**. Then he said, commanding Joseph, peace be upon him, to conceal what had happened, **Joseph, turn away from this meaning**, ignore this completely, meaning, do not mention it to anyone.

And ask forgiveness for your sin, he said to his wife, although he was easygoing and gentle, or he excused her because she saw something she could not bear to avoid, so he said to her: **Seek forgiveness for your sin**, meaning what happened from you in wanting evil for this young man and then accusing him of something he was innocent of. **For you were among the sinners**.

Fath al-Qadir

Then Al-Aziz addressed Joseph, saying 29- **Joseph, turn away from this** meaning from this matter that happened and conceal it and do not talk about it, then he addressed her and said **and ask forgiveness for your sin** that occurred from you **for you were** because of that **of the sinners** meaning of their kind, and the sentence explains what preceded it of the command to ask forgiveness and he did not say of the sinners, giving precedence to the masculine over the feminine as in his saying **and she was of the obedient**, and the meaning of the sinners is of the deliberate, it is said that he sinned if he sinned deliberately, and it was said that the one who said this statement to Joseph and the wife of Al-Aziz was the witness who judged between them.

Ibn Abi Hatim and Abu Al-Shuyukh narrated on the authority of Qatada regarding his statement: **And she in whose house he was sought to seduce him**, he said: She is the wife of Al-Aziz. Ibn Abi Hatim narrated on the authority of Ibn Zayd who said: She sought to seduce him when he had reached the age of manhood. Abu Ubaid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated through various chains of narration on the authority of Ibn Abbas regarding his statement: **Heyt laka**, he said: Come to you, inviting him to herself. Ibn Abi Shaybah, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority: Iqla: Helma laka in Coptic. Ibn Jarir narrated on the authority of Al-Hasan who said: It is a word in Syriac: meaning come to you. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Saeed bin Jubayr who said: Its meaning is come. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid who said: It is an Arabic language in which she invites him to herself. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **He is my Lord**, he said: My Master, he said: He means the husband of the woman. And Abd al-Razzaq, al-Firyabi, Sa'id ibn Mansur, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh and al-Hakim narrated - and authenticated it - on the authority of Ibn Abbas, who said: When she desired him, she adorned herself and then lay down on her bed. And he desired her, so he sat between her legs and untied his clothes. Then a call was made from the sky, **O son of Jacob, do not be like a bird that plucks its feathers and is left without feathers**. But he did not learn from the call at all until he saw the proof of his Lord, Gabriel, in the form of Jacob biting his finger. So he was startled and his desire came out of his fingers, so he jumped up and caught up with him. She put her hands in his shirt and tore it until she reached the muscle of his calf, and they found her master at the door. Abu Nu'aym narrated in al-Hilyah on the authority of Ali ibn Abi Talib, regarding his statement: **She desired him and he desired her**, he said: She desired him and he desired her. And there was such greed in him that he desired to untie the knot, so she went to an idol of hers crowned with pearls and rubies in a corner of the house and covered it with a white garment between them. So he said: What are you doing? She said: I am ashamed before my God to see me in this state. Joseph said: Are you ashamed before an idol that neither eats nor drinks, and I am not ashamed before my God who is in charge of every soul for what it has earned? Then he said: You will never attain it from me, and this is the proof that he saw. Ibn Jarir, Ibn Abi Hatim, Abu Al-Shaykh and Al-Hakim narrated with a chain of transmission on the authority of Ibn Abbas regarding his statement: **Had he not seen the proof of his Lord**, he said: Jacob appeared to him, so he struck his chest with his hand and his desire came out from his fingers. The commentators have gone into great detail in identifying the proof that he saw, and their statements on this matter differed greatly. Ibn Jarir narrated on the authority of Zayd ibn Thabit: Al-Sayyid said: The husband, meaning in his statement: **And they found her master at the door**. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated something similar on the authority of Mujahid. Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **Unless**

Surat Yusuf 12:29

Yusuf, turn away from this and ask forgiveness for your sin. Indeed, you were among the sinners.

he is imprisoned or a painful punishment, he said: The chain. Ibn Jarir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Ibn Abbas regarding his statement: **And a witness from among her people testified**, he said: A boy whom God had made to speak who was in the house. Ahmad, Ibn Jarir and Al-Bayhaqi in Ad-Dala'il narrated on the authority of Ibn Abbas from the Prophet, may God bless him and grant him peace, who said: "Four spoke when they were young: the son of Pharaoh's hairdresser, the witness of Joseph, the companion of the wounded man, and Jesus, son of Mary." Abd Al-Razzaq, Al-Firyabi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Sheikh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And a witness from among her people testified**, he said: He was a man with a beard. Al-Firyabi, Ibn Jarir and Abu Sheikh narrated on his authority that he said: He was one of the king's special people. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Hasan that he was a man of understanding and knowledge. Ibn Abi Hatim narrated on the authority of Zaid bin Aslam that he said: Her cousin was wise. Ibn Jarir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Mujahid that he said: He was neither a human nor a jinn, he was a creation of God. I said: Perhaps he did not remember the statement of God, the Most High: **from among her people**.

conversation. **Turn away from this** "Keep it and do not mention it And seek forgiveness for your sin O Ra'il. Indeed, you were among the sinners" of the sinful people from khata' if he sinned deliberately and the masculine is for emphasis.

Tafsir al-Baghawi

29- *Yusuf*, meaning: O Yusuf, **turn away from this** meaning: from this hadith, so do not mention it to anyone so that it does not spread.

It was said: Its meaning is do not care about him, for he has proven your excuse and innocence.

Then he said to his wife: **And seek forgiveness for your sin**, meaning: repent to God, **for you were among the sinners**.

It was said: This is from the witness's statement to Joseph and Rachel.

And what he meant by his saying: **And ask forgiveness for your sin**, that is, ask your husband not to punish you and forgive you, **for you were among the sinners**, among the sinners, until you tried to seduce a young man and betrayed your husband, and when he refused, you lied to him. And he only said: **of the sinners**, and did not say: of the sinful women, because he did not mean by it to inform about women, but rather he meant by it to inform about those who do that, meaning: of the sinful people, like the Almighty's saying: **And she was among the obedient** (al-Tahrim 66:12), its explanation is the Almighty's saying: **Indeed, she was from a disbelieving people** (al-Naml 27:43).

Tafsir al-Baidawi

29. *Joseph* The letter of address was deleted from it due to his proximity and awareness of the

Surat Yusuf 12:30

And some women in the city said, "The wife of Al-'Aziz is seeking to seduce her young man. Love has overwhelmed her. Indeed, we see her in manifest error."

Tafsir al-Jalalayn

30 - **And women in the city** the city of Egypt (said: The wife of Al-'Aziz seeks to seduce her young man) her slave (about himself. He has infatuated her with love) distinguishing, meaning his love has entered the pericardium of her heart, meaning its covering **Indeed, we see her in clear error** meaning in error *clear* evident from her love for him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jafar said: God Almighty says: And the women talked about the matter of Joseph and the matter of the wife of Al-'Aziz in the city of Egypt, and what happened about them became widespread there, so it was not concealed, and they said: **The wife of Al-'Aziz is seeking to seduce her young man**, her slave, **for himself**, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: The talk spread in the village, and the women talked about his affair, his affair, and her affair, and they said: **The wife of Al-'Aziz is trying to seduce her young man**, meaning her slave.

As for Al-'Aziz, he is: the king in the speech of the Arabs, and from this is the saying of Abu Dawood:

A pearl that a merchant dived for, I showed it to Aziz one day

It means the king, which is from the word *Izza*.

His saying: **He was overcome with love for her**, means: Joseph's love reached the depths of her heart and entered beneath it, until it overcame her heart.

The pericardium is the covering and veil in which it is located. Al-Nabigha Al-Dhubyani meant it when he said:

They prevented it from entering the pericardium that the fingers seek.

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

Who said that?

Al-Hasan bin Muhammad told us, he said, Hajjaj bin Muhammad told us, on the authority of Ibn Jurayj, he said, Amr bin Dinar told me: that he heard Ikrimah say regarding his statement: **He was overcome by love for her**, he said: His love entered under the pericardium.

Al-Hasan bin Muhammad told us, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on

the authority of Mujahid, regarding his statement: **He has overwhelmed her with love**, he said: His love has entered her pericardium.

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 has overwhelmed her with love**, he said: His love has entered her pericardium.

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 was overcome with love for her**, he said: His love was in her heart.

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, like Al-Hasan Ibn Muhammad, on the authority of Shababah.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **He has become passionately in love with her**, meaning: He has become passionately in love with her.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **He has overcome her with love**, he said: He has overcome her.

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of his father, on the authority of Ayoub bin Aaidh al-Ta'i, on the authority of al-Sha'bi: **He was madly in love with her**, he said: The madly in love is the lover, and the madly in love is the madman.

And he said, my father told us, on the authority of Abu al-Ashhab, on the authority of Abu Raja and al-Hasan: **He was madly in love with her**. One of them said: He was madly in love with her. And the other said: He was truly in love with her.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement: **He has filled her with love**, he said: He has filled her with love. Yaqub said: Abu Bishr said: The people of Medina say, **He has filled her with love**.

Ibn Wakee' told us, he said, Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, he said: I heard him say regarding His statement: **He has filled her with love**, he said: Her stomach is filled with love. And the people of Madinah say that.

Al-Hasan bin Muhammad told us, he said, Abdul Wahhab told us, on the authority of Qura, on the authority of Al-Hasan: **He was deeply in love with her**, he said: He was deeply in love with her.

Al-Hasan told us, he said, Abu Qatan told us, he said, Abu Al-Ashhab told us, on the authority of Al-Hasan: **He has made her mad with love**, he said: Her stomach is full of love for him.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of

Surat Yusuf 12:30

And some women in the city said, "The wife of Al-'Aziz is seeking to seduce her young man. Love has overwhelmed her. Indeed, we see her in manifest error."

Al-Hasan: **He was madly in love with her**, he said: He was infatuated with her.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **He has overwhelmed her with love**, he said: Her love for him has overwhelmed her.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **He has made her passionately in love**, meaning: He has made her attached.

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Abu Yahya, on the authority of Mujahid: **He has fallen in love with her**, he said: He has become attached to her with love.

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 the love that sticks to the heart.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak, regarding his statement: **He was overcome with love for her**, meaning: She died of love for him, and the pericardium is the pericardium of the heart.

Ibn Wakee' told me, he said, Amr ibn Muhammad told us, he said, Asbat told us, on the authority of Al-Suddi: **He was overcome with love for her**. He said: The pericardium is a skin on the heart called the tongue of the heart. He says: Love entered the skin until it affected the heart.

There is a difference of opinion regarding the reading of this.

So I read it as most of the countries read it with the letter ghayn: **qad ghafaha**, with the meaning of what I described of the interpretation.

Abu Raja read it as: He has made her thirsty, with an 'ayn'.

Al-Hasan bin Muhammad told us, Abu Qatan told us, Abu Al-Ashhab told us, on the authority of Abu Raja: He was very fond of her.

He said, Khalaf told us, Hisham told us, on the authority of Abu Al-Ashhab, or Aouf, on the authority of Abu Raja: He was overcome with love for her, with the eye.

He said, Khalaf told us, Mahbub told us, Aouf read it: He has made her thirsty.

He said, Abd al-Wahhab told us, on the authority of Harun, on the authority of Asid, on the authority of al-A'raj: He was madly in love with her, and he said: Madly in love with her, if he loved her.

They interpreted the meaning of the speech as meaning that love had overwhelmed her.

Some of the scholars of Arabic language from Kufa said: It is from the saying of the speaker: He was

passionate about it, as if he went with it in every direction, from the peaks of the mountains, which are their tops.

It was narrated on the authority of Ibrahim Al-Nakha'i that he said: **Shaghaf is the passion of love, and Sha'af is the passion of an animal when it is frightened.**

Al-Harith told me that, on the authority of Al-Qasim, who said: It is narrated on the authority of Abu Awana, on the authority of Mughira, on his authority.

Al-Harith said, Al-Qasim said: Ibrahim believes that the root of passion is panic. He said: And it is also as Ibrahim said in the original, except that the Arabs may have borrowed the word and put it in the wrong place. Imru' al-Qais said:

Are you killing me while her heart is infatuated with the way a happy woman is infatuated with a handsome man?

He said: The passion of a woman comes from love, and the passion of a happy woman comes from fear, so he likened the pain of love and its atmosphere to that.

Ibn Zayd said about this:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **He was passionately in love with her**, he said: Passion and passion are different, and passion is in hatred, and passion is in love.

What Ibn Zayd said is meaningless, because in the speech of the Arabs, the word *sha'f* means love in general, and is more famous than for someone who is knowledgeable in their speech to be ignorant of it.

Abu Jaafar said: The correct reading in our view is: **Qad ghafha** with a ghayn, due to the consensus of the evidence from the readings on it.

And His saying: **Indeed, we see her in manifest error**, they said: Indeed, we see the wife of Al-Aziz in her seduce of her young man, and his love for her overwhelming her, in a clear error in action, and a deviation from the intended path, *clear*, for whoever contemplates it and knows that it is error, and a mistake that is not correct or sound. Rather, what they said of that, and what they spoke of about her and Joseph, was a plot on their part, as mentioned, to show them Joseph.

Tafsir al-Qurtubi

The Almighty said: **And women in the city said** It is said: *women* with a damma on the noon, and this is the reading of Al-A'mash, Al-Mufaddal and Al-Salami, and the plural is women. It is also permissible to say: And women said, and women said, like the Bedouins said and the Bedouins said, and that is because the story spread among the people of Egypt and the women

talked. It was said: The wife of the cupbearer of the Aziz, and the wife of his baker, and the wife of the owner of his animals, and the wife of the owner of his prison. It was said: The wife of the chamberlain, on the authority of Ibn Abbas and others. **She seduced her young man** The young man in the speech of the Arabs is the young man, and the woman is a young girl. **He has overcome her with love** It was said: He has overcome her. It was said: His love has entered her pericardium, on the authority of Mujahid and others. Amr bin Dinar narrated on the authority of Ikrimah on the authority of Ibn Abbas, who said: He entered under her pericardium. Al-Hasan said: Passion is the interior of the heart. Al-Suddi and Abu Ubaid: The pericardium of the heart is its covering, and it is its skin. It was said: It is the middle of the heart, and the meaning in these sayings is close, and the meaning is: His love reached her core and overcame it. Al-Nabigha said:

They prevented it from entering the pericardium, which the fingers sought.

It has been said that pericarditis is a disease, and Al-Asma'i recited the following verse by the rajaz poet:

He follows her and she is passionate about him

Abu Jaafar bin Muhammad, Ibn Muhaisin and Al-Hasan read *Shafaha* with an unvoiced 'ayn. Ibn Al-A'rabi said: Its meaning is that his love burned her heart. He said: The first is the action. Al-Jawhari said: Love made him sick. Abu Zaid said: It made him sick. He was madly in love with such-and-such, so he is madly in love. Al-Hasan read **Qad Shafaha** and said: Her stomach is filled with love. Al-Nahhas said: Its meaning according to most linguists is that he has gone astray with it, because the tops of mountains are their heights, and he was madly infatuated with that with a sukoon on the ghayn, except that Abu Ubaidah recited the verse of Imru' Al-Qais:

To kill me, and her heart was filled with passion, as a happy woman is filled with passion for a handsome man

He said: So the pain of love and its essence were likened to that. It was narrated on the authority of Al-Sha'bi that he said: Al-Shaghaf with the voiced ghayn is love, and Al-Sha'af with the unvoiced 'ayn is madness. Al-Nahhas said: It was narrated **qad shaghafaha** with the kasra of the ghayn, and nothing is known in the speech of the Arabs except *shaghafaha* with the fatha of the ghayn, and likewise *sha'faha* meaning he left her ardent. Saeed bin Abi Arubah said on the authority of Al-Hasan: The pericardium is the veil of the heart, and the sha'af is the blackness of the heart, so if love reached the sha'af, she would die. Al-Hasan said: It is said that the pericardium is the skin attached to the heart that cannot be seen, and it is the white skin, so his love stuck to her heart like the skin sticks to the heart.

God the Almighty said: **Indeed, we see her in manifest error**, meaning in this action. Qatada said: **Her young man** is her husband's young man, because Joseph was considered a slave among them, and he would carry out her orders regarding him. Muqatil said on the authority of Abu Uthman al-Nahdi on the authority of Salman al-Farsi, who said: The wife of al-Aziz asked

her husband Joseph for a gift, so he gave him to her and said: What will you do with him? She said: Should I take him as a son? He said: He is yours. So she raised him until he reached maturity, and she felt for him what she felt for herself. She would uncover herself for him, adorn herself, and call upon him out of kindness, but God protected him.

Tafsir Ibn Kathir

God Almighty tells us that the report of Joseph and the wife of Al-Aziz spread in the city, which is Egypt, until people talked about it. **And the women of the city said**, like the women of the nobles and princes, denouncing the wife of Al-Aziz, who is the minister, and blaming her for that, **The wife of Al-Aziz is trying to seduce her young man**, meaning she is trying to get her slave to have sex with her and inviting him to herself. **He has overwhelmed her with love**, meaning his love has reached the pericardium of her heart, which is its covering. Ad-Dahhak said on the authority of Ibn Abbas: Passion is deadly love, and passion is less than that, and the pericardium is the veil of the heart. **Indeed, we see her in manifest error**, meaning in her actions of loving her young man and her attempts to seduce him. **But when she heard of their plot**, some of them said: Because of their words, love took her away. Muhammad ibn Ishaq said: Rather, they heard of Joseph's beauty, so they wanted to see him, so they said that in order to be able to see and witness him. Then, **she sent to them**, meaning she invited them to her house to host them, **and she prepared for them a reclining place**. Ibn Abbas, Saeed bin Jubair, Mujahid, Al-Hasan, Al-Suddi and others said: It is a gathering in which bedding, pillows and food are prepared, including things that are cut with knives, such as citrons and the like. For this reason, God the Almighty said: **And she gave each one of them a knife**. This was a trick from her and a confrontation with them in their deception of seeing him. **And she said, 'Come out to them.'** This is because she had hidden him in another place. **So when he came out, they saw him and magnified him**. That is, they magnified his status and revered his esteem. They began to cut their hands in astonishment at seeing him, and they thought that they were cutting citrons with knives. What is meant is that they cut their hands with them, as was said by more than one person. Mujahid and Qatadah said: **They cut their hands until they threw them away**. And God knows best.

More than one person has mentioned that she said to them after they had eaten and were satisfied, then she placed a citron in their hands and gave each one of them a knife: **Would you like to look at Joseph?** They said: *Yes*. So she sent to him ordering him to come out to them. When they saw him, they began to cut their hands. Then she ordered him to return so that they could see him coming and going. So he returned while they were cutting their hands. When they felt the pain, they began to wail. She said: **You did this because of a single look, so how can I be blamed?** "And they said, 'God forbid! This is not a human being. This is nothing but a noble angel.'" Then they said to her, "We do not see any blame on you after what we have seen,

And some women in the city said, "The wife of Al-'Aziz is seeking to seduce her young man. Love has overwhelmed her. Indeed, we see her in manifest error."

because they have not seen anyone like him or even close to him. He, peace be upon him, had been given half of his beauty, as was confirmed in the authentic hadith in the hadith of the Night Journey, that the Messenger of God, may God bless him and grant him peace, passed by Joseph, peace be upon him, in the third heaven. He said, "And behold, he had been given half of his beauty." Hammad ibn Salamah said, 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, 'Joseph and his mother were given half of their beauty.'" Sufyan al-Thawri said, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah ibn Mas'ud, who said, **Joseph and his mother were given one-third of their beauty.** Abu Ishaq also said, on the authority of Abu al-Ahwas, on the authority of Abdullah, who said, **Joseph's face was like lightning, and when a woman came to him for a need, she would cover her face for fear of being tempted by him.** Al-Hasan al-Basri narrated it in a mural form on the authority of the Prophet, may God bless him and grant him peace, that he said: **Joseph and his mother were given one-third of the beauty of the people of this world, and the people were given two-thirds,** or he said: **Joseph and his mother were given two-thirds and the people were given one-third.** Sufyan said, on the authority of Mansur, on the authority of Mujahid, on the authority of Rabia al-Jurashi, who said: Beauty was divided in half, so Joseph and his mother Sarah were given half of beauty, and the other half was given to the rest of creation.

Imam Abu al-Qasim al-Suhayli said: Its meaning is that Joseph, peace be upon him, was half as handsome as Adam, peace be upon him, for God created Adam with His own hand in the most perfect and best form, and there was no one among his descendants who could match him in beauty. Joseph had been given half of his beauty, so these women said when they saw him, **God forbid.** Mujahid and more than one other said: God forbid, **This is not a human being,** and some of them read, **This is not a human being,** meaning someone bought with a purchase. "This is nothing but a noble angel. She said, "This is that for which you blamed me," she said this, apologizing to them that this man truly deserved to be loved for his beauty and perfection. **And I did indeed seek to seduce him, but he refused,** meaning he refused. Some of them said: When they saw his apparent beauty, she told them about his good qualities that were hidden from them, which are chastity along with this beauty, then she said threatening him, **And if he does not do what I command him, he will surely be imprisoned and will be among the debased.** At that time, Joseph, peace be upon him, sought refuge from their evil and their plotting, and **He said, 'My Lord, prison is more to my liking than that to which they invite me,'** meaning the immorality. **And if You do not avert from me their plotting, I will incline toward them.** That is, if You leave me to myself, I have no power over it and I do not possess any harm or benefit for it except through Your power and strength. You are the one sought for help and upon You is reliance, so do not leave me to myself,

incline toward them and be among the ignorant. So his Lord responded to him, the verse. This is because Joseph, peace be upon him, was protected by God with a great protection and shielded, so he refrained from it with the utmost refraining, and chose prison over that. This is at the height of perfection, that with his youth, beauty, and perfection, his mistress, the wife of the Aziz of Egypt, calls him, and she is with this the height of beauty, wealth, and leadership, and he refrains from He chooses prison over that out of fear of God and hope for His reward.

That is why it was proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: "There are seven whom God will shade with His shade on the Day when there is no shade but His: a just leader, a young man who grew up in the worship of God, a man whose heart is attached to the mosque when he leaves it until he returns to it, two men who love each other for the sake of God, meet for that reason and part for that reason, a man who gives charity and conceals it so that his left hand does not know what his right hand has given, a man who is invited by a woman of position and beauty and he says: I fear God, and a man who remembers God in private and his eyes overflow with tears."

Fath al-Qadir

It is said Naswa with a damma on the letter noon, and this is the reading of Al-A'mash, Al-Fadl, and Sulayman. It is said Naswa with a kasra on the letter noon, and this is the reading of the rest, and what is meant is a group of women, and the masculine is permissible in the verb attributed to them as it is permissible to feminize. It was said: They are the wife of the cupbearer of the Aziz and the wife of his baker, the wife of the owner of his beasts, the wife of the owner of his prison, and the wife of his chamberlain. In the speech of the Arabs, it is said: the young man and the young woman: the young woman, and what is meant here: her slave, it is said: my boy and my girl: meaning my boy and my maid. Sentence 30- **Qad aghafaha haban** is in the nominative case as a second predicate for the subject, or in the accusative case as a state, and the meaning of aghafaha haban is: his love overcame her, and it was said that his love entered her pericardium. Abu Ubaidah said: The pericardium is its covering and it is its skin, and it was said that it is the middle of the heart. Thus, the meaning is: His love entered her heart and overwhelmed her. Al-Asma'i recited the words of the rajaz poet:

He follows her and she is passionate about him

Ja'far ibn Muhammad, Ibn Muhaisin and Al-Hasan read it with the silent 'ayn. Ibn Al-A'rabi said: It means he poured his love over her. Others read it with the voiced 'ayn. Al-Jawhari said: Love suffused him, burned his heart. Abu Zaid said: It made him sick. Al-Nahas said: According to most linguists, its meaning is: He took her in every direction, because the 'highest parts of the mountains' are their peaks. He

became infatuated with that with the silent 'ayn': if he became obsessed with it. Abu Ubaidah recited the verse of Imru' al-Qais:

Will you kill me, whose heart I have captivated as a woman captivates a man who has been searching for a long time?

He said: So the pain of love was likened to that. Al-Hasan read it as Qad saghafaha with a damma on the ghain. An-Nahhas said: It was narrated as Qad saghafaha with a kasra on the ghain, and this is not known in the speech of the Arabs except as saghafaha with a fatha on the ghain. It is said that the pericardium is the skin attached to the liver that is not seen, and it is the white skin, so it is as if his love stuck to her heart like the skin sticks to the liver. The phrase **Indeed, we see her in manifest error** confirms the meaning of what preceded it. The meaning is: Indeed, we see her: that is, we know her in this action of hers, which is the seduction of her in straying from the path of guidance. The right path is clear: obvious and not confusing to anyone who looks into it.

Tafsir al-Baghawi

30- The Almighty said: **And women in the city said** the verse.

He says: The report of Joseph and the woman spread throughout the city, the city of Egypt. It was also said that it was the city of Ain Shams. The women talked about it and said - and they were five women: the wife of the king's chamberlain, the wife of the owner of the animals, the wife of the baker, the wife of the cupbearer, and the wife of the prison keeper, said Muqatil.

It was said: They are women from the nobles of Egypt.

The wife of Al-Aziz seeks to seduce her young man, that is, her Canaanite slave, **for himself**, that is, she asks her slave to commit an immoral act. **He has made her passionately in love**, that is, he has made her passionately in love.

Al-Kalbi said: His love covered her heart so that she would do nothing but him.

It was said: She loved him until his love entered her heart, meaning: inside her heart.

Al-Suddi said: The pericardium is a thin skin on the heart. He said: Love entered the skin until it affected the heart.

Al-Sha'bi and Al-A'raj read: *Shaghafaha* with the unvoiced 'ayn, meaning: love took her in every direction.

And from it is the peaks of mountains, which are their tops. **Indeed, we see you in clear error**, meaning: apparent error. And it was said: its meaning is that she abandoned what her peers are like in terms of chastity and concealment.

Tafsir al-Baidawi

30. **And women said** is a collective noun for woman and its feminization in this regard is not real and therefore its verb was stripped and the nun was added as a language in it. **In the city** is an adverb for said, meaning he made the story very ugly in Egypt, or an attribute of women and they were five: the wife of the chamberlain, the cupbearer, the baker, the jailer and the owner of the beasts. **The wife of the Aziz seduce her young man** asks her slave to have intercourse with her. **The Aziz** in the language of the Arabs is the king and the origin of *Fata* is *Fatay* because they say *Fitan* and *Fata* is anomalous. **He has smitten her with love** he tore through the pericardium of her heart which is its veil until it reached her heart with love, and it was made accusative as a distinction to divert the verb from it. It was read *Sha'faha* from **Sha'fa al-Ba'ir** if he congratulated him with tar and burned it. **Indeed, we see her in manifest error** in error from the right path and far from the truth.

Surat Yusuf 12:31

So when she heard of their plot, she sent to them and prepared for them a recliner and gave each one of them a knife and said, "Come out to them." But when they saw him, they were amazed at him and cut their hands and said, "God forbid! This is not a human being! This is none other than a noble angel."

Surat Yusuf 12:31

So when she heard of their plot, she sent to them and prepared for them a recliner and gave each one of them a knife and said, **Come out to them**. But when they saw him, they were amazed at him and cut their hands and said, **God forbid! This is not a human being! This is none other than a noble angel**.

Tafsir al-Jalalayn

31 - **And when she heard of their plot** their absence from her **she sent to them and prepared** she prepared **for them a reclining place** food cut with a knife for them to recline at, which is the citron **and she gave** she gave **each one of them a knife and said** to Joseph (Come out to them. So when they saw him, they admired him) they magnified him **and cut their hands** with the knives and they did not feel the pain because their hearts were occupied with Joseph **and they said, God forbid** glorifying Him *this* that is, Joseph (is not a human being. This) is nothing but a noble angel) because of what he contained of beauty that is not usually found in a human soul. And in the hadith, **that he was given half of the beauty**.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: When the wife of Al-Aziz heard about the treachery of the women who said in the city what God Almighty mentioned about them.

And he was forced to do what:

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, he said, Asbat told us, on the authority of Al-Suddi: **When I heard of their treachery**, he said: of their words.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: When the women revealed that, by saying: She is seducing her slave!, as a trick to show them Joseph, and he was described to them as being handsome and beautiful, **So when she heard of their trick, she sent to them and prepared for them a place to recline**.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **So when I heard of their plot**, meaning their talk, **I sent to them**, he says: I sent to the women who talked about her and Joseph.

I prepared for them, I prepared for them a reclining place, meaning a place to eat, and what they recline on of cushions and pillows.

It is an artificial verb, derived from the saying: I leaned on. It is said: throw him a cushion, meaning: something to lean on.

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

Who said that?

Ibn Wakee' told us, Yahya bin Al-Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Saeed: **And I prepared for them a place to recline**, he said: food, drink, and a place to recline.

He said, Amr bin Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi: **And I prepared a place to recline for them**, he said: They would recline on 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: **And I prepared for them a reclining place**, he said: a seat.

He said, Amr bin Awn told us, Hisham told us, on the authority of Abu Al-Ashhab, on the authority of Al-Hasan, that he used to recite: *reclining* and say: It is the sitting place and the food.

He said, Ishaq told us, Abdullah bin Yazid told us: Whoever reads: *reclining, light, yani* means food. And whoever reads, *reclining*, means: the recliner.

This that we mentioned from those we mentioned the interpretation of this word, is the meaning of the word, and the interpretation of the recliner, and that she prepared for the women a council in which there was a recliner, food, drink, and citron. Then some of them interpreted the recliner as the food, in the manner of reporting on the one for whom the recliner was prepared, and some of them on the reporting of the citron, since it was in the speech: **And she gave each one of them a knife**, because the knife is only prepared for the citron and what is similar to it that is cut with, and some of them on the buzward.

Harun bin Hatim Al-Muqri' told me, he said, Hisham bin Al-Zubayr told us, on the authority of Abu Rawq, on the authority of Al-Dahhak, regarding his statement: **And I prepared for them a reclining place**, he said: Al-Bazward.

Abu Ubaidah Muammar ibn al-Muthanna said: The cushion is a cushion that one leans on. He said: Some people claimed that it is a citron. He said: This is the most false falsehood on earth, but perhaps with the cushion there is a citron that they eat.

Abu Ubaid Al-Qasim bin Salam narrated the words of Abu Ubaidah, then he said: The jurists are more knowledgeable about interpretation than him. Then he said: Perhaps it is some of what has been lost from the speech of the Arabs, for Al-Kisa'i used to say: Much of the speech of the Arabs has been lost and its people

have become extinct.

Abu Ja'far said: The statement that the jurists are more knowledgeable in interpretation than Abu 'Ubaydah, as Abu 'Ubaydah said, is without doubt. However, Abu 'Ubaydah was not far from the truth in this statement, rather the statement is as he said, that he said about the recliner: it is the citron, but rather he explained what was prepared in the assembly in which the recliner is, and for which the knives were given, because it is known that knives are not prepared for the recliner except to ruin it! And they were not given the knives for that reason.

What shows the correctness of that statement is what we mentioned on the authority of Ibn Abbas, that the recliner is the seat, then it was narrated on the authority of Mujahid on his authority, what:

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 Hisayn, on the authority of Mujahid, on the authority of Ibn Abbas: **And she prepared for them a place to recline and gave each one of them a knife**, he said: She gave them citrons, and gave each one of them a knife.

It is clear that Abbas, in this narration of Mujahid, did not give the women anything, and he ignored mentioning the meaning of the recliner, since its meaning was known.

It was mentioned that he said in the interpretation of the recliner what we mentioned:

Yahya bin Talha Al-Yarbou'i told me, he said, Fadil bin Ayyad told us, on the authority of Hisin, on the authority of Mujahid, on the authority of Ibn Abbas: **And I prepared for them a reclining place**, he said: the citron.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Awf, he said, I was told on the authority of Ibn Abbas that he used to read it: *Muttaka'* with a light *Muttaka'* and he would say: It is the citron.

Ibn Wakee' told us, he said, Ibn Idris told us, on the authority of his father, on the authority of Atiyah: **And I prepared a reclining place for them**, he said: food.

Yaqub and Al-Hasan bin Muhammad told me, they said, Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement: **And I prepared a reclining place for them**, he said: Our food.

Ibn Wakee' told us, he said, Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, the same.

Ibn Bashar and Ibn Wakee' told us, they said, Ghundar told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, regarding his statement: **And I prepared for them a reclining place**, he said: Food.

Ibn Al-Muthanna told us, he said, Wahb bin Jarir told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, something similar.

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, he said: Whoever reads: *reclining*, it is food, and whoever reads it as *reclining*, and makes it lighter, it is the citron.

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: *reclining*, he said: Our food.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid - and 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-Hasan bin Muhammad told us, Abu Khalid Al-Qurashi told us, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, who said: Whoever reads: *Mataka*, lightly, it is the citron.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, something similar.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Laith, he said: I heard some of them say: The citron.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And I prepared for them a place to recline**, meaning food.

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, the same.

He said, Yazid told us, on the authority of Abu Raja, on the authority of Ikrimah, regarding his statement: *reclining*, he said: food.

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 I prepared for them a place to sit**, meaning the citron.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And I prepared a reclining place for them**, and the reclining place is the food.

He said, Jarir told us, on the authority of Laith, on the authority of Mujahid: **And I prepared a reclining place for them**, he said: food.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And I prepared for them a reclining place**, he said: Our food.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid bin Sulayman told us, who said: I heard Al-Dahhak say regarding his statement: *reclining*, that it refers to anything that is cut with a knife.

Surat Yusuf 12:31

So when she heard of their plot, she sent to them and prepared for them a recliner and gave each one of them a knife and said, "Come out to them." But when they saw him, they were amazed at him and cut their hands and said, "God forbid! This is not a human being! This is none other than a noble angel."

Abu Ja'far said: God Almighty said, informing about the wife of Al-'Aziz and the women who spoke about her in the city: **And she gave each one of them a knife**, meaning by that, may His praise be glorified: And she gave each one of the women who were present with her, a knife to cut whatever food she could cut with. And that is what I mentioned that she gave them: either citron, or bezmaward, or something else that can be cut with a knife, like:

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi: **And each one of them was given a knife**, and an citron for them to eat.

Sulayman ibn Abd al-Jabbar told us: Muhammad ibn al-Salt told us: Abu Kudayna told us, on the authority of Hisayn, on the authority of Mujahid, on the authority of Ibn Abbas: **And she gave each one of them a knife**, he said: She gave them a citron, and she gave each one of them a knife.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And each one of them was given a knife**, so that they could cut some of their food with it.

Yunus Abd al-A'la told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And she gave each one of them a knife**, and she gave them tangerines and honey, so they would cut the tangerines with the knife and eat them with the honey.

Abu Ja'far said: "This statement demonstrates the correctness of what we have said and chosen in His statement: 'And I prepared for them a reclining place.' This is because God, the Most High, mentioned that the wife of Al-'Aziz gave the women knives, and left what he had given them as knives, since it is known that knives are not given to someone invited to a gathering except to cut what is eaten, if he cuts with them. So the listener's understanding of the mention of her giving her companions the knives is sufficient, without mentioning what he had given them as a reclining place. Likewise, the mention of her preparing a reclining place for them is sufficient, without mentioning what is prepared for a reclining place from what is present in gatherings of food, drink, fruits, and various types of distraction, for the listeners' understanding of what is meant by that, and the indication of His statement: 'And I prepared for them a reclining place.' As for the reclining place itself, it is what we have described specifically and nothing else."

And His statement: **And she said, 'Come out to them.'** **So when they saw him, they glorified him**, God Almighty says: And the wife of the Aziz said to Joseph, **Come out to them**, so Joseph came out to them. **And when they saw him, they glorified him**, God Almighty says: So when they saw Joseph, they glorified him and honored him.

And the people of interpretation said something similar

to what we said about that.

Who said that?

Al-Hasan bin Muhammad told us, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **We magnified Him**, meaning we magnified Him.

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

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

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **When they saw him, they glorified him**, meaning: they magnified him.

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi: **And she said, 'Come out to them,'** to Joseph. **And when they saw him, they glorified him**, they magnified him.

Ismail bin Saif Al-Ajli told us, he said, Ali bin Abbas told us, he said, I heard Al-Suddi say regarding His statement: **So when they saw him, they glorified him**, he said: they magnified him.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Go out to them**, so he went out, and when they saw him, they were amazed and astonished.

Ismail bin Saif told us, he said, Abdul Samad bin Ali Al-Hashemi told us, on the authority of his father, on the authority of his grandfather, regarding his statement: **So when they saw him, they glorified him**, meaning: embraced him.

Ali bin Dawud told us, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **So when they saw him, they glorified him**, he said: they magnified him.

Al-Harith told me, he said, Abdul Aziz told us, he said, Yahya bin Abi Zaidah told us, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

Abu Ja'far said: This statement - I mean the statement that was narrated from 'Abd al-Samad, from his father, from his grandfather, regarding the meaning of **they honored him**, that it is a hug - if he did not mean by it that they hugged him out of their reverence for Joseph, and their glorification of what God had allotted him of splendor and beauty, and what women find of that when they see him, then it is a statement that has no meaning. Because the interpretation of that is: So when they saw Joseph, they honored him. The *ha* in

they honored him is from the mention of Joseph, and there is no doubt that it is impossible for Joseph to be hugged. But the report, if it is authentic from Ibn 'Abbas according to what was narrated, then it is appropriate that its meaning in that is: that they hugged because they honored Joseph's beauty and handsomeness in themselves, and they found what women find of that.

Some narrators claimed that some people recited to him in Akbarna meaning: embrace, a verse that I do not think has any basis, because it is not known among the narrators, and that is:

We come to women when they are pure, but we do not come to women when they are very old.

He claimed that its meaning is: if he embraces.

And his saying: **And cut off their hands**, the people of interpretation differed regarding the meaning of that.

Some of them said: It means that they cut their hands with a knife, thinking that they were cutting an citron.

Who said that?

Al-Hasan bin Muhammad told us, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And cut off their hands**, cutting them in half with a knife.

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 cut off their hands**, he said: Cut, cut with knives.

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 - ... he said, and 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: **And cut off their hands**, he said: Cut, cut with a knife.

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, he said, Asbat told us, on the authority of Al-Suddi: **And they cut off their hands**, he said: The women began to cut off their hands, thinking that they were cutting off citrons.

Ismail bin Saif told us, Ali bin Abis told us, I heard Al-Suddi say: They had knives in their hands with citrons, so they cut their hands and blood flowed, so they said: We blame you for loving this man, and we have cut our hands and blood flowed!

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: They began to cut their hands with knives, and they did not think that they were cutting oranges, their minds had gone from what they saw!

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And they cut off their hands**, meaning they cut off their hands.

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 Hisayn, on the authority of Mujahid, on the authority of Ibn Abbas, he said: They began to cut their hands, and they thought that they were cutting citrons.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they cut off their hands**, he said: They began to cut off their hands without realizing it.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: She said to Joseph: **Go out to them**, so he went out to them, **and when they saw him, they were amazed by him**, and their minds were overcome with amazement when they saw him, so they began to cut their hands with the knives they had with them, not understanding anything of what they were doing, **and they said, 'God forbid! This is not a human being.'**

Others said: Rather, the meaning of this is that they cut off their hands, even their children, without realizing it.

Who said that?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, who said: They cut off their hands until they threw them away.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, regarding his statement: **And they cut off their hands**, he said: They cut off their hands until they threw them away.

Abu Ja'far said: The correct statement about this is to say: God informed us that they cut off their hands without realizing it, out of respect for Joseph. It is possible that this was a clear cutting, and it is possible that it was a cutting with a cut and a scratch, and there is no statement about this that is more correct than accepting the apparent meaning of the revelation.

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah, he said: Joseph and his mother were given a third of al-Hasan.

Muhammad bin Al-Muthanna told us, he said, Muhammad bin Jaafar told us, he said, Shu'bah told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Abdullah, the same.

And on his authority, on the authority of Abu Al-Ahwas, on the authority of Abdullah, he said: A third of Al-Hasan was divided for Yusuf and his mother.

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Abdullah, he said: Joseph and his mother were given a third of good character.

Ahmad bin Thabit and Abdullah bin Muhammad Al-Raziyan told me, they said, Affan told us, he said, Hammad bin Salamah told us, he said, Thabit told us, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, he said: **Joseph and his mother were given half of beauty.**

Surat Yusuf 12:31

So when she heard of their plot, she sent to them and prepared for them a recliner and gave each one of them a knife and said, "Come out to them." But when they saw him, they were amazed at him and cut their hands and said, "God forbid! This is not a human being! This is none other than a noble angel."

Ibn Hamid told us, he said, Hakam told us, on the authority of Abu Muadh, on the authority of Yunus, on the authority of Al-Hasan: The Prophet, may God bless him and grant him peace, said: "Joseph and his mother were given one-third of the beauty of the people of this world, and the people were given two-thirds, or he said: Joseph and his mother were given two-thirds, and the people were given one-third."

Abu Kuraib told us, he said, Wakee' told us, and 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, on the authority of Rabia Al-Jurashi, he said: Beauty was divided in half, so Joseph and his mother Sarah were given half of beauty, and the other half was given to the rest of creation.

Ibn Bashar told us, he said, Abu Ahmad Al-Zubayri told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Rabia Al-Jarshi, he said: Al-Hasan divided it in half, he divided half for Yusuf and his mother, and half for the rest of the people.

Ibn Wakee' and Ibn Hamid told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid, on the authority of Rabia Al-Jarashi, who said: Al-Hasan divided it into two halves, and gave half to Joseph and Sarah, and gave half to the rest of creation.

Ibn Hamid told us, he said, Hakam told us, on the authority of Isa bin Yazid, on the authority of Al-Hasan: Joseph and his mother were given a third of the beauty of this world, and the people were given two-thirds.

And his saying: **And they said, 'God forbid.'** There is a difference in the reading of that.

The majority of the Kufians read it as: **Hash God**, with the *shin* open and the *ya* deleted.

Some Basrans read it with the addition of the letter *ya*: **Hashi God**.

And there are languages in which it is not read: God forbid, as the poet said:

Except for Abu Thawban, he is reluctant to be rude and insulting.

It was mentioned on the authority of Ibn Masoud that he used to read in this language: **Hashi God** and **Hash God**, with the *shin* and *alif* silent, combining the two silent letters.

As for the reading, it is in one of the first two languages: whoever reads: **Hash Lillah**, with the *shin* open and the *ya* dropped, then he meant the language of the one who said: **Hash Lillah**, with the *ya* added, but he deleted the *ya* because of its frequency on the tongues of the Arabs, just as the Arabs deleted the *alif* from their saying: **La aba li ghairak** and **La aba li shanik**, and they mean: **La aba li ghairak** and **La aba li shanik**.

Some scholars of Arabic speech claimed that the phrase **God forbid** has two places in speech:

One of them: sanctification.

The other: the exception. In this place, we have the meaning of glorifying God, as if it was said: God forbid.

Abu Ja'far said: As for the statement about reading that, it is said: The reader has the choice to read it with whichever of the two readings he wants, if he wants with the reading of the Kufians, or if he wants with the reading of the Basrans, which is **Hash Lillah** and **Hash Lillah**, because they are two well-known readings and two well-known languages with one meaning. Other than that, they are languages that are not permissible to read with, because we do not know of a reader who read with them.

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

Who said that?

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: **And they said, 'God forbid.'** He said: God forbid.

Muhammad bin Amr told me, he said, Abu Asim told us, on the authority of Isa, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his saying: **God forbid**, God forbid.

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, his saying: **And they said, 'God forbid,'** God forbid.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his saying: **God forbid**, God forbid.

He said, Abdul Wahhab told us, on the authority of Amr, on the authority of Al-Hasan: **God forbid**, God forbid.

Al-Harith told me, he said, Abdul Aziz told us, he said, Yahya told us, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

And his saying: **This is not a human being**, he says: They said: **This is not a human being**, because they had not seen anyone with the beauty of his appearance among humans, so they said: If he were a human being, he would be like some of what we have seen of the appearance of humans, but he is from the angels, not from humans, as:

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding His statement: "And they said: God forbid! This is not a human being," that is not how humans are!

And with this reading, the majority of the readers of the

regions read, and:

It was narrated on the authority of Yahya bin Ziyad Al-Farra', who said: Di'amah bin Raja' Al-Taimi - who was a warrior - narrated to me on the authority of Abu Al-Huwairith Al-Hanafi: that he recited: This is not good report, meaning: This is not something to be bought.

He meant by this that they denied that someone like him could be a slave who could be bought and sold.

Abu Jaafar said: I do not permit reading with this reading, because the readers of the regions have agreed to disagree with it. We have explained that what they have agreed upon, it is not permissible to disagree with it.

As for the accusative of humans, it is from the language of the people of Hijaz. If they drop the ba' from the predicate, they put it in the accusative case, and say: Ma Amru qa'iman. As for the people of Najd, it is from their language to raise it, and they say: Ma Amru qa'iman. From this comes the saying of some of them where he says:

How different I intend and all my father's sons intend, these two are not equal

They wished me death, which separates the young man, and every young man and death meet.

As for the Qur'an, it came in the accusative case in all of that, because it is in the language of the people of Hijaz.

And his saying: **This is none other than a noble angel**, means: They said: This is none other than an angel from among the angels, as:

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **This is none other than a noble angel**. He said: They said: An angel from the angels.

Tafsir al-Qurtubi

The Almighty said: **So when she heard of their plot** meaning their backbiting of her and their trickery in slandering her. It was said: She informed them and sought their trust, so they divulged her secret, so this was called a plot. His saying: **She sent to them** is an omission in the speech, meaning she sent to them inviting them to a feast to make them fall into what she had fallen into. Mujahid said on the authority of Ibn Abbas: The wife of Al-Aziz said to her husband: I want to prepare food and invite these women, so he said to her: Do so, so she prepared food, then she furnished the houses for them, Najdat means decorated, and Najd is what a house is furnished with from furnishings, meaning it is decorated, and the plural is Najood on the authority of Abu Ubaid, and tanjid is decoration, and she sent to them to bring her food, and that none of you from those whom she had named should stay behind. Wahb ibn Munabbih said: They were forty women and they came against their will, and Umayyah ibn Abi Al-Salt said about them:

Until they came to her by force and she prepared for them tables and kebabs.

It is narrated: Patterns. Wahb ibn Munabbih said: So they came and took their seats. **And I prepared for them a reclining place** meaning I prepared for them seats for them to recline on. Ibn Jubayr said: In every seat there was a cup of honey, a citron, and a sharp knife. Mujahid and Saeed ibn Jubayr read: **a reclining place** without a hamza, and the citron is the mutak in the Coptic language, and Mujahid interpreted it in the same way. Sufyan narrated on the authority of Mansur on the authority of Mujahid who said: The reclining place *is* the food, and the mutak without a hamza is the citron, and the poet said:

We drink sin openly, and you see the incense among us borrowed.

Azd Shanu'a may say: the citron is the matka. Al-Jawhari said: the matka is what the circumciser leaves. The origin of the matka is the zamāward. And the matka is for women who did not circumcise. Al-Farra' said: A sheikh from the trustworthy people of Basra told me that the matka is shortened to the zamāward. Some of them said: it is the citron, as narrated by Al-Akhfash. Ibn Zayd: citron and honey that is eaten with it, the poet said:

We remained in comfort, reclined, and drank lawful water from its wells.

We ate.

An-Nahhas: The Almighty said: **And I prepared** in the equipment, which is everything that you make as a preparation for something. **A recliner** The most correct thing that has been said about it is what Ali bin Abi Talha narrated on the authority of Ibn Abbas, who said: A sitting place. As for the statement of a group of the people of interpretation that it is food, it is permissible on the assumption: food for a recliner, like: **And ask the town** (Yusuf 12:82), and the evidence for this deletion is **And each one of them was brought a knife** because the presence of women with knives with them is only for food that is cut with knives, this is what he said in his book **I'rab al-Quran**. And he said in his book Ma'ani al-Quran: And Muammar narrated on the authority of Qatada, who said: **The recliner** is food. And it was said: **The recliner** is everything that one reclines on when eating, drinking, or talking, and this is what is known among the people of language, except that the narrations have been authenticated with that. Al-Qatabi narrated that it is said: **We reclined at so-and-so's place**, meaning we ate. The root of *reclined* is *reclined*. The same applies to *balanced* and *transitive*, because it is from *wazana*, "wa'adat," and *waka'at*. It is also said: *reclined*, "reclined," *reclined*, "reclined." **Every one of them is a knife**, are two objects. Al-Kisa'i and Al-Farra' narrated that the knife is masculine and feminine. Al-Farra' recited:

He stabbed the hump the next day with a sharp knife.

Al-Jawhari: It is mostly used in the masculine form. He said:

He seems to be an advisor, but when he is alone, he is a sharp knife to the throat.

Surat Yusuf 12:31

So when she heard of their plot, she sent to them and prepared for them a recliner and gave each one of them a knife and said, "Come out to them." But when they saw him, they were amazed at him and cut their hands and said, "God forbid! This is not a human being! This is none other than a noble angel."

Al-Asma'i: The word *knife* is only known as a masculine form.

God the Almighty said: **And she said, 'Go out to them'** with a damma on the ta' because of the meeting of two quiescent letters, because the kasra is heavy if it is followed by a damma, and the ta' was broken according to the original. It was said that she said to them: Do not cut or eat until I teach you, then she said to her servant: If I tell you to call for me El, call for Joseph. El was an idol that they used to worship, and Joseph, peace be upon him, was working in clay, and he had tied his apron and rolled up his sleeves, so she said to the servant: Call for me El, meaning call for the Lord, and El in Hebrew means the Lord. He said: The women were amazed and said: How can he come! So the servant went up and called for Joseph, and when he came down she said to them: Cut up what you have with you. **And when they saw him, they glorified him and cut their hands** with knives until the knives reached the bone, said Wahb ibn Munabbih. Sa'id ibn Jubayr: He did not come out to them until he had adorned himself. Then he came out to them suddenly, and they were astonished at him and were perplexed by the beauty of his face and his adornment and what was on him. So they began to cut their hands, and they thought that they were cutting citrons. There is a difference of opinion about the meaning of *akbarnahu*. Juwaybir narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas: they venerated him and feared him. And also on his authority, they were secure and amazed from astonishment. And the poet said:

If they see the stallion from above the continent, they neigh and exaggerate the gushing semen.

Ibn Sam'an said on the authority of several of his companions: They said, **We were infatuated with him**, and Wahb ibn Munabbih said: **We loved him until ten of them died in that gathering from astonishment, bewilderment, and passion for Joseph**. It was said: Its meaning is an embrace of astonishment, as said by Qatada, Muqatil, and al-Suddi. The poet said:

We come to women when they are pure, but we do not come to women when they are very old.

Abu Ubaidah and others denied this and said: That is not in the speech of the Arabs, but it is possible that it is a hug from the intensity of their reverence for it, and a woman may be frightened and miscarry her child or menstruate. Al-Zajaj said: It is said *akbarnahu* but not *hadnahu* so *ikbar* does not mean *menstruation*. Al-Azhari responded by saying: It is possible that *akbartu* means *hadat*, because when a woman menstruates at the beginning, she moves from the realm of childhood to adulthood. He said: The *ha* in *akbarnahu* may be the *ha* of stopping and not the *ha* of pronoun, and this is false, because the *ha* of stopping is dropped in the description. More exemplary than that is the statement of Ibn al-Anbari: The *ha* is a pronoun for the source of the verb, meaning **akbarna**

ikbaran, meaning *hadan* of menstruation. According to the first statement of Ibn Abbas, the *ha* refers back to Joseph, meaning they revered Joseph and honored him.

God the Almighty said: **And cut off their hands**. Mujahid said: They cut them off until they threw them away. It was also said: They scratched them. Ibn Abi Nujayh narrated on the authority of Mujahid who said: A cut with a knife. An-Nahas said: Mujahid means that it is not a cut from which the hand is revealed, rather it is a scratch and a cut, and this is well-known in the language that it is said that if a person scratches his companion's hand, he cuts off his hand. Ikrimah said: **Their hands** are their sleeves, and there is some ambiguity in this. It was also said: Their fingers, meaning they did not feel pain in the cutting and wounding, meaning because their hearts were occupied with Joseph, and the cutting refers to the large number, so the large number could be attributed to one person whose hand was wounded in several places, or it could be attributed to their number.

God the Almighty said: **And they said, 'God forbid'** meaning, God forbid. Al-Asma'i narrated on the authority of Nafi' that he read as Abu Omar bin Al-Ala' read: **And they said, 'God forbid'** with the alif, which is the original. Whoever deletes it replaces the lam in *God*. There are four languages for it. It is said: *Hashaka except for you*, "Hasha la ... and "Hasha Zayd" **except for Zayd**. Al-Nahas said: **I heard Ali bin Sulayman say, 'I heard Muhammad bin Yazid say,' the accusative is more appropriate, because it has been confirmed that it is a verb for their saying "Hasha la Zayd except for Zayd**, and the letter is not deleted from it. Al-Nabigha said:

I do not spare anyone from the people

Some of them said: Haash is a letter, and ahashi is a verb. The fact that hasha is a verb is indicated by the occurrence of a preposition after it. Abu Zaid narrated from an Arab: O God, forgive me and whoever hears, hasha al-Shaytan and Abu al-Asbagh, so he put it in the accusative case. Al-Hasan read **And they said hasha lillah** with a sukoon on the shin, and from him also **haash al-ilah**. Ibn Masoud and Abi: **haash God** without lam, and from it is the saying of the poet:

Except for Abu Thawban, he is reluctant to be rude or insulting.

Al-Zajaj said: The origin of the word is from the margin, and the margin means the side. You say: We were in the margin of so-and-so, meaning on his side. So your saying: Zaid's distance from this means Zaid moved away from this and stayed away from it. The exception is the exclusion and distancing from the group mentioned. Abu Ali said: It is an active participle from the margin, meaning Joseph was excluded and he became on the margin and side of what he was disgusted by, or from being a human being. So, in the exception, the letter of preposition is Haasha

according to Sibawayh, and according to what Al-Mubarrad and Abu Ali said, it is a verb.

God the Almighty said: **Ma hada basharan** Al-Khalil and Sibawayh said: *ma* is like *laysa*, you say: **Laisa Zaid is not standing**, and **ma hada basharan** and **ma hunna umahum their mothers** (Al-Mujadilah: 2). The Kufians said: When the *ba'* was deleted, it was placed in the accusative case. The explanation of this - according to what Ahmad ibn Yahya said - is that if you say: *Ma Zaid is not departing*, then the position of the *ba'* is in the accusative case, and so are all the letters of genitive case. When the *ba'* was deleted, it was placed in the accusative case to indicate its position. He said: This is what Al-Farraa said. He said: *ma* did not work at all, so the Basrans forced them to say: *Zaid is the moon*, because the meaning is like the moon! Ahmad ibn Yahya responded by saying: The *ba'* is more included in the letters of genitive case than the *kaf*, because the *kaf* can be a noun. Al-Nahhas said: Only the statement of the Basrans is correct, and this statement contradicts itself, because Al-Farraa explicitly permitted *Ma bi bna'laq Zaid*, and he recited:

By God, if you were free, you would not be free, nor would you be a free man.

The text forbade the accusative case, and we do not know of any difference of opinion among grammarians that it is permissible: *Ma fika Raghib Zayd*, *wa ma ilaika bi-qasid Amr*, then they delete the *ba'* and raise it. The Basrans and Kufians reported that *Ma Zayd* is leaving in the nominative case, and the Basrans reported that it is the language of Tamim, and they recited:

You make me a rival, while I have no rival to one of noble lineage.

Al-Nad, Al-Nadeed, and Al-Nadeeda are the same as the equivalent and the counterpart. Al-Kisa'i said that it is the language of Tihama and Najd. Al-Farra' claimed that the nominative case is the stronger of the two forms. Abu Ishaq said: This is wrong. The Book of God Almighty and the language of the Messenger of God, may God bless him and grant him peace, are stronger and more appropriate.

I said: In the Mushaf of Hafsa **may God be pleased with her** it is **this is not a human being** mentioned by Al-Ghaznawi. Al-Qushayri Abu Nasr said: The women mentioned that the form of Joseph is more beautiful than the form of humans, rather he is in the form of an angel, and God the Most High said: **Indeed, We created man in the best of stature** (al-Tin 95:4). The combination between the two verses is that their saying: **God forbid** is an acquittal of Joseph from what the wife of Al-Aziz accused him of in terms of seduction, meaning that Joseph was far from this, and their saying: **for God** means for fear of Him, meaning God is innocent of this, meaning that Joseph was saved from that, so this has nothing to do with the form, and the meaning is that it is like the angels in acquittal from sins, so based on this there is no contradiction. It was said: What is meant is his being exonerated from resembling humans in form, due to his extreme beauty. His saying: **for God** is an emphasis on this meaning, so based on this meaning the women said that thinking that the form of the angel is more beautiful, and they

did not hear the saying of God the Most High: **Indeed, We created man in the best of stature** (al-Tin 95:4), for it is from Our Book. Some of the weak people thought that if this statement was a false assumption on their part, then it would be obligatory for God to respond to them and expose their lie. This is false, because there is no obligation on God Almighty, and not everything that God Almighty informs about the disbelief of the disbelievers and the lies of the liars must be accompanied by a response. Also, people of custom may say about the ugly, **It is as if he were a devil**, and about the beautiful, **It is as if he were an angel**, meaning that no one has seen the like of him, because people do not see angels. So it is based on a suspicion that the image of the angel is better, or on the report of the purity of his morals and his distance from accusations. **This is nothing but an angel**, meaning this is nothing but an angel. The poet said:

I am not for my people, but for an angel who descends from the sky and aims

It was narrated on the authority of Al-Hasan: **Ma hatha bashara** with a *kasra* on the *ba'* and the *shin*, meaning this is not a purchased slave, meaning something like this should not be sold, so the source was placed in the place of the passive participle, as he said: **Lawful to you is the game of the sea** (al-Ma'idah 5:96), meaning its catch, and there are many similar examples. It is possible that the meaning is: this is not a price, meaning something like it is not priced or valued, so what is meant by buying at this price is the price at which it was bought. Like your saying: this is not for a thousand if you negate the statement of the speaker: this is for a thousand. So the *ba'* in this case is related to something omitted which is the predicate, as if he said: this is not estimated to be bought. The reading of the common people is more similar, because after it **this is nothing but a noble angel** is an exaggeration in his superiority in the genus of angels, magnifying his status, and because something like *bashara* is written in the Qur'an with a *ya'*.

Tafsir Ibn Kathir

God Almighty tells us that the report of Joseph and the wife of Al-Aziz spread in the city, which is Egypt, until people talked about it. **And the women of the city said**, like the women of the nobles and princes, denouncing the wife of Al-Aziz, who is the minister, and blaming her for that, **The wife of Al-Aziz is trying to seduce her young man**, meaning she is trying to get her slave to have sex with her and inviting him to herself. **He has overwhelmed her with love**, meaning his love has reached the pericardium of her heart, which is its covering. Ad-Dahhak said on the authority of Ibn Abbas: Passion is deadly love, and passion is less than that, and the pericardium is the veil of the heart. **Indeed, we see her in manifest error**, meaning in her actions of loving her young man and her attempts to seduce him. **But when she heard of their plot**, some of them said: Because of their words, love took her away. Muhammad ibn Ishaq said: Rather, they heard of Joseph's beauty, so they wanted to see him, so they said that in order to be able to see and witness him. Then, **she sent to them**, meaning she invited them to

So when she heard of their plot, she sent to them and prepared for them a recliner and gave each one of them a knife and said, "Come out to them." But when they saw him, they were amazed at him and cut their hands and said, "God forbid! This is not a human being! This is none other than a noble angel."

her house to host them, **and she prepared for them a reclining place.** Ibn Abbas, Saeed bin Jubair, Mujahid, Al-Hasan, Al-Suddi and others said: It is a gathering in which bedding, pillows and food are prepared, including things that are cut with knives, such as citrons and the like. For this reason, God the Almighty said: **And she gave each one of them a knife.** This was a trick from her and a confrontation with them in their deception of seeing him. **And she said, 'Come out to them.'** This is because she had hidden him in another place. **So when he came out, they saw him and magnified him.** That is, they magnified his status and revered his esteem. They began to cut their hands in astonishment at seeing him, and they thought that they were cutting citrons with knives. What is meant is that they cut their hands with them, as was said by more than one person. Mujahid and Qatadah said: **They cut their hands until they threw them away.** And God knows best.

More than one person has mentioned that she said to them after they had eaten and were satisfied, then she placed a citron in their hands and gave each one of them a knife: **Would you like to look at Joseph?** They said: *Yes.* So she sent to him ordering him to come out to them. When they saw him, they began to cut their hands. Then she ordered him to return so that they could see him coming and going. So he returned while they were cutting their hands. When they felt the pain, they began to wail. She said: **You did this because of a single look, so how can I be blamed?** "And they said, 'God forbid! This is not a human being. This is nothing but a noble angel.'" Then they said to her, "We do not see any blame on you after what we have seen, because they have not seen anyone like him or even close to him. He, peace be upon him, had been given half of his beauty, as was confirmed in the authentic hadith in the hadith of the Night Journey, that the Messenger of God, may God bless him and grant him peace, passed by Joseph, peace be upon him, in the third heaven. He said, "And behold, he had been given half of his beauty." Hammad ibn Salamah said, 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, 'Joseph and his mother were given half of their beauty.'" Sufyan al-Thawri said, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah ibn Mas'ud, who said, **Joseph and his mother were given one-third of their beauty.** Abu Ishaq also said, on the authority of Abu al-Ahwas, on the authority of Abdullah, who said, **Joseph's face was like lightning, and when a woman came to him for a need, she would cover her face for fear of being tempted by him.** Al-Hasan al-Basri narrated it in a mural form on the authority of the Prophet, may God bless him and grant him peace, that he said: **Joseph and his mother were given one-third of the beauty of the people of this world, and the people were given two-thirds,** or he said: **Joseph and his mother were given two-thirds and the people were given one-third.** Sufyan said, on the authority of

Mansur, on the authority of Mujahid, on the authority of Rabia al-Jurashi, who said: Beauty was divided in half, so Joseph and his mother Sarah were given half of beauty, and the other half was given to the rest of creation.

Imam Abu al-Qasim al-Suhayli said: Its meaning is that Joseph, peace be upon him, was half as handsome as Adam, peace be upon him, for God created Adam with His own hand in the most perfect and best form, and there was no one among his descendants who could match him in beauty. Joseph had been given half of his beauty, so these women said when they saw him, **God forbid.** Mujahid and more than one other said: God forbid, **This is not a human being,** and some of them read, **This is not a human being,** meaning someone bought with a purchase. "This is nothing but a noble angel. She said, "This is that for which you blamed me," she said this, apologizing to them that this man truly deserved to be loved for his beauty and perfection. **And I did indeed seek to seduce him, but he refused,** meaning he refused. Some of them said: When they saw his apparent beauty, she told them about his good qualities that were hidden from them, which are chastity along with this beauty, then she said threatening him, **And if he does not do what I command him, he will surely be imprisoned and will be among the debased.** At that time, Joseph, peace be upon him, sought refuge from their evil and their plotting, and **He said, 'My Lord, prison is more to my liking than that to which they invite me,'** meaning the immorality. **And if You do not avert from me their plotting, I will incline toward them.** That is, if You leave me to myself, I have no power over it and I do not possess any harm or benefit for it except through Your power and strength. You are the one sought for help and upon You is reliance, so do not leave me to myself, **incline toward them and be among the ignorant.** So his Lord responded to him, the verse. This is because Joseph, peace be upon him, was protected by God with a great protection and shielded, so he refrained from it with the utmost refraining, and chose prison over that. This is at the height of perfection, that with his youth, beauty, and perfection, his mistress, the wife of the Aziz of Egypt, calls him, and she is with this the height of beauty, wealth, and leadership, and he refrains from He chooses prison over that out of fear of God and hope for His reward.

That is why it was proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: "There are seven whom God will shade with His shade on the Day when there is no shade but His: a just leader, a young man who grew up in the worship of God, a man whose heart is attached to the mosque when he leaves it until he returns to it, two men who love each other for the sake of God, meet for that reason and part for that reason, a man who gives charity and conceals it so that his left hand does not know what his right hand has given, a man who is invited by a woman of position and beauty and he says: I fear God, and a man who remembers God in private

and his eyes overflow with tears.”

Fath al-Qadir

31- When the wife of Al-Aziz heard of their plot

meaning their absence from her, absence was called plotting because they shared in concealing it. It was said that they wanted to use that to see Joseph, so their words were called plotting. It was also said that she confided in them and they revealed her secret, so it was called plotting. **She sent to them** meaning she invited them to her to look at Joseph until they fell into what she fell into. **And she prepared for them a reclining place** meaning she prepared for them seats to recline on. **I prepared for them a reclining place** is from *l'tiddad*, which is everything you make a provision for something. Mujahid and Saeed bin Jubayr read *Muttak* without a hamza, and *Muttak* is the citron in the Coptic language, and from it is the saying of the poet:

We drink sin openly, and you see the incense among us borrowed.

It was said that this is the language of Azdashnu'ah, and it was said that this was narrated from Al-Akhfash. Al-Farra' said: It is rose water. The majority read it as *Mutaka'* with a hamza and emphasis, and the most correct thing that was said about it is the council, and it was said that it is food, and it was said that *Mutaka'* is everything that one leans on when eating, drinking, or talking. Al-Qatibi narrated that it is said that we leaned on someone, meaning we ate, and from this is the saying of the poet:

So we remained in comfort, reclined, and drank lawfully from its wells.

This is supported by his statement: **And she gave each one of them a knife**, for that is for something they eat after they cut it. Knife is both masculine and feminine, as stated by Al-Kisa'i and Al-Farra'. Al-Jawhari said: The most common is the masculine, and what is meant by her giving each one a knife is that they cut whatever food needs to be cut, and it is possible that she meant by that what would be cut from them by cutting their hands. **And she said to Joseph, Come out to them**, meaning in that state they were in of reclining, eating, and cutting whatever food needs to be cut. And his statement: **And when they saw him, they glorified him**, meaning his greatness, and it was said, **they exaggerated**, and from this is the saying of the poet:

If they see the stallion from above, they neigh and exaggerate the dripping semen.

It was said: a hug. Al-Azhari said: Akbarna means hug, and the ha is for silence. It is said that a woman became old: meaning she entered old age with menstruation. This caused them astonishment and fear at what they saw of his surpassing beauty and exquisite charm. From that is the saying of the poet:

We come to women when they are pure, but we do not come to women when they are very old.

Abu Ubaidah and others denied this and said: This is not in the speech of the Arabs. Al-Zajaj said: It is said: *Ikbarnahu* but not *Hadaanhu* so *ikbar* does not mean *al-haydhu*. Al-Azhari responded by saying: It is

possible for the *ha* of pause to be a pronoun and not a pronoun. This has been falsified by the fact that the *ha* of pause is dropped in the connection. Ibn al-Anbari said: The *ha* is a pronoun for the source of the verb: i.e. *Ikbarna ikbar* means *Hadaanhu* menstruating. **And they cut their hands** means they injured them. What is meant by this is not the cutting from which the hand is revealed, but rather what is meant by it is the scratch and the cut, and this is well-known in the language as al-Nahhas said: It is said that **he cut the hand of his companion** if he scratched it. It was said that what is meant by **their hands** here is their fingers, and it was said that their sleeves. Meaning: When Joseph came out to them, they were amazed and astonished by his beauty, and their hands trembled, and the pieces fell on them while they were busy with what had befallen them, which makes dreams go astray, bodies shake, and minds go astray. **And they said, 'God forbid.'** This is how Abu Amr ibn al-Ala' read it, with the alif in *hasha*. The rest read it without it. Al-Hasan read *hasha li-llah* with a sukoon on the shin. It was narrated from him that he read *hasha li-llah*. Ibn Mas'ud and Abu read *hasha li-llah*. Al-Zajaj said: The root of the word is from *hasha* meaning *side*. You say, **I was in the side of so-and-so**, meaning **on his side**. So your saying *hasha li-Zaid min hada* means **stay away from him**. Abu Ali said: It is from *muhasha*. It was said that *hasha* is a letter, and *hasha* is a verb. The grammarians' discourse on this word is well-known, and its meaning here is sanctification, as you say, **The people grieved, except Zaid**. So the meaning of *hasha li-llah* is innocence and sanctification of God. His saying: **This is not a human being**. The use of *what* is not the same as *is* is the language of the people of Hijaz, and the Qur'an was revealed in this verse, and in His saying, the Most High: **They are not their mothers**. As for Banu Tamim, they do not use it as *is*. The Kufians said: Its original form is **this is not a human being**, but when the *ba* was deleted, it was in the accusative case. Ahmad ibn Yahya Tha'lab said: If you say **what Zayd is not in narration**, then the place of the *ba* is in the accusative case, and so are all the letters of the genitive case. As for Al-Khalil, Sibawayh, and the majority of grammarians, they applied it to the work of *not*, and the Basrans said the same, and the research is established in the books of grammar with its evidence and arguments. They only denied him humanity because he appeared in a form that had been clothed with a beauty so exquisite that no human being has ever known, and those who see have not seen anything close to it in all human forms. Then, when they denied him humanity for this reason, they established for him kingship, even though they do not know the angels, but it has been established in nature that they are in a form above the form of humans in essence and attributes, and that they are superior in everything, just as it has been established that the devils are the opposite of that. From this is the saying of the poet:

I am not human, but an angel who descends from the sky and sings

Al-Hasan read **Ma hada bi-shara'a what this is for purchase** with the *ba'* being a preposition and the shin being broken: meaning, this is not a slave who is bought. This is a weak reading that does not fit what follows it in His statement: **This is nothing but a noble**

Surat Yusuf 12:31

So when she heard of their plot, she sent to them and prepared for them a recliner and gave each one of them a knife and said, "Come out to them." But when they saw him, they were amazed at him and cut their hands and said, "God forbid! This is not a human being! This is none other than a noble angel."

angel. And know that what the women said does not necessarily mean that the angels are better-shaped than the sons of Adam, for they did not say it for any evidence, rather they judged the unseen based on the mere belief based on their natures, and that is forbidden, for God the Almighty says, **Indeed, We created man in the best stature.** The apparent meaning of this is that there was nothing like him among the types of creation in the beauty of his stature and perfection of his form. So what the author of Al-Kashshaf said in this regard is from the bulk of his fanaticism due to the statements of the Mu'tazila that were firmly rooted in his mind. Moreover, this issue, I mean the issue of the preference between angels and humans, is not one of the issues of religion in any context or context. How much more needy are the servants of God from it and how much more in need of other issues of obligation.

Tafsir al-Baghawi

31- **When she heard, Rachel, of their deceit,** of their words and their talk, as Qatada and Al-Suddi said.

Ibn Ishaq said that they only said that as a trick to show them Joseph, and his beauty and handsomeness were described to them.

It was said: She revealed her secret to them and kept it a secret from them, so they revealed it, and that is why he called it a plot.

She sent to them, Wahb said. **She held a banquet and invited forty women, including those who had insulted her.**

"And I prepared for them a place to lean on," meaning something to lean on.

Ibn Abbas, Saeed bin Jubair, Al-Hasan, Qatadah and Mujahid said: Mutaka' means food. He called it Mutaka' because when people eat, they lean on cushions. So the food was called Mutaka' as a metaphor. It is said: We leaned on someone's side, meaning we ate. It is also said: Mutaka' is what you lean on to drink, talk or eat. In the anomalies, it is read Mutaka' with a sukoon on the ta'.

They differed about its meaning. Ibn Abbas said: It is the citron. The same is narrated from Mujahid. It was said that it is the citron in Abyssinia.

Al-Dahhak said: It is the rabaward.

Akrima said: It is everything that is cut with a knife.

Abu Zaid Al-Ansari said: Everything that is cut with a knife is, among the Arabs, mattak, and mattak and battak with the letter m and the letter b means cutting. So the banquet was decorated with various fruits and foods, pillows were placed, and the women were invited.

And she gave: she gave, **each one of them a knife,** so they would eat the meat, cutting it with the knife.

And she said, to Joseph, **Go out to them,** meaning that she had seated him in another place, so Joseph went out to them.

Ikrimah said: Joseph's superiority over the people in beauty was like the superiority of the moon on the night of the full moon over all the other stars.

It was narrated on the authority of Abu Saeed Al-Khudri that he said: The Messenger of God, may God bless him and grant him peace, said: **On the night I was taken up to heaven, I saw Joseph like the moon on a full moon night.**

Ishaq bin Abi Farwa said: When Joseph walked through the alleys of Egypt, his face would be seen shining on the walls.

When they saw him, they exalted him. They magnified him. Abu Al-Aaliyah said: They were terrified by his matter and were astonished. It was also said: They exalted him, meaning: they embraced him because of his beauty. This is not correct.

And they cut, that is, they cut with the knives they had, **their hands,** thinking that they were cutting citrons, but they did not feel the pain because their hearts were occupied with Joseph.

Mujahed said: / They only felt blood.

Qatada said: Their hands were tied until they were thrown away.

The most correct would be to say absolutely without explanation.

Wahb said: A group of them died.

And they said, 'God forbid, this is not a human being,' meaning: God forbid that this is a human being. Abu Amr read: **God forbid,** with the ya' in the connection, as is the original. The others read it without the ya' because it is often used on the tongues, and in accordance with the Book.

His saying: **This is not a human being** is in the accusative case by removing the letter of description, meaning: this is not a human being. *This*, meaning: what is this, **is nothing but an angel,** from the angels, *honorable*, to God Almighty.

Tafsir al-Baidawi

31. **When she heard of their plot** by backbiting them, and he called it a plot because they concealed it as a plotter conceals his plot, or they said that to show them Joseph or because they kept her secret and revealed it to her. **She sent to them** calling them. It was said that she called forty women, including the five mentioned.

And she prepared for them a reclining place what they would recline on from pillows. **And she gave each one of them a knife** so that they could recline and the knives were in their hands. So when he came out to them, they would be astonished and distracted from themselves, so their hands would fall on their hands and they would cut them off and they would cry with the argument, or Joseph would be afraid of her plot if he came out alone to forty women in their hands with daggers. It was said that he was reclining for food or a dining room, because they used to recline for food and drink as a luxury, and that is why he forbade it. Jamil said:

So we remained in comfort, reclined, and drank lawfully from its wells.

It was said that the word *mattaka* is a food that is cut as if the cutter is leaning on it with a knife. It was read *mattaka* without the hamza and *mattaka* with the fatha pronounced as *mntazaah* and *mattaka* which is the citron or what is cut from the *matt* of something if it is cut. *Muttakaan* is from *tika* which means to lean. **And she said, 'Come out to them.'** **So when they saw him, they glorified him.** They magnified him and appreciated his outstanding beauty. And it was said that the Prophet, may God bless him and grant him peace, said, **I saw Joseph on the night of the Ascension like the moon on the night of the full moon.** And it was said that he could see the sparkle of his face on the walls. And it was said that *akbarna* means *hug* from *akbarat* **a woman who menstruates** because she enters old age with menstruation, and *ha* is a pronoun for the source or for Joseph, may God bless him and grant him peace, with the deletion of the *lam*, meaning he hugged him from the intensity of lust, as Al-Mutanabbi said:

Fear God and cover your beauty with a veil, otherwise the young women in the chambers will menstruate.

And they cut off their hands they cut them with knives out of extreme astonishment. **And they said, 'God forbid'**, declaring Him free from the attributes of impotence and astonishing Him at His ability to create the like of Him. Its original form is *hasha*, as Abu Amr read it in Al-Daraj, but its final alif was deleted for ease. It is a letter that conveys the meaning of sanctification in the context of exception, so the exception was placed in the place of sanctification and the lam is for clarification, as in your saying **saqiya lak**. It was read **hasha God** without the lam, meaning innocence of God, and **hasha God** with the tanween, placing it in the position of a source. It was said that *hasha* is the agent of *hasha*, which means *side*, and its agent is the pronoun of Joseph, meaning he became in a side of God, which is what is imagined in him. **This is not a human being**, because this beauty is not known to a human being, and it is in the dialect of Hijaz in the application of what he did, not because it shares in negating the state. It was read *bashar* with the nominative case, in the dialect of Tamim, and *bushra* means a bought, vile slave. **This is nothing but a noble king**, for the combination of exquisite beauty, supreme perfection, and complete infallibility is one of the characteristics of the angels, or because his beauty is above the beauty of humans, and no one surpasses him in that except the king.

Surat Yusuf 12:32

She said, "This is what you blame me for. I did indeed solicit him, but he refused. If he does not do what I command him, he will surely be imprisoned and will be among the debased."

Surat Yusuf 12:32

She said, "This is what you blame me for. I did indeed solicit him, but he refused. If he does not do what I command him, he will surely be imprisoned and will be among the debased."

Tafsir al-Jalalayn

32 - **She said** the wife of Al-Aziz when she saw what had happened to them **Then this is it this is for which you blamed me** in loving him, explaining her excuse **and I did indeed try to seduce him, but he refused** he refused **and if he does not do what I command him** (he will surely be imprisoned and will be among the humiliated) the humiliated, so they said to him: Obey your mistress.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The wife of Al-Aziz said to the women who cut off their hands: This is what happened to you in your seeing him, and in his looking at you, you looked at him, what happened to you of the loss of reason and the absence of understanding and infatuation, distracted you until you cut off your hands, it is what you blamed me for in my love for him, and my heart's passion for him, so you said: The wife of Al-Aziz has become passionately in love with her young man, we see her in clear error! Then she admitted to them that she had tried to seduce him, and that what they had said about her in his affair was true, so she said: **And she did try to seduce him, but he refused**, from what she tried to seduce him about, as:

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi: "She said, 'This is what you blamed me for. I tried to seduce him, but he refused.'" She said: After he untied his pants, he refused. I do not know what happened to him!

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **So he resisted**, meaning: he was obstinate.

Ali bin Dawud 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 saying: **So he sought protection**, meaning: he refrained.

And his saying: **And if he does not do what I command him, he will surely be imprisoned and will be among the humiliated**, meaning: And if he does not obey me in what I call him to do due to my need for him, **he will surely be imprisoned**, you say: **he will be detained**, and **he will be among the people of humiliation and degradation by imprisonment and jail, and I will**

humiliate him. And the pause at his saying: **he will surely be imprisoned**, is with the letter *nun*, because it is doubled, just as it was said: **he will be slow**.

As for his saying: **Wa li-yakuna**, the pause on it is with an alif, because it is the light nun, and it is similar to the nun of i'rab in nouns in the saying of the speaker: I saw a man with you, so if he pauses on the man it is said: I saw a man, so the nun becomes an alif. So it is the same in: **Wa li-yakuna**. And similar to it is his saying: **We will seize by the forelock * forelock** - the pause on it is with an alif for what I mentioned, and from it is the saying of al-A'sha:

Pray in the evening and the morning, and do not worship Satan, but worship God.

It is: *Worship*, but if you stop at it, you stop with an alif.

Tafsir al-Qurtubi

The Almighty said: **She said, 'That is what you blamed me for.'** When she saw their infatuation with Joseph, she showed her excuse by saying: **You blamed me for it**, meaning with his love, and *that* means *this*, and this is the choice of Al-Tabari. It was said: The ha' is for love, and *that* is in its place, and the meaning is: That is the love for which you blamed me, meaning this love is that love. And blame is the description of something ugly. Then she confessed and said: **And I did try to seduce him, but he held fast**, meaning he refused. And protection is called protection because it prevents one from committing a sin. It was said: **held fast** means he resisted, and the meaning is the same. **And if he does not do what I command him, he will be imprisoned**. She tried to seduce him again in the presence of them, and she tore off the veil of modesty, and promised to imprison him if he did not do it. She only did this when she did not fear blame or a statement contrary to her first command, since it was between him and her. **And that they may be among the humiliated** meaning the humiliated. The Mushaf writes *والنوكا* with an alif and it is read with a light noon for emphasis. The noon of emphasis is heavy and light. The pause is on his saying *لا حرجن* with a noon because it is heavy, and on *لنوكا* with an alif because it is light. It is similar to the noon of i'rab in your saying: I saw a man, Zaid, and Amr. And similar to it is his saying: **We will seize by the forelock** (Al-'Alaq: 15) and similar to it. The pause is on it with an alif, like the saying of Al-A'sha:

Do not worship Satan, but worship God.

That is, he wanted to worship, so when he stopped at it, the stop was with the alif.

Tafsir Ibn Kathir

God Almighty tells us that the report of Joseph and the wife of Al-Aziz spread in the city, which is Egypt, until people talked about it. **And the women of the city said**, like the women of the nobles and princes, denouncing

the wife of Al-Aziz, who is the minister, and blaming her for that, **The wife of Al-Aziz is trying to seduce her young man**, meaning she is trying to get her slave to have sex with her and inviting him to herself. **He has overwhelmed her with love**, meaning his love has reached the pericardium of her heart, which is its covering. Ad-Dahhak said on the authority of Ibn Abbas: Passion is deadly love, and passion is less than that, and the pericardium is the veil of the heart. **Indeed, we see her in manifest error**, meaning in her actions of loving her young man and her attempts to seduce him. **But when she heard of their plot**, some of them said: Because of their words, love took her away. Muhammad ibn Ishaq said: Rather, they heard of Joseph's beauty, so they wanted to see him, so they said that in order to be able to see and witness him. Then, **she sent to them**, meaning she invited them to her house to host them, **and she prepared for them a reclining place**. Ibn Abbas, Saeed bin Jubair, Mujahid, Al-Hasan, Al-Suddi and others said: It is a gathering in which bedding, pillows and food are prepared, including things that are cut with knives, such as citrons and the like. For this reason, God the Almighty said: **And she gave each one of them a knife**. This was a trick from her and a confrontation with them in their deception of seeing him. **And she said, 'Come out to them.'** This is because she had hidden him in another place. **So when he came out, they saw him and magnified him**. That is, they magnified his status and revered his esteem. They began to cut their hands in astonishment at seeing him, and they thought that they were cutting citrons with knives. What is meant is that they cut their hands with them, as was said by more than one person. Mujahid and Qatadah said: **They cut their hands until they threw them away**. And God knows best.

More than one person has mentioned that she said to them after they had eaten and were satisfied, then she placed a citron in their hands and gave each one of them a knife: **Would you like to look at Joseph?** They said: Yes. So she sent to him ordering him to come out to them. When they saw him, they began to cut their hands. Then she ordered him to return so that they could see him coming and going. So he returned while they were cutting their hands. When they felt the pain, they began to wail. She said: **You did this because of a single look, so how can I be blamed?** "And they said, 'God forbid! This is not a human being. This is nothing but a noble angel.'" Then they said to her, "We do not see any blame on you after what we have seen, because they have not seen anyone like him or even close to him. He, peace be upon him, had been given half of his beauty, as was confirmed in the authentic hadith in the hadith of the Night Journey, that the Messenger of God, may God bless him and grant him peace, passed by Joseph, peace be upon him, in the third heaven. He said, "And behold, he had been given half of his beauty." Hammad ibn Salamah said, 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, 'Joseph and his mother were given half of their beauty.'" Sufyan al-Thawri said, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah ibn Mas'ud, who said, **Joseph and his mother were given one-third of their beauty**. Abu Ishaq also said, on the authority of

Abu al-Ahwas, on the authority of Abdullah, who said, **Joseph's face was like lightning, and when a woman came to him for a need, she would cover her face for fear of being tempted by him**. Al-Hasan al-Basri narrated it in a mural form on the authority of the Prophet, may God bless him and grant him peace, that he said: **Joseph and his mother were given one-third of the beauty of the people of this world, and the people were given two-thirds**, or he said: **Joseph and his mother were given two-thirds and the people were given one-third**. Sufyan said, on the authority of Mansur, on the authority of Mujahid, on the authority of Rabia al-Jurashi, who said: Beauty was divided in half, so Joseph and his mother Sarah were given half of beauty, and the other half was given to the rest of creation.

Imam Abu al-Qasim al-Suhayli said: Its meaning is that Joseph, peace be upon him, was half as handsome as Adam, peace be upon him, for God created Adam with His own hand in the most perfect and best form, and there was no one among his descendants who could match him in beauty. Joseph had been given half of his beauty, so these women said when they saw him, **God forbid**. Mujahid and more than one other said: God forbid, **This is not a human being**, and some of them read, **This is not a human being**, meaning someone bought with a purchase. "This is nothing but a noble angel. She said, "This is that for which you blamed me," she said this, apologizing to them that this man truly deserved to be loved for his beauty and perfection. **And I did indeed seek to seduce him, but he refused**, meaning he refused. Some of them said: When they saw his apparent beauty, she told them about his good qualities that were hidden from them, which are chastity along with this beauty, then she said threatening him, **And if he does not do what I command him, he will surely be imprisoned and will be among the debased**. At that time, Joseph, peace be upon him, sought refuge from their evil and their plotting, and **He said, 'My Lord, prison is more to my liking than that to which they invite me,'** meaning the immorality. **And if You do not avert from me their plotting, I will incline toward them**. That is, if You leave me to myself, I have no power over it and I do not possess any harm or benefit for it except through Your power and strength. You are the one sought for help and upon You is reliance, so do not leave me to myself, **incline toward them and be among the ignorant**. So his Lord responded to him, the verse. This is because Joseph, peace be upon him, was protected by God with a great protection and shielded, so he refrained from it with the utmost refraining, and chose prison over that. This is at the height of perfection, that with his youth, beauty, and perfection, his mistress, the wife of the Aziz of Egypt, calls him, and she is with this the height of beauty, wealth, and leadership, and he refrains from He chooses prison over that out of fear of God and hope for His reward.

That is why it was proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: "There are seven whom God will shade with His shade on the Day when there is no shade but His: a just leader, a young man who grew up in the worship of God, a man whose heart is attached to the mosque when he leaves it until he returns to it, two men who love each other for the sake of God, meet for

Surat Yusuf 12:32

She said, "This is what you blame me for. I did indeed solicit him, but he refused. If he does not do what I command him, he will surely be imprisoned and will be among the debased."

that reason and part for that reason, a man who gives charity and conceals it so that his left hand does not know what his right hand has given, a man who is invited by a woman of position and beauty and he says: I fear God, and a man who remembers God in private and his eyes overflow with tears."

Fath al-Qadir

32- **She said, 'That is what you blamed me for.'** The reference is to Joseph, and the address is to the women: that is, you reproached me for it. She said this to them when she saw their infatuation with Joseph, to show her excuse for herself. The meaning of **in it** is: in her love for him. It was said that the reference is to love, and the pronoun also refers to it. The meaning is: That love for which you blamed me is that love, and the first is more appropriate. Ibn Jarir preferred it. The origin of blame: describing him as ugly, then when she showed her excuse to the women for what she saw of what they fell into when he appeared to them, her chest became tight to conceal what she found in her heart of love for him, so she admitted that and declared what happened from her of soliciting him, so she said, **And I did indeed seek to solicit him for himself, but he refused**, meaning he refused and refrained from what I wanted, seeking to protect himself from that, then she threatened him if he did not do what she wanted, revealing the veil of modesty and tearing off the veil of chastity, so she said, **And if he does not do what I command him, he will surely be imprisoned and will be among the humiliated**, meaning if he does not do what I commanded him to do in what was mentioned above when the doors were closed and she said, **Come to you, he will surely be imprisoned**, meaning he will be detained in prison and will be among the humiliated and degraded because of the humiliation he will receive, and he will be stripped of the blessing and honor, in her opinion. It was read *yakunna* with emphasis and with emphasis. It was said that emphasis is more appropriate because the letter *nun* was written in the Qur'an as an alif according to the rule of stopping, and that does not happen except in Light, but as for **he will be imprisoned**, it is heavy and nothing else. When Joseph heard her words, and knew that they were firm on her part, along with what he knew of the validity of her words with her dear husband, he said, supplicating to his Lord, glory be to Him.

Tafsir al-Baghawi

32- **She said**, meaning: Rachel, **This is what you blamed me for**, meaning: in my love for him. Then she stated what she had done, saying: **And I did indeed try to seduce him, but he refused**, meaning: he refused. She only stated it because she knew that they were not to blame her, and that what happened to her from seeing him had happened to them, so they said to him: Obey your mistress. Rachel said: **And if he does not do what I command him**, and if he does not obey me in what I have called him to do, **he will be imprisoned**,

meaning: he will be punished by imprisonment, **and he will be among the humiliated**, among the humiliated. The nun of emphasis is heavy and light, and the pause on his saying: *lyasjanna* is with the nun because it is stressed, and on his saying *wal-yakuuna* is with the alif because it is light, and it is similar to the nun of i'rab in nouns, like the Almighty's saying: I saw a man, and if you pause, you say: I saw two men with the alif, and similar to it: **We will seize by the forelock * forelock** (al-Alaq 96:15, 16).

So Joseph, peace be upon him, chose prison over disobedience when the woman threatened him.

Tafsir al-Baidawi

32. **She said, 'This is he for whom you blamed me.'** That is, he is that Canaanite slave whom you blamed me for being tempted by before you could truly imagine him. If you had imagined him as you saw him, you would have excused me. Or this is the one for whom you blamed me. So he put that in place of that, raising the status of the one referred to. **And indeed, I sought to seduce him, but he refused**. So he refused, seeking protection. She acknowledged this to them when she knew that they would excuse her in order to help her soften his bond. **And if he does not do what I command him**. That is, what I command him to do. So the preposition was omitted, or my commanding him, in the sense of requiring my command, so the pronoun refers to Joseph. **He will surely be imprisoned and will be among the debased**. Of the humiliated, and it is from the word *saghra* with a kasra, which means to be small, small, and small from the word *saghra* with a damma, small. It was read *yakunna* which is different from the script of the Qur'an because the *nun* was written with an *alif* like *nasfa'a* according to the rule of stopping, and that is in the light letter because of its resemblance to the *tanween*.

Surat Yusuf 12:33

He said, "My Lord, prison is more to my liking than that to which they invite me. And unless You turn away their plot from me, I will incline toward them and be among the ignorant."

Tafsir al-Jalalayn

33 - (He said, "My Lord, prison is more to my liking than that to which they invite me. And unless You turn away their plot from me, I will incline toward them and be among the ignorant" sinners. The intention behind that is supplication, so God Almighty said:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: This report from God indicates that the wife of Al-'Aziz had repeatedly tried to seduce Joseph, and threatened him with imprisonment and confinement if he did not do what she had called him to do. He chose prison over what she had called him to do, because if she had not repeatedly tried to seduce him and threatened him with that, it would have been impossible for him to say: **My Lord, prison is more to my liking than that to which they call me**, while he was not being called to anything, nor was he being threatened with imprisonment.

And *prison* is the confinement itself, and it is the house of confinement.

And by breaking the seen, it is read by the readings of all the countries. The Arabs place the places derived from verbs in the place of the verbs, so you say: the sun rose in the morning, and set in the evening, so they make them, and they are nouns, successors of the sources. And so it is with the prison, so if you open the seen of the prison, it is a correct source.

It has been mentioned that some of the predecessors read it: **Prison is dearer to me**, with the *seen* open. I do not permit reading it in this way, because the evidence from the readings is unanimously against it.

Abu Ja'far said: The interpretation of the words is: Joseph said: O Lord, confinement in prison is more beloved to me than what they call me to of disobeying You, and what they tempt me to do of immorality, as:

Ibn Wakee' told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **He said, 'My Lord, prison is more to my liking than that to which they invite me,'** of adultery.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Joseph said, and he added to his Lord, and sought His help for what had befallen him: **My Lord, prison is more to my liking than that to which they invite me**, meaning: Prison is more to my liking than that I should do what You dislike.

And His saying: **And unless You avert their plot from me, I will incline toward them**, meaning: And if You do

not avert from me, O Lord, what they do to me, in their attempts to seduce me against themselves, **I will incline toward them**, meaning: I will incline toward them, and I will follow them in what they want from me and desire.

From the saying of the speaker: So-and-so was drawn to such-and-such, and from it the saying of the poet:

To Hind my heart yearns, and Hind like her it yearns

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: **I follow them**, he says: I follow them.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And unless You turn away their plot from me**, meaning: what I fear from them, **I will incline toward them**.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And unless You turn away their plot from me, I will incline toward them and be among the ignorant**, he said: Unless there is support and protection from You, there will be no support from me or with me.

And his saying: **And I will be among the ignorant**, he says: And I will be, through my infatuation with them, among those who are ignorant of Your right, and disobey Your command and prohibition, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And be among the ignorant**, meaning: ignorant, if you commit your sin.

Tafsir al-Qurtubi

The Almighty said: **He said, 'My Lord, prison is more to my liking than that to which they invite me.'** That is, entering prison, so the complement was omitted, as stated by Al-Zajaj and Al-Nahhas. (More to my liking) means easier and lighter for me than standing in sin, not that entering prison is something that is truly loved. It was narrated that when Joseph, peace be upon him, said: **Prison is more to my liking**, God revealed to him **O Joseph! You have imprisoned yourself since you said prison is more to my liking, and if you had said well-being is more to my liking, I would have been well.** Abu Hatim narrated that Uthman ibn Affan, may God be pleased with him, read: *prison* with the opening of the seen, and he narrated that this was the reading of Ibn Abi Ishaq, Abd Al-Rahman Al-A'raj, and Ya'qub, and it is the source of his imprisonment as a prison. **And if You do not turn away from me their plotting** That is, the plotting of women. It was said: The plotting of the women who saw him? For they ordered him to obey the wife of Al-Aziz, and they said to him: She is wronged and you have wronged her. It was said: Each one asked to be alone with him to advise him about the wife of Al-Aziz, and the intention behind that was to reproach him for her right, and order him to help her, so that perhaps he would respond. So each one of

Surat Yusuf 12:33

He said, "My Lord, prison is more to my liking than that to which they invite me. And unless You turn away their plot from me, I will incline toward them and be among the ignorant."

them was alone with him and she said to him: O Joseph! Fulfill my need for me, for I am better than your mistress. Each one called him for herself and tried to seduce him, so he said: O Lord, she was one, but they became a group. It was said: The trick of the wife of Al-Aziz in what she called him to of immorality, and he referred to her by addressing the group either to magnify her status in the address, or to change from being explicit to insinuating. And trickery is deceit and effort, and for this reason war was called trickery because of people's trickery in it. Omar bin Luja said:

She appeared to plot against you, O mother of human beings, and plotting with her beauty is not plotting

I yearn for them is the answer to the condition, meaning I long for them, from the word **saba yasbu** - if he inclines and longs - *sabawan* and *sabawwa*. He said:

To Hind my heart yearns, and Hind like her it yearns

That is, if you do not treat me kindly in avoiding sin, I will fall into it. **And I will be among the ignorant**, that is, among those who commit sin and deserve blame, or among those who do the work of the ignorant. This indicates that no one refrains from disobeying God except with God's help, and it also indicates the ugliness of ignorance and the blameworthiness of its owner.

Tafsir Ibn Kathir

God Almighty tells us that the report of Joseph and the wife of Al-Aziz spread in the city, which is Egypt, until people talked about it. **And the women of the city said**, like the women of the nobles and princes, denouncing the wife of Al-Aziz, who is the minister, and blaming her for that, **The wife of Al-Aziz is trying to seduce her young man**, meaning she is trying to get her slave to have sex with her and inviting him to herself. **He has overwhelmed her with love**, meaning his love has reached the pericardium of her heart, which is its covering. Ad-Dahhak said on the authority of Ibn Abbas: Passion is deadly love, and passion is less than that, and the pericardium is the veil of the heart. **Indeed, we see her in manifest error**, meaning in her actions of loving her young man and her attempts to seduce him. **But when she heard of their plot**, some of them said: Because of their words, love took her away. Muhammad ibn Ishaq said: Rather, they heard of Joseph's beauty, so they wanted to see him, so they said that in order to be able to see and witness him. Then, **she sent to them**, meaning she invited them to her house to host them, **and she prepared for them a reclining place**. Ibn Abbas, Saeed bin Jubair, Mujahid, Al-Hasan, Al-Suddi and others said: It is a gathering in which bedding, pillows and food are prepared, including things that are cut with knives, such as citrons and the like. For this reason, God the Almighty said: **And she gave each one of them a knife**. This was a trick from her and a confrontation with them in their deception of seeing him. **And she said, 'Come out to**

them.' This is because she had hidden him in another place. **So when he came out, they saw him and magnified him**. That is, they magnified his status and revered his esteem. They began to cut their hands in astonishment at seeing him, and they thought that they were cutting citrons with knives. What is meant is that they cut their hands with them, as was said by more than one person. Mujahid and Qatadah said: **They cut their hands until they threw them away**. And God knows best.

More than one person has mentioned that she said to them after they had eaten and were satisfied, then she placed a citron in their hands and gave each one of them a knife: **Would you like to look at Joseph?** They said: *Yes*. So she sent to him ordering him to come out to them. When they saw him, they began to cut their hands. Then she ordered him to return so that they could see him coming and going. So he returned while they were cutting their hands. When they felt the pain, they began to wail. She said: **You did this because of a single look, so how can I be blamed?** "And they said, 'God forbid! This is not a human being. This is nothing but a noble angel.'" Then they said to her, "We do not see any blame on you after what we have seen, because they have not seen anyone like him or even close to him. He, peace be upon him, had been given half of his beauty, as was confirmed in the authentic hadith in the hadith of the Night Journey, that the Messenger of God, may God bless him and grant him peace, passed by Joseph, peace be upon him, in the third heaven. He said, "And behold, he had been given half of his beauty." Hammad ibn Salamah said, 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, 'Joseph and his mother were given half of their beauty.'" Sufyan al-Thawri said, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah ibn Mas'ud, who said, **Joseph and his mother were given one-third of their beauty**. Abu Ishaq also said, on the authority of Abu al-Ahwas, on the authority of Abdullah, who said, **Joseph's face was like lightning, and when a woman came to him for a need, she would cover her face for fear of being tempted by him**. Al-Hasan al-Basri narrated it in a mural form on the authority of the Prophet, may God bless him and grant him peace, that he said: **Joseph and his mother were given one-third of the beauty of the people of this world, and the people were given two-thirds**, or he said: **Joseph and his mother were given two-thirds and the people were given one-third**. Sufyan said, on the authority of Mansur, on the authority of Mujahid, on the authority of Rabia al-Jurashi, who said: Beauty was divided in half, so Joseph and his mother Sarah were given half of beauty, and the other half was given to the rest of creation.

Imam Abu al-Qasim al-Suhayli said: Its meaning is that Joseph, peace be upon him, was half as handsome as Adam, peace be upon him, for God created Adam with His own hand in the most perfect and best form, and there was no one among his descendants who could match him in beauty. Joseph had been given half of

his beauty, so these women said when they saw him, **God forbid**. Mujahid and more than one other said: God forbid, **This is not a human being**, and some of them read, **This is not a human being**, meaning someone bought with a purchase. "This is nothing but a noble angel. She said, "This is that for which you blamed me," she said this, apologizing to them that this man truly deserved to be loved for his beauty and perfection. **And I did indeed seek to seduce him, but he refused**, meaning he refused. Some of them said: When they saw his apparent beauty, she told them about his good qualities that were hidden from them, which are chastity along with this beauty, then she said threatening him, **And if he does not do what I command him, he will surely be imprisoned and will be among the debased**. At that time, Joseph, peace be upon him, sought refuge from their evil and their plotting, and **He said, 'My Lord, prison is more to my liking than that to which they invite me,'** meaning the immorality. **And if You do not avert from me their plotting, I will incline toward them**. That is, if You leave me to myself, I have no power over it and I do not possess any harm or benefit for it except through Your power and strength. You are the one sought for help and upon You is reliance, so do not leave me to myself, **incline toward them and be among the ignorant**. So his Lord responded to him, the verse. This is because Joseph, peace be upon him, was protected by God with a great protection and shielded, so he refrained from it with the utmost refraining, and chose prison over that. This is at the height of perfection, that with his youth, beauty, and perfection, his mistress, the wife of the Aziz of Egypt, calls him, and she is with this the height of beauty, wealth, and leadership, and he refrains from He chooses prison over that out of fear of God and hope for His reward.

That is why it was proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: "There are seven whom God will shade with His shade on the Day when there is no shade but His: a just leader, a young man who grew up in the worship of God, a man whose heart is attached to the mosque when he leaves it until he returns to it, two men who love each other for the sake of God, meet for that reason and part for that reason, a man who gives charity and conceals it so that his left hand does not know what his right hand has given, a man who is invited by a woman of position and beauty and he says: I fear God, and a man who remembers God in private and his eyes overflow with tears."

Fath al-Qadir

33- **Lord of the prison** meaning, O Lord of the prison that this woman has promised me, **is more beloved to me than what they invite me to** of supporting her and falling into the great sin that takes away the good of this world and the next. Al-Zajaj said: meaning entering the prison, so the noun was omitted. Abu Hatim narrated that Uthman bin Affan, may God be pleased with him, read the word *sijn* with the opening of the *seen*, and Ibn Abi Ishaq, Abd al-Rahman, al-A'raj, and Ya'qub read it likewise. It is the source of his imprisonment, and the attribution of the call to them all, because the women encouraged him to obey her and frightened him from disobeying her. Then he

proceeded on this in attributing the plot to them all, so he said: **And if not, turn away their plot from me**. As for the plot of the wife of al-Aziz, it is what God Almighty has narrated in this surah. As for the plot of the rest of the women, it is what was mentioned previously of encouraging him to obey and frightening him from disobeying. It was said that each one of them would be alone with him and say to him: O Joseph, fulfill my need for me, for I am better for you than the wife of al-Aziz. It was said that he addressed the wife of al-Aziz in a manner appropriate for addressing a group of women, out of respect for her, or to move away from explicitness to compensation. Al-Kidd means deception, and he made **asb ilaihin** definite as the answer to the condition: that is, he hoped for them, from saba yasbu: if he inclines and longs. And from it the poet said:

To Hind my heart yearns and to Hind my love yearns

And I am among the ignorant is in apposition to **I am wronged**: meaning I am among those who are ignorant of what is forbidden to commit and proceed with it, or among those who do the work of the ignorant.

Tafsir al-Baghawi

33- **He said, 'My Lord,'** meaning: O Lord, **prison is more beloved to me than what they invite me to**. It was said: The supplication was specifically from them, but he added them to them to move from explicitness to insinuation.

It was said: They all invited him to themselves.

Ya'qub alone read: *al-sijn* with a fatha on the *seen*. The general public read it with a kasra on it.

It was said: If he had not said: Prison is more beloved to me, he would not have been afflicted with prison. It is better for a person to ask God for well-being.

The Almighty says: **And unless You turn away their plot from me, I will incline toward them**. I incline toward them and follow them. It is said: So-and-so inclined toward such-and-such, he inclines toward it, he inclined, he inclined, and he was inclined, if he leaned toward it and longed for it.

And I am among the ignorant, is evidence that if a believer commits a sin, he commits it out of ignorance.

Tafsir al-Baidawi

33. **The Lord of the prison said**, and Jacob read with the opening on the source. **Better to me than what they invite me to**, meaning, I prefer her to commit adultery with her, considering the consequences, even if this is what the soul desires and that is what it hates. And attributing the invitation to all of them is because they frightened him from disobeying her and made obedience to her seem attractive to him. Or they invited him to themselves, and it was said that he was afflicted with prison because of his saying this, and it was more appropriate for him to ask God for well-being, and for this the Messenger of God, may God bless him

Surat Yusuf 12:33

He said, "My Lord, prison is more to my liking than that to which they invite me. And unless You turn away their plot from me, I will incline toward them and be among the ignorant."

and grant him peace, responded to whoever was asking for patience. **And if not, turn away from me**, and if you do not turn away from me, **their plotting**, in making that beloved to me and making me feel it by establishing the protection. **I incline toward them**, I incline toward them or toward themselves by my nature and the requirements of my desire, and the inclination to passion, from which comes the word *infatuation*, because souls find it pleasant and inclined toward it. It was read *asab* from *sababah* which is longing, **and I am among the ignorant** from the fools who commit what they call me to do, for the wise person does not do what is ugly, or from those who do not act according to what they know, for they and the ignorant are the same.

Surat Yusuf 12:34

So his Lord responded to him and averted from him their plot. Indeed, it is He who is the Hearing, the Knowing.

Tafsir al-Jalalayn

34 - **So his Lord responded to him** his prayer (and averted from him their plot. Indeed, it is He who is the Hearing) of the statement **the Knowing** of the action.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: If someone were to say: What is the meaning of his saying: **And his Lord responded to him**, when Joseph did not ask his Lord for anything, nor did he ask to turn their plots away from him, but rather he informed his Lord that prison was more beloved to him than his disobedience?

It was said: In his telling this there is a complaint from him to his Lord about what he encountered from them, and in his saying: **And unless You turn away their plot from me, I will incline toward them**, there is the meaning of a supplication and a request from him to his Lord to turn away their plot, and for this reason God Almighty said: **So his Lord responded to him**, and that is like the saying of one who says to another: If you do not visit me, I will humiliate you, and the other responds: Then I will visit you, because in his saying: If you do not visit me, I will humiliate you, there is the meaning of a command to visit.

Abu Jaafar said: The interpretation of the statement is: So God answered Joseph's prayer, and diverted from him what the wife of Al-Aziz and her companions wanted from him of disobeying God, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: "So his Lord responded to him and averted from him their plot. Indeed, He is the Hearing, the Knowing." That is, He saved him from committing a sin in them, and some of what he was warned against had happened to him.

And His saying: **He is the All-Hearing**, is the supplication of Joseph when he called upon Him to divert the women's plots from him, and the supplication of every supplicant among His creation, **the All-Knowing**, of his request and need and what is good for him, and of the need of all His creation and what is good for them.

Tafsir al-Qurtubi

The Almighty's saying: **So his Lord responded to him** when he said. **And if You do not turn away their plot from me** refers to the supplication, and it is as if he said: O God, turn away their plot from me, so He responded to his supplication, and was kind to him and

protected him from falling into adultery. **Their plot** It was said: Because they are a group who tried to seduce him. It was also said: It means the plot of women. It was also said: It means the plot of the wife of Al-Aziz, as mentioned in the verse before, and the generality is more appropriate.

Tafsir Ibn Kathir

God Almighty tells us that the report of Joseph and the wife of Al-Aziz spread in the city, which is Egypt, until people talked about it. **And the women of the city said**, like the women of the nobles and princes, denouncing the wife of Al-Aziz, who is the minister, and blaming her for that, **The wife of Al-Aziz is trying to seduce her young man**, meaning she is trying to get her slave to have sex with her and inviting him to herself. **He has overwhelmed her with love**, meaning his love has reached the pericardium of her heart, which is its covering. Ad-Dahhak said on the authority of Ibn Abbas: Passion is deadly love, and passion is less than that, and the pericardium is the veil of the heart. **Indeed, we see her in manifest error**, meaning in her actions of loving her young man and her attempts to seduce him. **But when she heard of their plot**, some of them said: Because of their words, love took her away. Muhammad ibn Ishaq said: Rather, they heard of Joseph's beauty, so they wanted to see him, so they said that in order to be able to see and witness him. Then, **she sent to them**, meaning she invited them to her house to host them, **and she prepared for them a reclining place**. Ibn Abbas, Saeed bin Jubair, Mujahid, Al-Hasan, Al-Suddi and others said: It is a gathering in which bedding, pillows and food are prepared, including things that are cut with knives, such as citrons and the like. For this reason, God the Almighty said: **And she gave each one of them a knife**. This was a trick from her and a confrontation with them in their deception of seeing him. **And she said, 'Come out to them.'** This is because she had hidden him in another place. **So when he came out, they saw him and magnified him**. That is, they magnified his status and revered his esteem. They began to cut their hands in astonishment at seeing him, and they thought that they were cutting citrons with knives. What is meant is that they cut their hands with them, as was said by more than one person. Mujahid and Qatadah said: **They cut their hands until they threw them away**. And God knows best.

More than one person has mentioned that she said to them after they had eaten and were satisfied, then she placed a citron in their hands and gave each one of them a knife: **Would you like to look at Joseph?** They said: **Yes**. So she sent to him ordering him to come out to them. When they saw him, they began to cut their hands. Then she ordered him to return so that they could see him coming and going. So he returned while they were cutting their hands. When they felt the pain, they began to wail. She said: **You did this because of a single look, so how can I be blamed?** "And they said, 'God forbid! This is not a human being. This is nothing but a noble angel.'" Then they said to her, "We do not see any blame on you after what we have seen, because they have not seen anyone like him or even

So his Lord responded to him and averted from him their plot. Indeed, it is He who is the Hearing, the Knowing.

close to him. He, peace be upon him, had been given half of his beauty, as was confirmed in the authentic hadith in the hadith of the Night Journey, that the Messenger of God, may God bless him and grant him peace, passed by Joseph, peace be upon him, in the third heaven. He said, "And behold, he had been given half of his beauty." Hammad ibn Salamah said, 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, 'Joseph and his mother were given half of their beauty.'" Sufyan al-Thawri said, on the authority of Abu Ishaq, on the authority of Abdullah ibn Mas'ud, who said, **Joseph and his mother were given one-third of their beauty.** Abu Ishaq also said, on the authority of Abu al-Ahwas, on the authority of Abdullah, who said, **Joseph's face was like lightning, and when a woman came to him for a need, she would cover her face for fear of being tempted by him.** Al-Hasan al-Basri narrated it in a mural form on the authority of the Prophet, may God bless him and grant him peace, that he said: **Joseph and his mother were given one-third of the beauty of the people of this world, and the people were given two-thirds,** or he said: **Joseph and his mother were given two-thirds and the people were given one-third.** Sufyan said, on the authority of Mansur, on the authority of Mujahid, on the authority of Rabia al-Jurashi, who said: Beauty was divided in half, so Joseph and his mother Sarah were given half of beauty, and the other half was given to the rest of creation.

Imam Abu al-Qasim al-Suhayli said: Its meaning is that Joseph, peace be upon him, was half as handsome as Adam, peace be upon him, for God created Adam with His own hand in the most perfect and best form, and there was no one among his descendants who could match him in beauty. Joseph had been given half of his beauty, so these women said when they saw him, **God forbid.** Mujahid and more than one other said: God forbid, **This is not a human being,** and some of them read, **This is not a human being,** meaning someone bought with a purchase. "This is nothing but a noble angel. She said, "This is that for which you blamed me," she said this, apologizing to them that this man truly deserved to be loved for his beauty and perfection. **And I did indeed seek to seduce him, but he refused,** meaning he refused. Some of them said: When they saw his apparent beauty, she told them about his good qualities that were hidden from them, which are chastity along with this beauty, then she said threatening him, **And if he does not do what I command him, he will surely be imprisoned and will be among the debased.** At that time, Joseph, peace be upon him, sought refuge from their evil and their plotting, and **He said, 'My Lord, prison is more to my liking than that to which they invite me,'** meaning the immorality. **And if You do not avert from me their plotting, I will incline toward them.** That is, if You leave me to myself, I have no power over it and I do not possess any harm or benefit for it except through Your power and strength. You are the one sought for help and upon You is reliance, so do not leave me to myself, **incline toward them and be among the ignorant.** So his

Lord responded to him, the verse. This is because Joseph, peace be upon him, was protected by God with a great protection and shielded, so he refrained from it with the utmost refraining, and chose prison over that. This is at the height of perfection, that with his youth, beauty, and perfection, his mistress, the wife of the Aziz of Egypt, calls him, and she is with this the height of beauty, wealth, and leadership, and he refrains from He chooses prison over that out of fear of God and hope for His reward.

That is why it was proven in the two Sahihs that the Messenger of God, may God bless him and grant him peace, said: "There are seven whom God will shade with His shade on the Day when there is no shade but His: a just leader, a young man who grew up in the worship of God, a man whose heart is attached to the mosque when he leaves it until he returns to it, two men who love each other for the sake of God, meet for that reason and part for that reason, a man who gives charity and conceals it so that his left hand does not know what his right hand has given, a man who is invited by a woman of position and beauty and he says: I fear God, and a man who remembers God in private and his eyes overflow with tears."

Fath al-Qadir

And his saying 34- **So his Lord responded to him** when he said: Otherwise, turn away their plot from me, that was from him exposing the supplication, and it was as if he said: O God, turn away their plot from me, so the response from God Almighty to him is in this regard, because no sincere supplication came before from him, peace be upon him, and the meaning is: He was kind to him and protected him from falling into sin, because if He turned away their plot from him, nothing of what they had intended from him would have happened, and the reason for attributing the plot has been presented, and the phrase **Indeed, He is the All-Hearing, the All-Knowing** is an explanation for what came before it of turning away the women's plot from him: that is, He is the All-Hearing of the supplications of those who call upon Him: the All-Knowing of the conditions of those who seek refuge in Him.

Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **He overwhelmed her,** he said: He overcame her. Ibn Abi Hatim and Abu Al-Shaykh narrated on his authority: **He overwhelmed her,** he said: The love of Joseph killed her. Shaghaf is a deadly love, and shaghaf is a love less than that, and the pericardium is the veil of the heart. Ibn Jarir and Ibn Abi Hatim also narrated on his authority: **He overwhelmed her,** he said: He had seized her. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Then when she heard of their plot,** he said: of their story. Ibn Abi Hatim narrated on the authority of Sufyan: **Then when she heard of their plot,** he said: with their knowledge, and every plot in the Qur'an is an action. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated in his statement: **And I prepared for them a reclining place,** he said: I prepared a place

for them to sit, and it was their custom when they set the table to give each person a knife to eat with. **And when they saw him**, he said: When Joseph came out to them, **they glorified him**, he said: They magnified him and looked at him, and they began to cut their hands with the knives, thinking that they were cutting food. Ibn Jarir and Ibn Mardawayh narrated from Ibn Abbas: **And I prepared for them a reclining place**, he said: I gave them a citron, and she gave each one of them a knife. When they saw Joseph, they glorified him, and they began to cut their hands, thinking that they were cutting the citron. Musaddad, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated from him: **The reclining place** means the citron, and he used to read it lightly. Ibn Abi Shaybah, Ibn Jarir and Ibn Al-Mundhir narrated from Mujahid: *Reclining*, he said: Food. Abu Ubaid and Ibn Al-Mundhir narrated on his authority that he said: It is the citron. Ibn Abi Hatim narrated on the authority of Ikrimah that he said: It is anything that is cut with a knife. Ibn Jarir and Abu Al-Sheikh narrated on the authority of Al-Dahhak something similar. Abu Al-Sheikh narrated on the authority of Abdul Aziz bin Al-Wazir bin Al-Kumait bin Zaid that he said: My father told me on the authority of my grandfather that he said regarding His statement: **So when they saw him, they glorified him**, he said: Safe, and he recited:

When the horses saw him from the high peak, they neighed and gushed out the gushing semen.

Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Abd Al-Samad Ibn Ali Ibn Abdullah Ibn Abbas, on the authority of his father, on the authority of his grandfather Ibn Abbas, regarding his statement, **And when they saw him, they exalted him**. He said: When Joseph came out to them, they were filled with joy. He mentioned the words of the poet whom we mentioned earlier:

Women are more chaste than their husbands

Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement, **They glorified him**, he said: They magnified him, **and cut their hands**, he said: They cut them with a knife until they threw them away, **and they said, 'God forbid,'** he said: God forbid. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement, **This is none other than a noble angel**, he said: They said, **An angel from the angels**, because of his beauty. Abu Al-Shaykh narrated on the authority of Munabbih, on the authority of his father, who said: Nineteen women died of grief from the women who cut their hands. Ahmad, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh and Al-Hakim narrated on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, who said: **Joseph and his mother were given half of their beauty**. Narrations have been reported from a group of the Salaf describing Joseph's beauty and exaggerating that. In some of them, he was given half of his beauty, in others, a third of it, and in others, two-thirds of it. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas, *Fasta'sama* means: he refused. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Qatadah,

Fasta'sama means: he was defiant. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Zayd, regarding His statement, **And if You do not avert their plot from me**, he said: If it is not from You, the strong and powerful, then it will not be from me or with me. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated, **I incline to them**, he said: I follow them. Abu Al-Shaykh narrated on the authority of Ibn Abbas, he said: I obey them.

Tafsir al-Baghawi

34- **So He responded to him**. He responded to him. "His Lord averted from him their plot. Indeed, He is the Hearing, the Knowing." To his supplication, the Knower of their plot.

Tafsir al-Baidawi

34. **So his Lord answered him**. So God answered his prayer, which was included in His saying: **Or else turn away**. "So He turned away their plot from him." So He strengthened him with infallibility until he prepared himself for the hardship of prison and preferred it to the pleasure that includes disobedience. "Indeed, He is the Hearer **of the prayer of those who seek refuge in God**, the Knower" of their conditions and what is good for them.

Surat Yusuf 12:35

Then it appeared to them, after they had seen the signs, to imprison him for a time.

Surat Yusuf 12:35

Then it appeared to them, after they had seen the signs, to imprison him for a time.

Tafsir al-Jalalayn

35 - **Then it appeared** appeared **to them after they had seen the signs** indicating Joseph's innocence, that they should imprison him. This is indicated by **that they should imprison him until** until **a time** when people would stop speaking, so he imprisoned.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Then it occurred to Al-Aziz, the husband of the woman who had tried to seduce Joseph.

It was said: It appeared to them, and he is one, because he did not mention his name and meant him specifically, and this is similar to his saying: **Those to whom the people said, 'The people have gathered against you, so fear them.'** It was said: The one who said that was one.

It was said that the meaning of his saying: **Then it changed its mind to them** is the opinion they had of leaving Joseph alone, and they thought that they should imprison him after they saw the signs of his innocence from what the wife of Al-Aziz had accused him of.

And those verses were about tearing the shirt from the back, scratching the face, and cutting off their hands, as:

Abu Kuraib told us, he said: Waki' told us, on the authority of Nasr bin Auf, on the authority of Ikrimah, on the authority of Ibn Abbas: **Then it appeared to them after they had seen the signs**, he said: Among the signs were: a tear in the shirt, and scratches on the face.

Ibn Wakee' told us, he said, my father and Ibn Numayr told us, on the authority of Nasr, on the authority of Ikrimah, the same.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Then it appeared to them after they had seen the signs**, he said: a piece of the shirt from the back.

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: **After they saw the signs**, he said: The shirt was torn from the back.

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, and

Ishaq told us, he said, Abdullah Ibn Abi Ja'far told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **After they saw the signs**, he said: **The signs**, he cut their hands, and the shirt.

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: The shirt is cut from the back.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Then it appeared to them, after they had seen the signs, to imprison him**, by acquitting him of what he was accused of, of tearing his shirt from behind, **to imprison him for a time**.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **After they saw the signs**, the shirt, and the cutting off of the hands.

And his saying: **He will imprison him for a time**, means: He will imprison him until the time when they will see what they want.

God made this imprisonment for Joseph, as mentioned, a punishment for his desire for the woman, and an expiation for his sin.

It was narrated on the authority of Yahya bin Abi Zaidah, on the authority of Israel, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas: **He will surely imprison him for a time**. Joseph, peace be upon him, made three mistakes: when he was about to do so, so he was imprisoned. When he said, **Mention me to your Lord**, so he remained in prison for several years, and Satan made him forget to mention his Lord. And he said to them, **You are indeed thieves**, so they said, **If he steals, a brother of his stole before**.

He stated that the reason for his imprisonment was the complaint of Al-Aziz's wife to her husband about his and her affairs, as follows:

Ibn Wakee' narrated, he said: Amr ibn Muhammad narrated, on the authority of Asbat, on the authority of Al-Suddi: **Then it occurred to them, after they had seen the signs, to imprison him for a time**. He said: The woman said to her husband: This Hebrew slave has disgraced me before the people. He apologizes to them and tells them that I tried to seduce him, but I cannot bear to make an excuse like this. So either give me permission to go out and apologize, or imprison him as you imprisoned me. This is what God says: **Then it occurred to them, after they had seen the signs, to imprison him for a time**.

The Arab scholars differed about the reason for the inclusion of this lam in *lisajnanhu*.

Some Basrans said: It was entered here because it is a place where it falls in *any*, and when the interrogative letter entered it, the *nun* entered it, because the *nun* is used in interrogation. You say: **It appeared to them**

which of them to take, meaning: it became clear to them.

Some Arab scholars denied this and said: This is an oath, and his saying: Will you stand up with an oath? And that you stand up, it can only be an oath.

Some Kufa grammarians said: **It seemed to them** means saying, and saying comes with all speech, with an oath and with a question, so it is permissible to say: It seemed to them that Zayd stood up, and it seemed to them that he would stand up.

It was said: The word *now* in this context means seven years.

Who said that?

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Dawud, on the authority of Ikrimah: **He will imprison him for a time**, he said: seven years.

Tafsir al-Qurtubi

It has four issues

The first: The Almighty's saying: **Then it appeared to them** meaning it appeared to Al-Aziz and his advisors after they saw the signs, meaning the signs of Joseph's innocence - the cutting of the shirt from the back, the witness's testimony, the cutting of the hands, and their lack of patience in not meeting Joseph - to imprison him to conceal the story so that it would not spread among the public, and to prevent him from it. It was said: They are the blessings that were opened up to them as long as Joseph was among them, and the first is more correct. Muqatil said on the authority of Mujahid on the authority of Ibn Abbas regarding his saying: **Then it appeared to them after they had seen the signs** he said: The shirt is one of the signs, the witness' testimony is one of the signs, the cutting of the hands is one of the signs, and the women's glorification of him is one of the signs. It was said: Shyness from people and fear of despair forced her to accept the veil instead of fear of going, so that she would be healed if she was prevented from seeing him. He said:

The passion of one who longs for a meeting with the hope of meeting is not like the passion of one who longs without hope.

Or he almost got tired of his imprisonment and sacrificed himself.

Second: The Almighty's saying: **to imprison him** *yusajannahu* is in the position of the subject, meaning it appeared to them that they should imprison him. This is the saying of Sibawayh. Al-Mubarrad said: This is a mistake, the subject is not a sentence, but rather what is indicated by *bada* which is a verbal noun, meaning it appeared to them with a *bada'*, so it was deleted because the verb indicates it, as the poet said:

It is right for the one whose father is Abu Musa to be guided by the One who set up the mountains.

Yes, by the truth of the truth, so it was deleted. It was said: The meaning is: Then an opinion occurred to

them that they did not know, and this was deleted because there is evidence for it in the speech, and the saying was also deleted, meaning they said: They will surely imprison him, and the *lam* is the answer to an implied oath, said Al-Farra', and it is a masculine verb, not a feminine verb, and if it were a feminine verb it would have been **they will imprison him**, and this is indicated by his saying **to them** and not **to them**, so it is as if he was informing about the women and their helpers, so the masculine prevailed, said Abu Ali. Al-Suddi said: The reason for Yusuf's imprisonment was that the wife of Al-Aziz complained to him that he had defamed her and spread her report, so the pronoun in **to them** in this case refers to the king.

Third: The Almighty's saying: **until a time** meaning for an unknown period of time, as many commentators have said. Ibn Abbas said: until what was widespread in the city stopped. Saeed bin Jubair said: until six months. Al-Kia narrated that he meant thirteen months. Ikrimah: nine years. Al-Kalbi: five years. Muqatil: seven. The discussion of the time and the rulings related to it has already been mentioned in *Al-Baqarah*. Wahb said: He stayed in prison for twelve years. And *until* means until, like His saying: **until the break of dawn** (al-Qadr 97:5). And God made imprisonment a purification for Joseph, peace be upon him, from his desire for the woman. It is as if the Aziz, even though he knew Joseph's innocence, obeyed the woman in imprisoning Joseph. Ibn Abbas said: Joseph stumbled three times: when he desired her and was imprisoned, when he said to the young man: **Remember me to your Lord** so he remained in prison for several years, and when he said to his brothers: **You are indeed thieves** so they said: **If he steals, a brother of his stole before**.

Fourth: Joseph, peace be upon him, was forced to commit adultery by imprisonment, and he remained there for five years, and he did not accept that because of his great status and noble standing. If a man was forced to commit adultery by imprisonment, it would not be permissible for him by consensus. If he was forced by beating, then the scholars differed on this, and the correct view is that if it was serious, then the sin of adultery alone is dropped from him. Some of our scholars said that the punishment is not dropped from him, and this is weak, because God Almighty does not combine two punishments for His servant, nor does He divert him between two trials, because that is one of the greatest hardships in religion. **And He has not placed upon you in religion any difficulty** (al-Hajj 22:78). This will be explained in *Al-Nahl*, God willing. And Joseph was made, and he sought refuge in Him from the plot, so He responded to him as mentioned above.

Tafsir Ibn Kathir

God the Almighty says: Then it became clear to them that it was in their best interest to imprison him for a while, that is, for a period of time, and that was after they knew his innocence and the signs appeared, which are the evidence of his truthfulness in his chastity and integrity, and it is as if they - and God knows best - only imprisoned him because the talk

Then it appeared to them, after they had seen the signs, to imprison him for a time.

spread, giving the impression that he had tried to seduce her and that they imprisoned him for that. For this reason, when the great king requested him at the end of the period, he refused to leave until his innocence of what was attributed to him of treason was proven. So when that was established, he left with his reputation cleared, may God's prayers and peace be upon him. Al-Suddi mentioned that they only imprisoned him so that what she had done to him would not be spread, and his reputation would not be cleared and he would disgrace her.

Fath al-Qadir

Meaning: 35- **It appeared to them** appeared to them, and the pronoun refers to Al-Aziz and his companions who were planning the matter with him and advising him. As for the subject of **It appeared to them**, Sibawayh said it is **to imprison him**: meaning it appeared to them that they should imprison him. Al-Mubarrad said: This is a mistake because the subject cannot be a sentence, but the subject is what it indicated, which is the source, as the poet said:

It is right for the one whose father is Abu Musa to be guided by the One who set up the mountains.

That is, by the truth of the truth, the subject was omitted because the verb indicated it. It was said that the omitted subject was *saw*: that is, an opinion appeared to them that they did not know before, and this subject was omitted [because it indicates] **and they will imprison him** for it, and the *lam* in **and they will imprison him** is the answer to an omitted oath based on the estimation of the saying: that is, it appeared to them after they saw the signs, saying **and by God they will imprison him**. It was read **to imprison him** with the doubled letter above the letter *tha* in address, either to Al-Aziz and those with him, or to him alone as a way of glorification. The verses were said to be the shirt, the testimony of the witness, and the cutting off of the hands. It was also said that they were the blessings that God opened upon them after Joseph reached them and did not find that in them, but rather his wife was the one who prevailed over his opinion, doing what suited her desires in Joseph, and implementing what she had previously threatened him with in her saying, **And if he does not do what I command him, he will surely be imprisoned and will be among the debased**. It was said that the reason for the emergence of this opinion to them in Joseph's imprisonment was that they wanted to cover up the talk and conceal what had spread among the people about the story of Al-Aziz's wife with him. It was also said that Al-Aziz intended by his imprisonment to prevent him from his wife when he knew that she had become in a place of love for him and did not care with him about carrying herself with him in any way. The meaning of his saying **until a time** was for an unknown period, as most of the commentators said. It was also said that it was to stop what had spread in the city. Saeed bin Jubair said: Up to seven years, and it was said up to five, and it was said up to six months. The interpretation of *time* was discussed in Surat Al-Baqarah, and *until* means **up to**.

Tafsir al-Baghawi

35- **Then it appeared to them**, that is, to Al-Aziz and his companions in the opinion, and that is that they wanted to limit the matter of Joseph to the command to turn away. Then it appeared to them to imprison him.

After they had seen the signs, indicating Joseph's innocence from the length of the shirt, the speech of the child, and the women cutting off their hands and losing their minds, **to imprison him for a time**, for a period in which they would see their opinion.

Ata' said: Until people's talk stops.

Akrima said: Seven years.

Al-Kalbi said: Five years.

Al-Suddi said: That is because the woman said to her husband: This Hebrew slave has disgraced me in front of the people, telling them that I tried to seduce him, so either you give me permission to go out and apologize to the people, or you imprison him. So he imprisoned him, and he mentioned that God Almighty made that imprisonment a purification for Joseph, peace be upon him, from his desire for the woman.

Ibn Abbas said: Joseph stumbled three times when he was about to do it, so he was imprisoned. When he said, **Mention me to your Lord**, he remained in prison for several years. When he said to his brothers, **You are indeed thieves**, they said, **If he steals, a brother of his stole before**.

Tafsir al-Baidawi

35. **Then it appeared to them after they had seen the signs**. Then it appeared to Al-Aziz and his family after they had seen the evidence indicating Joseph's innocence, such as the testimony of the boy and the shirt, the women cutting off their hands, and his protection from them. The subject of *appeared* is implied and explains it. **To imprison him for a time**.

This is because she deceived her husband and made him imprison him for a time until she saw what would happen to him, or people would think that he was the criminal, so he remained in prison for seven years. It was read with the letter *ta'*, as some of them addressed Al-Aziz with it as a sign of respect, or Al-Aziz and whoever was next to him, and 'Ata in the language of Hudhayl.

Surat Yusuf 12:36

And there entered the prison with him two young men. One of them said, **Indeed, I see myself pressing wine.** And the other said, "Indeed, I see myself carrying bread on my head from which birds eat. Inform us of its interpretation. Indeed, we see you among the doers of good."

Tafsir al-Jalalayn

36 - **And there entered the prison with him two young men** two servants of the king, one of them was his cupbearer and the other was his food provider. They saw him interpreting dreams, so they said, **Let us test him.** One of them said, the cupbearer, **Indeed, I see myself pressing wine**, meaning grapes. (And the other said, the food provider, "Indeed, I see myself carrying bread on my head from which birds eat. Inform us," our bread, **of its interpretation**, of his interpretation. (Indeed, we see you among the doers of good.)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And young men entered the prison with Joseph, so He indicated with that an omitted part of the speech, which is: **Then it occurred to them, after they had seen the signs, to imprison him for a time**, so they imprisoned him and put him in prison, and young men entered with him, so the evidence for His statement: **And young men entered the prison with him**, on their putting Joseph in prison, was sufficient from mentioning it.

The young men, as mentioned, were two of the king's servants, one of whom was his drinker and the other his food provider, as follows:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: So he was thrown into prison - meaning Joseph - **and two young men entered the prison with him**, two young men who belonged to the great king, Rayyan ibn al-Walid, one of whom was in charge of his drinking, and the other of some of his affairs, in his anger with them, the name of one of them was Mujalith, and the name of the other was Nabu, and Nabu, the one who was in charge of the drinking.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And two young men entered the prison with him.** He said: One of them was a baker for the king regarding his food, and the other was his cupbearer regarding his drink.

The reason for the king's imprisonment of the two young men, as mentioned, was as follows:

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi, he said: The king became angry with his baker, he heard that he wanted to poison him, so he imprisoned him and imprisoned the one who made him drink, he thought that he had conspired with him in that, so he

imprisoned them both, and that is what God said: **And there entered the prison with him two young men.**

And his saying: "One of them said: 'I saw myself pressing wine.'" It was mentioned that when Joseph, peace be upon him, was put into prison, he said to the prisoners in it, and they asked him about his work: **I interpret dreams.** So one of the two young men who were put into prison with him said to his companion: **Come, let us test him**, as:

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi, he said: When Joseph entered prison, he said: I interpret dreams. One of the two young men said to his companion: Come, let us test this Hebrew slave. They appeared to him and asked him questions, without having seen anything. The baker said: I see myself carrying bread on my head from which birds eat. The other said: I see myself pressing wine.

Ibn Wakee' told us, and Ibn Hamid said, Jarir told us, on the authority of Amara bin Al-Qa'qa', on the authority of Ibrahim, on the authority of Abdullah, who said: The two companions of Joseph did not see anything. They only dreamed of him to test his knowledge.

Some people said that the young men asked him about a dream that they had seen that was true and real, and that they had confirmed it to Joseph because he knew how to interpret it.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: When the young men saw Joseph, they said: By God, young man, we loved you when we saw you.

He said, Salamah narrated to us, on the authority of Ibn Ishaq, on the authority of Abdullah, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: That Yusuf said to them when they said that to him: I ask you by God not to love me, for by God, no one has ever loved me except that a calamity came upon me because of his love. My aunt loved me, and a calamity came upon me because of her love. Then my father loved me, and a calamity came upon me because of his love. Then my companion's wife loved me, and a calamity came upon me because of her love for me. So do not love me, may God bless you both! He said: But they refused to do anything but love him and be kind to him wherever he was, and they began to admire what they saw of his understanding and intellect. And when they were put in prison, they had seen a vision. Mujalith saw that he was carrying bread on his head from which birds were eating, and Nabu saw that he was pressing wine. So they asked him about it and said to him: "Tell us its interpretation. Indeed, we see that you are among the doers of good," if you do that.

He meant by his saying: **I squeeze wine**, that is: I see in my dream that I squeeze grapes, and this is also the case in the recitation of Ibn Masoud, according to what was reported from him.

Ibn Wakee' told us, he said, my father told us, on the authority of Abu Salamah al-Sayegh, on the authority

Surat Yusuf 12:36

And there entered the prison with him two young men. One of them said, "Indeed, I see myself pressing wine." And the other said, "Indeed, I see myself carrying bread on my head from which birds eat. Inform us of its interpretation. Indeed, we see you among the doers of good."

of Ibrahim ibn Bashir al-Ansari, on the authority of Muhammad ibn al-Hanafiyah, who said: In Ibn Masoud's recitation: **Indeed, I see myself pressing grapes.**

He mentioned that this is from the language of the people of Oman, and that they call grapes wine.

Who said that?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd urged us, who said: I heard Al-Dahhak say regarding his statement: **I see myself pressing wine**, he said: I am pressing grapes, and in the language of the people of Oman, they call grapes wine.

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Salamah ibn Nabit, on the authority of Ad-Dahhak: **I saw myself pressing wine**. He said: Grapes, such-and-such land. They call grapes wine.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: **I saw myself pressing wine**, he said: grapes.

It was narrated on the authority of Al-Musayyab bin Sharik, on the authority of Abu Hamza, on the authority of Ikrimah, who said: He came to him and said: I saw in a dream that I planted a rope of grapes, and it grew and produced clusters of grapes, so I squeezed them and gave them to the king to drink. He said: You will remain in prison for three days, then you will come out and give him wine to drink.

And His statement: "And the other said, 'Indeed, I saw myself carrying bread on my head, from which birds were eating. Inform us of its interpretation.'" God Almighty says: And the other of the two young men said: I saw myself in my dream carrying bread on my head, meaning: I was carrying it on my head, so it was placed on a place on, **from which birds were eating**, meaning: from the bread.

And his saying: **Inform us of its interpretation**, he says: Inform us of what the interpretation of what we told you we saw in our dreams will be, and it will be returned to, as:

Al-Harith told me, he said, Al-Qasim told us, he said, Yazid told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Inform us of its interpretation**, he said: It is. Al-Harith said, Abu Ubaid said: Mujahid means that the interpretation of a thing is the thing. He said: And from it: the interpretation of a vision, it is only the thing that it is interpreted to.

And his saying: **Indeed, we see you among the doers of good**. The people of interpretation differed regarding the meaning of goodness, with which he described the young men of Joseph.

Some of them said: He used to visit their sick, console

their grieving, and if one of them needed something, he would collect it for him.

Who said that?

Al-Hasan bin Muhammad told us, Saeed bin Mansour told us, Khalaf bin Khalifa told us, on the authority of Salamah bin Nabit, on the authority of Ad-Dahhak bin Muzahim, who said: I was sitting with him in Balkh, and he was asked about his statement: "Inform us of its interpretation. Indeed, we see you are of the doers of good." He said: It was said to him: What was the goodness of Joseph? He said: When a person was sick, he would take care of him, and if he was in need, he would gather for him, and if he was in need, he would make things easier for him.

Ishaq told us, on the authority of Abu Israel, who said: Khalaf bin Khalifa told us, on the authority of Salamah bin Nabit, on the authority of Ad-Dahhak, who said: A man asked Ad-Dahhak about his statement: **Indeed, we see you among the doers of good**. What was his goodness? He said: If a person was sick in prison, he would take care of him, and if he needed something, he would gather for him, and if the place was too small for him, he would make room for him.

Al-Qasim narrated to us, Al-Hussein narrated to us, Hajjaj narrated to me, on the authority of Abu Bakr bin Abdullah, on the authority of Qatada, regarding his statement: **Indeed, we see you among the doers of good**, he said: We have been informed that his goodness was that he used to treat their sick, console their grieving, and strive for his Lord. He said: When Joseph reached the prison, he found people in it whose hope had been cut off, and whose affliction had become severe and whose grief had become prolonged, so he began to say: Be of good cheer and be patient, and you will be rewarded, for this has a reward, for this has a recompense. They said: O young man, may God bless you, how beautiful your face is, and how good your character is, we have been blessed in your company, we would not like to be otherwise since we were imprisoned, because of what you tell us about the reward, expiation, and purification. Who are you, O young man? He said: I am Joseph, son of the chosen one of God, Jacob, son of the sacrificed one of God, Isaac, son of Abraham, the friend of God. And he was loved. The prison guard said to him: Boy, by God, if I could, I would set you free, but I will treat you well and keep you in prison well, so stay in whatever prison cell you want.

Abu Kuraib told us, he said, Waki' told us, on the authority of Khalaf al-Ashja'i, on the authority of Salamah ibn Nabit, on the authority of al-Dahhak, regarding: **Indeed, we see you among the doers of good**, he said: He used to make room for men in his council, and he used to visit the sick.

Others said: Its meaning is: **We see you among the doers of good**, if you inform us of the interpretation of our vision.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: They asked him about their dreams, and he said to him: **Tell us its interpretation, for we see that you are among the doers of good**, if you do.

Abu Jaafar said: The most correct of the sayings on this matter, in our view, is the saying that we mentioned on the authority of Ad-Dahhak and Qatada.

If someone were to say: What is the point of speaking if the matter is as you said, and you know that their asking Joseph to tell them the interpretation of their dreams is not in any way a report of his description of visiting the sick and taking care of them and treating those in need well? Rather, it is said to the man: Tell us the interpretation of this, for you are knowledgeable. This is one of the situations in which descriptions of knowledge are improved, not otherwise.

It was said: The reason for that is that they said to him: Tell us the interpretation of our vision, and be kind to us in informing us of that, just as we see you doing well in all your actions: **Indeed, we see you among the doers of good**.

Tafsir al-Qurtubi

The Almighty said: **And there entered the prison with him young men** *Fityan* is the dual form of *fata*, and it is one of the words with the letter *ya*, and their saying: *fatwa* is anomalous. Wahb and others said: Joseph was carried to the prison chained on a donkey, and he was paraded around **This is the reward of he who disobeys his mistress** while he was saying: This is easier than the fires of fire, the garments of tar, the drink of boiling water, and the eating of Zaqqum. When Joseph reached the prison, he found people whose hope had been cut off and whose affliction had become severe, so he began to say to them: Be patient and be happy, and you will be rewarded. They said to him: O young man! How good your speech is! We have been blessed in your protection. Who are you, O young man? He said: I am Joseph, son of the chosen one of God, Jacob, son of the sacrificed one of God, Isaac, son of the friend of God, Abraham. Ibn Abbas said: When the woman said to her husband, **This Hebrew slave has disgraced me, and I want you to imprison him**, he imprisoned him in prison. He would console the sad, visit the sick, treat the wounded, pray all night, and cry until the walls, roofs, and doors of the houses would cry with him. The prison was purified by him, and the people of the prison were comforted by him. Whenever a man was released from prison, he would return and sit in the prison with Joseph. The keeper of the prison loved him and made it spacious for him. Then he said to him, **O Joseph! I have loved you with a love I have never loved anything as much as you**. He said, **I seek refuge in God from loving you**. He said, **Why is that?** He said: My father loved me, so my brothers did to me what they did, and my mistress loved me, so what you see happened to me. So he was in prison until the king became angry with his baker and his drinker, so he named them both. So the baker and my father, the drinker, responded, so the drinker went and told the king about that, so the king

ordered them to be imprisoned. So he sought comfort from Joseph, and that is why he said: **And two young men entered the prison with him**. It was said that the baker put poison in the food, so when the food was ready, the cupbearer said: O king! Do not eat, for the food is poisoned. The baker said: O king, do not drink, for the drink is poisoned. So the king said to the cupbearer: Drink! So he drank and it did not harm him, and he said to the baker: Eat, but he refused. So the food was tested on an animal, and it died on the spot, so he imprisoned them for a year, and they remained in prison for that period with Joseph. The cupbearer's name was Manja, and the other Mujalath, as al-Tha'labi mentioned from Ka'b. Al-Naqqash said: The name of one of them was Sharrhum, and the other was Sirrum, the first with a voiced shin, and the other with a silent seen. Al-Tabari said: The one who saw that he was pressing wine was Nabu. Al-Suhayli said: He mentioned the name of the other, but I did not specify it. He said **two young men** because they were two slaves, and a slave is called a young man, whether he was young or old. Al-Mawardi mentioned this. Al-Qushayri said: Perhaps a young man was a name for a slave in their language, and this is why he said: **She sought to seduce her young man**. It is possible that a young man was a name for a servant, even if he was not a slave. It is possible that their imprisonment was with the imprisonment of Joseph, or after it, or before it, except that they entered the house in which he was. **One of them said, Indeed, I see myself pressing wine** meaning grapes. Joseph had said to the people of the prison: I interpret dreams. So one of the young men said to his companion: Come, let us test this Hebrew slave. So they asked him without having seen anything, as Ibn Masoud said. Al-Tabari narrated that they asked him about his knowledge, and he said: I interpret dreams. So they asked him about their dreams. Ibn Abbas and Mujahid said: It was a true vision that they saw and asked him about, and therefore its interpretation was true. In Sahih, it is narrated on the authority of Abu Hurairah on the authority of the Prophet, may God bless him and grant him peace: **The most truthful of you in vision is the most truthful of you in speech**. It was said: It was a false vision that they asked him about as a test, and this is the statement of Ibn Masoud and Al-Suddi. It was said: The one who was crucified of them was a liar, and the other was truthful, as stated by Abu Majlaz. Al-Tirmidhi narrated on the authority of Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever tells a false dream will be asked on the Day of Resurrection to tie two barley grains together, but he will not be able to tie them together**. Abu Eisa said: This is a good and authentic hadith. It was narrated on the authority of Ali on the authority of the Prophet, may God bless him and grant him peace, who said: **Whoever lies in his dream will be asked on the Day of Resurrection to tie a grain of barley together**. He said: A good hadith. Ibn Abbas said: When they saw their dreams, they became distressed, and Yusuf said to them: Why do I see you both distressed? They said: O our master! We saw what we disliked. He said: So they told me, and he told him, and they said: Inform us of the interpretation of what we saw. This indicates that it was a dream. **Indeed, we see that you are among the doers of good**. His goodness was that he used to visit the sick and

And there entered the prison with him two young men. One of them said, "Indeed, I see myself pressing wine." And the other said, "Indeed, I see myself carrying bread on my head from which birds eat. Inform us of its interpretation. Indeed, we see you among the doers of good."

treat them, and console the grieving. Ad-Dahhak said: If a man from the prison was sick, he would take care of him, and if he hosted him, he would make room for him, and if he needed something, he would gather for him and ask for it. It was said: **Of the doers of good** meaning the scholars who excelled in knowledge, as Al-Farra' said. Ibn Ishaq said: **Of the doers of good** for us, if you interpret it, as he says: Do such and such and you are a doer of good. He said: So what did you see? The baker said: I saw as if I baked bread in three ovens, and put it in three baskets, and placed it on my head, and a bird came and ate from it. Another said: I saw myself taking three bunches of white grapes, squeezing them in three vessels, then filtering them and giving them to the king to drink as I usually did in the past. This is what he said: **Indeed, I see myself squeezing wine**, meaning grapes, in the language of Oman, as Ad-Dahhak said. Ibn Masoud read: **Indeed, I see myself squeezing grapes**. Al-Asma'i said: Al-Mu'tamir bin Sulayman told me that he met a Bedouin who had grapes with him, so he said to him: What do you have with you? He said: Wine. It was said: The meaning of **squeezing wine** is grapes is wine, so the noun was omitted. It is also said: wine, wine, and wines, like date, dates, and dates.

Tafsir Ibn Kathir

Qatada said: One of them was the king's cupbearer, and the other his baker. Muhammad bin Ishaq said: The name of the one who served the drink was Nabwa and the other was Mujalath. Al-Suddi said: The reason the king imprisoned them was that he thought they were conspiring to poison him in his food and drink. Joseph, peace be upon him, was known in prison for his generosity, honesty, truthfulness, good manners, and frequent worship, may God's prayers and peace be upon him. He was also known for his knowledge of interpretation and kindness to the people of the prison, visiting their sick, and fulfilling their rights. When these two young men entered the prison, they became close to him and loved him intensely, and they said to him: By God, we have loved you excessively. He said: May God bless you both. No one loved me except that harm came to me because of his love. My aunt loved me, and harm came to me because of her. My father loved me, and I was harmed because of him. The wife of Al-Aziz loved me, and so did I. They said: By God, we cannot do anything but that. Then they saw a dream, and the cupbearer saw that he was pressing wine, meaning grapes. And this is how it is in the recitation of Abdullah bin Masoud: I see myself pressing grapes.

Ibn Abi Hatim narrated it on the authority of Ahmad ibn Sinan, on the authority of Yazid ibn Harun, on the authority of Sharik, on the authority of Al-A'mash, on the authority of Zaid ibn Wahb, on the authority of Ibn Mas'ud, that he read it: **I press grapes**. Ad-Dahhak said regarding his statement, **I see myself pressing wine**, meaning grapes. He said: The people of Oman

call grapes wine. Ikrimah said: He said to him: I saw in a dream that I planted a grape seed, and it grew and clusters came out of it. I pressed them and then gave them to the king to drink. He said: You will remain in prison for three days, then you will come out and give him wine to drink. The other, the baker, said: "I see myself carrying bread on my head from which birds eat. Tell us its interpretation," the verse. What is well-known among most of them is what we mentioned, that they saw a dream and asked for its interpretation. Ibn Jarir said: We were told by Wakee' and Ibn Hamid, who said: We were told by Jarir on the authority of Amara bin Al-Qa'qa' on the authority of Ibrahim on the authority of Abdullah bin Masoud, who said: The two companions of Joseph did not see anything, they only dreamed of him to test him.

Fath al-Qadir

His saying: 36- **And two young men entered the prison with him** There is an omission in the speech that preceded it, and the meaning is: And it appeared to them after they saw the signs to imprison him for a time, so they imprisoned him, and two young men entered the prison with him, and with is for companionship, and young men is the dual of young man, and that indicates that they were his slaves, and it is possible that the young man is the name of the servant even if he was not a slave, and it has been said that one of them was the king's baker, and the other was his cupbearer, and they had put poison for the king when the people of Egypt guaranteed them money in return for that, then the cupbearer went back on that and said to the king: Do not eat the food, for it is poisoned, and the baker said: Do not drink, for the drink is poisoned, so the king said to the cupbearer: Drink, so he drank and it did not harm him, and he said to the baker: Eat, but he refused, so he tried the food on an animal and it died on the spot so he imprisoned them, and their entry into the prison was with the entry of Joseph, and it was said before him, and it was said after him. Ibn Jarir said: They asked Joseph about his knowledge, so he said: I interpret dreams. So they asked him about their dreams, as God Almighty narrated: "One of them said: I see myself pressing wine." That is, I saw myself. The expression is in the present tense to conjure up the image. The meaning is: I see myself pressing grapes, so he called it by the name of what it leads to because it is the intended meaning of pressing. In Ibn Masoud's reading, **I press grapes**. Al-Asma'i said: Al-Mu'tamir bin Sulayman told me that he met a Bedouin who had grapes with him, so he said to him: What do you have with you? He said: Wine. It was said that the meaning of **I press wine**. Any grape wine, so it is on the deletion of the complement, and the one who saw this vision is the cupbearer, and this sentence is resumed with the estimation of a question, as is the sentence that comes after it, which is **And the other said, 'Indeed, I saw myself carrying bread on my head,'** then he described this bread by saying, **The birds eat from it**, and the one who saw this vision is the baker. So they said to Joseph together

after they told him their vision, **Tell us its interpretation**, meaning the interpretation of what we told you from the group of what was seen, or the interpretation of what was mentioned to you from our speech. It was said that each one of them said that to him after telling him his vision, so the pronoun refers to what each one of them saw. It was said that the pronoun in **its interpretation** is the subject of the demonstrative pronoun, and the estimation is the interpretation of that, **Indeed, we see you among the doers of good**, meaning among those who are good at expressing visions. Al-Farra' said the same: The meaning of **among the doers of good** is among the scholars who have perfected knowledge. Ibn Ishaq said: **He was one of those who did good to us, if you interpret that, or one of those who did good to the people of the prison, as it was narrated that he was like that.**

Tafsir al-Baghawi

36- The Almighty said: **And two young men entered the prison with him**, and they were two young men who belonged to Rayyan bin Al-Walid bin Sharwan Al-Amaleq, the great king of Egypt. One of them was his baker and the one who provided him with food, and the other was his cupbearer and the one who provided him with drink.

The king got angry with them and imprisoned them.

The reason for this was that a group of the people of Egypt wanted to plot against him and assassinate him, so they guaranteed these two money to poison the king in his food and drink, so they agreed to them. Then the cupbearer refused, and the baker accepted the bribe and poisoned the food. When the food and drink were brought...

The cupbearer said: Do not eat, O king, for the food is poisoned. The baker said: Do not drink, for the drink is poisoned.

The king said to the cupbearer: Drink, so he drank it and it did not harm him. He said to the baker: Eat from your food, but he refused. He tried that food on an animal and it ate it and died. So the king ordered them to be imprisoned.

When Joseph entered prison, he began to spread his knowledge and say, **I can interpret dreams**. One of the two young men said to his companion, **Come, let us test this Hebrew slave**. They appeared to him and asked him questions without having seen anything. Ibn Masoud said, **They did not see anything, but rather they dreamed to test Joseph**.

Some people said: Rather, they were a true vision. Joseph saw them and they were worried, so he asked them about their situation. They mentioned that they were the king's companions who had imprisoned them, and that they had seen a vision that had saddened them. Joseph said: Tell me what you saw. So they told him.

One of them said, the one who was the one who was drinking, **I saw myself squeezing wine**, meaning grapes. Grapes are called wine because of what they

are made of, just as one says: So-and-so is cooking bricks, meaning he is cooking milk for bricks. It was also said that wine is grapes in the language of Oman, because he said: I saw myself in a dream as if I was in an orchard, and there was a root of a rope on which were three clusters of grapes, so I picked them, and the king's cup was in my hand, so I squeezed them into it and gave the king a drink, and he drank it.

And the other said, the baker, **I saw myself carrying bread on my head from which birds were eating**. That is, he said: I saw as if there were three baskets above my head containing bread and various types of food, and wild birds were nibbling at it. **Tell us its interpretation**, he told us its explanation and interpretation and what this vision leads to.

We see that you are among the doers of good, meaning: the knowledgeable, according to the dream's expression, and goodness means knowledge.

It was narrated that Ad-Dahhak bin Muzahim was asked about his saying: **Indeed, we see you among the doers of good**, and what was his goodness? He said: If someone was sick in prison, he would visit him and take care of him. If a gathering was too small for him, he would make room for him. If he needed something, he would collect something for him. In addition to this, he would strive hard in worship and would stand up all night to pray.

It was said: When he entered the prison, he found people who had been severely afflicted, had lost hope, and had been long in grief. So he began to console them and say: Be of good cheer and be patient, and you will be rewarded. They said: May God bless you, young man. How beautiful your face, character, and speech are. We have been blessed in your company. Who are you, young man? He said: I am Yusuf, son of the chosen one of God, Yaqub, son of the sacrifice of God, Isaac, son of the friend of God, Abraham. The prison guard said to him: Young man, by God, if I could, I would set you free, but I will treat you well, so you can remain in any prison cell you wish.

It is narrated that when the two young men saw Joseph, they said to him: We loved you when we saw you. Joseph said to them: I ask you by God not to love me, for by God, no one has ever loved me without a calamity befalling me because of his love. My aunt loved me, so a calamity befell me. Then my father loved me, so I was thrown into the well. The wife of Al-Aziz loved me, so I was imprisoned. When they told him the dream, Joseph was reluctant to interpret for them what they had asked him, because he knew that it would be unpleasant for one of them. So he ignored their question and took up other matters in showing the miracle and calling to monotheism.

Tafsir al-Baidawi

36. **Two young men entered the prison with him** meaning Joseph was put in prison and it happened that two others of the king's servants, Shurabyah and his baker, were then put in, accused of wanting to name him. **One of them said** meaning Shuraby, **I saw myself** meaning in a dream, which is a story of a past

Surat Yusuf 12:36

And there entered the prison with him two young men. One of them said, "Indeed, I see myself pressing wine." And the other said, "Indeed, I see myself carrying bread on my head from which birds eat. Inform us of its interpretation. Indeed, we see you among the doers of good."

event, **pressing wine** meaning grapes, and he named it wine in consideration of what it would lead to. **The other said** meaning the baker, **I saw myself carrying bread on my head, from which birds were eating** nibbling at it, "Inform us of its interpretation. Indeed, we see you are one of the doers of good" of those who are good at interpreting dreams, or of the scholars. He only said that because they saw him in prison, mentioning people and interpreting their dreams, or of those who were good to the people of the prison, so be kind to us by interpreting what we saw if you know it.

Surat Yusuf 12:37

He said, "No food will come to you that you are provided with except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in God and who, in the Hereafter, are disbelievers."

Tafsir al-Jalalayn

37 - **He said** to them, informing them that he knew the interpretation of dreams **No food will come to you that you are provided with** in your sleep **except that I will inform you of its interpretation** in wakefulness **before it comes to you** its interpretation **that is from what my Lord has taught me** in it he urged their faith, then he strengthened it by saying **Indeed, I have left the religion of a people who do not believe in God and they are, in the Hereafter, disbelievers**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Joseph said to the two young men who interpreted the dream: **No food will come to you**, young men, in your sleep, **that you will be provided with except that I will inform you of its interpretation**, in your waking state, **before it comes to you**.

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

Who said that?

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi, he said: Joseph said to them: **No food will come to you that you are provided with**, in a dream, **except that I will inform you of its interpretation**, in wakefulness.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Joseph said to them: **No food will come to you that you are provided with**, meaning: in your sleep, **except that I will inform you of its interpretation**.

What he means by his saying: **by its interpretation** is what the food they saw in their dreams would lead to and become.

And his saying: **That is from what my Lord taught me**, he says: This is what I remember that I know of the interpretation of dreams, from what my Lord taught me, so I learned it, **I have abandoned the religion of a people who do not believe in God**, and the report came as a subject, meaning I have abandoned the religion of a people, and the meaning is: I have not deviated. And he began with that, because in the beginning is evidence of its meaning.

And his saying: **I have abandoned the religion of a people who do not believe in God**, means: I have abandoned the religion of those who do not believe in

God and acknowledge His oneness, **and they are disbelievers in the Hereafter**, meaning: And with their abandonment of belief in the oneness of God, they do not acknowledge the afterlife or resurrection, nor reward or punishment.

And they repeated it twice, so it was said: **They are disbelievers in the Hereafter**, because His saying: **in the Hereafter** came between them, so the first *they* became like the one that was cancelled, and the reliance was on the second, just as it was said: **And they are certain of the Hereafter**, and just as it was said: **Does He promise you that when you die and become dust and bones, you will be brought forth?**

If someone says: What is the meaning and significance of this report from Joseph? And where is his answer to the two young men about what they asked him about the interpretation of their dreams, from this speech?

It was said to him: Joseph was reluctant to answer them about the interpretation of their dreams, because he knew that it would be unpleasant for one of them, so he ignored mentioning it and started doing something else, so that they would ignore asking him for an answer to what they asked him about.

And in a manner similar to what some scholars said.

Who said that?

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: "Indeed, I saw myself pressing wine. And the other said, "Indeed, I saw myself carrying bread on my head from which birds eat. Inform us of its interpretation." He said: So he disliked the expression to them, and he told them something they had not asked him about, to show them that he had knowledge. And when the king wanted to kill someone, he would prepare a specific food for him and send it to him. So Joseph said: **No food will come to you that you will be provided with**, to His statement: **give thanks**. So he did not call him, so he turned away from them, and disliked the expression to them. So he did not call him until he interpreted it for them. So he turned away from them and said: **O my two companions of the prison, are separate lords better or God, the One, the Prevailing?** to His statement: **they know**. So he did not call him until he interpreted it for them, and he said: **O my two companions of the prison, as for one of you, he will give his lord wine to drink, and as for the other, he will be crucified and the birds will eat from his head**. They said: We did not see anything in it; we were only playing! He said: **The matter you are asking about has been decided**.

Abu Ja'far said: According to this interpretation that Ibn Jurayj interpreted, his statement, **No food will come to you that you will be provided with**, was in wakefulness, not in sleep. Rather, he informed them according to this statement that he had knowledge of what would happen to the food that would come to them from the king and from others with him, because he knew the type that if it came to them would be a sign of the killing of the one who came to it from them, and the type that if it came to him would be a sign of something else, so he informed them that he had

Surat Yusuf 12:37

He said, "No food will come to you that you are provided with except that I will inform you of its interpretation before it comes to you. That is from what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in God and who, in the Hereafter, are disbelievers."

knowledge of that.

Tafsir al-Qurtubi

Joseph said to them: No food will come to you that you are provided with meaning no food will come to you tomorrow from your home **except that I will inform you of its interpretation** so that you may know that I know the interpretation of your visions, so they said: Do it! So he said to them: Such and such will come to you, and it was as he said, and this was from the knowledge of the unseen that was given to Joseph alone. And he explained that God gave him this knowledge because he left the religion of a people who did not believe in God, meaning the religion of the king. The meaning of the statement in my opinion is: knowledge of the interpretation of your visions, knowledge of what will come to you of your food, and knowledge of the religion of God, so listen first to what is related to religion so that you may be guided, and for this reason he did not interpret it for them until he called them to Islam, so he said: **O my companions of prison, are separate lords better or God, the One, the Prevailing * What you worship?** The entire verse is as follows. And it was said: He knew that one of them would be killed, so he called them to Islam so that they would be happy with him. It was said that Joseph was reluctant to explain to them what they asked him for he knew that it would be unpleasant for one of them, so he ignored their question and started something else. He said: **No food will come to you that you will be provided with** in a dream **except that I will inform you of its interpretation** when you are awake. Al-Suddi said that. They said to him: This is from the actions of fortune-tellers and soothsayers. Joseph, peace be upon him, said to them: I am not a soothsayer, but rather that is what my Lord has taught me. I am not informing you of it as a divination or astrology, but rather it is by revelation from God, the Almighty. Ibn Jurayj said: When the king wanted to kill someone, he would prepare a well-known meal for him and send it to him. The meaning is: No food will come to you that you will be provided with while you are awake. According to this, **you will be provided with it** means that it will come to you from the king or someone else. It is possible that God will provide for you. Al-Hasan said: He would inform them of what was unseen, like Jesus, peace be upon him. It was said that he called them to Islam with that, and made the miracle that they would use as evidence to inform them of the unseen.

Tafsir Ibn Kathir

Joseph, peace be upon him, tells them that whatever dream they see in their dreams, he knows its interpretation and tells them its interpretation before it happens. That is why he said: **No food will come to you that you are provided with, except that I will inform you of its interpretation.** Mujahid said: **No food will**

come to you that you are provided with in your day **except that I will inform you of its interpretation before it comes to you.** Al-Suddi said the same. Ibn Abi Hatim, may God have mercy on him, said: Ali bin Al-Hussein told us, Muhammad bin Al-Ala told us, Muhammad bin Yazid, his sheikh, told us, on the authority of Al-Hasan bin Thauban, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: I do not know, perhaps Joseph, peace be upon him, was averse to it while he was like that, because I find in the Book of God when he said to the two men: **No food will come to you that you are provided with, except that I will inform you of its interpretation,** he said: If the food is sweet or bitter, he will be averse to it at that time. Then Ibn Abbas said: He only knew, so he taught, and this is a strange trace. Then he said: This is only from God's teaching me, because I avoided the religion of the disbelievers in God and the Last Day, so they do not expect reward or punishment in the afterlife. **And I followed the religion of my fathers, Abraham, Isaac, and Jacob** the verse, he says: I abandoned the path of disbelief and polytheism, and followed the path of these messengers, may God's prayers and peace be upon them all, and this is the state of the one who follows the path of guidance, and follows the path of the messengers, and turns away from the path of the misguided, for God guides his heart, and teaches him what he did not know, and makes him an imam to be followed in goodness, and a caller to the path of righteousness. "It was not for us to associate anything with God. That is from the grace of God upon us and upon mankind." This is monotheism, which is the acknowledgment that there is no god but God alone, with no partner. **From the grace of God upon us** meaning He revealed it to us and commanded us to do it. **And upon the people** since We made them callers to that **but most of the people are not grateful** meaning they do not recognize the blessing of God upon them by sending messengers to them, rather **they exchanged the blessing of God for disbelief and caused their people to dwell in the home of destruction.** Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Mu'awiyah told us, Hajjaj told us on the authority of Ata', on the authority of Ibn Abbas that he used to make the grandfather a father and say: By God, whoever he wants, I will curse him at the Black Stone, God did not mention a grandfather or a grandmother. God Almighty said, meaning in relation to Joseph: **And I followed the religion of my fathers, Abraham, Isaac, and Jacob.**

Fath al-Qadir

And the sentence 37- **He said, 'No food will come to you that you are provided with except that I will inform you of its interpretation before it comes to you'** is a resumption of the answer to an implied question, and the meaning of that is that he knows something of the unseen, and that no food will come to them in prison except that he will inform them of its nature before it comes to them, and this is not from the answer to their question of the interpretation of what he narrated to

him, rather he made it, peace be upon him, an introduction before his interpretation of their visions to show the high status of his knowledge, and that he is not one of the interpreters who interpret visions based on conjecture and guesswork, so it is like the saying of Jesus, peace be upon him, **And I will inform you of what you will eat** and Joseph, peace be upon him, only said this to her in order to obtain her submission to him in what he calls them to after that of belief in God and leaving disbelief, and the meaning of you will be provided with it: it will come to them from the king or something else, and the sentence is a description of the food, or God Almighty will provide for you, and the exception in his saying: **Except that I will inform you of its interpretation** is devoid of the most general conditions: that is, it will come to you, and he named it. An interpretation by way of similarity, because the speech is about the interpretation of the vision, or the meaning: except that I inform you of what the speech leads to from the conformity of what he informed you with reality, and the reference in his saying: *that* is to the interpretation, and the address is to those who asked him about the interpretation of their vision **from what my Lord taught me** with what He revealed to me and what I cared about, not from the type of divination and astrology and the like in which mistakes are common, then he explained to them that what he attained of this high rank and general knowledge is because of leaving the religion whose people do not believe in God or the Hereafter and following the religion of the prophets from his fathers, so he said: **Indeed, I have left the religion of a people who do not believe in God** and it is a renewed statement that includes the reason for what came before it, and what is meant by leaving is not engaging in that from the beginning, not that he had engaged in it, then he left it as indicated by his saying: **It was not for us to associate with God** then he described these people with what indicates their stubbornness in disbelief and their devotion to it. He said, **And they are disbelievers in the Hereafter**, meaning that they are the only ones who are excluded from that, due to their extreme disbelief in God.

Tafsir al-Baghawi

37- He said, 'No food will come to you that you are provided with,' It was said: He meant by that in a dream, he said, **No food will come to you that you are provided with in your sleep, 'except that I will inform you of its interpretation,'** in wakefulness.

It was said: He meant by it while awake, saying: No food comes to you from your homes that you are provided with, that you feed and eat, except that I will inform you of its interpretation, its quantity, its colour, and the time at which it will reach you.

Before it comes to you, before it reaches you, and what food you ate, how much you ate and when you ate, this is like the miracle of Jesus, peace be upon him, when he said: **And I inform you of what you eat and what you store in your houses** (Al Imran 3:49). They said: This is the work of soothsayers and priests, so where did you get this knowledge? He said: I am not a soothsayer, but *that*, the knowledge, "is from

what my Lord has taught me. Indeed, I have left the religion of a people who do not believe in God and who are disbelievers in the Hereafter," and the repetition of *they* is for emphasis.

Tafsir al-Baidawi

37. He said, 'No food will come to you that you are provided with except that I will inform you of its interpretation.' That is, the interpretation of what you told me, or the interpretation of the food, meaning explaining its nature and manner, for it is similar to explaining the difficult, as if he wanted to call them to monotheism and guide them to the straight path before he helped them to what they asked him about, as is the path of the prophets and those who descend from their stations among the scholars in guidance and instruction, so he presented what would be a miracle for him of informing of the unseen to show them his truthfulness in calling and interpreting, **before that comes to you**, that is, that interpretation. **of what my Lord has taught me**, by inspiration and revelation, and not by way of divination or astrology. **Indeed, I have left the religion of a people who do not believe in God and are disbelievers in the Hereafter.** An explanation of what came before, that is, He taught me that because I left the religion of those people.

Surat Yusuf 12:38

And I have followed the religion of my fathers, Abraham, Isaac, and Jacob. It was not for us to associate anything with God. That is from the grace of God upon us and upon mankind, but most people are not grateful.

Surat Yusuf 12:38

And I have followed the religion of my fathers, Abraham, Isaac, and Jacob. It was not for us to associate anything with God. That is from the grace of God upon us and upon mankind, but most people are not grateful.

Tafsir al-Jalalayn

38 - (And I have followed the religion of my fathers, Abraham, Isaac, and Jacob. It was not for us to associate anything with God. That is from the grace of God upon us and upon mankind. But most of the people, who are the disbelievers, are not grateful to God and associate others with Him. Then he explicitly called them to faith, saying:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What he means by his saying: **And I have followed the religion of my fathers, Abraham, Isaac, and Jacob**, and I have followed their religion, not the religion of the polytheists, **It is not for us to associate anything with God**, meaning: It is not permissible for us to make a partner for God in His worship and obedience, but rather what is upon us is to single Him out for divinity and worship, **That is from the grace of God upon us**, meaning: My following the religion of my fathers, Abraham, Isaac, and Jacob in Islam, and abandoning the religion of a people who do not believe in God and are disbelievers in the Hereafter, is from the grace of God that He has bestowed upon us, so He bestowed favors when He honored us with it, **and upon the people**, meaning: That is also from the grace of God upon the people, since He sent to them callers to His Oneness and obedience, **But most people are not grateful**, meaning: But whoever disbelieves in God does not thank Him for that from His grace upon him, because he does not know who bestowed it upon him, nor does he know the One who bestowed it upon him.

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

Who said that?

Ali told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: **That is from the grace of God upon us**, that He made us prophets, **and upon the people**, he says: that He sent us as messengers to them.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **That is from the grace of God upon us and**

upon the people, he mentioned to us that Abu al-Darda' used to say: O Lord, there is someone who is grateful for a blessing but is not unaware of the one who has been blessed, and there is someone who carries knowledge but is not knowledgeable.

Tafsir al-Qurtubi

The Almighty said: **And I have followed the religion of my fathers, Abraham, Isaac, and Jacob**, because they were prophets of truth. **It was not** means it was not appropriate. **For us to associate anything with God** (of) is for emphasis, like saying: **No one came to me**. And the Almighty said: **That is from the grace of God upon us** is a reference to His protection from adultery. **And upon mankind** meaning upon the believers whom God protected from polytheism. It was said: **That is from the grace of God upon us** since He made us prophets, **and upon mankind** if He made messengers to them. **But most people are not grateful** for the blessing of monotheism and faith.

Tafsir Ibn Kathir

Joseph, peace be upon him, tells them that whatever dream they see in their dreams, he knows its interpretation and tells them its interpretation before it happens. That is why he said: **No food will come to you that you are provided with, except that I will inform you of its interpretation**. Mujahid said: **No food will come to you that you are provided with** in your day **except that I will inform you of its interpretation before it comes to you**. Al-Suddi said the same. Ibn Abi Hatim, may God have mercy on him, said: Ali bin Al-Hussein told us, Muhammad bin Al-Ala told us, Muhammad bin Yazid, his sheikh, told us, on the authority of Al-Hasan bin Thauban, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: I do not know, perhaps Joseph, peace be upon him, was averse to it while he was like that, because I find in the Book of God when he said to the two men: **No food will come to you that you are provided with, except that I will inform you of its interpretation**, he said: If the food is sweet or bitter, he will be averse to it at that time. Then Ibn Abbas said: He only knew, so he taught, and this is a strange trace. Then he said: This is only from God's teaching me, because I avoided the religion of the disbelievers in God and the Last Day, so they do not expect reward or punishment in the afterlife. **And I followed the religion of my fathers, Abraham, Isaac, and Jacob** the verse, he says: I abandoned the path of disbelief and polytheism, and followed the path of these messengers, may God's prayers and peace be upon them all, and this is the state of the one who follows the path of guidance, and follows the path of the messengers, and turns away from the path of the misguided, for God guides his heart, and teaches him what he did not know, and makes him an imam to be followed in goodness, and a caller to the path of

righteousness. "It was not for us to associate anything with God. That is from the grace of God upon us and upon mankind." This is monotheism, which is the acknowledgment that there is no god but God alone, with no partner. **From the grace of God upon us** meaning He revealed it to us and commanded us to do it. **And upon the people** since We made them callers to that **but most of the people are not grateful** meaning they do not recognize the blessing of God upon them by sending messengers to them, rather **they exchanged the blessing of God for disbelief and caused their people to dwell in the home of destruction.** Ibn Abi Hatim said: Ahmad ibn Sinan told us, Abu Mu'awiyah told us, Hajjaj told us on the authority of Ata', on the authority of Ibn Abbas that he used to make the grandfather a father and say: By God, whoever he wants, I will curse him at the Black Stone, God did not mention a grandfather or a grandmother. God Almighty said, meaning in relation to Joseph: **And I followed the religion of my fathers, Abraham, Isaac, and Jacob.**

Fath al-Qadir

And his saying: 38- **And I followed** is in apposition to **I left**, and he called them all fathers because grandfathers are fathers, and he mentioned the highest grandfather, then the closest skin, then the father, because Abraham was the origin of this religion that his children were upon, then Isaac received it from him, then Jacob, and this is from him, peace be upon him, to encourage his two companions to believe in God **It was not for us to associate with God** meaning it was not right for us to do that, let alone happen, and the pronoun in **for us** refers to him and to the mentioned prophets, and the reference in his saying: *That* is to the faith understood from his saying it was not for us to associate with God, and **from the grace of God upon us** is the report of the demonstrative pronoun: meaning arising from God's graces upon us and His kindness to us in what He made for us of prophethood that includes infallibility from His sins, and from God's grace upon all people by sending prophets to them and guiding them to their Lord and clarifying the paths of truth to them **But most people do not thank** God, glory be to Him, for His blessings that He bestowed upon them They believe in Him, worship Him alone, and do what He has prescribed for them.

Tafsir al-Baghawi

And I have followed the religion of my fathers, Abraham, Isaac, and Jacob, he showed that he was from the descendants of the prophets. **It was not for us**, it is not appropriate for us, **to associate anything with God**, meaning: God has protected us from polytheism. *That*, monotheism and knowledge, **is from the grace of God upon us and upon mankind**, what He showed them of guidance, **but most people are not grateful**, then he called them to Islam and said:

Tafsir al-Baidawi

38. **And I have followed the religion of my fathers, Abraham, Isaac, and Jacob** or a new statement to prepare the call and show that he is from the house of prophethood to strengthen their desire to listen to him and trust him, and therefore it is permissible for the lazy person to describe himself so that he is known and quotes from him, and the repetition of the pronoun is to indicate their specialization and confirm their disbelief in the Hereafter. **It was not for us** it was not right for us, the group of prophets. **to associate anything with God** whatever it was. *That* meaning monotheism. **is from the grace of God upon us** by revelation. **And upon the people** and upon all the people He sends us to guide them and establish them upon it. **But most of the people** to whom He sends. **Do not thank** this grace, so they turn away from it and do not pay attention, or from the grace of God upon us and upon them by setting up evidence and sending down verses, but most of them do not look at it or use it as evidence, so they ignore it like someone who disbelieves in a blessing and does not thank it.

Surat Yusuf 12:39

O my two companions of prison, are separate lords better or God, the One, the Prevailing?

Surat Yusuf 12:39

O my two companions of prison, are separate lords better or God, the One, the Prevailing?

Tafsir al-Jalalayn

39 - **O my friend** the inhabitants of **the prison, are separate lords better or God, the One, the Prevailing?** is better? A question of report

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: It was mentioned that Joseph, peace be upon him, said this statement to the two young men who entered prison with him, because one of them was a polytheist, so he called him with this statement to Islam and to abandon the worship of gods and idols, so he said: **O companions of the prison**, meaning: O one who is in prison, and he made them his companions, because they were in it, just as God Almighty said to the inhabitants of Paradise: **Those are the companions of Paradise; they will abide therein eternally**, and he said the same to the people of Hell, and called them its companions, because they were in it.

And his saying: **Are separate lords better or God, the One, the Prevailing?** He says: Is the worship of different separate lords, and gods who neither benefit nor harm, better than the worship of the One God who has no equal in His power and authority, who has subdued everything and made it subservient, so that it obeys Him willingly or unwillingly.

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: **O my two companions of prison, are they separate lords?** to his statement: **They do not know**, when the Prophet of God, Joseph, learned that one of them would be killed, he called them to their share from their Lord, and to their portion of their afterlife.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabi told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **O my two companions of the prison**, Yusuf said it.

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, the same.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Then he called them to God and to Islam, and he said: **O my two companions in prison, are separate lords better or the One, All-Powerful God?** That is, is it better for you to

worship one God, or separate gods who do not benefit you at all?

Tafsir al-Qurtubi

The Almighty said: **O my two companions of the prison** meaning O residents of the prison, and the companionship was mentioned because of the length of their stay in it, like saying: the companions of Paradise and the companions of Hell. **Are there separate lords?** meaning in smallness, largeness, and averageness, or are they separated in number. **Better or God, the One, the Prevailing?** It was said: The address was to them and to the people of the prison, and they had idols in front of them that they worshipped instead of God, so He said that to make the argument binding, meaning various gods that neither harm nor benefit. **Better or God, the One, the Prevailing** Who has subdued everything. Similar to it is: **Is God better or what they associate with Him?** (al-Naml 27:59) It was said: He indicated by the separation that if the gods were multiple, they would be separated in will and some would rise above others, and he explained that if they were separated, they would not be gods.

Tafsir Ibn Kathir

Then Joseph, peace be upon him, addressed the two young men and called them to worship God alone, with no partner, and to abandon the idols that their people worshipped. He said: **Are separate lords better or God, the One, the Prevailing?** That is, the One to whom all things are humbled for the glory of His majesty and the greatness of His power. Then he explained to them that what they worship and call gods is nothing but ignorance on their part, and a naming of their own accord, which their successors received from their predecessors, and that there is no basis for that from God. For this reason, he said: **God has not sent down any authority for it**, that is, no proof or evidence. Then he informed them that the judgment, disposition, will, and dominion are all for God, and He has commanded all of His servants to worship none but Him. Then God Almighty said: **That is the right religion**, that is, this that I call you to, of monotheism and sincerity in action for Him, is the straight religion that God has commanded, and for which He has sent down the proof and evidence that He loves and is pleased. **But most people do not know**, that is, for this reason most of them Polytheists, **And most people, even if you strive hard, are not believers**. Ibn Jarir said: Joseph turned them away from interpreting the dream to this because he knew that it would harm one of them, so he wanted to occupy them with something else so that they would not repeat it to him. So they repeated it to him, so he repeated the sermon to them. There is a consideration in what he said, because he had promised them at first to interpret it, but he made their question to him a matter of respect and reverence and a connection and reason to call them to monotheism and Islam, because

he saw in their nature the acceptance of goodness and turning to it and listening to it. For this reason, when he finished calling them, he began to interpret their dream without repeating the question, so he said:

Fath al-Qadir

His statement: 39- **O my two companions of prison, are separate lords better or God, the One, the Prevailing?** He made them companions of prison due to the length of their stay in it. It was said that what is meant is: O my two companions in prison, because prison is not a companion but rather one is accompanied in it, and that this is from the category of O thief of the night. According to the first, it is from the category of his statement: **The companions of Paradise are the companions of the Fire.** The question is for denial with rebuke and rebuke, and the meaning of separation here is separation in essences, attributes, and number: that is, are the lords who are separate in their essences, differ in their attributes, and conflict in their number better for you, O my two companions of prison, or God who is truly worshipped, unique in his essence and attributes, who has no opposite, peer, or partner, the Prevailing One whom no one can overcome and no one can oppose? Joseph, peace be upon him, presented this compelling argument to the two prison guards in the form of a question, because they were among those who worshipped idols, and it was said that they had idols in their hands that they worshipped when he addressed them with this speech.

Tafsir al-Baghawi

39- **O my two companions of the prison,** He made them the companions of the prison because they are in it, just as the inhabitants of Paradise are called: the companions of Paradise, and the inhabitants of Hell are called: the companions of Hell, **Are separate lords,** meaning: various gods, this one of gold, this one of silver, this one of iron, this one higher, this one middle, and this one lower, different and neither harmful nor beneficial, **better or God, the One, the Prevailing,** who has no second. The Prevailing: the one who is victorious over all. Then He explained the impotence of the idols, saying:

Tafsir al-Baidawi

39. **O my companions of the prison** meaning O its inhabitants, or O my companions in it, so he added them to it in a broad sense, like his saying: O thief of the house tonight. **Are scattered lords** diverse, multiple, equal in footsteps. **Better or the One God** unique in divinity. **The Subduer** the Victorious, who is not equal to Him or resisted by anyone else.

Surat Yusuf 12:40

What you worship besides Him are only names you have named, you and your fathers, for which God has sent down no authority. The rule belongs only to God. He has commanded that you worship none but Him. That is the right religion, but most of the people do not know.

Surat Yusuf 12:40

What you worship besides Him are only names you have named, you and your fathers, for which God has sent down no authority. The rule belongs only to God. He has commanded that you worship none but Him. That is the right religion, but most of the people do not know.

Tafsir al-Jalalayn

40 - **What you worship besides Him** that is, other than Him **is only names you have named** you have named idols with them **you and your fathers, for which God has sent down** for their worship **no authority** proof and evidence *Indeed* what **the judgment** the decree **is only for God** alone (He has commanded that you worship none but Him. That) monotheism **is the correct religion** the straight one **but most of the people** and they are the disbelievers **do not know** what punishment they will end up in, so they associate others with God.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: What he means by his saying: **What you worship besides Him**, is what you worship besides God.

He said, **What do you worship?** He began the speech by addressing two people, saying, **O my two companions of the prison**, because he intended the one he was addressing, and the one who was residing in polytheism with God from the people of Egypt. So he said to the one he was addressing: What do you and the one who is like you in worshipping idols worship, **except names which you and your fathers have named**, and that is their naming of their idols as gods and lords, as polytheism on their part, and likening them in the names by which they named them to God, the Most High, who is far above having a likeness or resemblance, **for which God has sent down no authority**, meaning: They named them with names that He did not give them permission to name, nor did He establish for them that those names were their names, as evidence or proof, but rather they invented them and fabricated them.

And His saying: "The rule belongs only to God. He has commanded that you worship none but Him," means: He is the One who has commanded that you and all of His creation worship none but God, to whom belongs divinity and worship, purely without anything else besides Him, as:

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Jaafar told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, on the authority of Abu Al-Aaliyah, regarding his statement:

"The rule is only for God. He has commanded that you worship none but Him," he said: The religion was founded on sincerity to God alone, with no partner for Him.

And His saying: **That is the right religion**, meaning: This to which I have called you, of disavowing the worship of idols other than God, and of devoting worship to the One, Almighty God, is the right religion in which there is no crookedness, and the truth in which there is no doubt. **But most people do not know**, meaning: But the people of polytheism with God are ignorant of that, so they do not know its reality.

Tafsir al-Qurtubi

The Almighty said: **What you worship besides Him are only names**. He showed the weakness and inability of idols, saying: **What you worship besides Him** meaning besides God is only those with names that have no meanings. **You named them** of your own accord. It was said: By names He meant the named things, meaning what you worship are only idols that have nothing of divinity except the name, because they are inanimate. He said: **What you worship** and he began by addressing two people, because he intended all those who are in the same state of polytheism as them. **Except names you have named, you and your fathers**. So the second object was omitted for the sake of indication, and the meaning is: you named them gods from yourselves. **God has not sent down** that in a book. Saeed bin Jubair said: **Of authority** meaning of proof. **The judgment is only for God** who is the Creator of everything. **He has commanded that you worship none but Him**. "That is the right religion meaning the upright but most people do not know."

Tafsir Ibn Kathir

Then Joseph, peace be upon him, addressed the two young men and called them to worship God alone, with no partner, and to abandon the idols that their people worshipped. He said: **Are separate lords better or God, the One, the Prevailing?** That is, the One to whom all things are humbled for the glory of His majesty and the greatness of His power. Then he explained to them that what they worship and call gods is nothing but ignorance on their part, and a naming of their own accord, which their successors received from their predecessors, and that there is no basis for that from God. For this reason, he said: **God has not sent down any authority for it**, that is, no proof or evidence. Then he informed them that the judgment, disposition, will, and dominion are all for God, and He has commanded all of His servants to worship none but Him. Then God Almighty said: **That is the right religion**, that is, this that I call you to, of monotheism and sincerity in action for Him, is the straight religion that God has commanded, and for which He has sent down the proof and

evidence that He loves and is pleased. **But most people do not know**, that is, for this reason most of them Polytheists, **And most people, even if you strive hard, are not believers**. Ibn Jarir said: Joseph turned them away from interpreting the dream to this because he knew that it would harm one of them, so he wanted to occupy them with something else so that they would not repeat it to him. So they repeated it to him, so he repeated the sermon to them. There is a consideration in what he said, because he had promised them at first to interpret it, but he made their question to him a matter of respect and reverence and a connection and reason to call them to monotheism and Islam, because he saw in their nature the acceptance of goodness and turning to it and listening to it. For this reason, when he finished calling them, he began to interpret their dream without repeating the question, so he said:

Fath al-Qadir

And for this reason He said to them 40- "What you worship besides Him are only names you have named" meaning, except empty names that you have named and have no names, even if you claim that they have names, and they are the gods that you worship, but since they do not deserve to be named with that, the names became as if they have no names, and it was said that the meaning is: What you worship besides God are only names, names that you and your fathers have named of your own accord, and they have nothing of divinity except mere names because they are inanimate objects that do not hear, nor are patient, nor do they benefit or harm, and He only said: "What you worship in addressing the plural and so are what follows it from the pronouns, because He intended to address the two companions of the prison and whoever was on their religion, and the second object of you have named them" is omitted: meaning, you have named them gods from yourselves "God has not sent down for them meaning with that name any authority of proof indicating its validity The judgment is only for God" meaning, the judgment is only for God in worship, for He is the One who created you and created These idols that you have made into worship without any proof or evidence, and the phrase **He has commanded you to worship none but Him** is a new sentence, and the meaning is that He has commanded you to single Him out for worship, without any other of what you claim is worshipped. Then He explained to them that worshipping Him alone, without any other, is the religion of God, and there is no other religion besides Him. He said: *That* meaning singling Him out for worship, **is the upright religion** meaning the straight and steadfast **but most people do not know** that this is His upright religion and His straight path, due to your ignorance and distance from the truth.

Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ikrimah who said: I asked Ibn Abbas about the statement: **Then it appeared to them after they had seen the signs**, so he said: No one asked me about it before you. Among the signs are the cut of the shirt and its mark on his body, and the mark of the knife, and the wife of Al-Aziz said: If you do not imprison him, the people will believe him. Abu Al-Sheikh narrated on the authority of Ibn Zayd who said: Among the signs is the speech of a child. Ibn Jarir narrated on the

authority of Qatadah who said: The signs are their hands and the cut of the shirt.

And I say: If what is meant by the verses are the verses indicating his innocence, then it is not correct to count the cutting off of the women's hands among them, because that happened to them because of the astonishment they felt when he appeared to them, with the beauty that God Almighty clothed him with, which, when seen, breaks the bonds of patience and weakens the powers of endurance. And if what is meant by the verses is that he was given beauty that takes away the minds of the sighted and takes away the perception of the onlookers, then yes, it is correct to count the cutting off of the hands among the verses, but these verses are not what is meant here. And Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Al-Hakim narrated - and he authenticated it - on the authority of Ibn Abbas who said: Joseph was punished three times: The first time was by imprisonment because of his fever, the second time because of his saying: **Mention me to your Lord** "So he remained in prison for several years" he was punished by a long imprisonment, and the third time when he said: **O caravan, indeed you are thieves** and he faced him **If he steals, a brother of his stole before**. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And two young men entered the prison with him, one of them said** the king's keeper of his food, and the other his driver of his drink. Ibn Jarir narrated on his authority regarding his statement: **Indeed, I see myself pressing wine** he said: grapes. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Mujahid **Inform us of its interpretation** he said: its wording. Ibn Jarir, Ibn Abi Hatim, and Abu Sheikh narrated on the authority of Qatada regarding his statement: **Indeed, We see you among the doers of good**. He said: His goodness, as we have been told, was that he used to console their sad ones and treat their sick ones, and they saw his worship and diligence and loved him. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Sheikh, and Al-Bayhaqi in Al-Sha'b narrated on the authority of Ad-Dahhak, who said: His goodness was that if someone in prison was sick, he would take care of him. If the place was too small for him, he would make room for him, and if he needed help, he would gather for him. Abu Sheikh narrated on the authority of Ibn Abbas, who said: Yusuf supplicated for the people of the prison and said: O God, do not let the report be widespread to them and make the bitterness of the days easy for them. Abu Ubaid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Jurayj regarding his statement: **No food will come to you** *verse*, he said: He disliked the expression to them, so he answered them with something other than their answer, to show them that he had knowledge. When the king wanted to kill someone, he would give him a specific food and send it to him. Joseph said: **No food will come to you that you will be provided with** *verse*, to his statement: **give thanks**. The two companions of the vision did not call him until he interpreted the vision for them. He disliked the expression, so he said: **O companions of the prison, are they separate lords?** *verse*, to his statement: **But most people do not know?** *verse*, he said: So he did not call him, so he interpreted the vision for them. Ibn

Surat Yusuf 12:40

What you worship besides Him are only names you have named, you and your fathers, for which God has sent down no authority. The rule belongs only to God. He has commanded that you worship none but Him. That is the right religion, but most of the people do not know.

Jarir and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **That is from the grace of God upon us and upon mankind**, he said: The believer is grateful for the blessings of God upon him, and is grateful for the blessings of God upon people. It was mentioned to us that Abu Al-Darda' used to say: O Lord, one who is grateful for a blessing, but is not unaware of it, and O Lord, one who bears knowledge but is not knowledgeable. Ibn Jarir and Abu Sheikh narrated on the authority of Qatada regarding his statement: **Or are they separate lords?** the verse, he said: When Joseph knew that one of them would be killed, he called them to their share from their Lord and to their portion of their afterlife. Abu Sheikh narrated on the authority of Ibn Jurayj regarding his statement: **That is the right religion**, he said: Justice.

gods and worship do not deserve divinity, for the entitlement to worship is either intrinsically or through something else, and both categories are negated from it. Then it was stated what is the upright truth and the straight religion that reason does not require anything other than it and knowledge does not accept anything less than it. **But most people do not know** so they stumble in their ignorance.

Tafsir al-Baghawi

40- "What you worship besides Him", that is, besides God, and it was mentioned in the plural form and the error began for the two because he meant all the people of the prison, and everyone who is in the same state as them from the people of polytheism, "except names you have named, **gods and lords devoid of meaning and those names have no reality**, you and your fathers - God has sent down no authority for them, **argument and proof**, The judgment, **what is the judgment and command and prohibition**, is only for God. He has commanded that you worship none but Him. That is the correct religion, **the straight one**, but most people do not know", then he interpreted their vision and said:

Tafsir al-Baidawi

40. "What you worship besides Him" is addressed to them and to those of the people of Egypt who follow their religion. "Except for names you have named, you and your fathers, for which God has sent down no authority." That is, except for things based on names that you have given them without any proof indicating the realization of their names in them, as if you only worship the abstract names. The meaning is that you called what neither reason nor transmission indicated to be deserving of divinity gods, then you began to worship them based on what you call them. **The ruling** is what is the ruling in the matter of worship. **Except for God** because He is the One who deserves it intrinsically, in that He is the One Who is obligated to Himself, the Creator of everything and the Owner of His command. **He commanded** on the tongues of His prophets. **That you worship none but Him** to which the proofs indicated. **That is the upright religion** the truth, and you do not distinguish the crooked from the straight. This is from the gradualness in the call and the obligation of the proof. First, it was made clear to them that monotheism is preferable to taking gods by way of oratory. Then it was proven that what they call

Surat Yusuf 12:41

O two companions of prison, as for one of you, he will serve his lord wine to drink, and as for the other, he will be crucified, and the birds will eat from his head. The matter concerning which you inquire has been decided.

Tafsir al-Jalalayn

41 - O my two companions of the prison, as for one of you meaning the cupbearer, he will be released after three days **and his master will drink wine** as is his custom **and as for the other** he will be released after three days **and he will be crucified and the birds will eat from his head** this is the interpretation of your vision. They said, **We did not see anything**. He said, **The matter about which you were inquiring has been decided** you asked about it, whether you were telling the truth or lying.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Joseph said to those who entered prison with him: **O my companions of prison, will one of you serve his master wine?** He is the one who saw that he was pressing wine and serving his master, meaning his master, who was their king, *wine*. He says: He will be the one who drinks it.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Then he will give his master wine to drink**, he said: his master.

As for the other, he is the one who saw that there was report on his head from which birds were eating, **so he would be crucified and the birds would eat from his head**, they mentioned that when he interpreted what they had told him that they had seen in their dream, they said to him: We did not see anything! So he said to them: **The matter about which you were asking has been decided**, meaning: The matter about which you were asking was concluded, and God's judgment upon you is obligatory based on what I told you.

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

Who said that?

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Amara, on the authority of Ibrahim, on the authority of Abdullah, he said: The two who entered prison with Yusuf said: We did not see anything! He said: **The matter about which you are inquiring has been decided**.

Abu Kuraib told us, he said: Wakee' told us, and Ibn Wakee' told us, he said: My father told us, on the authority of Sufyan, on the authority of Amara bin Al-Qa'qa', on the authority of Ibrahim, on the authority

of Abdullah: **The matter about which you are asking has been decided**. He said: When they said what they said, he told them, and they said: We did not see anything! So he said: **The matter about which you are asking has been decided**.

Ibn Wakee' told us, he said, Muhammad ibn Fadil told us, on the authority of Amara, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Abdullah, regarding the two young men who came to Joseph and the vision, they were only dreaming to test him, but when he saw their vision they said: We were only playing! He said: **The matter about which you were asking has been decided**.

Ibn Wakee' narrated, he said: Jarir narrated, on the authority of Amara, on the authority of Ibrahim, on the authority of Abdullah, he said: The two companions of Joseph did not see anything. They were only dreaming to test his knowledge. One of them said: I see myself pressing grapes! The other said: I see myself carrying bread on my head from which birds are eating. "Tell us its interpretation. Indeed, we see you are of the doers of good." He said: **O companions of the prison, as for one of you, he will give his master wine to drink, and as for the other, he will be crucified and the birds will eat from his head**. When he interpreted it, they said: We did not see anything! He said: **The matter about which you are inquiring has been decided**, as Joseph interpreted it.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: He said to Mujalth: As for you, you will be crucified and the birds will eat from your head. And he said to Nabu: As for you, you will be returned for your deeds, and your companion will be pleased with you. **The matter about which you are asking has been decided**, or something like that.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said... You should ask about it.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: **The matter about which you were asking has been decided**, when they said: We did not see a dream, we were only playing! He said: The dream came true as you interpreted it.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **that about which you both seek a fatwa**, and he mentioned something similar.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **As for one of you, he will give his Lord wine to drink**. That is, He said to the cupbearer: You will be returned to your work that you were doing in giving the king wine to drink after three days. And He said to the other: As for you, you will be summoned for three days and crucified, and the birds will eat from your head. He said: By God, you did not

Surat Yusuf 12:41

O two companions of prison, as for one of you, he will serve his lord wine to drink, and as for the other, he will be crucified, and the birds will eat from his head. The matter concerning which you inquire has been decided.

see anything. He said: You saw or did you not see.

The matter about which you are asking has been decided. The linguists have related that *saqā* and *asqā* are two languages with one meaning, as the poet said:

He watered my people, Bani Majd, and watered Namir and the tribes from Hilal.

Al-Nahhas said: What most linguists agree on is that the meaning of *saqahu* is *nawa'ilu* **give him water to drink**, or **poured water into his throat**, and the meaning of *asqahu* is **give him a drink**. God Almighty said: **And We gave you to drink sweet water** (al-Mursalat 77:27).

Second: Our scholars said: If it is said that someone lied in his dream and the interpreter interpreted it for him, is he bound by its ruling? We say: He is not bound by it, and that was in the case of Joseph because he was a prophet, and the interpretation of a prophet is a ruling, and he said: It will be such and such, so God Almighty brought into being what he had informed as he said, to confirm his prophethood. If it is said: Abd al-Razzaq narrated on the authority of Muammar on the authority of Qatadah who said: A man came to Umar ibn al-Khattab and said: I saw in a dream that I had greenery, then it became barren, then it became barren, then Umar said to him: You are a man who believes then disbelieves, then believes then disbelieves, then dies a disbeliever, so the man said: You did not see anything, so Umar said to him: What was decreed for you was decreed for the companion of Joseph, we say: It is not for anyone after Umar, because Umar was inspired, and if he had a suspicion, it was true, and if he spoke about it, it would happen, according to what was reported in his reports, and they are many, including - that a man entered upon him and he said to him: I think you are a soothsayer, and it was as he thought, narrated by al-Bukhari. Among them - he asked a man about his name, so he told him that it contains all the names of Hellfire. He said to him: Save your family, for they have been burned. And it was as he said. It was reported by Al-Muwatta. More explanation of this will come in Surat Al-Hijr, God willing.

Tafsir Ibn Kathir

He said to them, **O my two companions of the prison, as for one of you, he will give his master wine to drink**, and he is the one who saw that he was pressing wine, but he did not specify him lest the other one be sad, and for this reason he made him ambiguous in his statement, **As for the other, he will be crucified and the birds will eat from his head**, and he is in the same matter that he saw that he was carrying bread on his head, then he informed them that this had been completed, and it will inevitably happen, because the vision of a flying man is not interpreted, but if it is interpreted, it will happen. Al-Thawri said: On the authority of Ammarah ibn al-Qa'qa', on the authority of Ibrahim, on the authority of Abdullah, he said: When

they said what they said and he informed them, they said: We did not see anything, so he said: **The matter about which you are asking has been decided.**

Muhammad ibn Fadil narrated it on the authority of Ammarah, on the authority of Ibrahim, on the authority of Alqamah, on the authority of Ibn Mas'ud, and Mujahid and Abd al-Rahman ibn Zayd ibn Aslam and others interpreted it in the same way. The gist of it is that whoever dreams of falsehood and interprets it, then he is obligated to interpret it, and God Almighty knows best. It was mentioned in the noble hadith that Imam Ahmad narrated on the authority of Muawiyah bin Haidah, on the authority of the Prophet, may God bless him and grant him peace, said: "The vision is for a flying man as long as it is not interpreted. If it is interpreted, it will come true." And in Musnad Abi Ya'la, on the authority of Yazid al-Raqashi, on the authority of Anas, with a chain of transmission traceable to the Prophet, **The vision is for the first one to interpret it.**

Fath al-Qadir

He said: This is the explanation of what they asked him to interpret their visions, and what is meant by his saying: **As for one of you** is the cupbearer, but he left it ambiguous because it is understood or because he disliked stating to the baker that he is the one who will be crucified **and he will give his lord wine to drink** meaning his owner, and it is his responsibility that he was carrying out in the service of the king, so it is as if he said: As for you, cupbearer, you will return to what you were and the king will call for you and release you from prison **and as for the other** meaning the baker **he will be crucified and the birds will eat from his head** expressing what he saw that he was carrying bread on his head and the birds were eating from it **the matter about which you are asking for a fatwa has been decided** which is what they saw and narrated to him, it is said that he asked him for a fatwa: if he asked him for an explanation of the ruling on something he asked him about that which was unclear to him, and they had asked him for an interpretation of what was unclear to them in the vision.

Tafsir al-Baghawi

41- **O my two companions of the prison, as for one of you**, meaning the one who drinks, "his lord will drink wine and the three clusters for three days. He will remain in prison, then the king will call him back after three days and restore him to the position he was in. "As for the other," meaning the one who feeds, the king will call him back after three days and the three baskets for three days. He will remain in prison, then he will be released, "and he will be crucified and the birds will eat from his head."

Ibn Masoud said: When they heard what Joseph said, they said: We did not see anything, we were only playing. Joseph said: **The matter about which you are asking has been decided**, meaning: The matter about

which you are asking has been completed, and God's judgment upon you, which I told you about, has become binding, whether you saw it or not.

Tafsir al-Baidawi

41. "O my two companions of the prison, as for one of you, **meaning the drinker**, he will give his master wine to drink," as he used to give him before, and he will return to his former state. "As for the other, **meaning the baker**, he will be crucified and the birds will eat from his head. **They said**, We have lied. **He said**, The matter about which you are asking has been decided," meaning the matter about which you are asking has been decided, which is what your matter will lead to, and for that reason alone, even though they asked for a fatwa about two matters, they wanted to clarify the consequences of what had befallen them.

Surat Yusuf 12:42

And he said to the one of them whom he thought would be saved, "Mention me to your Lord." But Satan made him forget to mention his Lord, so he remained in prison for several years.

Surat Yusuf 12:42

And he said to the one of them whom he thought would be saved, **Mention me to your Lord**. But Satan made him forget to mention his Lord, so he remained in prison for several years.

Tafsir al-Jalalayn

42 - **And he said to the one whom he thought was certain that he would be saved from them**, that is, the cupbearer, **Mention me to your Lord**, your master, so tell him that there is a boy in prison who has been unjustly imprisoned and has been released. **But Satan made him forget** that is, the cupbearer, **the mention of Joseph to his Lord**, so he remained) Joseph remained **in prison for several years**, it was said seven, and it was said twelve.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Joseph said to the one who knew that he would be saved from his two companions who had interpreted the dream for him: **Mention me to your Lord**, meaning: Mention me to your master, and tell him of my injustice, and that I am imprisoned without a crime, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said, he said - meaning to the Prophet: **Mention me to your Lord**, meaning: Mention to the Most High King my injustice and my imprisonment for no reason. He said: I will do it.

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **Mention me to your Lord**, he said: To the one who was saved from the two companions of the prison, Joseph, he said: Mention me to the king.

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, Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Jabir, on the authority of Asbat: **And he said to the one whom he thought would be saved from the two of them, 'Remember me before your Lord.'** He said: Before the King of the Earth.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Mention me to your Lord**, meaning the angel.

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 he said to the**

one whom he thought would be saved from the two of them, 'Mention me to your Lord,' the one who was saved from the two prison guards, Joseph said: Mention me to the king.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Al-Awam bin Hawshab told us, on the authority of Ibrahim Al-Taimi: When he reached the prison door, a companion said to him, **What do you need? Advise me about your need!** He said, **My need is that you mention me to your Lord, other than the Lord.** Yusuf said,

Qatada was directing the meaning of suspicion, in this place, to suspicion, which is the opposite of certainty.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And he said to the one whom he thought would be saved from the two of them, 'Mention me to your Lord.'** The vision is only expressed in conjecture, so God confirms what He wills and invalidates what He wills.

Abu Jaafar said: What Qatada said, that the expression of the vision is a conjecture, is also the case with other than the prophets.

As for the prophets, it is not permissible for them to tell of a matter that it was and then will not be, or that it will not be and then will be, while testifying to the truth of what they told of, that it was or will not be, because if that were permissible for them in their reports, then such a thing would not be believed in any of their reports. And if that is not believed in their reports, then their proof against the one to whom they sent is dropped. If that is the case, then it is not permissible for them to tell of a matter unless it is true and honest. So it is known, since the matter was as it was described, that Joseph did not cut off his testimony to what he told the two young men who asked him to tell him would happen, so he said to one of them: **As for one of you, he will give his master wine to drink, and as for the other, he will be crucified and the birds will eat from his head**, then he confirmed that by saying: **The matter about which you are asking has been decided**, when they said: **We have not seen anything**, except that he was certain that what he told them of its occurrence and existence would inevitably happen, without doubt.

And because he was certain of that, he said to the one who had been saved from them: **Remember me to your Lord**. Thus, he demonstrated the corruption of what Qatada said about the meaning of his statement: **And he said to the one he thought would be saved from them**.

And His saying: **Then Satan made him forget the remembrance of his Lord**, this is report from God, may He be glorified, about a negligence that happened to Joseph because of Satan, because of which he forgot to remember his Lord, who, if he had called upon Him for help, would have hastened his salvation. But he slipped because of her, so he prolonged his imprisonment because of her, and made her suffer his punishment, as:

Al-Harith told me, he said, Abdul Aziz told us, he said, Jaafar bin Sulaiman Al-Dab'i told us, on the authority of Bastam bin Muslim, on the authority of Malik bin Dinar, he said: When Joseph said to the cupbearer: **Mention me to your Lord**, it was said: O Joseph, have you taken a guardian besides me? I will prolong your imprisonment! So Joseph wept and said: O Lord, my heart has forgotten the great affliction, so I said a word, so woe to my brothers.

Al-Hasan told us, he said, Abd al-Razzaq told us, he said, Ibn Ulayyah told us, on the authority of Amr ibn Dinar, on the authority of Ikrimah, he said: The Messenger of God, may God bless him and grant him peace, said: **Had he - meaning Joseph - not said the word that he said, he would not have remained in prison as long as he did.**

Yaqub bin Ibrahim and Ibn Wakee' told me, they said: Ibn Ulayyah told us, he said: Yunus told us, on the authority of Al-Hasan, he said: The Prophet of God, may God bless him and grant him peace, said: "May God have mercy on Joseph. If he had not spoken to him, he would not have remained in prison as long as he did." He meant by his saying: **Remember me with your Lord.** He said: Then Al-Hasan wept and said: When something befalls us, we turn to the people.

Yaqub told me, he said, Ibn Ulayyah told us, on the authority of Abu Raja', on the authority of Al-Hasan, regarding his statement: **And he said to the one of them whom he thought would be saved, 'Mention me to your Lord,'** he said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, said: **Had it not been for the word of Joseph, he would not have remained in prison as long as he did.**

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Ibrahim ibn Yazid, on the authority of Amr ibn Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: The Prophet, may God bless him and grant him peace, said: **If Joseph had not said - meaning the word that he said - he would not have remained in prison as long as he did,** meaning when he sought relief from someone other than God.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: It was mentioned to us that the Prophet of God, may God bless him and grant him peace, used to say: "Had Joseph not interceded with his Lord, he would not have remained in prison as long as he did. Rather, he was punished for interceding with his Lord."

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: He said to him: **Mention me to your Lord.** He said: So he did not mention him until the king saw the vision, and that was because the devil made Joseph forget to mention his Lord, and ordered him to mention the king and seek relief from him, so he remained in prison for several years because of his saying: **Mention me to your Lord.**

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, except that he said: So he remained in prison for

several years, as punishment for his saying: **Remember me with your Lord.**

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, like the hadith of Muhammad ibn Amr, 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, like the hadith of Al-Muthanna, he said, on the authority of Abu Hudhayfah.

Muhammad bin Ishaq used to say: The devil made the cupbearer forget to mention the matter of Joseph to their king.

Ibn Humayd told us, Salamah told us, on the authority of Ibn Ishaq, who said: When he - meaning the one who thought he was saved from the two of them - went out, he returned to what he was doing, and his companion was pleased with him, but Satan made him forget to mention that to the king whom Joseph had ordered him to mention. So Joseph remained in prison for several years after that. God Almighty says: So Joseph remained in prison, because he said to the one who was saved from the two companions of the prison, from the saying: Mention me to your master, for several years, as a punishment for him from God for that.

The interpreters differed about the amount of time Joseph spent in prison.

Some of them said: It is seven years.

Who said that?

Muhammad bin Bashir told us, he said, Muhammad Abu Uthma told us, he said, Saeed told us, on the authority of Qatada, he said: Joseph remained in prison for seven years.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **He remained in prison for a number of years,** he said: seven years.

Al-Hasan told us, he said, Abd al-Razzaq told us, he said, Imran Abu al-Hudhayl al-San'ani told us, he said: I heard Wahb say: Job was afflicted with affliction for seven years, and Joseph was left in prison for seven years, and Nebuchadnezzar was tortured, so he was among the beasts for seven years.

Al-Muthanna told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said: They claimed that it - meaning the few - was seven years, as Joseph stayed.

Others said: **a few**, meaning between three and nine.

Who said that?

Ibn Bashir told us, Sulayman told us, Abu Hilal told us: I heard Qatada say: **The few** is between three and nine.

Waki' told us, he said, Yahya bin Adam told us, on the authority of Israel, on the authority of Mansur, on the authority of Mujahid: **A few years**, he said: between three and nine.

Surat Yusuf 12:42

And he said to the one of them whom he thought would be saved, "Mention me to your Lord." But Satan made him forget to mention his Lord, so he remained in prison for several years.

Others said: Rather, it is less than ten.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, Ibn Abbas said: **A few years**, less than ten.

Al-Farraa claimed that the word *bad'* is only mentioned with ten and with twenty to ninety, which is a little bit between three and nine. He said: "I saw the Arabs do this. They do not say: bad' and a hundred, nor bad' and a thousand. If it is for males, it is said: bad'."

Abu Jaafar said: The correct thing in the word *bad'* is from three to nine to ten, and it should not be less than three. Likewise, what is more than ten to one hundred, and what is more than one hundred does not have *bad'* in it.

Tafsir al-Qurtubi

It has five issues:

The first: The Almighty's saying: **And he said to the one who thought** *thought* here means he was certain, according to the majority of commentators. Qatada interpreted it as a thought, which is the opposite of certainty. He said: Joseph thought he would be saved because a passerby thinks, and your Lord creates what He wills. The first is more correct and more similar to the state of the prophets, and that what he said to the young men in interpreting the dream was from revelation. It is only a thought in the judgment of people, but as for the right of the prophets, their judgment is true no matter how it occurs.

Second: The Almighty's saying: **Remember me with your Lord**, meaning your master. This is known in the language to say *Lord* to a master. Al-A'sha said:

My Lord is generous and does not spoil a blessing. If you are asked to sing in the middle of the night, I will sing.

That is, mention what you saw, and what I am like in the dream to the angel, and tell him that I am wronged and imprisoned without sin. In Sahih Muslim and others, on the authority of Abu Hurairah, he said: The Messenger of God, may God bless him and grant him peace, said: "Let none of you say, 'Give your Lord to drink,' 'Eat your Lord to drink,' and 'Show your Lord to drink.' Let none of you say, 'My Lord,' but say, 'My Master,' and let none of you say, 'My slave, my female slave.' But say, 'My boy,' 'My girl,' 'My servant.'" And in the Qur'an: **Mention me to your Lord**. To your Lord **He is my Lord, the best place for me to stay**. meaning my companion, meaning the Mighty One. And it is said to everyone who repairs and completes something: He has made it his Lord, so he is its Lord. Scholars said that his peace be upon him saying: **None of you should say** (and let him say) is a guide to using the name of the first, not that using the name of the first, not that using that name is forbidden, and because it was

reported from him peace be upon him: **That the female slave should give birth to her master** meaning her owner and her master, this is in agreement with the Qur'an in using that word, so the place of prohibition in this regard was that we should not make these names a habit and leave the first and best. It has been said: A man's saying my slave and my female slave combines two meanings: One of them: That servitude in reality is only for God the Most High, so in one of the people saying to his slave my slave and my female slave is glorification of him, and adding him to himself with what God the Most High added him to himself, and that is not permissible. The second: That the slave enters into something of that in belittling him with that name, so that leads him to disobey badly. Ibn Sha'ban said in Al-Zahi: **The master does not say my slave and my female slave, and the slave does not say my Lord or my mistress**. This is based on what we mentioned. It was said: The Prophet (peace and blessings of God be upon him) said: **The servant should not say 'My Lord' but rather say 'My Master'** because Lord is one of the names of God the Most High that are used by consensus. There is a difference of opinion as to whether 'Master' is one of the names of God the Most High or not. If we say that it is not one of the names of God, then the difference is clear, as there is no ambiguity or doubt. If we say that it is one of His names, then it is not as well-known or used as the word 'Lord', so there is a difference. Ibn al-Arabi said: It is possible that this was permissible in the law of Joseph, peace be upon him.

Third: The Almighty's saying: **But Satan made him forget the remembrance of his Lord**. The pronoun in **and made him forget** has two interpretations: One of them: It refers to Joseph, peace be upon him, meaning Satan made him forget the remembrance of God Almighty. This is because when Joseph said to the cupbearer of the king - when he knew that he would be saved and return to his former state with the king - **Remember me to your Lord**, he forgot at that time to complain to God and seek help from Him, and he inclined to cling to a creature, so he was punished by staying. Abdul Aziz bin Umair Al-Kindi said: Gabriel entered upon the Prophet Joseph, peace be upon him, in prison, and Joseph recognized him, so he said: O brother of the warners! Why do I see you among the sinners? Gabriel, peace be upon him, said: O pure son of the pure! The Lord of the worlds sends you his greetings and says: Were you not ashamed when you sought help from humans? By My glory! I will keep you in prison for a few years. He said: O Gabriel! Is He pleased with me? He said: Yes! He said: I do not care about the hour.

It was narrated that Gabriel, peace be upon him, came to him and rebuked him about God Almighty for that and the length of his imprisonment, and said to him: O Joseph! Who saved you from being killed by your brothers?! He said: God Almighty. He said: Then who brought you out of the well? He said: God Almighty. He said: Then who protected you from immorality? He said: God Almighty. He said: Then who averted from you the plots of women? He said: God Almighty. He

said: How did you trust in a creature and leave your Lord and do not ask Him? He said: O Lord, a word that slipped from me! I ask You, O God of Abraham, Isaac, and Sheikh Jacob, peace be upon them, to have mercy on me. Gabriel said to him: Your punishment is that you remain in prison for a few years. Abu Salamah narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: "May God have mercy on Joseph, had it not been for the word he said: 'Remember me to your Lord,' he would not have remained in prison for a few years." Ibn Abbas said: Joseph was punished by a long imprisonment for a few years because he said to the one who was saved from him: 'Remember me to your Lord.' If Joseph had remembered his Lord, He would have saved him. Ismail bin Ibrahim narrated on the authority of Yunus on the authority of Al-Hasan who said: The Messenger of God, may God bless him and grant him peace, said: "Had it not been for the word of Joseph - meaning his saying: 'Remember me to your Lord' - he would not have remained in prison as long as he remained." Then Al-Hasan wept and said: We are the ones who are brought down by the matter and we complain to the people. It was said: The ha' refers to the one who is saved, so he is the forgetful one, meaning that Satan made the cupbearer forget to mention Joseph to his Lord, meaning to his master, and there is an omission in it, meaning that Satan made him forget to mention him to his Lord. Some scholars have preferred this statement and said: Had it not been for Satan making Joseph forget to mention God, he would not have deserved the punishment of remaining in prison, since the forgetful one is not held accountable. The people of the first opinion responded that forgetfulness may mean abandonment, so when he abandoned the remembrance of God and Satan called him to do so, he was punished. The people of the second opinion responded to them with the words of God the Almighty: **And the one who escaped from the two of them said, 'And remember after a time.'** This indicates that the one who forgot was the cupbearer, not Joseph, with the words of God the Almighty: **Indeed, My servants - over them you have no authority.** (al-Hijr 15:42). So how can his forgetfulness be attributed to Satan, since he does not have authority over the prophets?! It was said: As for forgetfulness, the prophets are not infallible from it except in one way, which is the report from God the Almighty in what they convey, for they are infallible in it, and if they forget where it is permissible for it to happen, then it is attributed to Satan absolutely, and that only happens in what God informed about them, and it is not permissible for us to do so with them. The Prophet (blessings and peace of God be upon him) said: **Adam forgot, so his descendants forgot.** And he said: **I am only a human being who forgets as you forget.** And this has been mentioned before.

Fourth: The Almighty's saying: **So he remained in prison for a number of years.** The word *ba'd* is a part of time. Ya'qub said on the authority of Abu Zayd: It is said *ba'd* and *ba'd* with the opening of the *ba* and its breaking. Most of them said: It is not said *ba'd* and *hundred*, but rather it is up to ninety. Al-Harawi said: The Arabs use *ba'd* for what is between three and nine. *Ba'd* and *ba'd* are one and the same, and they mean a piece of a number. Abu Ubaidah narrated that he said:

Ba'd is less than half a decade, meaning what is between one and four, and this is nothing. In the hadith, the Messenger of God, may God bless him and grant him peace, said to Abu Bakr al-Siddiq, may God be pleased with him: **And how much is a ba'd?** He said: **Between three and seven.** He said: **Go, it is extra in danger.** Most of the commentators agree with this, that *ba'd* is seven, as narrated by al-Tha'labi. Al-Mawardi said: It is the saying of Abu Bakr al-Siddiq, may God be pleased with him, and Qutrub. Mujahid said: From three to nine, and al-Asma'i said the same. Ibn Abbas: From three to ten. Al-Zajaj narrated that it is between three and five. Al-Farra' said: **Al-Bad' is only mentioned with ten, twenty, and ninety, and is not mentioned after one hundred.** There are three sayings about the period that Joseph remained in prison: The first: Seven years, said by Ibn Jurayj, Qatadah, and Wahb ibn Munabbih. Wahb said: Job remained in the affliction for seven years, and Joseph remained in prison for seven years. The second: Twelve years, said by Ibn Abbas. The third: Fourteen years, said by Ad-Dahhak. Muqatil said on the authority of Mujahid on the authority of Ibn Abbas that Joseph remained in prison for five and a few years. Its derivation is from *ba'dat* which means to cut something, so it is a piece of a number. So God punished Joseph by imprisoning him for seven or nine years after the five that had passed, so the *ba'd* is the period of punishment, not the entire period of imprisonment. Wahb ibn Munabbih said: Joseph was imprisoned for seven years, Job remained in the affliction for seven years, and Nebuchadnezzar was tortured by being transformed for seven years. Abdullah ibn Rashid Al-Basri said on the authority of Saeed ibn Abi Aruba: The *ba'd* is between five and twelve years.

Fifth: In this verse there is evidence of the permissibility of relying on causes, even if certainty is obtained, for matters are in the hand of their causer, but He made them a chain, and put some of them on top of others, so their movement is a law, and reliance on the end is certainty. What indicates the permissibility of that is attributing what happened of forgetfulness to Satan, as happened to Moses when he met Al-Khidr, and this is clear, so reflect on it.

Tafsir Ibn Kathir

And when Joseph, peace be upon him, thought that the cupbearer was safe, Joseph said to him secretly from the other - and God knows best - so that he would not feel that he was the one crucified - he said to him, **Mention me to your Lord**, meaning: Mention my story to your Lord, who is the King. So the one who was recommended forgot to mention that to his master, the King, and it was among the tricks of Satan so that the Prophet of God would not be released from prison. This is correct, that the pronoun in his saying, **So Satan made him forget to mention his Lord**, refers to the one who was saved, as Mujahid, Muhammad ibn Ishaq, and others said. It is said that the pronoun refers to Joseph, peace be upon him. It was narrated by Ibn Jarir on the authority of Ibn Abbas, Mujahid, Ikrimah, and others. Ibn Jarir attributed a hadith here and said: Ibn Wakee' told us, Amr ibn Muhammad told

And he said to the one of them whom he thought would be saved, "Mention me to your Lord." But Satan made him forget to mention his Lord, so he remained in prison for several years.

us, on the authority of Ibrahim ibn Yazid, on the authority of Amr ibn Dinar, on the authority of Ikrimah, on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: The Prophet, may God bless him and grant him peace, said: **If he - meaning Joseph - had not said the word that he said, he would not have remained in prison as long as he remained seeking relief from other than God.** This hadith is very weak, because Sufyan ibn Wakee' is weak, and Ibrahim ibn Yazid, who is Al-Khawzi, is also weaker than him. It has been narrated on the authority of Al-Hasan and Qatadah in mursals from each of them, and these mursals here are not accepted if the mural is accepted from where it is in a place other than this, and God knows best.

As for the word *bad'a*, Mujahid and Qatadah said: It is between three and nine. Wahb ibn Munabbih said: Job remained in affliction for seven, Joseph in prison for seven, and Nebuchadnezzar was tortured for seven. Ad-Dahhak said on the authority of Ibn Abbas, may God be pleased with them both, **He remained in prison for a few years**, meaning twelve years. Ad-Dahhak said: fourteen years.

Fath al-Qadir

42- **And he said to the one he thought would be saved from the two of them** meaning he said Joseph, and the one who thought was also Joseph, and what is meant by thought is knowledge because he knew from the vision that the drinker would be saved and the baker would perish, this is what the majority of commentators said. And it was said that the apparent meaning is based on it, because the one who sees the vision only thinks a thought, and the first is more appropriate and more appropriate to the state of the prophets. Especially since he informed about himself, peace be upon him, that God had informed him of everything from the knowledge of the unseen, as in his saying: **No food will come to you that you will be provided with** *verse*, and the phrase **mention me to your Lord** is the statement of the statement that ordered him to mention him to his master and describe him with what he saw from him of the quality of expression and knowledge of something from the knowledge of the unseen, and this statement from him, peace be upon him, was issued from fear and forgetfulness of mentioning God because of Satan, so the pronoun of the object in **made him forget** refers to Joseph, as some of the commentators said, and what is meant by his Lord in his saying: **mentioned his Lord** is God Almighty: meaning Satan made Joseph forget to mention God Almighty in that situation **and he said to the one whom he thought would be saved from them** mentioning him to his master so that this would be a reason for him to pay attention to what he had inflicted of clear injustice upon him by imprisoning him after he had seen signs that indicated his innocence. Many commentators have said that the one whom Satan made forget to mention his Lord is the one who was saved from the two boys: Al-Sharabi. The meaning is: Satan made Al-Sharabi forget to mention his master:

that is, he mentioned him to his master, so he did not convey to him what Joseph had commanded him to do, despite mentioning him to his master. The meaning is: Satan made him forget to mention what Joseph had ordered him to do, despite his release from prison and his return to what he had been doing, providing water to the king. This has been supported by the fact that Satan has no power over the prophets. It has been answered that forgetfulness occurred from Joseph, and its attribution to Satan is a metaphor, and the prophets are not infallible from forgetting except in what they tell about God Almighty. It has been authenticated from the Messenger of God, may God bless him and grant him peace, that he said: **I am only a human being like you, I forget as you forget, so if I forget, remind me.** It has also been supported by the fact that forgetting is not a sin. If the one whom Satan made forget to mention his Lord was Joseph, he would not have deserved punishment for that by remaining in prison for a few years. And I answer that forgetfulness here means abandonment, and that he was punished because he sought help from other than God, the Most High. And the return of the pronoun to Joseph is supported by what follows from His statement: **So he remained in prison a few years.** And the return of it to the one who escaped from the two boys is supported by His statement in what will come: **And the one who escaped from them said and remembered after a year.** "So he remained" meaning Joseph **in prison** because of that statement he said to the one who escaped from the two boys, or because of that forgetfulness **a few years**. A few: between three and nine as Al-Harawi narrated from the Arabs. And it was narrated from Abu Ubaidah that a few: less than half a decade, meaning between one and four, and it was said between three and seven, narrated by Qatib. And Al-Zajaj narrated that it was between three and five. And there is disagreement in specifying the amount of time that Joseph remained in prison. It was said seven years, and it was said twelve years, and it was said fourteen years, and it was said five years.

Ibn Jarir narrated on the authority of Ikrimah, regarding his statement: **As for one of you**, he said: He came to him and said: I saw in a dream that I planted a rope of grapes and it grew, and clusters came out of it, so I squeezed them and gave them to the king to drink, and he said: You will remain in prison for three days, then you will be released and give him wine to drink. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Masoud, who said: The two companions of Joseph did not see anything, they only dreamed to test his knowledge, so when he interpreted their dreams, they said: We were only playing and did not see anything, so he said: **The matter about which you were asking has been decided**, meaning: The interpretation occurred and the matter became as Joseph interpreted it. Abu Ubaid, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Abu Majlaz, who said: One of the two who told Joseph the dream was lying. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ibn Sabat, **And he said to the one of them whom he thought would be saved, 'Remember me to**

your Lord,' he said: To the King of the Earth. Ibn Abi Al-Dunya in his book Al-Aqabat, Ibn Jarir, Al-Tabarani and Ibn Mardawayh narrated on the authority of Ibn Abbas who said: The Messenger of God (peace and blessings of God be upon him) said: **If Joseph had not said the word that he said, he would not have remained in prison as long as he did seeking relief from other than God.** Abd Al-Razzaq, Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ikrimah with a similar chain of transmission traceable to the Prophet (peace and blessings of God be upon him), but it is mursal. Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Abu Hurayrah with a similar chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Ahmad narrated in Az-Zuhd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim Abu Al-Shaykh narrated on the authority of Al-Hasan with a similar chain of transmission traceable to the Prophet (peace and blessings of God be upon him), but it is mursal. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Qatadah who mentioned something similar, but it is also mursal. Ibn Abi Shaybah, Abdullah Ibn Ahmad in Zawa'id Az-Zuhd, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Anas who said: It was revealed to Joseph: Who saved you from being killed when your brothers were about to kill you? He said: You, O Lord. He said: Who saved you from the well when they threw you in it? He said: You, O Lord. He said: Who saved you from the woman when she desired you? He said: You, O Lord. He said: Why did you forget me and remember a human being? He said: Out of impatience and a word that my tongue spoke. He said: By my glory, I will make you remain in prison for a number of years. So he remained in it for seven years. The predecessors differed in estimating the length of his stay in prison according to what we have mentioned previously, so we will not concern ourselves here with mentioning who said that and who released him.

Tafsir al-Baghawi

42- **And he said,** meaning: Joseph at that time, **to the one he thought,** he knew that he would be saved from them, which was the cupbearer, **mention me to your Lord,** meaning: your master the king, and say to him: There is a boy in prison who has been unjustly imprisoned for a long time, **but Satan made him forget the mention of his Lord,** it was said: Satan made the cupbearer forget to mention Joseph to the king, meaning: Satan made him forget to mention him to his Lord.

Ibn Abbas said, and most of the scholars agree: Satan made Joseph forget to mention his Lord when he sought relief from someone other than Him and sought help from a creature. That was a distraction that occurred to Joseph from Satan.

He stayed, so he remained, **in prison for a few years,** and they differed about the meaning of **a few,** so Mujahid said: between three and seven.

Qatada said: Between three and nine.

Ibn Abbas said: Less than ten.

Most commentators agree that the term *bad'a* in this verse means seven years, and he had stayed five years before that, so his total was twelve years.

Wahb said: Job was afflicted with affliction for seven years, Joseph was left in prison for seven years, and Nebuchadnezzar was tortured and turned into beasts for seven years.

Malik bin Dinar said: When Joseph said to the cupbearer, **Mention me to your Lord,** he was told, **O Joseph, you have taken a representative besides me, so I will prolong your imprisonment.** So Joseph cried and said, **O Lord, make my heart forget the great affliction, so I said a word and I will not return.**

Al-Hasan said: Gabriel entered upon Joseph in prison, and when Joseph saw him, he recognized him and said to him: O brother of the warned, why do I see you among the sinners? Gabriel said to him: O pure of the pure, the Lord of the worlds sends you peace and says to you: Were you not ashamed before Me to seek intercession through humans? By My glory, I would have kept you in prison for a number of years. Joseph said: Is He pleased with me in that? He said: Yes. He said: Then I do not care.

Kaab said: Gabriel said to Joseph, "God the Almighty says: Who created you?" He said: God. He said: Who made you beloved to your father? He said: God. He said: Who saved you from the distress of the well? He said: God. He said: Who taught you the interpretation of dreams? He said: God. He said: Who turned away evil and indecency from you? He said: God. He said: How then did you seek intercession through a human being like you?"

Tafsir al-Baidawi

42. **And he said to the one whom he thought would be saved from the two of them** the one who thought Joseph, if he mentioned that based on his own effort and if he mentioned it based on revelation, then he is the one who is saved unless he interprets the assumption as certainty. **Remember me to your Lord** mention my condition to the king so that he may save me. **But Satan made him forget to mention his Lord** so Al-Sharabi forgot to mention him to his Lord, so he added the source to it because of its connection to it or on the assumption of mentioning report of his Lord, or Joseph forgot to mention God until he sought help from someone else, and this is supported by his saying, peace and blessings be upon him, **May God have mercy on my brother Joseph, if he had not said, Remember me to your Lord he would not have remained in prison for seven after the five.** And seeking help from servants to relieve hardships, although it is praiseworthy in general, it is not befitting the position of the prophets. **So he remained in prison for a few years** the few is between three and nine of the few, which is the cut.

Surat Yusuf 12:42

And he said to the one of them whom he thought would be saved, "Mention me to your Lord." But Satan made him forget to mention his Lord, so he remained in prison for several years.

Surat Yusuf 12:43

And the king said, "Indeed, I see seven fat cows being eaten by seven lean ones, and seven green ears of corn and others dry. O eminent ones, give me your opinion concerning my vision, if you should interpret visions."

Tafsir al-Jalalayn

43 - **And the king** the king of Egypt, Al-Rayyan bin Al-Walid, said: I **see** that is, I saw **seven fat cows being eaten** by seven *lean* cows, plural of *lean* and **seven green ears of corn and others** that is, seven ears of corn *dry* that had ripened on the green ones and grown over them. **O eminent ones, advise me concerning my vision** explain to me its interpretation **if you are interpreters of visions** so interpret it for me.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He, may He be glorified, meant by His statement: And the king of Egypt said: I see in a dream seven fat cows being eaten by seven lean cows. He said, I **see**, and he did not mention that he saw in his dream or elsewhere, because the Arabs are familiar with each other in their speech when one of them says: I see that I am doing such and such, that it is a report of his seeing that in his dream, even if he did not mention the dream. And He, may He be glorified, presented the report in the manner in which the Arabs have been accustomed to using it among themselves.

And seven green ears of corn, he says: And I see seven green ears of corn in my dream, **and another**, he says: And seven other ears of corn, **dry**, **O assembly**, he says: O nobles from my men and companions: **Examine my vision**, so interpret it, **if you are to interpret the vision**, a lesson.

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

Who said that?

Ibn Kay' told us, he said, 'Amr ibn Muhammad told us, on the authority of Asbat, on the authority of al-Suddi, he said: God showed the king in his sleep a vision that terrified him. He saw seven fat cows being eaten by seven lean ones, and seven green ears of corn and seven dry ones. So he gathered the magicians, the soothsayers, the fortune-tellers, and the soothsayers and told them about it. They said, **These are confused dreams, and we are not experts in the interpretation of dreams**.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Then King Rayyan bin Al-Walid saw the dream that he saw, which terrified him, and he knew that it was a dream that would come true, but he did not know what its interpretation was, so he said to the leaders around him from the people of his kingdom: I **see seven fat cows being eaten by**

seven lean ones, until his saying: **in two worlds**.

Tafsir al-Qurtubi

The Almighty said: **And the king said, 'Indeed, I see seven fat cows.'** When the relief of Joseph, peace be upon him, approached, the king saw his vision, so Gabriel came down and greeted Joseph and gave him good report of relief and said: God will bring you out of your prison and establish you in the land, subjugate its kings to you, and make its tyrants obey you, and give you the upper hand over your brothers. This is because of a vision that the king saw, which was such and such, and its interpretation is such and such. When he remained in prison for more than the king saw the vision until he came out, God made the vision first for Joseph a calamity and hardship, and made it last good report and mercy. This is because the greatest king, Rayyan bin Al-Walid, saw in his sleep as if seven fat cows had emerged from a dry river, followed by seven lean ones - meaning emaciated ones - and the lean ones had approached the fat ones and seized their ears and eaten them, except for the two horns, and the head of seven green ears of corn that seven Dry ones, so they ate them until they had finished them off and nothing remained of them while they were dry. Likewise, the cows were lean and nothing had increased in them from eating them, so the vision terrified him, so he sent to the people and the people of knowledge among them and those who had insight into divination, astrology, fortune-telling and magic, and the nobles of his people, and said: **O assembly, give me your legal opinion regarding my vision**. So he told them, and the people said: **Confused dreams**. Ibn Jurayj said: Ata' told me: False, mistaken confused dreams are among the visions. Jubair said on the authority of Ad-Dahhak on the authority of Ibn Abbas, who said: Some visions are true, and some are confused dreams, meaning false dreams. Al-Harawi said: The Almighty's statement: **Confused dreams** means mixed dreams. In the language, a bundle of something is a bundle of something like herbs, pastures and the like, meaning they said: Your vision is not clear, and dreams are mixed visions. Mujahid said: Confused dreams are its horrors. Abu Ubaidah said: **Al-Adghadah is a vision that has no interpretation**.

God the Almighty said: **seven fat cows**. The ha' was deleted from *seven* to differentiate between the masculine and feminine *fat* as an adjective for cows. It is permissible in other than the Qur'an to say seven fat cows as an adjective for seven, and so is green. Al-Farra' said: And similar to it is: **seven heavens in layers** (al-Mulk 67:3). Its derivation and meaning have already been mentioned in Surat Al-Baqarah. Ali ibn Abi Talib **may God be pleased with him** said: When goats and cows enter a city, if they are fat, then they are years of plenty, and if they are lean, then they are strong, and if the city is a sea city and during a journey, ships will come according to their number and condition, otherwise they will be successive tribulations, as if they are the faces of cows, as in the hadith **some resemble others**. In another hadith about tribulations: **As if they were the hooves of cows**

Surat Yusuf 12:43

And the king said, "Indeed, I see seven fat cows being eaten by seven lean ones, and seven green ears of corn and others dry. O eminent ones, give me your opinion concerning my vision, if you should interpret visions."

meaning because of their similarity, except that they are all yellow, for they are diseases that enter people, even if they are of different colors, hideous in their horns and people are repelled by them, or as if fire and smoke are coming out of their mouths, for it is an army or a raid, or an enemy who strikes them and descends upon their courtyard. The cow may also indicate a wife, a servant, crops and a year, because of what is in it of children, crops and plants. **They are eaten by seven lean years** from *ajaf ya'jif*, on the weight of *'azm ya'zim*, and it was narrated *ajaf ya'jif* on the weight of *hamd yahamd*.

The Almighty said: **O eminent ones, give me your opinion concerning my vision.** The plural of vision is *ru'ya* meaning, tell me the ruling on this vision. **If you interpret visions.** The word *'abat* is derived from **crossing the river**, so the meaning of **I crossed the river is I reached its shore**, so *across* the vision means interpreting what it leads to. The *lam* in **for the vision** is for clarification, meaning, if you interpret it. Then he explained and said: for the vision, as Al-Zajaj said.

Tafsir Ibn Kathir

This vision from the King of Egypt was what God Almighty had decreed was the reason for Joseph, peace be upon him, to be released from prison, honored and respected. The king saw this vision, and it terrified him and he was amazed by its matter and what its interpretation would be. So he gathered the priests, the shoemakers, the leaders of his state, and his princes and told them what he had seen and asked them about its interpretation, but they did not know that, and they apologized to him that it was **confused dreams**, meaning a mixture of dreams that this vision of yours required. **And we are not knowledgeable about the interpretation of dreams**, meaning if it had been a true vision of a mixture, we would not have had knowledge of its interpretation, which is its explanation. Then he remembered the one who had escaped from those two young men who were in prison with Joseph, and Satan had made him forget what Joseph had instructed him to do about mentioning his matter to the king. Then he remembered after a period, meaning a period, and some of them read after his mother, meaning after forgetting, so he said to them, meaning to the king and those whom he had gathered for that, **I will inform you of its interpretation**, meaning the interpretation of this The dream, **So send** means send to Joseph the Truthful to prison, and the meaning of the words is that they sent him and he came to him, and he said: **Joseph, O truthful one, give us your advice** and he mentioned the dream that the king saw, then Joseph, peace be upon him, told him its interpretation without reprimanding the young man for forgetting what he had commanded him, and without stipulating that he should leave before that, but he said: **You shall sow for seven years in succession** meaning that fertility and rain will come to you for seven consecutive years, so he interpreted the cows as

years because they plow the land from which fruits and crops are harvested, and they are the green ears of corn, then he guided them to what they should prepare for those years, so he said: **So whatever you harvest, leave it in its ear except a little of what you eat** meaning whatever you harvested in these seven fertile years, save it in its ear so that it will be more lasting for it and further from it quickly spoiling except for the amount that you eat, and let it be little by little, do not be extravagant with it so that you may benefit in the seven difficult years, and they are the seven years of drought that follow these seven consecutive years, and they are the lean cows Those who eat the fat, because in the years of drought what they gathered in the years of fertility is eaten, and they are the dry ears of corn, and he informed them that they do not grow anything, and what they sow they do not return to anything, and for this reason he said: **They eat what you have put in advance for them except a little of what you store.** Then he gave them good report after the successive year of drought that after that there will be a year in which people will be given relief, meaning rain will come to them and the land will be abundant, and people will squeeze what they used to squeeze according to their custom of oil and the like, and sugar and the like, until some of them said: milking milk is also included in it. Ali bin Abi Talha said on the authority of Ibn Abbas: **And in it they squeeze** means they milk.

Fath al-Qadir

What is meant by the king here is the greatest king, and he is Rayyan bin Al-Walid, for whom Al-Aziz was a minister. He saw in his sleep, when the relief of Joseph, peace be upon him, was approaching, that he came out of a dry river. 43- **Seven fat cows** is the plural of fat and fat, followed by seven lean ones: meaning emaciated ones, and the lean ones approached the fat ones and ate them. The meaning is: I saw, but he used the present tense to conjure up the image, and likewise his saying **he eats them** used the present tense to conjure up, and lean is the plural of lean, and the analogy of its plural is lean, because *fa'la'* and *af'al* are not pluralized as *fa'al*, but he deviated from the analogy by considering it fat, and **seven ears of corn** is conjoined with seven cows, and what is meant by his saying *green* is that its grain has been gathered, and the dry ones are those that have reached the harvest, and the meaning is: And I see seven other dry ones, and he had seen that the seven dry ears of corn had reached the green ones and the fruits had ripened on them until they overcame them, and perhaps the failure to mention this in the Qur'anic system is to suffice with what was mentioned about the state of the cows, **O assembly** is an address to the nobles of his people, **advise me about my vision** that is, inform me of the ruling on this vision, **if you interpret visions** that is, you know the meaning of the vision, and the origin of the expression is derived from crossing the river, so the meaning of crossing the river is: I reached its shore, so the interpreter of the vision tells what its matter will

lead to. Al-Zajjaj said: The lam in *al-ru'ya* is for clarification: that is, if you interpret, then he clarified and said *al-ru'ya* and it was said that it is for emphasis, and the delay of the verb working in it is to take care of the pauses.

Tafsir al-Baghawi

43- When seven years had passed - Al-Kalbi said: This seven is in addition to the five that came before that - and the relief of Joseph was near, the great king of Egypt saw a strange vision that terrified him, and that was that he saw seven fat cows, and they came out of the sea, then seven lean cows came out after them, extremely emaciated, and the lean ones swallowed the fat ones and they entered their bellies, and nothing of them was seen nor was anything distinct from the lean ones. Then he saw seven green ears of corn whose grains had formed, and seven others that were dry that had been harvested, and the dry ones had overwhelmed the green ones until they overwhelmed them and nothing of their greenness remained, so he gathered the magicians and the priests and the fortune tellers and the interpreters and told them his vision, and that is what God Almighty said: **And the king said, 'Indeed, I saw seven fat cows being eaten by seven lean ones, and seven green ears of corn and others that were dry.'** So he said to them, "O eminent ones! Advise me about my vision, if you can interpret visions.

Tafsir al-Baidawi

43. **And the king said, 'Indeed, I see seven fat cows being eaten by seven lean ones.'** When his relief drew near, the king saw seven fat cows emerging from a dry river and seven lean cows, and the lean ones swallowed the fat ones. **And seven green ears of corn** whose grain had set. **And others dry** and seven others dry that had ripened, so the dry ones overcame the green ones until they overcame them. He dispensed with explaining their condition by what he narrated of the condition of the cows, and he applied the fat to the distinguishing one rather than the distinguishing one because distinguishing them by it, and he described the second seven as lean because it was impossible to distinguish them by it without the described one, so it is to explain the genus, and its analogy is lean because it is the plural of lean, but it was carried on *fat* because it is its opposite. "O assembly, give me your opinion concerning my vision." Interpret it. **If you interpret visions**, if you are knowledgeable about the expression of visions, which is the transition from imaginary images to psychological meanings, which is an example of crossing, which is going beyond. The vision is expressed in a more authentic expression than its expression, and the lam is for clarification or to strengthen the agent, because the verb is weak when it is delayed from its object, so it is strengthened by the lam like the active participle, or to include **you interpret** the meaning of a verb that is transitive with the lam, as if it were said: If you are volunteering to interpret the vision.

Surat Yusuf 12:44

They said, "Confused dreams, and we are not experts in the interpretation of dreams."

Surat Yusuf 12:44

They said, **Confused dreams, and we are not experts in the interpretation of dreams.**

Tafsir al-Jalalayn

44 - **They said** These are *dreams* mixed **dreams, and we are not knowledgeable about the interpretation of dreams**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: The leaders whom the King of Egypt asked about the interpretation of his dream said: This dream of yours is **a confused dream**, meaning: it is a mixture, a false dream that has no truth to it.

It is the plural of *daghth*, and *daghth* is originally a bundle of grass. It is likened to mixed dreams that have no interpretation. Dreams, the plural of *dream*, is a vision that is not true. Among the dreams is the saying of Ibn Muqbil:

She looks like her bed is filled with basil leaves in the morning of the north.

And from it the other said:

The fetus's membrane protects it from the pressure of the uterus, which is hidden in the abdomen.

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: **confused dreams**, he said: ambiguous.

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: **confused dreams**, is false.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: When the king told his companions about the dream he had seen, they said: **Confused dreams**, meaning he had acted out dreams.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Confused dreams**, he said: Mixed dreams, **and we are not knowledgeable about the interpretation of dreams.**

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Abu Marzuq, on the authority of Juwaybir, on the authority of Ad-Dahhak, who said:

Confused dreams, are false.

He said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **They said, 'It is nonsense.'** He said: It is a lie.

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: **confused dreams**, that they are false dreams.

And his saying: **And we are not experts in the interpretation of dreams**, means: And we are not experts in what false dreams are interpreted into.

The first *ba* in interpretation is from the connection of the two worlds, and the one in the two worlds is the *ba* that enters into the report with *ma* which means denial, and raising **confused dreams**, because the meaning of the speech is: This vision is nothing, it is only confused dreams.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **Confused dreams**. Al-Farra' said: **Confused dreams** is also permissible. An-Nahhas said: The accusative is far-fetched, because the meaning is: You did not see anything that has an interpretation. Rather, they are confused dreams, meaning mixtures. The singular of confused dreams is *daghth*, and every mixture of herbs, grass, or other things is called *daghth*. The poet said:

Like a dream that was deceived by its dreamer

And we are not knowledgeable about the interpretation of dreams. Al-Zajjaj said: The meaning of interpreting mixed dreams is that they denied themselves knowledge of what has no interpretation, not that they denied themselves knowledge of interpretation. It was also said: They denied themselves knowledge of interpretation. And the dreams according to this group are visions, some of which are true and some of which are false. For this reason, the cupbearer said: **I will inform you of its interpretation**, so it was known that the people were unable to interpret, not that they claimed that it has no interpretation. It was also said: They did not intend interpretation, but rather wanted to erase it from the king's mind so that it would not occupy his mind. Based on this also, they have knowledge. And *dreams* is the plural of dream, and a dream with a dammah is what a sleeper sees. You say from it: he dreamed with a fathah and he had a wet dream, and you say: I dreamed of such-and-such and I had a dream about it. He said:

I dreamt it, and Banu Rufaidah were not far from it, and her dream was not far from me.

Its origin is patience, and from it comes the word *dream* which is the opposite of rashness. So, what is seen in a dream is called a dream, because sleep is a state of patience, stillness, and tranquility.

Second: In the verse there is evidence of the invalidity of the statement of those who say: The vision is based on the first interpretation, because the people said: **Confused dreams** and it did not happen like that, for Joseph interpreted it according to the years of drought and fertility, and it was as he interpreted it, and in it there is evidence of the corruption of the vision being about a flying man, so if it is interpreted it will happen.

Tafsir Ibn Kathir

This vision from the King of Egypt was what God Almighty had decreed was the reason for Joseph, peace be upon him, to be released from prison, honored and respected. The king saw this vision, and it terrified him and he was amazed by its matter and what its interpretation would be. So he gathered the priests, the shoemakers, the leaders of his state, and his princes and told them what he had seen and asked them about its interpretation, but they did not know that, and they apologized to him that it was **confused dreams**, meaning a mixture of dreams that this vision of yours required. **And we are not knowledgeable about the interpretation of dreams**, meaning if it had been a true vision of a mixture, we would not have had knowledge of its interpretation, which is its explanation. Then he remembered the one who had escaped from those two young men who were in prison with Joseph, and Satan had made him forget what Joseph had instructed him to do about mentioning his matter to the king. Then he remembered after a period, meaning a period, and some of them read after his mother, meaning after forgetting, so he said to them, meaning to the king and those whom he had gathered for that, **I will inform you of its interpretation**, meaning the interpretation of this The dream, **So send** means send to Joseph the Truthful to prison, and the meaning of the words is that they sent him and he came to him, and he said: **Joseph, O truthful one, give us your advice** and he mentioned the dream that the king saw, then Joseph, peace be upon him, told him its interpretation without reprimanding the young man for forgetting what he had commanded him, and without stipulating that he should leave before that, but he said: **You shall sow for seven years in succession** meaning that fertility and rain will come to you for seven consecutive years, so he interpreted the cows as years because they plow the land from which fruits and crops are harvested, and they are the green ears of corn, then he guided them to what they should prepare for those years, so he said: **So whatever you harvest, leave it in its ear except a little of what you eat** meaning whatever you harvested in these seven fertile years, save it in its ear so that it will be more lasting for it and further from it quickly spoiling except for the amount that you eat, and let it be little by little, do not be extravagant with it so that you may benefit in the seven difficult years, and they are the seven years of drought that follow these seven consecutive years, and they are the lean cows Those who eat the fat, because in the years of drought what they gathered in the years of fertility is eaten, and they are the dry ears of corn, and he informed them that they do not grow anything, and what they sow they do not return to anything, and for this reason he said: **They eat what**

you have put in advance for them except a little of what you store. Then he gave them good report after the successive year of drought that after that there will be a year in which people will be given relief, meaning rain will come to them and the land will be abundant, and people will squeeze what they used to squeeze according to their custom of oil and the like, and sugar and the like, until some of them said: milking milk is also included in it. Ali bin Abi Talha said on the authority of Ibn Abbas: **And in it they squeeze** means they milk.

Fath al-Qadir

And the sentence 44 - **They said, 'Confused dreams'** is a resumption of the answer to an implied question, and confusion is the plural of 'daghth', which is everything mixed from herbs or grass or other things, and the meaning is: mixtures of dreams is the plural of dream: which is the false vision that has no truth to it, as it is from self-talk and the whisperings of Satan, and the addition means from, and they collected the dreams and the king had only one vision, exaggerating in describing it as false, and it is possible that he saw with this vision something else that God did not tell us about, **And we are not knowledgeable about the interpretation of dreams** Al-Zajaj said: The meaning of the interpretation of mixed dreams is that they denied from themselves the knowledge of what has no interpretation, not absolute knowledge of interpretation, and it was said that they denied from themselves the knowledge of interpretation absolutely and did not claim that there is no interpretation for this vision, and it was said that they intended to erase it from the king's chest so that he would not be preoccupied with it, and what they mentioned about denying knowledge was not true.

Tafsir al-Baghawi

44- **They said, 'Confused dreams'**, mixed up confused dreams, horrors, the singular of which is 'daghth', and its origin is a bundle of hashish, and dreams is the plural of 'dhalm', which is a vision, and the verb from it is 'halamt', 'ahlam', with the 'lam' open in the past tense and the 'lam' closed in the past tense, 'halam' and 'halman', heavy and light. **And we are not scholars of the interpretation of dreams**.

Tafsir al-Baidawi

44. **They said, 'Confused dreams'** meaning these are confused dreams and their mixtures, the plural of 'daghth', which originally means what is collected from plant mixtures and bundles, so it was used as a metaphor for a false vision. They used the plural to exaggerate the description of the dream as false, like their saying: So-and-so is riding a horse, or because it includes different things. **And we are not knowledgeable about the interpretation of dreams** they mean by dreams false dreams in particular, meaning they have no interpretation for us, but rather the interpretation is for true dreams, so it is as if it is a

Surat Yusuf 12:44

They said, "Confused dreams, and we are not experts in the interpretation of dreams."

second introduction to the excuse, so they are ignorant
of its interpretation.

Surat Yusuf 12:45

And the one who had escaped from among them and remembered after a time said, **I will inform you of its interpretation, so send me.**

Tafsir al-Jalalayn

45 - **And the one who escaped from them** meaning the two young men, who was the cupbearer, (said: And remember) in it the ta' in the original was replaced by a dal and its assimilation into the dal, meaning Joseph remembered **after a time** when he said **I will inform you of its interpretation, so send** so they sent him, and he came to Joseph and said:

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **And the one who was saved from the two of them and remembered after a while said, 'I will inform you of its interpretation, so send me.'**

Tafsir al-Qurtubi

The Almighty said: **And he who was saved from the two of them said**, meaning the king's cupbearer. **And remember after a time**, meaning after a while, according to Ibn Abbas and others. From this, **to a numbered nation** (Hud 11:8). Its origin is the phrase from the time. Ibn Durastawayh said: The nation does not come to be the time except by deleting the noun and placing the noun in its place, as if he said - and God knows best -: And remember after a time a nation, or after a time a nation, and the like. The nation is a large group of people. Al-Akhfash said: It is one in wording, but plural in meaning, and every type of animal is a nation. In the hadith: **If dogs were not a nation among the nations, I would have ordered their killing.**

The Almighty said: **And remember** meaning remember the need of Joseph, which is his saying: **Remember me to your Lord.** Ibn Abbas read - according to what Affan narrated on the authority of Hammam on the authority of Qatadah on the authority of Ikrimah on his authority - **And remember after a nation.** An-Nahhas: What is known from the reading of Ibn Abbas, Ikrimah and Ad-Dahhak is **And remember after a nation**, with the opening of the hamza and the softening of the meem, meaning after forgetting. The poet said:

I died and I will never forget a conversation. Time destroys minds.

On the authority of Shabil bin Azra Al-Dab'i: **ba'd ummah** with the opening of the alif and the sukoon of the meem and a pure ha', and it is like ummah, and they are two languages, and their meanings are forgetfulness, and it is said: ummah ya'mahu if he forgot, so on this basis **wa'dkar ba'd ummah**, Al-Nahhas mentioned it, and a man whose mother is

insane. Al-Jawhari said: As for what is in the hadith of Al-Zuhri *ummah* meaning he acknowledged and confessed, it is an unpopular language. Al-Ashhab Al-Uqaili read - **ba'd ummah** meaning after a blessing, meaning after God bestowed upon him salvation. Then it was said: The young man Yusuf forgot God's decree in remaining in prison for a period. It was said: He did not forget, but he feared that the king would remember the sin for which he and the baker were imprisoned, so his saying: *wa'dkar* means he remembered and informed. Al-Nahhas said: The root of idkar is idhtakkar, and the dhal is close to the point of articulation of the ta', and it is not permissible to assimilate it into it because the dhal is voiced and the ta' is unvoiced. If they had assimilate, the voicedness would have been lost, so they replaced the ta' with a voiced letter, which is the dal, and it was better than the ta' because the ta' is closed, so it became idhdkar. So they assimilated the dhal into the dal because of the softness and smoothness of the dal. Then he said: **Ana anbikm bi-ta'wilhu** meaning I will inform you. Al-Hasan read **Ana at'ikum bi-ta'wilhu** and said: How can the foreigner inform them?! Al-Nahhas said: The meaning of *anbikm* is correct and good, meaning I will inform you if you ask. *Farsalun* is addressing the king but with a word of respect, or he addressed the king and the people of his assembly.

Tafsir Ibn Kathir

This vision from the King of Egypt was what God Almighty had decreed was the reason for Joseph, peace be upon him, to be released from prison, honored and respected. The king saw this vision, and it terrified him and he was amazed by its matter and what its interpretation would be. So he gathered the priests, the shoemakers, the leaders of his state, and his princes and told them what he had seen and asked them about its interpretation, but they did not know that, and they apologized to him that it was **confused dreams**, meaning a mixture of dreams that this vision of yours required. **And we are not knowledgeable about the interpretation of dreams**, meaning if it had been a true vision of a mixture, we would not have had knowledge of its interpretation, which is its explanation. Then he remembered the one who had escaped from those two young men who were in prison with Joseph, and Satan had made him forget what Joseph had instructed him to do about mentioning his matter to the king. Then he remembered after a period, meaning a period, and some of them read after his mother, meaning after forgetting, so he said to them, meaning to the king and those whom he had gathered for that, **I will inform you of its interpretation**, meaning the interpretation of this The dream, **So send** means send to Joseph the Truthful to prison, and the meaning of the words is that they sent him and he came to him, and he said: **Joseph, O truthful one, give us your advice** and he mentioned the dream that the king saw, then Joseph, peace be upon him, told him its interpretation without reprimanding the young man for forgetting what he had commanded him, and without stipulating that he should leave before that, but he said: **You shall sow for seven years in succession** meaning that fertility and rain will come to you for seven

Surat Yusuf 12:45

And the one who had escaped from among them and remembered after a time said, "I will inform you of its interpretation, so send me."

consecutive years, so he interpreted the cows as years because they plow the land from which fruits and crops are harvested, and they are the green ears of corn, then he guided them to what they should prepare for those years, so he said: **So whatever you harvest, leave it in its ear except a little of what you eat** meaning whatever you harvested in these seven fertile years, save it in its ear so that it will be more lasting for it and further from it quickly spoiling except for the amount that you eat, and let it be little by little, do not be extravagant with it so that you may benefit in the seven difficult years, and they are the seven years of drought that follow these seven consecutive years, and they are the lean cows Those who eat the fat, because in the years of drought what they gathered in the years of fertility is eaten, and they are the dry ears of corn, and he informed them that they do not grow anything, and what they sow they do not return to anything, and for this reason he said: **They eat what you have put in advance for them except a little of what you store.** Then he gave them good report after the successive year of drought that after that there will be a year in which people will be given relief, meaning rain will come to them and the land will be abundant, and people will squeeze what they used to squeeze according to their custom of oil and the like, and sugar and the like, until some of them said: milking milk is also included in it. Ali bin Abi Talha said on the authority of Ibn Abbas: **And in it they squeeze** means they milk.

Fath al-Qadir

45- **And the one who was saved from them said** meaning the two boys, and he was the cupbearer to whom Joseph said **Remember me to your Lord, And remember after a time** with the silent dāl according to the reading of the majority, which is the eloquent reading: meaning the cupbearer remembered Joseph and what he saw from him of knowledge of the interpretation of dreams. It was read with the voiced letter, and the meaning of **after a time**: after a while, and from it **to a numbered nation** meaning to a time. Ibn Durastawayh said: And the nation does not come in the form of a time except by deleting a noun and placing the noun to which it is added in its place, as if he said: By God, and remember after a while a nation or after a time a nation. And the nation: is a large group of people. Al-Akhfash said: It is one in wording and plural in meaning.. and every kind of animal is a nation. Ibn Abbas and Ikrimah read after a nation with the opening of the hamza and the lightening of the m: meaning after forgetting, and from it the saying of the poet:

I lived and I never forgot a conversation, that's how time destroys minds

It is said, **his mother, his mother**: if he forgot. Al-Ashhab Al-Uqaili read **after a nation** with a kasra on the hamza: meaning after a blessing: which is the blessing of salvation. **I will inform you of its interpretation.** That is, I will inform you of it by asking someone who has knowledge of its interpretation, and

he is Joseph. **Then send.** He addressed the king with words of glorification, or he addressed him and those of the nobles who were with him, asking them to send him to Joseph to tell him the king's dream so that he could tell him its interpretation and he would return with that to the king.

Tafsir al-Baghawi

45- **And he who had escaped** from being killed, **from both of them**, from the two young men, and he was the cupbearer, **said, and remember**, that is, he remembered Joseph's saying, **Remember me to your Lord, after a time**, after a while, which was seven years. **I will inform you of its interpretation**, that is, the young man knelt before the king, and said: There is a man in the prison who interprets dreams, **so send**, and in it is an abbreviation, meaning: So send me to him, O king, so he sent him and he came to the prison/ Ibn Abbas said: And the prison was not in the city.

Tafsir al-Baidawi

45. **And the one of the two who was saved said**, of the two companions of the prison, and he was Al-Sharabi. **And remember after a time**, and Joseph remembered after a group of time together, meaning a long period. And it was read with a kasra on the hamza, which is the blessing, meaning after he was blessed with salvation, and his mother, meaning forgetfulness. It is said, **his mother, his mother, her mother** if he forgot, and the sentence is an interjection and the statement of the saying: **I will inform you of its interpretation, so send**, meaning to the one who has knowledge of it or to the prison.

Surat Yusuf 12:46

Yusuf, O truthful one, give us your ruling concerning seven fat cows which seven lean ones have eaten, and seven green ears of corn and others dry, so that I may return to the people that they may know.

Tafsir al-Jalalayn

46 - O Joseph, O truthful one of much truthfulness provide us with your judgment regarding seven fat cows which seven lean ones are devouring, and seven green ears of corn and others dry, so that I may return to the people meaning the king and his companions so that they may know its interpretation

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the one who escaped from being killed, of the two companions of the prison who interpreted the vision for Joseph, said, **And remember**, meaning: And remember what he had forgotten about the matter of Joseph, and he remembered his need for the king which he had asked him when he interpreted his vision to mention to him by saying: **Mention me to your Lord**, "after a time," meaning: after a time, like the one who:

Muhammad bin Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas: **And remember after a time**, he said: after a while.

Abu Kuraib told us, he said, Wakee' told us, and 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 Ibn Abbas, the same.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, al-Thawri told us, on the authority of Asim, on the authority of Abu Razin, on the authority of Ibn Abbas, the same.

Abu Kuraib told us, Abu Bakr bin Ayyash told us: **And remember after a time**, after a while.

Al-Hasan bin Muhammad told us, he said, Amr bin Muhammad told us, he said, Sufyan told us, on the authority of Asim, on the authority of Abu Razin, he said: **And remember after a time**, he said: after a while.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Asim, on the authority of Ibn Abi Razin, on the authority of Ibn Abbas, similarly.

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 remember after a time**, he said: after a while.

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

us, he said, my uncle told us, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And remember after a time**, he said: Remember after a while.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan: **And remember after a time**, after a while.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of Al-Hasan, the same.

Al-Hasan bin Muhammad told us, he said, Affan told us, he said, Yazid bin Zari' told us, he said, Saeed bin Abi Arubah told us, on the authority of Qatada, on the authority of Al-Hasan, the same.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And remember after a time**, after a while.

Al-Hasan bin Muhammad told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, he said, Ibn Kathir said: **After a nation** means after a while. Ibn Jurayj said: And Ibn Abbas said: **After a nation** means after years.

Ibn Wakee' told us, he said, Amr bin Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi: **And remember after a time**, he said: after a while.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Samak, on the authority of Ikrimah: **And remember after a nation**, meaning: after a period of time.

Abu Jaafar said: This interpretation is based on the reading of those who read: **After a nation**, with a damma on the alif and a shaddah on the meem, and this is the reading of the people of the lands of Islam.

It was narrated from a group of the ancients that they read it: **After his mother**, with the alif open, the mim softened and opened, meaning: after forgetting.

Some of them mentioned that the Arabs say something like this: **A man forgets his mother, may God have mercy on him**, if he forgets.

And the one who read it interpreted it in the same way.

Who said that?

Al-Hasan bin Muhammad told us, he said, Affan told us, he said, Hammam told us, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas: that he used to recite: After his mother, and explain it, after forgetting.

Ibn Hamid told us, he said, Bahz bin Asad told us, on the authority of Hammam, on the authority of Qatada, on the authority of Ikrimah, on the authority of Ibn Abbas: that he used to recite: **After his mother**, meaning: after forgetting.

Abu Ghassan Malik bin Al-Khalil Al-Yahmadi told me, he said, Ibn Abi Uday told us, on the authority of Abu Harun Al-Ghanawi, on the authority of Ikrimah that he read: After his mother and the nation, forgetfulness.

Surat Yusuf 12:46

Yusuf, O truthful one, give us your ruling concerning seven fat cows which seven lean ones have eaten, and seven green ears of corn and others dry, so that I may return to the people that they may know.

Yaqub and Ibn Wakee' told me, they said: Ibn Ulayyah told us, he said: Abu Harun al-Ghanawi told us, on the authority of Ikrimah, the same.

Al-Hasan bin Muhammad told us, he said, Abdul-Wahhab told us, he said, Harun said, and Abu Harun Al-Ghanawi told me, on the authority of Ikrimah, after his mother, after forgetting.

He said, Abdul Wahhab told us, on the authority of Saeed, on the authority of Qatada, on the authority of Ikrimah: And he remembered after his mother, after forgetting.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Ibn Abbas: meaning after forgetting.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: And he remembered after his mother, he said: after he forgot.

Al-Muthanna told me, he said, Abu Al-Nu'man A'rim told us, he said, Hammad bin Zaid told us, on the authority of Abdul Karim Abu Umayya Al-Mu'allim, on the authority of Mujahid: that he recited: And remember after his mother.

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Abu Marzuq, on the authority of Juwaybir, on the authority of Ad-Dahhak: And he remembered after his mother, he said: after forgetting.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak say regarding His statement: **And remember after his mother**, he said: after forgetting.

He mentioned a third reading, which is:

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Sufyan, on the authority of Hamid, he said: Mujahid read: And remember after his mother, with the meem in the jussive mood and lightened.

It is as if the reader of this also meant the source of their saying: his mother, his mother, her mother. The interpretation of this reading is similar to the interpretation of the one who opens the alif and the mim.

And his saying: **I will inform you of its interpretation**, meaning: I will inform you of its interpretation. **Then send**, meaning: then release me, so that I may go and bring you its interpretation from the One who knows it.

There is something omitted in the speech, the mention of which was left out, as what was apparent sufficed with what was left out, and that is: So they sent him, and he came to Joseph and said to him: O Joseph, O truthful one, as:

Ibn Humayd narrated to us, he said, Salamah narrated to us, on the authority of Ibn Ishaq, he said: The king

said to the leaders around him: **I see seven fat cows**, the verse, and they said to him what he said, and Nabu heard from that what he heard and his question about its interpretation, he mentioned Joseph and what he interpreted for him and his companion, and what came from that according to what he said from his saying: **I will inform you of its interpretation, so send**, God says: **And remember after a period**, meaning a period of time, so he came to him and said: O Joseph, the king saw such and such, so he told him the vision, and Joseph said about it what God mentioned to us in the book, so its interpretation came to them like the break of dawn, so Nabu left Joseph with what he had given them of the interpretation of the king's vision, and he told him what he had said.

It was said that the one who escaped from them said: Send me, because the prison was not in the city.

Who said that?

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi: **And the one of the two who had escaped and remembered after a while said, 'I will inform you of its interpretation, so send me.'** Ibn Abbas said: The prison was not in Medina, so the cupbearer went to Joseph and said: **Give us your judgment concerning seven fat cows**, the verses.

His saying: **Give us your legal opinion about seven fat cows being eaten by seven lean ones, and seven green ears of corn and seven others dry**, means: Give us your legal opinion about seven fat cows being seen in a dream, seven of them being eaten by lean ones, and seven green ears of corn also being seen, and seven others dry. As for the fat cows, they are the fertile years, as:

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: **Give us a fatwa regarding seven fat cows that are eaten by seven lean ones**. He said: As for the fat ones, they are fertile years, and as for the seven lean ones, they are barren years that do not produce anything.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Give us a fatwa regarding seven fat cows**. The fat ones are the fertile ones, the lean cows, and the lean cows are the years of drought.

His saying: **And seven green ears of corn and seven dry ones**. As for the green ones, they are the fertile years, and as for the dry ones, they are the drought-stricken years.

Lean is the plural of Ajaf, which means emaciated.

And his saying: **Perhaps I will return to the people so that they may know**, he says: that is, I will return to the people and inform them, **perhaps they may know**, he says: so that they may know the interpretation of what I asked you about regarding the vision.

Tafsir al-Qurtubi

Yusuf is a singular address, and so is **the truthful** meaning the one who is very honest. **Give us your opinion** meaning send him, so he came to Yusuf and said: O truthful one! And he asked him about the king's dream. **Perhaps I may return to the people** meaning to the king and his companions. **Perhaps they will know** is the expression, or perhaps they will know) your place of virtue and knowledge so that you may leave. It is possible that he means by the people the king alone, out of respect for him.

Tafsir Ibn Kathir

This vision from the King of Egypt was what God Almighty had decreed was the reason for Joseph, peace be upon him, to be released from prison, honored and respected. The king saw this vision, and it terrified him and he was amazed by its matter and what its interpretation would be. So he gathered the priests, the shoemakers, the leaders of his state, and his princes and told them what he had seen and asked them about its interpretation, but they did not know that, and they apologized to him that it was **confused dreams**, meaning a mixture of dreams that this vision of yours required. **And we are not knowledgeable about the interpretation of dreams**, meaning if it had been a true vision of a mixture, we would not have had knowledge of its interpretation, which is its explanation. Then he remembered the one who had escaped from those two young men who were in prison with Joseph, and Satan had made him forget what Joseph had instructed him to do about mentioning his matter to the king. Then he remembered after a period, meaning a period, and some of them read after his mother, meaning after forgetting, so he said to them, meaning to the king and those whom he had gathered for that, **I will inform you of its interpretation**, meaning the interpretation of this The dream, **So send** means send to Joseph the Truthful to prison, and the meaning of the words is that they sent him and he came to him, and he said: **Joseph, O truthful one, give us your advice** and he mentioned the dream that the king saw, then Joseph, peace be upon him, told him its interpretation without reprimanding the young man for forgetting what he had commanded him, and without stipulating that he should leave before that, but he said: **You shall sow for seven years in succession** meaning that fertility and rain will come to you for seven consecutive years, so he interpreted the cows as years because they plow the land from which fruits and crops are harvested, and they are the green ears of corn, then he guided them to what they should prepare for those years, so he said: **So whatever you harvest, leave it in its ear except a little of what you eat** meaning whatever you harvested in these seven fertile years, save it in its ear so that it will be more lasting for it and further from it quickly spoiling except for the amount that you eat, and let it be little by little, do not be extravagant with it so that you may benefit in the seven difficult years, and they are the seven years of drought that follow these seven consecutive years,

and they are the lean cows Those who eat the fat, because in the years of drought what they gathered in the years of fertility is eaten, and they are the dry ears of corn, and he informed them that they do not grow anything, and what they sow they do not return to anything, and for this reason he said: **They eat what you have put in advance for them except a little of what you store**. Then he gave them good report after the successive year of drought that after that there will be a year in which people will be given relief, meaning rain will come to them and the land will be abundant, and people will squeeze what they used to squeeze according to their custom of oil and the like, and sugar and the like, until some of them said: milking milk is also included in it. Ali bin Abi Talha said on the authority of Ibn Abbas: **And in it they squeeze** means they milk.

Fath al-Qadir

46- **Joseph, O friend, give us your evidence** meaning, O Joseph, and there is an omission in the speech, and the meaning is: So they sent him to Joseph, so he went to him, and Joseph said to him, O friend, until the end of the speech, and the meaning is: Tell us about the vision of someone who saw seven cows, etc. and he left that, being satisfied with what he was confident of from Joseph's understanding that it was a vision, and that what was required of him was its interpretation **so that I may return to the people** meaning to the king and those with him from the leaders **so that they may know** what you bring of the interpretation of this vision or they may know your virtue and your knowledge of the art of interpretation.

Tafsir al-Baghawi

46-He said: *Joseph*, meaning: O Joseph, **O truthful one**, and the truthful one is the one who is very truthful, **Give us your opinion about seven fat cows which seven lean ones are eating, and seven green ears of corn and others that are dry**, for the king saw this vision, **perhaps I may return to the people**, the people of Egypt, **perhaps they may know**, the interpretation of the vision. And it was said: perhaps they may know your position in knowledge.

Then Joseph said to them, explaining and teaching: As for the fat cows and the green ears of corn, they are seven years of famine. And as for the lean cows and the dry ears of corn, they are years of drought. This is what God Almighty said, informing about Joseph:

Tafsir al-Baidawi

46. **Joseph, O friend**. That is, he sent for Joseph, and he came to him and said, **O Joseph, and only...**

He described him as a friend, and he is very honest because he experienced his conditions and knew his honesty in interpretation.

His vision and the vision of his companion, **Give us your opinion about seven fat cows being eaten by**

Surat Yusuf 12:46

Yusuf, O truthful one, give us your ruling concerning seven fat cows which seven lean ones have eaten, and seven green ears of corn and others dry, so that I may return to the people that they may know.

seven lean ones, and seven green ears of corn and others that were dry, meaning about that vision.
Perhaps I may return to the people.

To the king and those with him, or to the people of the country, since it was said that the prison was not in it. **Perhaps they will know** its interpretation, or your virtue and your place, but the speech did not settle on them because it was not definitive.

By returning, they may have been mistaken without him knowing.

Surat Yusuf 12:47

He said, **You shall sow for seven years in succession, and whatever you harvest, leave it in its spikes, except a little of that which you eat.**

Tafsir al-Jalalayn

47 - (He said: You shall sow) meaning, sow **for seven consecutive years** which is the interpretation of the seven fat ones **and whatever you harvest, leave it** meaning, leave it **in its ear** so that it does not spoil **except a little of what you eat** so thresh it.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Joseph said to his questioner about the king's dream: **You will plant for seven years in succession**, meaning: You will plant these seven years, as you used to plant all the years before them according to your custom in the past.

And habit, habit, and from that is the saying of Imru' al-Qais:

As usual, from Umm Al-Harith before it and its neighbor Umm Al-Rabab in Masal

It means: As usual from her.

And his saying: **So whatever you harvest, leave it in its ear, except a little of what you eat.** This is advice that the Prophet of God, may God bless him and grant him peace, gave to the people, and an opinion that he saw as good for them, ordering them to keep their food, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: The Prophet of God, Joseph, said to them: **You shall cultivate for seven years, diligently**, the verse, so the Prophet of God, may God bless him and grant him peace, only wanted to remain.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **He said, 'You will cultivate.'** When he informed him of the vision, he began to interpret it for him, saying: The seven fat cows and green ears of corn are seven fertile years, and as for the lean cows and dry ears of corn, they are seven barren years. That is why His saying: **You will cultivate seven years continuously**, meaning consecutively and in succession. It is a source other than a source, because the meaning of **you will cultivate** is you will be persistent as you are accustomed to in agriculture for seven years. It was said: It is a state, meaning persistent. It was said: It is an attribute of seven years, meaning persistent. Abu Hatim narrated from Ya'qub *dā'ban* with a fat-ha on the hamzah, and Hafs narrated the same from Asim, and

they are two dialects, and there are two opinions about it. The saying of Abu Hatim: It is from dai'b. Al-Nahhas said: The people of language do not know anything except da'b. The other statement: It is a vowel because it contains throat letters. Al-Farra' said: And likewise every letter whose first letter is open and whose second letter is silent, then its emphasis is permissible if its second letter is a hamza, or a ha', or an 'ayn, or a ghayn, or a ha', or a kha', and its origin is custom. He said:

As usual from Umm Al-Huwairith before her

It was mentioned in **Al Imran**. **So whatever you harvest, leave it in its spike.** It was said: so that it does not rot, and so that it will last longer. This is how it was in the lands of Egypt. **Except a little of what you eat.** That is, extract what you need according to need. This statement is a command, and the first is report. It is possible that the first is also a command, although the more apparent of it is report, so the meaning of **you plant** is plant.

Second: This verse is the basis for the statement of the legitimate interests, which are the preservation of religions, souls, minds, lineages, and wealth. Everything that includes the attainment of something of these matters is an interest, and everything that misses something of them is corruption, and preventing it is an interest. There is no disagreement that the purpose of the laws is to guide people to their worldly interests, so that they may be able to know God Almighty and worship Him, which leads to happiness in the Hereafter. Taking this into consideration is a favor from God Almighty and a mercy with which He has shown mercy to His servants, without it being obligatory upon Him or due. This is the doctrine of all the scholars of the Sunnah, and it is explained in the principles of jurisprudence.

Tafsir Ibn Kathir

This vision from the King of Egypt was what God Almighty had decreed was the reason for Joseph, peace be upon him, to be released from prison, honored and respected. The king saw this vision, and it terrified him and he was amazed by its matter and what its interpretation would be. So he gathered the priests, the shoemakers, the leaders of his state, and his princes and told them what he had seen and asked them about its interpretation, but they did not know that, and they apologized to him that it was **confused dreams**, meaning a mixture of dreams that this vision of yours required. **And we are not knowledgeable about the interpretation of dreams**, meaning if it had been a true vision of a mixture, we would not have had knowledge of its interpretation, which is its explanation. Then he remembered the one who had escaped from those two young men who were in prison with Joseph, and Satan had made him forget what Joseph had instructed him to do about mentioning his matter to the king. Then he remembered after a period, meaning a period, and some of them read after his mother, meaning after forgetting, so he said to them, meaning to the king and those whom he had gathered for that, **I will inform you of its interpretation**, meaning the

Surat Yusuf 12:47

He said, "You shall sow for seven years in succession, and whatever you harvest, leave it in its spikes, except a little of that which you eat."

interpretation of this The dream, **So send** means send to Joseph the Truthful to prison, and the meaning of the words is that they sent him and he came to him, and he said: **Joseph, O truthful one, give us your advice** and he mentioned the dream that the king saw, then Joseph, peace be upon him, told him its interpretation without reprimanding the young man for forgetting what he had commanded him, and without stipulating that he should leave before that, but he said: **You shall sow for seven years in succession** meaning that fertility and rain will come to you for seven consecutive years, so he interpreted the cows as years because they plow the land from which fruits and crops are harvested, and they are the green ears of corn, then he guided them to what they should prepare for those years, so he said: **So whatever you harvest, leave it in its ear except a little of what you eat** meaning whatever you harvested in these seven fertile years, save it in its ear so that it will be more lasting for it and further from it quickly spoiling except for the amount that you eat, and let it be little by little, do not be extravagant with it so that you may benefit in the seven difficult years, and they are the seven years of drought that follow these seven consecutive years, and they are the lean cows Those who eat the fat, because in the years of drought what they gathered in the years of fertility is eaten, and they are the dry ears of corn, and he informed them that they do not grow anything, and what they sow they do not return to anything, and for this reason he said: **They eat what you have put in advance for them except a little of what you store**. Then he gave them good report after the successive year of drought that after that there will be a year in which people will be given relief, meaning rain will come to them and the land will be abundant, and people will squeeze what they used to squeeze according to their custom of oil and the like, and sugar and the like, until some of them said: milking milk is also included in it. Ali bin Abi Talha said on the authority of Ibn Abbas: **And in it they squeeze** means they milk.

Fath al-Qadir

And sentence 47 - **He said you plant** etc. is a resumption of the answer to an implied question like others that come in this context **seven years of perseverance** meaning successive and consecutive, and it is a source, and it was said that it is a state: meaning persistent, and it was said that it is an attribute of seven: meaning persistent, and Abu Hatim narrated from Yaqub that he read *perseverance* with a vowel on the hamza, and Hafs narrated likewise from Asim and they are two dialects. Al-Farra' said: It was moved because it contains a letter from the throat letters, and likewise every letter whose first letter is opened and whose second is still, its emphasis is permissible in well-known words. So Joseph, peace be upon him, interpreted the seven fat cows as seven years of fertility, and the seven lean cows as seven years of drought. And thus he interpreted the seven green ears of corn and the seven dry ears of corn. He used the seven green ears of corn as evidence for

what he mentioned in the interpretation of his statement, **So whatever you harvest, leave it in its ear**, meaning whatever you harvest in each of the fertile years, leave that harvest in its ear and do not separate it from it lest the weevil eat it, except a little of what you eat in these fertile years, for you must separate it from its ear and take it out of it. And he limited himself to excluding what is edible, not what they need of the seed that they sow in their wealth, because it is known from his statement, **you plant**.

Tafsir al-Baghawi

47- **He said, 'You shall cultivate for seven years as you please.'** This is a statement in the sense of an order, meaning: cultivate for seven years according to your custom of cultivation.

Perseverance: habit. It was also said: with diligence and effort.

Asim read with Hafs' narration: *Daban* with the opening of the hamza. They are two dialects. It is said: **I persevered in the matter** if you worked hard at it. **So whatever you harvest, leave it in its spike**, he ordered them to leave the wheat in the spike so that it would last longer and not spoil, **except a little of what you eat**, meaning: what you thresh a little for eating. He ordered them to save most and eat as much as needed.

Tafsir al-Baidawi

47. **He said, 'You will cultivate for seven years, persevering,'** meaning, according to your continuous custom, and its accusative is in the state of the word, meaning, *persevering*, or the source with the implication of its verb, meaning, **you will cultivate persevering**, and the sentence is a state. Hafs read *persevering* with the opening of the hamza, and both are sources of perseverance in action. It was said, **You will cultivate** is a command that he brought out in the form of a report item, exaggerating his statement, **So whatever you harvest, leave it in its spikes**, so that the worm does not eat it, and according to the first, it is advice outside the phrase, **except a little of what you eat** in those years.

Surat Yusuf 12:48

Then there will come after that seven difficult years which will consume whatever you have put in store for them, except a little of what you have stored.

Tafsir al-Jalalayn

48 - **Then there will come after that** meaning the seven fertile years **seven difficult ones** barren and difficult years, which is the interpretation of the seven lean years **which will consume what you have put in store for them** of the grain planted in the fertile years, meaning you will eat it in them **except a little of what you have stored**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: Then after the seven years in which you cultivated diligently, there will come seven difficult years, he says: barrenness and drought, **they will eat what you have put in advance for them**, he says: what you have put in advance in preparing for them in the seven fertile years of food and provisions will be eaten in them.

And He, the Most High, said: **They eat**, so He described the years as **they eat**, but the meaning is that the people of that region eat during them, as it was said:

Your day, you arrogant one, is full of negligence and heedlessness, your night is full of sleep, and destruction is inevitable for you.

He described the day as being absent-minded and heedless, and the night as being asleep. He is absent-minded and heedless in this, and sleeps in this, so that those addressed know its meaning and what is intended by it.

Except a little of what you protect, meaning: Except a little of what you protect.

And chastity is being placed in a fortress, but what is meant by it is protection.

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, regarding his statement: **They eat what you have put in store for them**, meaning: They eat what you have taken from them as food, **except a little of what you have stored**.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Then there will come after that seven difficult years**, and they are the droughts, **which will consume what you have put in store for them, except a little of what you have stored**,

of what you have stored.

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: **Except a little of what you store**, he said: you store.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **You fortify** means you protect yourself.

Ibn Wakee' told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **They eat what you have put in store for them, except a little of what you have stored**, he said: What you have stored.

Abu Ja'far said: These sayings about his statement, **you are fortified**, even if the words of those who said them differed, their meanings are close, and the origin of the word and its interpretation are as I have explained.

Tafsir al-Qurtubi

There are two issues:

First: The Almighty's statement: **Seven difficult years** meaning the barren years. **They eat** is a metaphor, and the meaning is that their families eat. **What you have put in advance for them** meaning what you have saved for them. Similar to this is the statement of the speaker:

Your day, you arrogant one, is full of negligence and heedlessness, your night is full of sleep, and destruction is inevitable for you.

The day does not neglect, and the night does not sleep. Rather, it neglects during the day and sleeps at night. Zaid bin Aslam narrated on the authority of his father: Joseph used to set the food for two people and bring it to one man, who would eat some of it, until the day came when he brought it to him and he ate it all. Then Joseph said: This is the first day of the seven severe days. **Except a little** is in the accusative case as an exception. **Of what you store** means of what you keep back to plant, because preserving the seeds protects the provisions. Abu Ubaidah said: You protect. Qatada said: **You store** means you hoard, and the meaning is the same, and it indicates the permissibility of hoarding food until the time of need.

Second: This verse is the basis for the validity of the vision of the unbeliever, and that it comes out according to what he saw, especially if it is related to a believer, so how is it if it is a sign for a prophet, a miracle for a messenger, confirmation of the Chosen One for conveying the message, and an argument for the intermediary between God - may He be glorified and exalted - and His servants.

Tafsir Ibn Kathir

This vision from the King of Egypt was what God Almighty had decreed was the reason for Joseph, peace be upon him, to be released from prison,

Surat Yusuf 12:48

Then there will come after that seven difficult years which will consume whatever you have put in store for them, except a little of what you have stored.

honored and respected. The king saw this vision, and it terrified him and he was amazed by its matter and what its interpretation would be. So he gathered the priests, the shoemakers, the leaders of his state, and his princes and told them what he had seen and asked them about its interpretation, but they did not know that, and they apologized to him that it was **confused dreams**, meaning a mixture of dreams that this vision of yours required. **And we are not knowledgeable about the interpretation of dreams**, meaning if it had been a true vision of a mixture, we would not have had knowledge of its interpretation, which is its explanation. Then he remembered the one who had escaped from those two young men who were in prison with Joseph, and Satan had made him forget what Joseph had instructed him to do about mentioning his matter to the king. Then he remembered after a period, meaning a period, and some of them read after his mother, meaning after forgetting, so he said to them, meaning to the king and those whom he had gathered for that, **I will inform you of its interpretation**, meaning the interpretation of this The dream, **So send** means send to Joseph the Truthful to prison, and the meaning of the words is that they sent him and he came to him, and he said: **Joseph, O truthful one, give us your advice** and he mentioned the dream that the king saw, then Joseph, peace be upon him, told him its interpretation without reprimanding the young man for forgetting what he had commanded him, and without stipulating that he should leave before that, but he said: **You shall sow for seven years in succession** meaning that fertility and rain will come to you for seven consecutive years, so he interpreted the cows as years because they plow the land from which fruits and crops are harvested, and they are the green ears of corn, then he guided them to what they should prepare for those years, so he said: **So whatever you harvest, leave it in its ear except a little of what you eat** meaning whatever you harvested in these seven fertile years, save it in its ear so that it will be more lasting for it and further from it quickly spoiling except for the amount that you eat, and let it be little by little, do not be extravagant with it so that you may benefit in the seven difficult years, and they are the seven years of drought that follow these seven consecutive years, and they are the lean cows Those who eat the fat, because in the years of drought what they gathered in the years of fertility is eaten, and they are the dry ears of corn, and he informed them that they do not grow anything, and what they sow they do not return to anything, and for this reason he said: **They eat what you have put in advance for them except a little of what you store**. Then he gave them good report after the successive year of drought that after that there will be a year in which people will be given relief, meaning rain will come to them and the land will be abundant, and people will squeeze what they used to squeeze according to their custom of oil and the like, and sugar and the like, until some of them said: milking milk is also included in it. Ali bin Abi Talha said on the authority of Ibn Abbas: **And in it they squeeze** means they milk.

Fath al-Qadir

48- **Then there will come after that** meaning after the seven fertile years **seven difficult years** meaning seven barren years that are difficult for people **they will eat what you have put away for them** of those grains left in their ears. And the extension of eating to the years is a metaphor, and the meaning is: people will eat in them or their families will eat what you have put away for them: meaning what you have saved for them, so it is from the same principle: his day is fasting, and from this is the saying of the poet:

Your day, you arrogant one, is full of negligence and heedlessness, your night is full of sleep, and destruction is inevitable for you.

Except a little of what you preserve meaning what you consider to be grain to plant, because preserving the seed preserves the provisions. Abu Ubaidah said: The meaning of *preserve* is *protect*, and it was said that you store, and the meaning is the same.

Tafsir al-Baghawi

48- **Then after that will come seven difficult years**. He called the fruitful years difficult because of their severity on people. **They will eat up**, that is, they will destroy and perish, **what you have prepared for them**, that is, whatever food you have prepared for them will be eaten. He added eating to the years by way of expansion, **except a little of what you store up**, which you store up and save for sowing.

Tafsir al-Baidawi

48. **Then after that will come seven difficult years which will consume what you have stored for them**. That is, their families will consume what you have stored for them, so it was attributed to them metaphorically, applying between the interpreter and the interpreted. **Except a little of what you store** which you store for the seeds of agriculture.

Surat Yusuf 12:49

Then there will come after that a year in which people will be given rain and in which they will press [their] grapes.

Tafsir al-Jalalayn

49 - **Then there will come after that** meaning the seven barren years **a year in which people will be given relief** by rain **and in which they will press** grapes and other things because of its fertility.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: This is report from Joseph, peace be upon him, to the people about what was not in their king's dream, but it is from the knowledge of the unseen that God gave him as evidence of his prophethood and proof of his truthfulness, as:

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: Then God increased his knowledge of a year that they would ask him about, and he said: **Then there will come after that a year in which people will be given relief and in which they will press [their grapes].**

His saying, **In it people are helped**, means rain and downpour.

And similar to what the people of interpretation said.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **Then there will come after that a year in which the people will be given rain**, he said: In it they will be given rain.

Al-Hasan bin Muhammad told us, he said, Muhammad bin Yazid Al-Wasiti told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **In it people are helped**, he said: with rain.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **Then there will come after that a year**, he said: He informed them of something they had not asked him about, and God had taught it to him, **a year in which people will be given relief**, with rain.

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: **In it people are helped**, by rain.

As for his saying: **And therein they press**, the people of interpretation differed in its interpretation.

Some of them said: It means: In it they squeeze grapes, dates, and the like.

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: **And therein they press**, he said: grapes and oil.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **And therein they press** sesame oil, grape wine, and olive oil.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **A year in which people will be given rain and in which they will press grapes**, meaning: They will be afflicted with rain, in which they will press grapes, press oil, and press all kinds of fruits.

Al-Muthanna told me, he said, Abu Hudhayfah told me, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And in it they squeeze**, he said: They squeeze their grapes.

Ibn Wakee' told us, he said, Amr bin Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi: **And in it they press**, he said: grapes.

Al-Hasan bin Muhammad told us, he said, Muhammad bin Yazid Al-Wasiti told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And in it they squeeze**, he said: oil.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Aqtada: **And in it they squeeze**, he said: They squeezed grapes and fruits.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And therein they press**, he said: They press grapes, olives, and fruits from the fertile soil. And this is knowledge that God gave Joseph, but he did not ask about it.

Others said: The meaning of his saying: **And in it they press**, is that they milk in it.

Who said that?

Al-Qasim told us, Al-Hussein told us, Fadala told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And in it they press**, he said: In it they milk.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Abi Hammad told us, he said, al-Faraj ibn Fadala told us, on the authority of Ali ibn Abi Talha, he said: Ibn Abbas used to recite: **And in it you squeeze**, with a ta', meaning: you milk.

There are different readings of this.

Some of the readers of Medina, Basra and Kufa read it as: **And in it they squeeze**, with a ya, meaning what was described, from the saying of those who said: the pressing of grapes and oils.

The majority of the Kufan reciters read it as: **And in it you squeeze**, with a ta'.

Some of them read: **And in it they squeeze**, meaning: they make it rain.

Surat Yusuf 12:49

Then there will come after that a year in which people will be given rain and in which they will press [their] grapes.

This is a reading that I do not permit reading, because it is contrary to the reading of the regions.

Abu Ja'far said: The correct reading in this regard is that the reader has the choice to read it with whichever of the other two readings he wants, if he wants with the letter ya', in response to the report about it from the people, meaning: in it the people are helped and in it they squeeze their grapes and oils, or if he wants with the letter ta', in response to his statement: **except a little of what you have stored up**, and addressing it to the one he addressed with his statement: **they will eat what you have put in store for them except a little of what you have stored up**, because they are two readings that are widespread in the reading of the regions with an agreement in meaning, even if the wording differs in them. That is because those addressed by this were undoubtedly that if they were helped and squeezed, the people who were in their area would be helped and squeezed. Likewise, if the people in their area were helped and squeezed, those addressed would be helped and squeezed, so they are in agreement in meaning, even if the wording differed in the reading of that.

Some of those who had no knowledge of the sayings of the predecessors among the people of interpretation, who interpreted the Qur'an according to their opinion according to the way of the speech of the Arabs, directed the meaning of his statement: **Therein they press**, to: Therein they are saved from drought and famine by rain, and he claimed that it is from the word *press* and *pressure*, which means salvation, from the statement of Abu Zubayd al-Ta'i:

Sadiya cries for help but is not helped, and he was squeezed by the helper

Meaning: the oppressed. From the saying of Labid:

So he and the captives spent the last part of their night, and they did not stop without a press.

This is the interpretation that is sufficient as evidence of his mistake, contrary to the statement of all scholars among the Companions and Followers.

As for the statement narrated by Al-Faraj bin Fadala, on the authority of Ali bin Abi Talha, it is a statement that has no meaning, because it is contrary to what is known from the speech of the Arabs, and contrary to what is known from the statement of Ibn Abbas.

Tafsir al-Qurtubi

The Almighty said: **Then there will come after that a year**. This is report from Joseph, peace be upon him, about what was not in the king's dream, but it is from the knowledge of the unseen that God gave him. Qatada said: God increased his knowledge of a year that they did not ask him about, to demonstrate His grace and to inform him of his place in knowledge and his knowledge. **In it people are helped** from relief or relief. The man's relief said, **Oh, his relief**. The noun is relief, ghawth, and ghawth. So-and-so sought help from me, so I helped him. The noun is ghayath, the

waw became a ya because of the kasrah before it. And rain is the rain, and rain has fallen on the earth, meaning it has struck it. God has given rain to the land, and the land is given rain, so it is a land that is given rain and is given rain. So the meaning of **people are given rain** is they receive rain. **And in it they squeeze**. Ibn Abbas said: They squeeze the necks and the oil. Al-Bukhari mentioned it. Hajjaj narrated on the authority of Ibn Jurayj who said: They squeeze the grapes to make wine, the sesame to make oil, and the olives to make oil. It was said: He meant milking the milk because of its abundance, and this indicates the abundance of plants. It was said: **They squeeze** means they escape, and it is from the word *press*, which means salvation. Abu Ubaidah said: *Asr* with a fat-ha is the refuge and the salvation, and so is *press*. Abu Zubaydah said:

Sadiq, crying for help, but no one helped him. He was the one who was helped.

Al-Manjud means fear. I took refuge in someone and I took refuge in him. Abu al-Ghauth said: *yasiroun* they exploit, and it is from squeezing grapes. I squeezed his money, meaning I extracted it from his hand. Isa read *ta'siroun* with a damma on the ta' and a fatha on the sad, and its meaning is you rain, from the saying of God: **And We sent down from the pressed clouds abundant water** (An-Naba': 14). And the meaning of *ta'siroun* with a damma on the ta' and a kasra on the sad is the same for those who read it like that.

Tafsir Ibn Kathir

This vision from the King of Egypt was what God Almighty had decreed was the reason for Joseph, peace be upon him, to be released from prison, honored and respected. The king saw this vision, and it terrified him and he was amazed by its matter and what its interpretation would be. So he gathered the priests, the shoemakers, the leaders of his state, and his princes and told them what he had seen and asked them about its interpretation, but they did not know that, and they apologized to him that it was **confused dreams**, meaning a mixture of dreams that this vision of yours required. **And we are not knowledgeable about the interpretation of dreams**, meaning if it had been a true vision of a mixture, we would not have had knowledge of its interpretation, which is its explanation. Then he remembered the one who had escaped from those two young men who were in prison with Joseph, and Satan had made him forget what Joseph had instructed him to do about mentioning his matter to the king. Then he remembered after a period, meaning a period, and some of them read after his mother, meaning after forgetting, so he said to them, meaning to the king and those whom he had gathered for that, **I will inform you of its interpretation**, meaning the interpretation of this The dream, **So send** means send to Joseph the Truthful to prison, and the meaning of the words is that they sent him and he came to him, and he said: **Joseph, O truthful one, give us your**

advice and he mentioned the dream that the king saw, then Joseph, peace be upon him, told him its interpretation without reprimanding the young man for forgetting what he had commanded him, and without stipulating that he should leave before that, but he said: **You shall sow for seven years in succession** meaning that fertility and rain will come to you for seven consecutive years, so he interpreted the cows as years because they plow the land from which fruits and crops are harvested, and they are the green ears of corn, then he guided them to what they should prepare for those years, so he said: **So whatever you harvest, leave it in its ear except a little of what you eat** meaning whatever you harvested in these seven fertile years, save it in its ear so that it will be more lasting for it and further from it quickly spoiling except for the amount that you eat, and let it be little by little, do not be extravagant with it so that you may benefit in the seven difficult years, and they are the seven years of drought that follow these seven consecutive years, and they are the lean cows Those who eat the fat, because in the years of drought what they gathered in the years of fertility is eaten, and they are the dry ears of corn, and he informed them that they do not grow anything, and what they sow they do not return to anything, and for this reason he said: **They eat what you have put in advance for them except a little of what you store**. Then he gave them good report after the successive year of drought that after that there will be a year in which people will be given relief, meaning rain will come to them and the land will be abundant, and people will squeeze what they used to squeeze according to their custom of oil and the like, and sugar and the like, until some of them said: milking milk is also included in it. Ali bin Abi Talha said on the authority of Ibn Abbas: **And in it they squeeze** means they milk.

Fath al-Qadir

And his saying: 49- **Then there will come after that a year in which people will be given relief and in which they will press** meaning after the years of famine, so the reference is to it, and the year is the year **in which people will be given relief** from relief or relief, and rain is the rain, and the rain has poured down on the earth: meaning it hit it, and God has poured down His rain on the country, raining on it, so the meaning of **people will be given relief** is that they will be given rain **and in which they will press** meaning they will press the things that are pressed such as grapes, sesame, and olives. It was said that he meant milking milk, and it was said that the meaning of **they will press** is that they will be saved. It is taken from the *press* which is the escape. Abu Ubaidah said: and the *press* with the movement is the refuge and the escape, and from it the saying of the poet:

Sadiq, crying for help, but no one helped him. He was the one who was helped.

And I took refuge with someone: I sought refuge with him. Hamza and Al-Kisa'i read *ya'siroon* with the second person pronoun ta'. And it was read *ya'siroon* with the damma of the present tense letter and the fatha of the sad, and its meaning is they rain, and from this is the saying of God Almighty: **And We sent down**

from the pressed clouds abundant water.

Ibn Ishaq and Ibn Abi Hatim narrated on the authority of Mujahid who said: Joseph said to the cupbearer: Mention me to your Lord, meaning the Great King, and my injustice and my imprisonment for no reason. He said: I will do so. When the cupbearer went out, he returned to what he was doing and his companion was pleased with him, and Satan made him forget to mention the king whom Joseph had ordered him to mention to him. Joseph remained in prison for several years after that. Then King Rayyan bin Al-Walid saw the dream in which he had been shown, and it terrified him and he knew that it was a dream that would come true, but he did not know what its interpretation was. He said to the leaders around him from the people of his kingdom: **Indeed, I have seen seven fat cows being eaten by seven lean ones, and seven green ears of corn and others dry**. When he heard from the king what he heard from him and asked him about its interpretation, Joseph mentioned what he had interpreted for him and his companion and what had come of it as he had said, so he said: I will inform you of its interpretation. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **confused dreams**, he said: ambiguous. Abd al-Razzaq, al-Faryabi, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated through various chains of transmission on the authority of Ibn Abbas regarding his statement, **And remember after a time**, he said: After a while. Ibn Jarir narrated something similar on the authority of Mujahid, al-Hasan, Hikrimah, Abdullah ibn Kathir and al-Suddi. Ibn Jarir narrated on the authority of Ibn Abbas, he said: After years. Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada regarding his statement, **Give us your judgment about seven cows**, the verse, he said: As for the fat ones, they are years of abundance, and as for the lean ones, they are years of barrenness, and seven green ears of corn are the fertile years when the earth produces its vegetation, crops and fruits, and the last are dry and barren years that do not grow anything. And Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah who said: The Messenger of God (peace and blessings of God be upon him) said: "I was amazed by Joseph and his generosity and patience, and may God forgive him, when he was asked about the lean and fat cows. If I were in his place, I would not have told them until he stipulated that they send me out. I was amazed by Joseph and his patience and generosity, and may God forgive him, when the messenger came to him. If I were in his place, I would have rushed them to the door, but he wanted to have an excuse." And Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Except a little of what you store**, meaning: you store. And regarding his statement: **And therein they press**, meaning: grapes and oil. And Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding his statement: **Therein people are given rain**, meaning: they are afflicted with rain, **And therein they press**, meaning: they press grapes and raisins and all kinds of fruits. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Sheikh also narrated on his authority: **And in it they press**, he said: They extract. Ibn Jarir and Abu Al-Sheikh also narrated on his

Surat Yusuf 12:49

Then there will come after that a year in which people will be given rain and in which they will press [their] grapes.

authority: **Then there will come after that a year**, he said: He told them something they had not asked him about, as if God had taught it to him, in which people will be given rain, in which they will press sesame oil, grape wine and olive oil.

Tafsir al-Baghawi

49- **Then there will come after that a year in which people will be given relief**, meaning: they will be given rain, from ghayth: which is rain. It was said: they will be saved from the Arabs' saying: I sought help from so-and-so and he helped me, **and in it they will press**, Hamzah and al-Kisa'i read: **they will press**, with a ta' because the entire speech is addressed, and the others read it with a ya' referring to the people, and its meaning is: they will press grapes for wine, olives for oil, and sesame for fat. He meant by it an abundance of comfort and goodness. Abu Ubaidah said: they will press, meaning they will be saved from distress and drought, and pressing and pressing: salvation and refuge.

Tafsir al-Baidawi

49. **Then after that will come a year in which people will be given relief** They will be given rain or will be given relief from drought by relief. **And in it they will press** what is pressed, such as grapes and olives, due to the abundance of fruits. It was said that they will milk the udders. Hamzah and Al-Kisa'i read with the ta' to emphasize the questioner, and it was read with the passive participle from 'Asrahu 1dha anjaha. It is possible that the active participle from it is that God will provide them relief and they will provide relief to each other, or from 'A'taratu al-Zuhu 'alayhi, so it was transitive by removing the preposition or by including the meaning of rain. This is good report that He gave them after He had given the fat cows and green ears of corn fertile years and the lean years of drought. Perhaps He knew that through revelation or by the end of drought and fertility, or by the divine law that He would expand upon His servants after He had made them tight:

Surat Yusuf 12:50

And the king said, **Bring him to me.** So when the messenger came to him, he said, "Go back to your Lord and ask Him what was the matter with the women who cut their hands. Indeed, my Lord is Knowing of their plot."

Tafsir al-Jalalayn

50 - **And the king said** when the messenger came to him and informed him of its interpretation **Bring him to me** that is, the one who interpreted it **So when the messenger came to him** that is, Joseph **and asked him to go out (he said** intending to show his innocence **Return to your Lord and ask Him** to ask *what* the condition (of the women who cut their hands. Indeed, my Lord) my master **is Knowing of their plot** so he returned and informed the king, so he gathered them together.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: When the messenger whom they had sent to Joseph returned, who said: **I will inform you of its interpretation, so send,** and informed them of the interpretation of the king's vision about Joseph, the king knew the truth of what he had given him regarding the interpretation of his vision and the correctness of that, and the king said: Bring me the one who interpreted this vision of mine, like the one who...

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Then Nabu left Joseph with what he had told them about the interpretation of the king's dream, until he came to the king and told him what he had said. When he told him what was in his mind, it was like daylight, and he knew that what he had said would happen as he had said, he said: **Bring him to me.**

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi, he said: When the king's messenger came, he said: **Bring him to me.**

And his saying: **So when the messenger came to him,** meaning: When the king's messenger came to him calling him to the king, "he said: 'Return to your lord,'" meaning: Joseph said to the messenger: Go back to your master, **and ask him what is the matter with the women who cut their hands?** And he refused to go out with the messenger and answer the king, until he knew the truth of his matter to them because of what they had disgusted him with regarding the women, so he said to the messenger: Ask the king what is the matter with the women who cut their hands, and the woman who was imprisoned because of them? Like:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **When the messenger came to him, he said, 'Go back to your Lord and ask Him what**

happened to the women who cut their hands,' and the woman who was imprisoned because of her matter, about what happened to that?

Ibn Wakee' narrated, he said, Amr narrated, on the authority of Asbat, on the authority of Al-Suddi, he said: When the messenger came to the king and informed him, he said: **Bring him to me.** When the messenger came to him and invited him to the king, Joseph refused to go out with him and said: **Go back to your Lord and ask Him what was the matter with the women who cut their hands,** the verse. Al-Suddi said: Ibn Abbas said: If Joseph had gone out that day before the king knew about his situation, Al-Aziz would have still had a need for him. He would say: This is the one who tried to seduce his wife.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, on the authority of a man, on the authority of Abu al-Zinad, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: "May God have mercy on Joseph, for he was patient. If I were the one imprisoned and he sent for me, I would have left quickly, for he was forbearing and patient."

Ibn Wakee' told us, he said, Muhammad ibn Bishr told us, he said, Muhammad ibn Amr told us, he said, Abu Salamah told us, on the authority of Abu Hurairah, he said: The Prophet, may God bless him and grant him peace, said: "If I had remained in prison as long as Joseph remained, and then the caller came to me, I would have answered him, when the messenger came to him saying: 'Return to your Lord and ask Him what was the matter with the women who cut their hands'" *verse.*

Yunus bin Abdul A'la told me, he said: Ibn Wahb told us, he said: Sulayman bin Bilal told me, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Zakariya bin Abaan Al-Masry told us, he said, Saeed bin Talid told us, he said, Abdul Rahman bin Al-Qasim told us, he said, Bakr bin Mudar told me, on the authority of Amr bin Al-Harith, on the authority of Yunus bin Yazid, on the authority of Ibn Shihab, he said, Abu Salamah bin Abdul Rahman and Saeed bin Al-Musayyab told me, on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: **If I had remained in prison as long as Joseph remained, I would have answered the caller.**

Yunus told me, he said, Ibn Wahb told us, he said, Yunus told me, on the authority of Ibn Shihab, on the authority of Abu Salamah ibn Abd al-Rahman, and Sa'id ibn al-Musayyab, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Al-Hasan bin Muhammad told us, he said, Affan bin Muslim told us, he said, Hammad told us, on the authority of Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, he said: "The Messenger of God, may God bless him and grant him peace, said: And he recited this verse:

Surat Yusuf 12:50

And the king said, "Bring him to me." So when the messenger came to him, he said, "Go back to your Lord and ask Him what was the matter with the women who cut their hands. Indeed, my Lord is Knowing of their plot."

‘Return to your Lord and ask Him what was the matter with the women who cut their hands. Indeed, my Lord is Knowing of their plot.’ The Prophet, may God bless him and grant him peace, said: If it were me, I would have quickly answered and would not have sought an excuse.”

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Thabit, on the authority of the Prophet, may God bless him and grant him peace, and Muhammad bin Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace: that he recited: **Return to your Lord and ask Him what was the matter with the women who cut their hands**, the verse, and the Prophet, may God bless him and grant him peace, said: If he had sent for me, I would have hastened to answer, and I would not have sought an excuse.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Ibn Uyaynah told us, on the authority of Amr bin Dinar, on the authority of Ikrimah, he said: “The Messenger of God, may God bless him and grant him peace, said: ‘I was amazed by Joseph and his patience and generosity, may God forgive him, when he was asked about the lean and fat cows. If I were in his place, I would not have told them anything until I stipulated that they expel me. I was amazed by Joseph and his patience and generosity, may God forgive him, when the messenger came to him. If I were in his place, I would have rushed to the door, but he wanted to have an excuse.’”

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Go back to your Lord and ask Him what is the matter with the women**, the Prophet of God, peace be upon him, wanted him not to go out until he had an excuse.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: **Go back to your Lord and ask Him what was the matter with the women who cut their hands**. He said: Joseph wanted an excuse before he left prison.

And his saying: **Indeed, my Lord is Knowing of their plot**, means: God Almighty is All-Knowing of their actions and deeds that they did to me and will do to other people. All of that is not hidden from Him, and He is the One who will punish them for that.

It was said: The meaning of this is: My master, the dear Ifir, the husband of the woman who tried to seduce me, knows that I am innocent of the evil she committed against me.

Tafsir al-Qurtubi

God Almighty says: **And the king said, ‘Bring him to me.’** That is, the messenger went and informed the

king, who said, **Bring him to me**. “So when the messenger came to him,” that is, ordering him to go out, he said, **Return to your Lord and ask Him what is the matter with the women**, that is, the condition of the women. **Who cut their hands**. But he refused to go out unless his innocence was proven to the king regarding what he had accused him of, and that he had been imprisoned and even committed a crime. Al-Tirmidhi narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: “The generous son of the generous son of the generous son of the generous Joseph, son of Jacob, son of Isaac, son of Abraham - he said - and if I had remained in prison as long as he did and then the messenger came to me, I would have answered - then he recited - “So when the messenger came to him, he said, ‘Return to your Lord and ask Him what was the matter with the women who cut their hands’ - he said - and may God have mercy on Lot, for he used to take refuge in a strong support when he said, ‘He said, “If only I had power over you, or could take refuge in a strong support” (Hud 11:80). God did not send a prophet after him except at the peak of his people.” Al-Bukhari narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said: “May God have mercy on Lot, for he used to take refuge in a strong support. If I had remained in prison as long as Joseph, I would have answered the caller, and we are more deserving than Abraham when he said to him, ‘Do you not believe?’” He said, ‘Yes, but so that my heart may be reassured.’” (al-Baqarah 2:260) It was narrated on the authority of the Prophet, may God bless him and grant him peace, that he said: **May God have mercy on my brother Joseph**. He was patient and forbearing, and if I had remained in prison as long as he did, I would have answered the caller and not sought an excuse.” A similar hadith was narrated on the authority of Abd al-Rahman ibn al-Qasim, the companion of Malik, in the Book of Interpretation of Sahih al-Bukhari, and Ibn al-Qasim has no other hadith in the Diwan. In the narration of al-Tabari: “May God have mercy on Yusuf. If I were the one imprisoned and then a message was sent to me, I would have left quickly, for he was forbearing and patient.” And the Prophet, may God bless him and grant him peace, said: “I was amazed by Yusuf, his patience and generosity, and may God forgive him, when he was asked about the cows. If I were in his place, I would not have told them until I stipulated that they release me. I was amazed at him when the messenger came to him. If I were in his place, I would have rushed to the door.” Ibn Atiyah said: This action of Joseph, peace be upon him, was patience and forbearance, and a search for innocence, because - according to what was narrated - he feared that he would go out and attain a position from the king and remain silent about his sin, forgiving him, and people would see him with that eye forever and say: This is the one who tried to seduce his master’s wife. So Joseph, peace be upon him, wanted to prove his innocence and confirm his position of chastity and goodness, and then he would go out to gain favor and

status, so he said to the Messenger: Go back to your Lord and tell him what is the matter with the women, and the purpose of Joseph, peace be upon him, was only: And tell him to investigate my sin, and look into my case, whether I was imprisoned rightly or unjustly, and to treat the wife of the Aziz well, and to respect the covenant of the Aziz King towards him. If it is said: How did the Prophet, peace be upon him, praise Joseph for his patience and forbearance and not taking the initiative to go out, then he himself goes away from a state for which he had praised others? The reason for this is that the Prophet, may God bless him and grant him peace, took for himself another aspect of opinion, which also has an aspect of goodness. He says: If it were me, I would have rushed to leave, then I tried to explain my excuse after that. This is because these stories and calamities are subject to people following their example until the Day of Resurrection. So the Messenger of God, may God bless him and grant him peace, wanted to urge people to do more prudent things. This is because abandoning prudence in such a calamity, abandoning the opportunity to leave such a prison, may result in him remaining in his prison, and the soul of his release turning away from him. Although Joseph, peace be upon him, was safe from that with his knowledge from God, others are not safe from that. The state to which the Prophet, may God bless him and grant him peace, went himself was a state of prudence, and what Joseph, peace be upon him, did was great patience and endurance.

The Almighty said: **So ask him what is the matter with the women.** He mentioned the women as a whole so that the wife of Al-Aziz would be included in them in a general manner by allusion so that she would not be explicitly mentioned. This is good treatment and etiquette. There is something omitted in the speech, meaning, so ask him to find out what is the matter with the women. Ibn Abbas said: So the king sent to the women and to the wife of Al-Aziz - and Al-Aziz had died.

Tafsir Ibn Kathir

God Almighty says, informing the king when they returned to him with the interpretation of his dream that he had seen, which he was amazed and certain of, so he recognized the virtue of Joseph, peace be upon him, his knowledge and his good insight into his dream, and his good morals towards his subjects in his country, so he said: **Bring him to me** meaning take him out of prison and bring him, so when the messenger came to him with that, he refused to go out until the king and his subjects were certain of his innocence and the integrity of his reputation from what was attributed to him by the wife of the Aziz, and that this imprisonment was not for a reason that required it, but rather it was injustice and aggression, so he said: **Return to your Lord** the verse. The Sunnah has been reported to praise him for that and to draw attention to his virtue, honor, high status, and patience, may God's prayers and peace be upon him. In the Musnad and the two Sahihs, from the hadith of Az-Zuhri on the authority of Saeed and Abu Salamah, on the authority of Abu

Hurairah, may God be pleased with him, he said: The Messenger of God, may God's prayers and peace be upon him, said: "We are more deserving of doubt than Abraham when he said, 'My Lord, show me how You give life to the dead' and the verse. May God have mercy on Lot, he used to seek refuge in a strong support. If I had remained in prison as long as Joseph remained, I would have answered the caller." And in a wording of Ahmad: Affan told us, Hammad bin Salamah told us, Muhammad bin Amr told us on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may God's prayers and peace be upon him, regarding his statement: "Ask him what was the matter with the women who cut their hands. Indeed, my Lord is Knowing of their plot." The Messenger of God, may God's prayers and peace be upon him, said: **If it were me, I would have hastened to answer and would not have sought an excuse.**

Abdul Razzaq said: Ibn Uyaynah told us on the authority of Amr ibn Dinar, on the authority of Ikrimah, who said: The Messenger of God, may God bless him and grant him peace, said: "I was amazed by Joseph and his patience and generosity, and God forgives him when he was asked about the lean and fat cows. If I were in his place, I would not have answered them until he stipulated that they expel me. I was amazed by Joseph and his patience and generosity, and God forgives him when the messenger came to him. If I were in his place, I would have rushed to the door, but he wanted to have an excuse." This is a mural hadith. And the Almighty's saying: **He said, 'What was the matter with you when you sought to seduce Joseph for himself?'** is a report about the king when he gathered the women who had cut their hands at the wife of Al-Aziz, so he said, addressing them all, and he meant the wife of his minister, who was Al-Aziz, the king said to the women who had cut their hands, **What was the matter with you?** meaning your affair and your story, **when you sought to seduce Joseph for himself?** meaning the day of hospitality, **They said, 'God forbid, we know of no evil against him.'** meaning the women said in response to the king: God forbid that Joseph should be accused, by God we know of no evil against him. Then **the wife of Al-Aziz said, 'Now the truth has become clear.'** Ibn Abbas, Mujahid and more than one said: She says now the truth has become clear and has become apparent, **I sought to seduce him for himself, and indeed, he is of the truthful.** meaning in his saying: **She sought to seduce me for myself.** "That is so that he may know that I did not betray him secretly." She says: I only admitted this to myself so that my husband may know that I did not betray him secretly in the matter, nor did the greater danger occur, but she sought to seduce this young man. So he refused, so I confessed so that he would know that I was innocent. "And that God does not guide the plot of the traitors. And I do not acquit myself." The woman says: **And I do not acquit myself,** for the soul speaks and desires, and that is why she tried to seduce him because **the soul is certainly prone to evil, except for those upon whom my Lord has mercy.** That is, except for those whom God Almighty has protected: **Indeed, my Lord is Forgiving and Merciful.** This statement is the most famous, most appropriate, and most suitable in the context of the story and the meanings of the

Surat Yusuf 12:50

And the king said, "Bring him to me." So when the messenger came to him, he said, "Go back to your Lord and ask Him what was the matter with the women who cut their hands. Indeed, my Lord is Knowing of their plot."

words.

Al-Mawardi narrated it in his interpretation, and Imam Abu al-Abbas Ibn Taymiyyah, may God have mercy on him, was delegated to support it, so he devoted a separate classification to it. It has been said that this is from the words of Joseph, peace be upon him, when he said: **That is so that he may know that I have not betrayed him** with his wife *unseen* the two verses, meaning I only sent back the messenger so that the king may know my innocence, and so that the Aziz may know **that I have not betrayed him** with his wife *unseen*, and that God does not guide the plot of the traitors the verse. This is the statement that Ibn Jarir and Ibn Abi Hatim did not narrate except for him. Ibn Jarir said: Abu Kurayb told us, Waki' told us on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the king gathered the women and asked them: Did you seduce Joseph? They said: God forbid! We know of no evil against him. The wife of the Aziz said: Now the truth has become clear" the verse.

Joseph said: **That is so that he may know that I have not betrayed him unseen**. Gabriel, peace be upon him, said: Not even the day you intended what you intended? He said, **And I do not acquit myself**, the verse. This is what Mujahid, Saeed bin Jubayr, Ikrimah, Ibn Abi al-Hudhayl, al-Dahhak, al-Hasan, Qatadah, and al-Suddi said. The first statement is stronger and more apparent, because the context of the entire speech is from the words of the wife of al-Aziz in the presence of the king, and Joseph, peace be upon him, was not with them, but rather the king brought him after that.

Fath al-Qadir

His saying: 50- **And the king said, 'Bring him to me.'** In the speech, there is an omission before this, and the meaning is: So the messenger went to the king and informed him of what Joseph had informed him of regarding the interpretation of that vision, and the king said to those in his presence, 'Bring him to me.' That is, Joseph, he desired to see him and know his condition after he learned of his virtue what he learned from the description of the messenger of him and his interpretation of his vision. **So when the messenger came to him**, that is, he came to Joseph, **and summoned him to the presence of the king and ordered him to leave prison**, Joseph said, **to the messenger**, Return to your Lord, **that is, your master**, and ask Him what is the matter with the women who cut their hands." He ordered him to ask the king about that and he stopped leaving prison, and he did not hasten to answer the king, to show the people his innocence and honesty, and that he was clearly wronged by the plot of the wife of the Aziz. And he, peace be upon him, was given from forbearance, patience, and composure what minds are unable to imagine, and for this reason it is proven in the authentic hadith of his saying, may God bless him and grant him peace: And peace be upon him: **And if I had remained in prison as long as Joseph, I would have**

responded to the caller, meaning the messenger who came to call him to the kingdom. Ibn Atiyyah said: This action of Joseph was patience and forbearance, and a desire to clear his name, because he feared that he would go out and attain a position of kingship, and he would remain silent about his sin, and people would see him with that eye and say, **This is the one who sought the seduce of the wife of the Aziz**. Rather, he said: **Ask him what is the matter with the women**, and he remained silent about the wife of the Aziz out of respect for the honor of the Aziz king, or out of fear of her treachery and the greatness of her evil. He mentioned the question about cutting off the hands but did not mention their seduce him, out of his abstinence from attributing that to them. Therefore, he did not attribute the seduce in what preceded to the wife of the Aziz except after she accused him of her illness and slipped away. Here, he was satisfied with the general indication by saying: **Indeed, my Lord is Knowing of their treachery**, so he made the knowledge of God, the Most High, of what befell him of their treachery sufficient for him to state explicitly.

Tafsir al-Baghawi

50- "And the king said, 'Bring him to me.'" That is because when the cupbearer returned to the king and informed him of what Joseph had told him about the interpretation of his dream, and the king knew that what he had said would happen, he said, "Bring him to me."

When the messenger came to him, and said to him: Answer the king, he refused to go out with the messenger until his innocence was proven. Then, **he said**, to the messenger: **Return to your Lord**, meaning: your master the king, **and ask him what happened to the women who cut their hands**, and he did not explicitly mention the wife of Al-Aziz out of politeness and respect.

The Prophet, may God bless him and grant him peace, said: **If I had remained in prison as long as Joseph remained, I would have answered the caller**.

"My Lord is All-Knowing of their plot," meaning: God is All-Knowing of their actions. Joseph only wanted to mention them after a long period of time so that the king would not look at him with suspicion, and so that he would come to him after the doubt about his affair had been removed. So the messenger returned to the king from Joseph with his message, and the king summoned the women and the wife of the Aziz.

Tafsir al-Baidawi

50. : "And the king said, 'Bring him to me.' **After the messenger came to him with the interpretation**, and when the messenger came to him **to bring him out**, he said, 'Return to your Lord and ask Him what was the

matter with the women who cut their hands.'" He only took his time in leaving and brought forward the question of the women and examined their situation so that his innocence would be revealed and he would know that he was imprisoned unjustly, so that the envious person would not be able to use him to denigrate his affair. In it is evidence that he should strive to deny the accusations and avoid their locations. And on the authority of the Prophet, may God bless him and grant him peace, **If I were in his place and remained in prison as long as he remained, I would have hastened to answer.** He only said, **Ask him what is wrong with the women,** and he did not say, **Ask him to investigate their situation,** in order to encourage him to investigate and investigate the situation. He only did not address his mistress with what she had done to him out of generosity and consideration for good manners. **The women** was read with a damma on the *nun*. "Indeed, my Lord is Knowing of their plot," when they said to me, **Obey your mistress,** and in it is the magnification of their plot and the testimony of God's knowledge of him and that he is innocent of what he was accused of, and the threat to them for their plot.

Surat Yusuf 12:51

He said, "What is the matter with you when you sought to seduce Joseph?" They said, "God forbid! We know of no evil in him." The wife of Al-'Aziz said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful."

Surat Yusuf 12:51

He said, **What is the matter with you when you sought to seduce Joseph?** They said, **God forbid! We know of no evil in him.** The wife of Al-'Aziz said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful."

Tafsir al-Jalalayn

51 - **He said, What was the matter with you?** your affair **when you sought to seduce Joseph for himself** Did you find in him any inclination toward you? (They said, **God forbid! We know of no evil against him.** The wife of Al-'Aziz said, "Now the truth has become clear. I sought to seduce him for himself, and indeed, he is of the truthful.") in his statement, {She sought to seduce me for myself}, so he informed Joseph of that and he said:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: There is something omitted in this statement, and the evidence of what was mentioned about it is sufficient, which is: So the messenger returned to the king from Joseph with his message, and the king summoned the women who had cut their hands and the wife of the Aziz, and said to them: **What is the matter with you that you tried to seduce Joseph?** Like the one who:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: When the messenger came from Joseph with what he had sent to him, he gathered the women and said: **What is the matter with you that you tried to seduce Joseph?**

What he means by his saying: **What is the matter with you?** What was your affair, what was your condition, **when you sought to seduce Joseph for himself**, and they answered him and said: **God forbid! We know of no evil against him.** The wife of the Aziz said: **Now the truth has become clear**, meaning: Now the truth has become clear and has been revealed and has become apparent, **I sought to seduce him for myself**, and Joseph is among those who were truthful in his saying: **She sought to seduce me for myself.**

And just as we said about the meaning of: **Now the truth has become clear**, the people of interpretation said.

Who said that?

Al-Muthanna told me, he said, Abdullah told us, he said, Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: **Now the truth has become clear**, he said: It has become clear.

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: **Now the truth has become clear**, it became clear:

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.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' 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 bin Abi Jaafar told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Now the truth has become clear**, now the truth has become clear.

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.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **Now the truth has become clear**, he said: It has become clear.

Al-Hasan bin Muhammad told us, he said, Amr bin Muhammad told us, he said, Asbat told us, on the authority of Al-Suddi: **Now the truth has become clear**, he said: It has become clear.

Ibn Wakee' told us, he said, Amr bin Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi, the same.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hisham told us, he said, Juwaybir told us, on the authority of Al-Dahhak, the same.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Rachel, the wife of Ithavir al-Aziz, said: **Now the truth has become clear**, meaning: Now the truth has become apparent and clear, **I sought to seduce him, and indeed, he is of the truthful**, regarding what Joseph had said of what she had claimed against him.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi, he said: The king said: Bring them to me! He said: What was the matter with you when you tried to seduce Joseph? They said: God forbid! We know of no evil against him. But the wife of Al-'Aziz told us that she tried to seduce him, and he entered the house with her and untied his trousers, then tied them up after that, so she did not know what happened to him. Then the wife of Al-'Aziz said: Now the truth has become clear.

Bunus told me that Ibn Wahb told us that Ibn Zayd said about his statement: **Now the truth has become clear**,

it has become clear.

The root of Hashas is Has, but it is also said: Hashas, as he said: *Fakabkabwa*, in: Kabwa. It is also said: Kafkaf, in Kaf, and Dhardhar in Dhar. The root of Has is to uproot something. It is said from it: He uprooted his hair, if he uprooted it in parts. What is meant in this place by his saying: **The truth has become clear** is that falsehood and lies have gone and been cut off, and the truth has become clear and apparent.

Tafsir al-Qurtubi

So he called them and said, **What is the matter with you?** meaning, what is your affair? **When you sought to seduce Joseph from himself?** That is, each one of them spoke to Joseph about herself, as mentioned above, or he meant that each one said that she had wronged the wife of Al-Aziz, so that was a seduce from them. **They said, God forbid.** meaning, God forbid. **We do not know of any evil on his part.** meaning, adultery. **The wife of Al-Aziz said,** Now the truth has become clear." When she saw their acknowledgment of Joseph's innocence, and **the truth has become clear** means it has become apparent and evident, and its origin is hasas, so it was said: hashas, as he said: kabkabwa in kabbawa, and kafafat in kaf, as Al-Zajaj and others said. The origin of hash is to uproot something, it is said: he hash his hair if he uprooted it in parts, Abu Al-Qays Ibn Al-Aslat said:

The egg has been planted in my head, so I do not eat sleep except for a nap

A barren year, meaning a year without any good in it. Jarir said:

He takes refuge in you without favor or denial, driven by the year of siege and the wolf.

It is as if he wanted to say: and the hyena, which is the barren year, so he put the wolf in its place for the sake of the rhyme, so the meaning of **the truth has become clear** is that it has been cut off from falsehood by its appearance and its stability. He said:

Except for someone who tells lies about me, he is a liar and unjust when the truth is revealed.

It was said: It is derived from the share, so the meaning is that the share of truth is distinct from the share of falsehood. Mujahid and Qatadah said: Its origin is taken from their saying, *Has his hair* if he uprooted it, or cut it, and from it the share of the earth if it is cut from it. And *hashas* with a kasra is dirt and stones, mentioned by Al-Jawhari. **I seduce him, and indeed, he is among the truthful.** This statement from her - even if he did not ask about it - is a manifestation of her repentance and a confirmation of the truthfulness of Joseph and his honor, because an admission against himself is stronger than testimony against him, so God combined testimony and admission for Joseph to demonstrate his truthfulness, so that no suspicion would cross his mind, nor doubt would mix with it. The *nun* was stressed in *khatbakun* and *rawadtun* because it is like the *mim* and *waw* in the masculine.

Tafsir Ibn Kathir

God Almighty says, informing the king when they returned to him with the interpretation of his dream that he had seen, which he was amazed and certain of, so he recognized the virtue of Joseph, peace be upon him, his knowledge and his good insight into his dream, and his good morals towards his subjects in his country, so he said: "Bring him to me" meaning take him out of prison and bring him, so when the messenger came to him with that, he refused to go out until the king and his subjects were certain of his innocence and the integrity of his reputation from what was attributed to him by the wife of the Aziz, and that this imprisonment was not for a reason that required it, but rather it was injustice and aggression, so he said: "Return to your Lord" the verse. The Sunnah has been reported to praise him for that and to draw attention to his virtue, honor, high status, and patience, may God's prayers and peace be upon him. In the Musnad and the two Sahihs, from the hadith of Az-Zuhri on the authority of Saeed and Abu Salamah, on the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God's prayers and peace be upon him, said: "We are more deserving of doubt than Abraham when he said, 'My Lord, show me how You give life to the dead' and the verse. May God have mercy on Lot, he used to seek refuge in a strong support. If I had remained in prison as long as Joseph remained, I would have answered the caller." And in a wording of Ahmad: Affan told us, Hammad bin Salamah told us, Muhammad bin Amr told us on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may God's prayers and peace be upon him, regarding his statement: "Ask him what was the matter with the women who cut their hands. Indeed, my Lord is Knowing of their plot." The Messenger of God, may God's prayers and peace be upon him, said: **If it were me, I would have hastened to answer and would not have sought an excuse.**

Abdul Razzaq said: Ibn Uyaynah told us on the authority of Amr ibn Dinar, on the authority of Ikrimah, who said: The Messenger of God, may God bless him and grant him peace, said: "I was amazed by Joseph and his patience and generosity, and God forgives him when he was asked about the lean and fat cows. If I were in his place, I would not have answered them until he stipulated that they expel me. I was amazed by Joseph and his patience and generosity, and God forgives him when the messenger came to him. If I were in his place, I would have rushed to the door, but he wanted to have an excuse." This is a mursil hadith. And the Almighty's saying: **He said, 'What was the matter with you when you sought to seduce Joseph for himself?'** is a report about the king when he gathered the women who had cut their hands at the wife of Al-Aziz, so he said, addressing them all, and he meant the wife of his minister, who was Al-Aziz, the king said to the women who had cut their hands, **What was the matter with you?** meaning your affair and your story, **when you sought to seduce Joseph for himself?** meaning the day of hospitality, **They said, 'God forbid, we know of no evil against him.'** meaning the women

Surat Yusuf 12:51

He said, "What is the matter with you when you sought to seduce Joseph?" They said, "God forbid! We know of no evil in him." The wife of Al-'Aziz said, "Now the truth has become evident. It was I who sought to seduce him, and indeed, he is of the truthful."

said in response to the king: God forbid that Joseph should be accused, by God we know of no evil against him. Then **the wife of Al-Aziz said, 'Now the truth has become clear.'** Ibn Abbas, Mujahid and more than one said: She says now the truth has become clear and has become apparent, **I sought to seduce him for himself, and indeed, he is of the truthful,** meaning in his saying: **She sought to seduce me for myself.** "That is so that he may know that I did not betray him secretly." She says: I only admitted this to myself so that my husband may know that I did not betray him secretly in the matter, nor did the greater danger occur, but she sought to seduce this young man. So he refused, so I confessed so that he would know that I was innocent. "And that God does not guide the plot of the traitors. And I do not acquit myself." The woman says: **And I do not acquit myself,** for the soul speaks and desires, and that is why she tried to seduce him because **the soul is certainly prone to evil, except for those upon whom my Lord has mercy.** That is, except for those whom God Almighty has protected: **Indeed, my Lord is Forgiving and Merciful.** This statement is the most famous, most appropriate, and most suitable in the context of the story and the meanings of the words.

Al-Mawardi narrated it in his interpretation, and Imam Abu al-Abbas Ibn Taymiyyah, may God have mercy on him, was delegated to support it, so he devoted a separate classification to it. It has been said that this is from the words of Joseph, peace be upon him, when he said: **That is so that he may know that I have not betrayed him** with his wife *unseen* the two verses, meaning I only sent back the messenger so that the king may know my innocence, and so that the Aziz may know **that I have not betrayed him** with his wife *unseen, and that God does not guide the plot of the traitors* the verse. This is the statement that Ibn Jarir and Ibn Abi Hatim did not narrate except for him. Ibn Jarir said: Abu Kurayb told us, Waki' told us on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the king gathered the women and asked them: Did you seduce Joseph? They said: God forbid! We know of no evil against him. The wife of the Aziz said: Now the truth has become clear" the verse. Joseph said: **That is so that he may know that I have not betrayed him unseen.** Gabriel, peace be upon him, said: Not even the day you intended what you intended? He said, **And I do not acquit myself,** the verse. This is what Mujahid, Saeed bin Jubayr, Ikrimah, Ibn Abi al-Hudhayl, al-Dahhak, al-Hasan, Qatadah, and al-Suddi said. The first statement is stronger and more apparent, because the context of the entire speech is from the words of the wife of al-Aziz in the presence of the king, and Joseph, peace be upon him, was not with them, but rather the king brought him after that.

Fath al-Qadir

And the sentence 51- "He said, 'What was the matter with you when you sought to seduce Joseph for

himself?'" is a resumption of the answer to an implied question, as if it was said: So what did the king say after the messenger informed him of what Joseph said? The matter is the great matter that he has the right to address his companion in particular. The meaning is: What is the matter with you [if] you sought to seduce Joseph for himself? The meaning of the seduce has already been presented, and the seduce was only attributed to them because each one of them did that as presented, and among those included in the king's address was the wife of Al-Aziz, or he meant that it was attributed to them as a whole as it was from the wife of Al-Aziz, in order to avoid him being explicit about attributing it to her because she was the wife of his minister, who was Al-Aziz: So they answered him by saying, "They said, 'God forbid,' meaning God forbid, 'We know of no evil against him,' meaning any bad thing that could be attributed to him. Then the wife of Al-Aziz said, 'absolving herself of his side and admitting to herself that she sought to seduce him, 'Now the truth has become clear,' meaning it has become apparent and evident. Its origin is Has, so it was said Hashas, just as it was said in Kabwa Kabkabwa, as Al-Zajjaj said. The origin of Has is the uprooting of something. It is said that he uprooted his hair, meaning he removed it. And from this is the saying of Abu Qais bin Al-Aslat:

The egg has been cut off from my head, so I do not eat any sleep but restlessness.

The meaning is that the truth was separated from falsehood by its appearance and clarification. And from it:

Whoever reports something that is not true about me is a liar and an oppressor when the truth is revealed.

It was said that it is derived from the word *share*, and the meaning is: the share of falsehood became apparent. Al-Khalil said: Its meaning is that the truth appeared after it had been hidden. Then she clarified that by saying, **I tried to seduce him,** and he did not seduce me at all. **And he is among the truthful,** in what he said, exonerating himself and attributing the seduce to her. By *now*, she meant the time when she said these words.

Tafsir al-Baghawi

51- **He said** to them, **What is the matter with you?** What is your affair and your matter, **when you sought to seduce Joseph from himself?** He addressed them, and what was meant was the wife of Al-Aziz. It was said that the wife of Al-Aziz sought to seduce him from himself, and the rest of the women ordered him to obey her, so that is why he addressed them.

They said, **God forbid.** God forbid. **We know nothing bad about him.** Treason.

The wife of Al-Aziz said, **Now the truth has become**

clear. It has become clear and evident. It was said that the women went to the wife of Al-Aziz and confessed to her, and she confessed. It was also said that she was afraid that they would testify against her, so she confessed. **I sought to seduce him, and indeed, he is of the truthful,** in his statement: **She sought to seduce me.** When Joseph heard that, he said:

Tafsir al-Baidawi

51. "He said, 'What is the matter with you?' The king said to them, 'What is the matter with you? Is it not appropriate for a man to address his companion about it?' When they tried to seduce Joseph, they said, 'God forbid.'" Clearing him of his sins and expressing amazement at his ability to create a chaste man like him. **We do not know of any evil on his part.** "The wife of Al-Aziz said, 'Now the truth has become clear.' **It is established and settled from the camel's hump**" when it lays down its hump to kneel. He said: "And its calluses became clear in the deafness of Al-Safa, and a stillness appeared in Salma, then they became deaf or appeared from the hair of his head if he removed it so that the skin of his head appeared. It was read in the passive form. **I tried to seduce him, and indeed, he is of the truthful.** In his statement: **She tried to seduce me.**

Surat Yusuf 12:52

This is so that he may know that I did not betray him in secret and that God does not guide the plot of the traitors.

Surat Yusuf 12:52

This is so that he may know that I did not betray him in secret and that God does not guide the plot of the traitors.

Tafsir al-Jalalayn

52 - *That* meaning the request for innocence **so that** the Aziz **may know** that I did not betray him) in his family **in secret** in a state **and that God does not guide the plot of traitors** then he humbled himself before God and said:

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: What he meant by his saying: **That is so that he may know that I have not betrayed him in secret** is this action that I did, by returning the king's messenger to him, and not answering him and going out to him, and asking him to ask the women who had cut off their hands about their situation when they had cut off their hands, I only did it so that he may know that I had not betrayed him with regard to his wife, **in secret**, meaning: I did not commit an immoral act with her while he was absent from me. And if he did not commit that act while he was absent, then when he was present with her he would be even more likely to be far from committing it, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Joseph said: **That is so that he may know**, the betrayal of his master, **that I did not betray him in secret**, that I would not have disobeyed him to his family without his knowledge.

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: **That is so that he may know that I have not betrayed him in secret**, Yusuf says it.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **That is so that he may know that I have not betrayed him in secret**, Yusuf says it, I have not betrayed my master.

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: **That is so that he may know that I have not betrayed him in secret**, he said: Joseph said it.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **That is so that he may know that I did not betray him in secret**. He said: This is Joseph.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Ismail bin Salem, on the authority of Abu Saleh, regarding his statement: **That is so that he may know that I did not betray him in secret**, he said: He is Joseph, he did not betray Al-Aziz in his wife.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **That is so that he may know that I did not betray him in secret**, that is, Joseph saying: I did not betray the king in secret.

And his saying: **And that God does not guide the plot of the traitors**, he says: I did that so that my master would know that I did not betray him in secret, **And that God does not guide the plot of the traitors**, he says: And that God does not guide the actions of those who betray trusts, nor does He guide their actions in their betrayal of them.

His statement, **That is so that he may know that I have not betrayed him in secret**, is connected to the statement of the wife of Al-Aziz, **I sought to seduce him, and indeed, he is of the truthful**, so that the listeners may know its meaning, just as God's statement, **And thus they do**, is connected to the statement of the woman, **And they have made the most honorable of its people the most humble**, because His statement, **And thus they do**, is the predicate of a subject, and likewise the statement of Pharaoh to his companions in Surat Al-A'raf, **So what do you command?** is connected to the statement of the leaders, **He wants to expel you from your land**.

Tafsir al-Qurtubi

The Almighty's saying: **That is so that he may know that I did not betray him in secret**. There is a difference of opinion about who said it. It was said: It is from the words of the wife of Al-Aziz, and it is connected to her words: **Now the truth has become clear**. That is, I have acknowledged the truth so that he may know that I did not betray him in secret, that is, by lying to him, and I did not speak ill of him while he was absent. Rather, I told the truth and refrained from betrayal. Then she said: **And I do not acquit myself**. Rather, I tried to seduce him. Based on this, she was acknowledging the Creator, and for this reason she said: **Indeed, my Lord is Forgiving and Merciful**. It was said: It is from the words of Joseph, that is, Joseph said: That which I did, of rejecting the messenger **so that Al-Aziz may know** that I did not betray him in secret. This was said by Al-Hasan, Qatadah, and others. The meaning of **in secret** is when he was absent. Joseph only said that in the presence of the king, and he said: **so that he may know** in the absence of the king out of respect for the king. It was said: He said it when the Messenger returned to him while he was still in prison. Ibn Abbas said: The Messenger came to Joseph, peace be upon him, with the report and Gabriel was with him talking to him. Joseph said: **That is so that he may know that I**

have not betrayed him in secret and that God does not guide the plot of the traitors. That is, I have not betrayed my master in secret. Gabriel, peace be upon him, said to him: O Joseph! Not even when you untied your garment and sat in the place where a man sits with a woman?! Joseph said: **And I do not acquit myself.** The verse. Al-Suddi said: The wife of Al-Aziz only said to him: Not even when you untied your trousers, O Joseph?! Joseph said: **And I do not acquit myself.** It was said: **That is so that he may know** from the words of Al-Aziz, that is, that is so that Joseph may know that I have not betrayed him in secret and that I have not neglected to reward him for his trustworthiness. **And that God does not guide the plot of the traitors.** This means that God does not guide the plot of the traitors with their plot.

Tafsir Ibn Kathir

God Almighty says, informing the king when they returned to him with the interpretation of his dream that he had seen, which he was amazed and certain of, so he recognized the virtue of Joseph, peace be upon him, his knowledge and his good insight into his dream, and his good morals towards his subjects in his country, so he said: **Bring him to me** meaning take him out of prison and bring him, so when the messenger came to him with that, he refused to go out until the king and his subjects were certain of his innocence and the integrity of his reputation from what was attributed to him by the wife of the Aziz, and that this imprisonment was not for a reason that required it, but rather it was injustice and aggression, so he said: **Return to your Lord** the verse. The Sunnah has been reported to praise him for that and to draw attention to his virtue, honor, high status, and patience, may God's prayers and peace be upon him. In the Musnad and the two Sahihs, from the hadith of Az-Zuhri on the authority of Saeed and Abu Salamah, on the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God's prayers and peace be upon him, said: "We are more deserving of doubt than Abraham when he said, 'My Lord, show me how You give life to the dead' and the verse. May God have mercy on Lot, he used to seek refuge in a strong support. If I had remained in prison as long as Joseph remained, I would have answered the caller." And in a wording of Ahmad: Affan told us, Hammad bin Salamah told us, Muhammad bin Amr told us on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may God's prayers and peace be upon him, regarding his statement: "Ask him what was the matter with the women who cut their hands. Indeed, my Lord is Knowing of their plot." The Messenger of God, may God's prayers and peace be upon him, said: **If it were me, I would have hastened to answer and would not have sought an excuse.**

Abdul Razzaq said: Ibn Uyaynah told us on the authority of Amr ibn Dinar, on the authority of Ikrimah, who said: The Messenger of God, may God bless him and grant him peace, said: "I was amazed by Joseph and his patience and generosity, and God forgives him when he was asked about the lean and fat cows. If I

were in his place, I would not have answered them until he stipulated that they expel me. I was amazed by Joseph and his patience and generosity, and God forgives him when the messenger came to him. If I were in his place, I would have rushed to the door, but he wanted to have an excuse." This is a mursal hadith. And the Almighty's saying: **He said, 'What was the matter with you when you sought to seduce Joseph for himself?'** is a report about the king when he gathered the women who had cut their hands at the wife of Al-Aziz, so he said, addressing them all, and he meant the wife of his minister, who was Al-Aziz, the king said to the women who had cut their hands, **What was the matter with you?** meaning your affair and your story, **when you sought to seduce Joseph for himself?** meaning the day of hospitality, **They said, 'God forbid, we know of no evil against him.'** meaning the women said in response to the king: God forbid that Joseph should be accused, by God we know of no evil against him. Then **the wife of Al-Aziz said, 'Now the truth has become clear.'** Ibn Abbas, Mujahid and more than one said: She says now the truth has become clear and has become apparent, **I sought to seduce him for himself, and indeed, he is of the truthful.** meaning in his saying: **She sought to seduce me for myself.** "That is so that he may know that I did not betray him secretly." She says: I only admitted this to myself so that my husband may know that I did not betray him secretly in the matter, nor did the greater danger occur, but she sought to seduce this young man. So he refused, so I confessed so that he would know that I was innocent. "And that God does not guide the plot of the traitors. And I do not acquit myself." The woman says: **And I do not acquit myself,** for the soul speaks and desires, and that is why she tried to seduce him because **the soul is certainly prone to evil, except for those upon whom my Lord has mercy.** That is, except for those whom God Almighty has protected: **Indeed, my Lord is Forgiving and Merciful.** This statement is the most famous, most appropriate, and most suitable in the context of the story and the meanings of the words.

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Surat Yusuf 12:52

This is so that he may know that I did not betray him in secret and that God does not guide the plot of the traitors.

what Mujahid, Saeed bin Jubayr, Ikrimah, Ibn Abi al-Hudhayl, al-Dahhak, al-Hasan, Qatadah, and al-Suddi said. The first statement is stronger and more apparent, because the context of the entire speech is from the words of the wife of al-Aziz in the presence of the king, and Joseph, peace be upon him, was not with them, but rather the king brought him after that.

Fath al-Qadir

And his saying: 51- **That is so that he may know that I did not betray him in his absence.** Most of the commentators went to that this is from the speech of Joseph, peace be upon him. Al-Farra' said: It is not far-fetched to connect the speech of one person to the speech of another if the evidence that turns each of them to what is appropriate for him indicates. And the reference to the incident that occurred from him, which is his confirmation and his delay: that is, I did that so that the Aziz may know that I did not betray him with his family in his absence, and the meaning is in his absence. And the preposition and the noun in the accusative case are in the place of the state: that is, while he was absent from me, or while I was absent from him. It was said that he said that while he was in prison after the messenger informed him of what the women said, and what the wife of the Aziz said, and it was said that he said that after he was with the king, and the first is more appropriate. The minority of the commentators said that this is from the words of the wife of Al-Aziz, and the meaning is: That statement that I said in exonerating him, and admitting to myself that I had tried to seduce him, so that Joseph would know that I did not betray him, and attribute to him what he did not do while he was absent from me, or while I was absent from him. **And that God does not guide the plot of the traitors**, meaning He does not establish it and make it right, or He does not guide them in their plot until they bring it about in a way that has an effect that is established and lasting. If it is from the words of Joseph, then it is an allusion to the wife of Al-Aziz, since she plotted against him and betrayed her husband, and an allusion to Al-Aziz, since he helped her to imprison him after he knew of his innocence and integrity.

Tafsir al-Baghawi

52- *That*, meaning: that which I did by returning the king's messenger to him, **so that he may know**, the Aziz, **that I did not betray him**, with his wife, **in absentia**, meaning: in his absence, **and that God does not guide the plot of traitors**, his saying that so that he may know from Joseph's words is connected to the words of the Aziz's wife: I sought to seduce him, without distinguishing, for the listeners to know.

It was said: There is an advancement and delay in it: its meaning is: Return to your Lord and ask Him what happened to the women who cut their hands. Indeed, my Lord is Knowing of their plot. That is so that He may know that I did not betray Him in secret.

It was said: When Joseph said this statement, Gabriel said to him: Not even when you intended to do it? Then Joseph said: I do not acquit myself.

Al-Suddi said: The wife of Al-Aziz said to him: Not even when you took off your trousers, O Joseph? So Joseph said:

Tafsir al-Baidawi

52. **That is so that he may know.** Joseph said this when the messenger returned to him and told him what they had said.

Verify so that the dear one knows that **I did not betray him in secret** in his absence, which is a state of the subject or the object, i.e. I did not betray him while I was absent from him, or while he was absent from me, or an adverb, i.e. in a unseen place is behind curtains and closed doors. **And God does not guide the plot of the traitors.** He does not carry it out.

He pays it, or does not guide the traitors with their plot, so the verb was applied to the plot as an exaggeration.

It contains an allusion to Bara'il's betrayal of her husband and an emphasis on his trustworthiness, so he followed it with his saying:

Surat Yusuf 12:53

And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except for that upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.

Tafsir al-Jalalayn

53 - **And I do not acquit myself** of error **Indeed, the soul** the species **is certainly prone to** often commanding **to evil, except for what** meaning whom **my Lord has mercy upon** so He protects **Indeed, my Lord is Forgiving and Merciful**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: Yusuf, peace be upon him, said: I do not exonerate myself from error and fault, so I purify it. **Indeed, the soul is prone to evil.** He says: The souls are the souls of the servants, commanding them to do what they desire, even if their desires are not in what pleases God. **Except for what my Lord has mercy upon.** He says: Except that my Lord has mercy upon whomever He wills of His creation, so He saves him from following his desires and obeying it in what it commands him to do of evil. **Indeed, my Lord is Forgiving and Merciful.**

And *ma* in His statement: **Except what my Lord has mercy upon**, is in the accusative case, because it is an exception disconnected from what precedes it, like His statement: **Nor will they be saved * Except by mercy from Us**, meaning: Except that they are shown mercy. And *an*, if it is in the meaning of a source, is similar to *ma*.

What he means by his saying: **Indeed, my Lord is Forgiving and Merciful** is that God is forgiving of the sins of whoever repents from his sins, by leaving him punished for them and disgraced for them, *Merciful* to him after his repentance, by not punishing him for them.

It was mentioned that Joseph said this statement because when Joseph said: **That is so that he may know that I did not betray him in secret**, an angel said: **Not even the day you thought of her?** Then Joseph said: "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil."

It was said: The one who said to Joseph: **And not even one day did you think of her, so you took off your trousers?** was the wife of the Aziz, so Joseph answered her with this answer.

It was said that Joseph said that on his own initiative.

Who said that?

Abu Kuraib narrated: Waki' narrated, on the authority of Isra'il, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the king gathered the women and asked them: Did you

try to seduce Joseph? They said: God forbid, we know of no evil against him! The wife of the Aziz said: **Now the truth has become evident** *verse*. Joseph said: **That is so that he may know that I did not betray him in secret.** Gabriel said to him: **Not even on the day you intended what you intended?** He said: "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil."

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: When the king gathered the women, he said to them: Did you try to seduce Joseph? Then he mentioned the rest of the hadith, like the hadith of Abu Kurayb on the authority of Wakee'.

Al-Hasan bin Muhammad told us, he said, Amr told us, he said, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: When Pharaoh gathered the women, he said: Did you try to seduce Joseph? Then he mentioned something similar, except that he said: Gabriel nudged him and he said: Not even when you thought of her? Then Joseph said: "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil."

Abu Kuraib told us, he said: Wakee' told us, and Ibn Wakee' told us, he said: My father told us, on the authority of Misa'ar, on the authority of Abu Haseen, on the authority of Sa'id ibn Jubayr, he said: When Joseph said: **That is so that he may know that I did not betray him in secret**, Gabriel, or an angel, said: Not even on the day you intended what you intended? He said: "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil."

Amr bin Ali told us, he said, Wakee' told us, he said, Misa'ar told us, on the authority of Abu Haseen, on the authority of Saeed bin Jubair, something similar, except that he said: The angel said to him: Not even when you were thinking of her? And he did not say: Or Gabriel. Then he mentioned the rest of the hadith in the same way.

Ibn Wakee' told us, he said, Muhammad ibn Bishr and Ahmad ibn Bashir told us, on the authority of Misa'ar, on the authority of Abu Haseen, on the authority of Saeed ibn Jubayr: **That is so that he may know that I did not betray him in secret.** He said, "Then the angel - or Gabriel - said to him: 'Not even when you intended to do it?' So Joseph said: 'And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil.'"

Abu Kurayb told us, he said, Wakee' told us, on the authority of Sufyan, on the authority of Abu Sinan, on the authority of Abu al-Hudhayl, who said: When Joseph said, **That is so that he may know that I did not betray him in secret**, Gabriel said to him, **Not even on the day you intended what you intended?** He said, "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil."

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, similarly.

Al-Hasan bin Muhammad told us, he said, Amr told us, he said, Misa'ar told us, on the authority of Abu Haseen, on the authority of Saeed bin Jubair, like the

Surat Yusuf 12:53

And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except for that upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.

hadith of Ibn Wakee', on the authority of Muhammad bin Bishr and Ahmad bin Bashir, the same.

Ibn Wakee' told us, he said, Al-Ala' bin Abdul-Jabbar and Zaid bin Habbab told us, on the authority of Hammad bin Salamah, on the authority of Thabit, on the authority of Al-Hasan: **That is so that he may know that I have not betrayed him in secret.** Gabriel said to him: **Mention your concern!** He said: "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil."

Al-Hasan told us, he said, Affan told us, he said, Hammad told us, on the authority of Thabit, on the authority of Al-Hasan: **That is so that he may know that I have not betrayed him in secret.** Gabriel said: O Joseph, mention your concern! He said: "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil."

Yaqub told me, he said, Hisham told us, on the authority of Ismail bin Salim, on the authority of Abu Salih, regarding his statement: **That is so that he may know that I have not betrayed him in secret,** he said: This is what Joseph said. He said: Gabriel said to him: Not even when you untied your trousers? Joseph said: "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil," the verse.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Ismail bin Salem, on the authority of Abu Saleh, something similar.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **That is so that he may know that I did not betray him in secret,** he mentioned to us that the king who was with Joseph said to him: Mention what you intended to do. The Prophet of God said: "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil."

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, he said: It reached me that the king said to him when he said what he said: Do you remember your concern? He said: "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except for that upon which my Lord has mercy."

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ikrimah, regarding his statement: **That is so that he may know that I did not betray him in secret,** the king said, and he stabbed him in the side: O Joseph, not even when you intended to? He said: He said: **And I do not acquit myself.**

It was mentioned that the one who said that was the woman.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **That is so that he may know that I have not betrayed him in secret,** he said: Joseph said that when he was brought,

so that Al-Aziz may know that he had not betrayed him in secret with regard to his family, and that God does not guide the plot of traitors. Then the wife of Al-Aziz said: O Joseph, not even the day you untied your trousers? Joseph said: "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil."

It was mentioned that Joseph said that to himself, without mentioning the one who mentioned it, but he remembered what had happened before from him in that regard.

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, his saying: **That is so that he may know that I did not betray him in secret and that God does not guide the plot of the traitors,** is what Joseph said to his king, when God showed him his excuse, and he mentioned that he had intended to do it and she intended to do it, so Joseph said: "And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil," the verse.

Tafsir al-Qurtubi

The Almighty's saying: **And I do not acquit myself.** It was said: It is from the woman's words. Al-Qushayri said: It appears that his saying: **That is so that he may know** and his saying: **And I do not acquit myself** are from the words of Joseph.

I said: If it is possible that it was said by the woman, then it is more appropriate to say so, so that we may acquit Joseph of untying the izar and trousers. If we assume that it was said by Joseph, then it is what crossed his mind, based on what we have presented from the preferred statement in his statement: **and he intended her.** Abu Bakr al-Anbari said: Some people say: **That is so that he may know that I did not betray him in secret** to his statement: **Indeed, my Lord is Forgiving and Merciful** from the words of the wife of al-Aziz, because it is connected to her statement: **I sought to seduce him, and indeed, he is of the truthful.** This is the doctrine of those who deny the intention from Joseph, peace be upon him. Whoever builds on their statement says: From his statement: **The wife of al-Aziz said** to his statement: **Indeed, my Lord is Forgiving and Merciful** are statements connected to each other, and there is no complete stopping at the truth in them, and we do not choose this statement nor do we go towards it. Al-Hasan said: When Joseph said: **That is so that he may know that I have not betrayed him in secret,** the Prophet of God was reluctant to praise himself, so he said: **And I do not acquit myself,** because praising oneself is reprehensible. God Almighty said: **So do not claim yourselves to be pure** (al-Najm 53:32), and we have explained this in *An-Nisa*. It was said: It is from the words of Al-Aziz, meaning: I do not acquit myself of having bad thoughts about Joseph. **Indeed, the soul is prone to evil** meaning it desires it. **Except for those upon whom my Lord has mercy** is in the accusative case as an

exception, and *ma* means *from*, meaning except for those upon whom my Lord has mercy and protected, and *ma* means *many*. God Almighty said: **Then marry such women as seem good to you** (An-Nisa': 3), and it is an interrupted exception, because it is an exception of the one whom protection has been shown to him from the soul that commands evil. In the report from the Prophet, may God bless him and grant him peace, he said: "What do you say about a companion of yours? If you honor him, feed him, and clothe him, he will lead you to the worst end, but if you humiliate him, strip him naked, and starve him, he will lead you to the best end." They said: O Messenger of God! This is the worst companion on earth. He said: By the One in Whose Hand is my soul, they are your souls that are between your sides."

Tafsir Ibn Kathir

God Almighty says, informing the king when they returned to him with the interpretation of his dream that he had seen, which he was amazed and certain of, so he recognized the virtue of Joseph, peace be upon him, his knowledge and his good insight into his dream, and his good morals towards his subjects in his country, so he said: **Bring him to me** meaning take him out of prison and bring him, so when the messenger came to him with that, he refused to go out until the king and his subjects were certain of his innocence and the integrity of his reputation from what was attributed to him by the wife of the Aziz, and that this imprisonment was not for a reason that required it, but rather it was injustice and aggression, so he said: **Return to your Lord** the verse. The Sunnah has been reported to praise him for that and to draw attention to his virtue, honor, high status, and patience, may God's prayers and peace be upon him. In the Musnad and the two Sahihs, from the hadith of Az-Zuhri on the authority of Saeed and Abu Salamah, on the authority of Abu Hurairah, may God be pleased with him, he said: The Messenger of God, may God's prayers and peace be upon him, said: "We are more deserving of doubt than Abraham when he said, 'My Lord, show me how You give life to the dead' and the verse. May God have mercy on Lot, he used to seek refuge in a strong support. If I had remained in prison as long as Joseph remained, I would have answered the caller." And in a wording of Ahmad: Affan told us, Hammad bin Salamah told us, Muhammad bin Amr told us on the authority of Abu Salamah, on the authority of Abu Hurairah, on the authority of the Prophet, may God's prayers and peace be upon him, regarding his statement: "Ask him what was the matter with the women who cut their hands. Indeed, my Lord is Knowing of their plot." The Messenger of God, may God's prayers and peace be upon him, said: **If it were me, I would have hastened to answer and would not have sought an excuse.**

Abdul Razzaq said: Ibn Uyaynah told us on the authority of Amr ibn Dinar, on the authority of Ikrimah, who said: The Messenger of God, may God bless him and grant him peace, said: "I was amazed by Joseph and his patience and generosity, and God forgives him when he was asked about the lean and fat cows. If I

were in his place, I would not have answered them until he stipulated that they expel me. I was amazed by Joseph and his patience and generosity, and God forgives him when the messenger came to him. If I were in his place, I would have rushed to the door, but he wanted to have an excuse." This is a mursal hadith. And the Almighty's saying: **He said, 'What was the matter with you when you sought to seduce Joseph for himself?'** is a report about the king when he gathered the women who had cut their hands at the wife of Al-Aziz, so he said, addressing them all, and he meant the wife of his minister, who was Al-Aziz, the king said to the women who had cut their hands, **What was the matter with you?** meaning your affair and your story, **when you sought to seduce Joseph for himself?** meaning the day of hospitality, **They said, 'God forbid, we know of no evil against him.'** meaning the women said in response to the king: God forbid that Joseph should be accused, by God we know of no evil against him. Then **the wife of Al-Aziz said, 'Now the truth has become clear.'** Ibn Abbas, Mujahid and more than one said: She says now the truth has become clear and has become apparent, **I sought to seduce him for himself, and indeed, he is of the truthful.** meaning in his saying: **She sought to seduce me for myself.** "That is so that he may know that I did not betray him secretly." She says: I only admitted this to myself so that my husband may know that I did not betray him secretly in the matter, nor did the greater danger occur, but she sought to seduce this young man. So he refused, so I confessed so that he would know that I was innocent. "And that God does not guide the plot of the traitors. And I do not acquit myself." The woman says: **And I do not acquit myself,** for the soul speaks and desires, and that is why she tried to seduce him because **the soul is certainly prone to evil, except for those upon whom my Lord has mercy.** That is, except for those whom God Almighty has protected: **Indeed, my Lord is Forgiving and Merciful.** This statement is the most famous, most appropriate, and most suitable in the context of the story and the meanings of the words.

Al-Mawardi narrated it in his interpretation, and Imam Abu al-Abbas Ibn Taymiyyah, may God have mercy on him, was delegated to support it, so he devoted a separate classification to it. It has been said that this is from the words of Joseph, peace be upon him, when he said: **That is so that he may know that I have not betrayed him** with his wife *unseen* the two verses, meaning I only sent back the messenger so that the king may know my innocence, and so that the Aziz may know **that I have not betrayed him** with his wife *unseen*, and **that God does not guide the plot of the traitors** the verse. This is the statement that Ibn Jarir and Ibn Abi Hatim did not narrate except for him. Ibn Jarir said: Abu Kurayb told us, Waki' told us on the authority of Israel, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When the king gathered the women and asked them: Did you seduce Joseph? They said: God forbid! We know of no evil against him. The wife of the Aziz said: Now the truth has become clear" the verse. Joseph said: **That is so that he may know that I have not betrayed him unseen.** Gabriel, peace be upon him, said: Not even the day you intended what you intended? He said, **And I do not acquit myself,** the verse. This is

Surat Yusuf 12:53

And I do not acquit myself. Indeed, the soul is a persistent enjoiner of evil, except for that upon which my Lord has mercy. Indeed, my Lord is Forgiving and Merciful.

what Mujahid, Saeed bin Jubayr, Ikrimah, Ibn Abi al-Hudhayl, al-Dahhak, al-Hasan, Qatadah, and al-Suddi said. The first statement is stronger and more apparent, because the context of the entire speech is from the words of the wife of al-Aziz in the presence of the king, and Joseph, peace be upon him, was not with them, but rather the king brought him after that.

Fath al-Qadir

53- **And I do not acquit myself.** If it was from the words of Joseph, then it is a matter of humiliating the soul and not purifying it, even though he and others among the people knew that he was innocent and that was clear as the sun, and the woman who falsely accused him acknowledged it, and the women who cut off their hands declared him innocent. If it was from the words of the wife of the Aziz, then it is true, because she acknowledged the guilt and confessed to the solicitation and the slander against Joseph. It has been said that this is from the words of Al-Aziz, and it is very far-fetched. Its meaning is: I do not exonerate myself from having bad thoughts about Joseph, and from helping to imprison him after I knew of his innocence. **Indeed, the soul is prone to evil.** That is, this type of human soul is prone to evil because of its inclination toward desires, and its influence by nature, and the difficulty of subduing it and restraining it from that. **Except for those upon whom my Lord has mercy.** That is, except for those souls upon whom He has mercy, so He protected them from being prone to evil, or except for the time of my Lord's mercy and His protection of them. It has been said that the exception is disconnected, and the meaning is: But the mercy of my Lord is what prevents them from being prone to evil. The phrase **Indeed, my Lord is Forgiving and Merciful** is an explanation of what preceded it: that is, it is His nature to abundantly forgive and have mercy on His servants.

Tafsir al-Baghawi

53- **And I do not acquit myself,** from error and slipping, so I purify it, **Indeed, the soul is a persistent enjoiner of evil,** to disobedience, **except for those upon whom my Lord has mercy,** meaning: except for those upon whom my Lord has mercy and whom He has protected, *what* means from - like the Almighty's saying: **Then marry those that are lawful for you An-Nisaa' 3,** meaning: those that are lawful for you - and they are the angels, God Almighty protected them and did not let lust in them.

It was said: Except for those whom my Lord has mercy upon, referring to the state of infallibility upon seeing the proof.

My Lord is Forgiving and Merciful. When the king realized Joseph's excuse, peace be upon him, and recognized his trustworthiness and knowledge:

Tafsir al-Baidawi

53. **And I do not exonerate myself** meaning I do not declare it pure, indicating that he did not mean by that to praise himself or to be amazed at his condition, but rather to show what God has bestowed upon him of protection and success. And on the authority of Ibn Abbas that when he said: **So that he may know that I have not betrayed him in secret** Gabriel said to him, **Not even when I intended to,** so he said: That. **The soul is certainly prone to evil** in that it is naturally inclined toward desires, so it intends them, and uses its powers and limbs in pursuit of them at all times. **Except for what my Lord has mercy upon** except at the time of my Lord's mercy, or except for what God has mercy upon from souls, so He protected them from that. And it was said that the verse is a narration of the words of Rachel, and the exception is the soul of Joseph and his likes. On the authority of Ibn Kathir and Nafi' with regard to changing the hamza to a waw, then assimilation. **Indeed, my Lord is Forgiving and Merciful.** He forgives the concerns of the soul and has mercy on whomever He wills by protecting him, or He forgives the one who seeks forgiveness for his sin that he confesses against himself and has mercy on him for what he seeks forgiveness for and seeks mercy from Him for what he has committed.

Surat Yusuf 12:54

And the king said, **Bring him to me, that I may take him as my own.** And when he had spoken to him, he said, **Indeed, you are with us today in high esteem and trustworthy.**

Tafsir al-Jalalayn

54 - (And the king said: Bring him to me, that I may take him exclusively for myself, without a partner. So the messenger came to him and said: Answer the king. So he stood up and bade farewell to the people of the prison and prayed for them. Then he washed himself and put on fine clothes and entered upon him. (And when he had spoken to him, he said) to him: **Indeed, you are today with us, established and trustworthy.** of high status and trustworthiness in our affairs. So what do you think we should do? He said: Gather the food and plant much crops in these fertile years and store the food in its ears, so that the people will come to you to buy from you. So he said: Who will do this for me?

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And the king said,** meaning the greatest king of Egypt, who, according to what Ibn Ishaq mentioned, is Al-Walid bin Al-Rayyan.

Ibn Hamid told us that, he said, Salamah told us, on his authority.

When Joseph's excuse became clear, and his trustworthiness and knowledge were known, he said to his companions: **Bring him to me so that I may choose him for myself,** meaning: I will make him one of my chosen ones, and no one else.

And his saying: **So when he spoke to him,** he says: So when the king spoke to Joseph, and knew of his innocence and the greatness of his trustworthiness, he said to him: Indeed, O Joseph, **you are with us, established and trustworthy,** meaning: you are able to do whatever you want and whatever needs you have before us, due to the high status and position you have with us, *trustworthy* over whatever you have been entrusted with.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi, he said: When the king found an excuse for him, he said: **Bring him to me so that I may take him for myself.**

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **I select him for myself,** he said: I take him for myself.

Abu Kurayb narrated to us, he said: Waki' narrated to us, on the authority of Sufyan, on the authority of Abu Sinan, on the authority of Ibn Abi al-Hudhayl, who said: The king said to him: **Bring him to me so that I may take him for myself.** He said: The king said to him: I

want to take you for myself, but I am loath to have you eat with me. So Joseph said: I am more deserving of being loathed, I am the son of Ishaq - or: I am the son of Ishmael - Abu Ja'far was uncertain, and in my book: The son of Ishaq, the sacrifice of God, the son of Abraham, the friend of God.

Ibn Wakee' told us, he said, my father told me, on the authority of Sufyan, on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, something similar, except that he said: I am the son of Abraham, the friend of God, the son of Ishmael, the sacrifice of God.

Ahmad ibn Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Abu Sinan, on the authority of Abdullah ibn Abi al-Hudhayl, who said: The Aziz said to Joseph: There is nothing but I would love for you to share it with me, except that I would love for you not to share my family with me, and for my servant not to eat with me! He said: Do I disdain to eat with you? But I am more deserving of disdain than you. I am the son of Abraham, the friend of God, and the son of Isaac who was sacrificed, and the son of Jacob whose eyes turned white from grief.

Abu Kurayb narrated to us, he said: Sufyan ibn Uqbah narrated to us, on the authority of Amza al-Zayyat, on the authority of Ibn Ishaq, on the authority of Abu Maysarah, who said: When the Aziz saw the elegance, intelligence and charm of Joseph, he invited him and he would eat lunch and dinner with him without his servants. When what happened between him and the woman happened, she said to him: Come closer! Order him to eat lunch with the servants. He said to him: Go and eat lunch with the servants. Joseph said to him to his face: Do you wish to eat with me - or: are you turning away - I, by God, am Joseph, son of Jacob, the Prophet of God, son of Isaac, the sacrifice of God, son of Abraham, the friend of God.

Tafsir al-Qurtubi

The Almighty said: **And the king said, 'Bring him to me, that I may take him as my own person.'** When the king's innocence was proven to him, and his trustworthiness was confirmed in the story, and he also understood his patience and endurance, his status with him was great, and his good character was confirmed, he said: **Bring him to me, that I may take him as my own person.** So look at the king's statement first - when his knowledge was confirmed - **Bring him to me** only, then when Joseph did what he did, the second time he said: **Bring him to me, that I may take him as my own person.** It was narrated on the authority of Wahb ibn Munabbih that he said: When Joseph was called, he stood at the door and said: My Lord is sufficient for me against His creation, mighty is His protection, and great is His praise, and there is no god but Him. Then he entered, and when the king looked at him, he got down from his bed and fell down prostrating to him, then the king seated him with him on his bed and said: **Indeed, you are today with us, established and trustworthy.** Joseph said to him: (Appoint me over the storehouses of the land. Indeed, I am a guardian) of the storehouses *Knowing* of the aspects of their dealings. It was said: He is a keeper of

And the king said, "Bring him to me, that I may take him as my own." And when he had spoken to him, he said, "Indeed, you are with us today in high esteem and trustworthy."

accounts, knowledgeable of languages. And in the hadith:

"May God have mercy on my brother Joseph. If he had not said, 'Put me in charge of the storehouses of the land,' He would have appointed him immediately, but He delayed that for a year." It was said that his kingship was delayed for a year because he did not say, **God willing**. It was said in this story that when Joseph, peace be upon him, entered upon the king, he said, **O God, I ask You for the best of His goodness, and I seek refuge in You from His evil and the evil of others**. Then he greeted the king in Arabic and said, **What is this language?** He said, **This is the language of my uncle Ishmael**. Then he prayed for him in Hebrew and said, **What is this language?** He said, **The language of my fathers Abraham, Isaac, and Jacob**. The king spoke in seventy languages, and whenever the king spoke in one language, Joseph would answer him in that language. The king was amazed by his matter, and Joseph was thirty years old at that time. Then he sat him on his bed and said, **I would like to hear my vision from you**. Joseph said, **Yes, O King!** I saw seven fat, shining, beautiful cows. The Nile revealed them to you, and they appeared to you from its bank, their offspring gushing forth like wine. While you were looking at them and marveling at their beauty, the Nile dried up, its water subsided, and its base became apparent. Then came out of its mire and mud seven thin, disheveled, dusty cows with shrunken bellies. They had neither udders nor offspring, but fangs and molars, and paws like the paws of dogs and trunks like the trunks of wild beasts. They mingled with the fat cows, and they devoured them like wild beasts, eating their flesh, tearing their skins, crushing their bones, and chewing out their marrow. While you were looking and marveling at how they had defeated them while they were so emaciated! Then no fatness or increase appeared from them after they had been eaten! Behold, there were seven green ears of grain, soft and tender, full of grain and water, and beside them seven dry ones, in which there was neither water nor greenery, in one place, their roots in the soil and water. While you were saying to yourself: What is this?! These are green and fruitful, and those are black and dry, and the place of origin is the same, and their roots are in the water, then a wind blew and scattered the black dry leaves upon the green and fruitful ones, and set them on fire and burned them, and they became black and dusty. I awoke terrified, O king, and the king said: By God, what is the matter with this vision, even though it is more amazing than what I heard from you! What do you see in my vision, O friend? Then Joseph said: I think that you should gather food and plant a lot of crops in these fertile years, for if you were to plant on a stone or a silt, it would grow, and God would show growth and blessing. Then you raise the crops in their reeds and ears and build large storehouses for them, so that the reeds and ears would be fodder for the animals and beloved by the people. And you order the people to raise some of their food to your five granaries, so that the food that you have gathered for the people of Egypt and those around it will suffice you, and people will come to you from all directions to buy

from you, and you will gather treasures that no one before you had gathered. The king said: Who will manage these matters? Even if you gathered all the people of Egypt, they would not be able to do so, and they would not be trustworthy. Then Joseph, peace be upon him, said: **Make me in charge of the storehouses of the land**, meaning in charge of the storehouses of your land, which is the plural of treasury, and the definite article was added instead of the addition, like the saying of Al-Nabigha:

They have a quality that God has not given to anyone else, such as generosity and dreams that are not false.

The Almighty's saying: **I have chosen him for myself** is in the subjunctive mood because it is the answer to a command. This indicates that his saying: **That is so that he may know that I have not betrayed him in secret** took place in prison. It is possible that it took place with the king, then he said in another session: **Bring him to me** as emphasis. **I will choose him for myself** means I will make him purely for myself, I will entrust the matter of my kingdom to him. So they went and brought him. This is indicated by **So when he spoke to him** meaning the king spoke to Joseph and asked him about the dream, and Joseph answered. So the king *said*: **Indeed, you are today with us, established and trustworthy** meaning established and your word is effective, *trustworthy* not fearing treachery.

Tafsir Ibn Kathir

God Almighty says, informing about the king when he ascertained the innocence of Joseph, peace be upon him, and the integrity of his reputation from what was attributed to him, he said, **Bring him to me, I will select him for myself**, meaning I will make him one of my special people and advisors. **So when he spoke to him**, meaning the king addressed him, recognized him, saw his virtue and brilliance, and knew what his character, morals, and perfection were, the king said to him, **Indeed, you are today with us, established and trustworthy**, meaning that you have remained with us in a position and trustworthiness. Joseph, peace be upon him, said, "Set me over the storehouses of the land. Indeed, I am a guardian, knowing." He praised himself, and it is permissible for a man to do that if he is ignorant of his situation due to need, and he mentioned that he is *guardian*, meaning a trustworthy treasurer, and *knowledgeable*, with knowledge and insight into what he is in charge of. Shaiba bin Naamah said: He is the Guardian of what you entrusted to me, and He is All-Knowing of the years of famine. Narrated by Ibn Abi Hatim. He asked for the work because he knew he was capable of it and because of the interests it brings to the people. He only asked him to make him the treasury of the earth, which are the pyramids in which the crops are collected, because of the years that they will face, which he informed them about, so that he may dispose of them in the most cautious, best, and wisest manner.

So he was granted that out of desire for him and honor for him. For this reason, the Most High said:

Fath al-Qadir

His saying: 54- **And the king said, 'Bring him to me, that I may take him exclusively for myself.'** The king is Rayyan bin Al-Walid, not Al-Aziz, as mentioned above. The meaning of **take him exclusively for myself** is: I will make him pure for me and no one else. Before that, he had been pure for Al-Aziz. Purification is seeking to purify something from the impurities of partnership. He said that because Joseph was precious, and it is the custom of kings to make personal things pure for them and no one else. **So when he spoke to him** is omitted in the speech, and its meaning is, **So bring him to him**. So when he spoke to him: meaning, when the king spoke to Joseph. It is possible that the meaning is: when Joseph spoke to the king. It was said that the first is more appropriate, because in the councils of kings, no one speaks except them at the beginning, without anyone who enters upon them. It was said that the second is more appropriate, because of the king's saying, **He said, 'Indeed, you are today with us, established and trustworthy.'** This indicates that when Joseph spoke in the king's position, he came up with something that endeared him to the king and brought him close to his heart, so he said this statement to him. The meaning of established is: of status and trustworthiness, such that he is able to do what he wants from the king and the king trusts him with what he learns of his affair, or with what he entrusts to him of that. It was said that when he reached the king, he sat him on his bed and said to him, **I would like to hear from you the interpretation of my dream**. So he interpreted it for him with the most complete statement and phrase. When the king heard that from him, he said to him, **Indeed, you are today with us, established and trustworthy**. So when Joseph heard that from him,

Tafsir al-Baghawi

54- **And the king said, 'Bring him to me, that I may take him exclusively for myself.'** That is, I will make him exclusively for myself. **So when he spoke to him**, in this abbreviation, it is estimated: So the messenger Joseph came and said to him: Answer the king now.

It was narrated that he stood up and prayed for the people of the prison, saying: O God, make the hearts of the good people kind to them, and do not make the report general to them, for they are the most knowledgeable people about the report of every country. So when he left the prison, he wrote on the prison door: This is the grave of the living, the house of sorrows, the experience of friends, and the gloating of enemies. Then he washed himself and cleansed himself of the filth of prison, put on fine clothes, and headed to the king.

Wahb said: When he stood at the king's door, he said: My Lord is sufficient for me from my worldly life, and my Lord is sufficient for me from His creation. His neighbor is mighty, and His praise is great, and there is none other than Him. Then he entered the house, and when he entered upon the king, he said: O God, I

ask You for Your good from his good, and I seek refuge in You from his evil and the evil of others. When the king looked at him, Joseph greeted him in Arabic. The king said: What is this language? He said: The language of my uncle Ishmael. Then he prayed for him in Hebrew. The king said: What is this language? He said: This is the language of my fathers, and the king did not know these two languages.

Wahb said: The king spoke seventy languages, and whenever he spoke in one language, Joseph would answer him in that language and add to it Arabic and Hebrew. The king was amazed at what he saw from him despite his young age, and Joseph was thirty years old at that time. So he seated him and said, **Indeed, today you are with us of high status**, meaning in prestige, *trustworthy*, meaning truthful.

It was narrated that the king said to him, **I would like to hear my vision from you orally**.

Then Joseph said: Yes, O King, I saw seven fat, white, beautiful cows. The Nile revealed them to you, and they appeared to you from its bank, their offspring gushing milk. While you were looking at them and marveling at their beauty, the Nile dried up, its water subsided and began to dry up. Then came out of its mud seven thin, disheveled, dusty cows with shrunk bellies, without udders or offspring. They had fangs, molars, and paws like the paws of dogs, and trunks like the trunks of wild beasts. They devoured the fat ones like wild beasts, ate their flesh, tore their skins, crushed their bones, and chewed out their marrow. While you were looking and marveling, there were seven green ears of grain and seven others black, in one place, their roots in the soil and water. While you were saying to yourself, 'Who am I?' Green and fruitful, and these are black and dry, and the source is one and the same, and their roots are in the water, then a wind blew and scattered the leaves of the dry black ones onto the green and fruitful ones, and the fire caught fire in them, and they were burned and became black, and this is what you saw, then you woke up from your sleep terrified.

The king said: By God, this vision - even if it is strange - is not more strange than what I heard from you. So what do you think of my vision, my friend?

Then Joseph, peace be upon him, said: I see that you should gather food and plant a lot of crops in these fertile years, and put the food in the storehouses with its reeds and ears so that the reeds and ears will be fodder for the animals, and you order the people to raise one-fifth of their food, so that the food that you have gathered for the people of Egypt and those around it will suffice you, and the people will come to you from the regions for provisions, and you will gather treasures that no one before you had gathered.

The king said: Who will get this for me, who will collect it, sell it, and spare me the trouble of dealing with it?

Tafsir al-Baidawi

54. "And the king said, 'Bring him to me, that I may take him exclusively for myself.' So when he spoke to

Surat Yusuf 12:54

And the king said, "Bring him to me, that I may take him as my own." And when he had spoken to him, he said, "Indeed, you are with us today in high esteem and trustworthy."

him, he said, 'Today you are with us, of high status and position, trustworthy, and entrusted with everything.' It was narrated that when he came out of prison, he washed himself, cleaned himself, and put on new clothes. When he entered upon the king, he said, 'O God, I ask You for his goodness, and I seek refuge in Your glory and power from his evil.' Then he greeted him and prayed for him in Hebrew. The king said, 'What is this language?' He said, 'The language of my fathers.' The king knew seventy languages, so he spoke to him in them, and he answered him in all of them. So he was amazed by him, and he said, 'I would like to hear my vision from you.' So he narrated it and described to him the cows and ears of corn and their places as he had seen them. So he sat him on the bed and entrusted his affair to him. It was said that Qutfir died during those nights, so he appointed him to his position and married him to Ra'il, but he found her to be a virgin. And she bore him Ephraim and Mesha.

Surat Yusuf 12:55

He said, "Appoint me over the storehouses of the land. Indeed, I will be a knowledgeable guardian."

Tafsir al-Jalalayn

55 - **He said** Joseph **Appoint me over the storehouses of the land** the land of Egypt **I am a guardian, knowledgeable** one who has a guardianship and knowledge of its affairs. It was said that he is a scribe and accountant.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Joseph said to the king: Appoint me over the treasures of your land.

It is the plural of treasury.

The definite article *al-ard* **the land** was added to the word as a replacement for the addition, as the poet said:

Dreams are not single

This is from Joseph, peace be upon him, a request from him to the king to give him control over the food and taxes of his country, and to take care of the affairs of his country, so the king did that for him, as far as I have been informed, as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Put me in charge of the storehouses of the land**, he said: Pharaoh had many storehouses other than food. He said: So he surrendered all his authority to him, and made the judgment his, his command and judgment are binding.

Ibn Hamid told us, Ibrahim bin Al-Mukhtar told us, on the authority of Shaiba Al-Dhabi, regarding his statement: **Put me in charge of the storehouses of the earth**, he said: in charge of preserving food.

And his saying: **I am the Guardian, the Knower**, the people of interpretation differed in its interpretation.

Some of them said: The meaning of this is: I am the guardian of what you have entrusted to me, and I know what you have entrusted to me.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **I am the Guardian, the Knower**. I am the guardian of what you have entrusted to me, and I will do what you have entrusted to me. He said: I have done so.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, I am the Preserver, the Knower**, meaning: I am the Preserver of what I have been entrusted with, and I am the Knower of its command.

Ibn Hamid told us, he said, Ibrahim bin Al-Mukhtar told us, on the authority of Shaiba Al-Dhabi, regarding his statement: **Indeed, I am the Guardian, the Knower**, he said: I am the Guardian of what you entrusted to Me, and I am the Knower of the years of famine.

Others said: I am a guardian of the account, knowledgeable of tongues.

Who said that?

Ibn Wakee' told us, he said, Amr told us, on the authority of Al-Ashja'i: **I am a guardian, knowledgeable**, a guardian of the account, knowledgeable of tongues.

Abu Jafar said: The more correct of the two opinions in our view is the opinion of the one who said: The meaning of that is: I am a guardian of what you have entrusted to me, and I know what you have given me, because that follows his saying: **Make me over the storehouses of the earth**, and his asking the king to suffice him in the storehouses of the earth, so informing him that he has experience in that and that he is sufficient for him is more similar to informing him that he has preserved the account and is familiar with the tongues.

Tafsir al-Qurtubi

It has four issues:

First: The Almighty's saying: **He said, 'Appoint me over the storehouses of the land.'** Saeed bin Mansour said: I heard Malik bin Anas say: Egypt is the storehouse of the land. Have you not heard the words: **Appoint me over the storehouses of the land**, meaning over its preservation, so the complement was omitted. **Indeed, I am a guardian** of what I was appointed, *Knowing* of His command. In the interpretation: **Indeed, I am a bookkeeper and a scribe**, and that he was the first to write on papers. It was said: **A guardian** for estimating provisions, *Knowing* of years of famine. Jubair said on the authority of Ad-Dahhak on the authority of Ibn Abbas, who said: The Messenger of God, may God bless him and grant him peace, said: "May God have mercy on my brother Joseph. If he had not said, 'Appoint me over the storehouses of the land,' He would have appointed him immediately, but he delayed that from him for a year." Ibn Abbas said: When the year had passed since the day he asked for the emirate, the king summoned him, so he went and dressed him with his sword, and set for him a bed of gold, crowned with pearls and rubies, and put on it a robe of brocade. The bed was thirty cubits long and ten cubits wide, and on it were thirty mattresses and sixty elbows. Then he ordered him to come out, so he came out crowned, his color like snow, and his face like the moon, so that the onlooker would see a face of clarity if it were his face. He sat on the bed and the kings submitted to him, and the king entered his house with his wives, and he entrusted him with the affairs of Egypt, and dismissed Qutfir from what he was in charge of and put Joseph in his place. Ibn Zayd said: Pharaoh, the king of Egypt, had many treasures other than food, so he entrusted all his authority to him, and Qutfir died that night, so the king married Joseph to Rachel, the wife of Al-Aziz. When he entered upon her,

He said, "Appoint me over the storehouses of the land. Indeed, I will be a knowledgeable guardian."

he said: Is this not better than what you wanted?! She said: O friend, do not blame me, for I was a beautiful and soft woman as you see, and my companion did not come to women, and I was as God made you of beauty, but my soul overcame me. Then Joseph found her to be a virgin, so he had intercourse with her, and she bore him two men: Ephraim bin Joseph, and Manasseh bin Joseph. Wahb bin Munabbih said: His marriage to Zulaykha, the wife of Al-Aziz, was between the two marriages of the brothers. That was because Zulaykha's husband died while Joseph was in prison, and her wealth was gone and she became blind from weeping over Joseph. So she began to beg from people, some of whom had mercy on her and some of whom did not. Joseph would ride once a week in a procession of about a hundred thousand of the nobles of his people. It was said to him: If you approach him, perhaps he will help you with something. Then it was said to her: Do not do that, for perhaps he will mention some of your advances and imprisonment and he will mistreat you. She said: I know my beloved's character better than you do. Then she left him until he had ridden in his procession, and she stood up and called out at the top of her voice: Glory be to Him who made kings slaves through their disobedience, and made slaves kings through their obedience. Joseph said: What is this? So they brought her, and she said: I am the one who used to serve you on the soles of my feet, and the feet of your head with my hand, and you were brought up in my house, and I honored your abode, but my excessive ignorance and stubbornness made me taste the consequences of my situation, so my wealth was lost, my support weakened, my humiliation lasted a long time, and my sight became blind. After I was the envied one of the people of Egypt, I became the one they had mercy on, begging from people, some of whom had mercy on me, and some of whom did not, and this is the reward of the corruptors. So Joseph wept bitterly, and then he said to her: Do you still find anything of what was in your soul of love for me? She said: By God, a glance at your face is dearer to me than the whole world, but hand me the top of your whip. So he handed it to her and she placed it on her chest. He felt the whip in his hand trembling and shaking from the beating of her heart, so he cried and went to his house and sent a messenger to her: If you are a widow we will marry you, and if you have a husband we will make you rich. She said to the messenger: I seek refuge in God that the king should mock me! He did not want me in the days of my youth, wealth, and pride, so does he want me today when I am an old, blind, and poor man?! So the messenger informed him of her words, and when he rode off in the second week she confronted him, so he said to her: Did the messenger not deliver the message to you? She said: I have told you that one look at your face is dearer to me than the world and everything in it. So he ordered that her condition be fixed and prepared, then she was brought to him. Joseph stood up to pray and supplicate to God, and she stood behind him. He asked God Almighty to restore her youth, beauty and sight. God restored her youth, beauty and sight until she returned to the best she had been on the day he visited her, as an honor to Joseph, peace be upon him, for abstaining from God's prohibitions. So he had

intercourse with her and she was a virgin. He asked her, and she said: O Prophet of God, my husband was impotent and did not come to women, and you were of indescribable beauty and loveliness. He said: So they lived in ease, and every day God renewed for them good, and she bore him two sons, Ephraim and Manasseh. And in what was narrated, God Almighty put in Joseph's heart many times more love for her than what was in her heart, so he said to her: What is the matter with you that you do not love me as you did the first time? She said to him: When I tasted the love of God Almighty, that occupied me from everything else.

Second: Some scholars said: This verse permits a virtuous man to work for an immoral man or an infidel ruler, on condition that he knows that he is entrusted with an action that he does not oppose, so he may correct whatever he wants. However, if his work is according to the choice, desires, and immorality of the immoral person, then this is not permissible. Some people said: This was specifically for Joseph, and this is not permissible today. The first is more appropriate if it is on the condition that we mentioned. And God knows best. Al-Mawardi said: If the one who has a guardianship is unjust, then people have differed about the permissibility of guardianship on his part, with two opinions: The first: Its permissibility if he acts according to what he has been entrusted with, because Joseph was entrusted with guardianship on behalf of Pharaoh, and because the consideration in his right is based on his action, not the action of someone else. The second: That this is not permissible, because it involves taking over the guardianship of the oppressors by helping them, and purifying them by taking over their actions. Those who adopted this school of thought responded to Joseph's guardianship on behalf of Pharaoh with two answers: The first: That Joseph's Pharaoh was righteous, and the tyrant was Moses' Pharaoh. Second: He looked into his property without his actions, so he was not responsible for it. Al-Mawardi said: The most correct of these two statements is to separate what he takes over from the oppressor into three categories: First: What its people are permitted to do without exerting effort in implementing it, such as charity and zakat. It is permissible to take it over from the oppressor, because the text of who deserves it has made it unnecessary to exert effort in it, and the permissibility of its owners being alone with it has made it unnecessary to follow the example. The second category: What it is not permissible for them to do it alone and requires effort in its disbursement, such as the money of spoils. It is not permissible to take it over from the oppressor, because he is acting without right and exerting effort in what he is not entitled to. The third category: What it is permissible to take over from its people, and exerting effort in it has an influence, such as cases and rulings. The contract of following is permissible. If the consideration is to implement the ruling between two consenting parties, and mediation between two who are forced, then it is permissible. If it is a compulsion, then it is not permissible.

Third: The verse also indicates that it is permissible for a person to propose a job for which he is qualified. If it

is said: Muslim narrated on the authority of Abd al-Rahman ibn Samurah, who said: The Messenger of God, may God bless him and grant him peace, said to me: **O Abd al-Rahman, do not ask for leadership, for if you are given it after asking, you will be left to it, and if you are given it without asking, you will be helped in it.** On the authority of Abu Burdah, he said: Abu Musa said: I came to the Prophet, may God bless him and grant him peace, and with me were two men from the Ash'ariyyin, one on my right and the other on my left, and both of them asked for work, and the Prophet, may God bless him and grant him peace, was using a miswak, so he said: **What do you say, O Abu Musa - or O Abdullah bin Qais?** He said: I said: By the One Who sent you with the truth, they did not tell me what was in their hearts, and I did not sense that they were asking for work. He said: It was as if I could see his miswak under his lip and it had been trimmed. He said: We will not - or - we will not employ anyone who wants it in our work." He mentioned the hadith, narrated by Muslim as well as others. The answer is: First: Joseph, peace be upon him, only asked for leadership because he knew that no one could take his place in justice, reform, and delivering the rights of the poor, so he saw that this was an obligation imposed on him, since there was no one else. This is how the ruling is today. If a person knew from himself that he would carry out the right in judging or in hisbah, and there was no one who was suitable or could take his place, then this would be an obligation upon him, and it would be obligatory for him to take charge of it and ask for that, and he should inform of his qualities that he deserves from knowledge. And sufficiency and other than that, as Joseph, peace be upon him, said. But if there is someone who can do it and is fit for it and knows that, then it is better not to ask, because of his saying, peace be upon him, to Abd al-Rahman: **Do not ask for leadership.** Also, asking for it and being keen on it while knowing the abundance of its harms and the difficulty of getting rid of it is evidence that he is asking for it for himself and for his purposes. And whoever is like this is likely to be overcome by his self and perish. This is the meaning of his saying, peace be upon him: **And entrust it to her.** And whoever rejects it because of his knowledge of its harms and his fear of falling short in its rights, he flees from it. Then if he is afflicted with it, then it is hoped that he will get rid of it, and this is the meaning of his saying: **I will help her.** The second: He did not say: I am considered noble, even if it is as the Prophet, peace be upon him, said: **The noble son of the noble son of the noble son of the noble Joseph, son of Jacob, son of Isaac, son of Abraham.** Nor did he say: I am handsome and good-looking. Rather, he said: **I am Guardian, All-Knowing.** So he asked for it through guardianship and knowledge, not through lineage and beauty. Third: He only said that to someone who did not know him, so he wanted to introduce himself, and that became an exception to the Almighty's saying: **So do not claim yourselves to be pure** (al-Najm 53:32). Fourth: He saw that as an obligation imposed on him, because there was no one else, and this is more apparent, and God knows best. Fourth: The verse also indicates that it is permissible for a person to describe himself with the knowledge and virtue that he has. Al-Mawardi said: This is not absolute in all attributes, but it is specific to what is coupled with its connection, or related to an apparent

gain, and it is forbidden in other than that, because of what is in it of self-praise and hypocrisy. If he had distinguished the one who is more virtuous from him, it would have been more appropriate for his virtue, because necessity called Joseph to it because of his previous condition, and because he hoped to conquer his family.

Tafsir Ibn Kathir

God Almighty says, informing about the king when he ascertained the innocence of Joseph, peace be upon him, and the integrity of his reputation from what was attributed to him, he said, **Bring him to me, I will select him for myself**, meaning I will make him one of my special people and advisors. **So when he spoke to him**, meaning the king addressed him, recognized him, saw his virtue and brilliance, and knew what his character, morals, and perfection were, the king said to him, **Indeed, you are today with us, established and trustworthy**, meaning that you have remained with us in a position and trustworthiness. Joseph, peace be upon him, said, "Set me over the storehouses of the land. Indeed, I am a guardian, knowing." He praised himself, and it is permissible for a man to do that if he is ignorant of his situation due to need, and he mentioned that he is *guardian*, meaning a trustworthy treasurer, and *knowledgeable*, with knowledge and insight into what he is in charge of. Shaiba bin Naamah said: He is the Guardian of what you entrusted to me, and He is All-Knowing of the years of famine. Narrated by Ibn Abi Hatim. He asked for the work because he knew he was capable of it and because of the interests it brings to the people. He only asked him to make him the treasury of the earth, which are the pyramids in which the crops are collected, because of the years that they will face, which he informed them about, so that he may dispose of them in the most cautious, best, and wisest manner. So he was granted that out of desire for him and honor for him. For this reason, the Most High said:

Fath al-Qadir

55- He said, 'Appoint me over the storehouses of the land.' That is, appoint me over the land that he has entrusted to you, which is the land of Egypt, or appoint me over the treasures of the land, which are the places where money is stored. Joseph, peace be upon him, asked him for this in order to spread justice and remove injustice, and to use it to call the people of Egypt to believe in God and abandon the worship of idols. This is evidence that it is permissible for someone who is confident in himself, if he enters into a matter of authority, to raise the beacon of truth and destroy whatever falsehood he can, and to ask for this for himself. It is permissible for him to describe himself with descriptions that encourage what he desires, and to motivate the kings who address him by giving him the reins of affairs and making them dependent on him. However, this permissibility is opposed by what was reported from our Prophet, may God bless him and grant him peace, regarding the prohibition of seeking authority and the prevention of appointing someone who seeks it or is keen on it. The treasures are the

Surat Yusuf 12:55

He said, "Appoint me over the storehouses of the land. Indeed, I will be a knowledgeable guardian."

plural of treasury, and it is the name for the place where something is stored, and the guardian is the one who preserves the thing: that is, **I am a guardian** of what you have entrusted to me of preserving the money, I do not spend it in places other than its outlets, nor do I spend it in places other than its expenditures, *Knowing* of the existence of its collection and dispersion, its entrance and exit.

Tafsir al-Baghawi

55- So **he said**, Joseph, **Put me in charge of the storehouses of the land**. Storehouses: the plural of treasury, and he meant the storehouses of food and money, and the land: the land of Egypt, meaning: the storehouses of your land.

Al-Rabi' bin Anas said: On the tax and income of Egypt.

I am a Guardian, All-Knowing, meaning: Guardian of the treasures, All-Knowing of their interests. It was also said: Guardian, All-Knowing: a writer and accountant.

It was said: He is the Guardian of what you entrust to me, and the Knower of what you entrust to me.

It was said: He is the guardian of the account, knowledgeable of languages, and knows the language of everyone who comes to me.

Al-Kalbi said: He is the Guardian of His estimation in the fertile years in the barren land, and He is aware of the time of famine when it occurs. So the king said to him: Who is more deserving of it than you?! So he appointed him that and said to him: Today you are with us, of high status and position, and are trustworthy over the treasures.

Abu Saeed Al-Sharafi told us, Abu Ishaq Al-Tha'labi told us, Abu Abdullah Al-Hussein bin Muhammad Al-Fanjawi told me, Mukhallad bin Ja'far Al-Baqraji told us, Al-Hasan bin Alawiya told us, Ismail bin Isa told us, Ishaq bin Bishr told us, on the authority of Juwaybir, on the authority of Al-Dahhak, on the authority of Ibn Abbas, may God be pleased with them both, who said: The Messenger of God, may God bless him and grant him peace, said: "May God have mercy on my brother Joseph. If he had not said, 'Put me in charge of the treasures of the land,' He would have appointed him immediately. But He delayed that for a year, so he stayed in his house with the king for a year."

And on his authority on the authority of Ibn Abbas, may God be pleased with them both, he said: When the year had passed from the day on which he asked for the emirate, the king summoned him, so he went and adorned him with his sword and placed for him a bed of gold crowned with pearls and rubies, and he put on it a robe of brocade, and the length of the bed was thirty cubits, and its width was ten cubits, and on it were thirty mattresses and sixty cushions, then he ordered him to come out, so he came out crowned, and his color was like snow, and his face was like the moon, and the observer could see his face in the

clarity of the color of his face, so he went until he sat on the bed, and the kings submitted to him, and the king entered his house and entrusted him with the matter of Egypt, and he removed Qutfir from what he had been in charge and appointed Joseph in his place. Ibn Ishaq said:

Ibn Zayd said: The king of Egypt had many treasures, so he surrendered all his authority to him and made his command and judgment enforceable. They said: Then Qutfir died during those nights, so King Joseph married Rachel, Qutfir's wife. When he entered upon her, he said: Is this not better than what you wanted? She said: O friend, do not blame me, for I was a beautiful, soft woman, as you see, in a kingdom and a world, and my companion did not have intercourse with women, and I was as God made you in your beauty and appearance, but my soul overcame me, and Joseph found her a virgin, so he had intercourse with her, and she bore him two sons: Ephraim, son of Joseph, and Misha, son of Joseph.

Tafsir al-Baidawi

55. "He said, 'Appoint me over the storehouses of the land, and I will have its command. The land is the land of Egypt. I will be its guardian from those who do not deserve it. I am aware of the ways of disposing of it.' Perhaps when he, peace be upon him, saw that he would inevitably use it in his affairs, he preferred that which would have general benefits and great returns. In it is evidence of the permissibility of seeking to be appointed and showing that he is prepared for it and taking charge from the hand of the infidel if he knows that there is no way to establish the truth and govern the creation except by seeking support from him. And on the authority of Mujahid that the king converted to Islam at his hand.

Surat Yusuf 12:56

And thus We established Joseph in the land, to settle therein wherever he willed. We bestow Our mercy upon whom We will, and We do not allow to be lost the reward of the doers of good.

Tafsir al-Jalalayn

56 - **And thus** as Our favor upon him by releasing him from prison **We established Joseph in the land** the land of Egypt **to settle** to settle **therein wherever he willed** after the distress and confinement. And in the story, the king crowned him and sealed him and appointed him in place of the Aziz and removed him and he died after that, so he married him to his wife and found her a virgin and she bore him two sons, and he established justice in Egypt and the necks submitted to him **We bestow Our mercy upon whom We will** and **We do not waste the reward of the doers of good**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And thus We established for Joseph in the land - meaning the land of Mu' ammar - **to settle therein wherever he wills**, meaning: to take a home in the land of Egypt wherever he wills, after confinement and hardship, **We bestow Our mercy upon whom We will**, of Our creation, just as We bestowed upon Joseph, so We established him in the land after slavery and captivity, and after being thrown into the well, **and We do not waste the reward of the doers of good**, meaning: And We do not invalidate the reward of the work of the one who did good and obeyed his Lord, and did what He commanded him, and refrained from what He forbade him, just as We did not invalidate the reward of the work of Joseph when he did good and obeyed God.

And Joseph was empowered in the land as:

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that he said: When Joseph said to the king: "Appoint me over the storehouses of the land. Indeed, I am a knowing guardian," the king said: **I have done so!** So he appointed him, as they say, to the work of Itafir, and removed Itafir from what he had been in charge of. God says: **And thus We established Joseph in the land, to settle therein wherever he pleased**, the verse. He said: It was mentioned to me, and God knows best, that Itafir had died during those nights, and that King Rayyan ibn al-Walid had married Joseph to Itafir's wife Ra'il, and that when she entered upon him he said: **Is this not better than what you wanted?** He said: They claim that she said: "O friend, do not blame me, for I was a woman as you see, beautiful and lovely, comfortable in a kingdom and a world, and my companion did not come to women, and I was as God made you in your beauty and appearance, so my soul overcame me with what I saw." They claim that he found her a virgin, so he had

intercourse with her and she bore him two men: Have you seen Ibn Yusuf and Misha Ibn Yusuf.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **And thus We established Joseph in the land, to settle therein wherever he willed.** He said: The king appointed him over Egypt, and he was its ruler, and he was in charge of buying and selling, and all of its affairs. So that is what he said: **And thus We established Joseph in the land, to settle therein wherever he willed.**

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **He may settle therein wherever he wishes**, he said: We have given him control over whatever he wishes of that world, to do with it whatever he wishes, it has been entrusted to him. He said: And if he had wanted to make Pharaoh under his control and above him, he would have done so.

Al-Muthanna told me, he said, Amr told us, he said, Hisham told us, on the authority of Abu Ishaq Al-Kufi, on the authority of Mujahid, he said: The king who was with Joseph converted to Islam.

Tafsir al-Qurtubi

The Almighty said: **And thus We established Joseph in the land, to settle therein wherever he willed.** That is, and like this favor that We bestowed upon him in bringing him close to the king's heart, and saving him from prison, We established him in the land, that is, We enabled him to do whatever he wanted. Al-Kiya al-Tabari said: The Almighty's statement: **And thus We established Joseph in the land** is evidence of the permissibility of trickery in reaching what is permissible, and what contains happiness and goodness, and extracting rights. Similar to it is the statement of the Almighty: **And take in your hand a bunch and strike with it and do not break your oath.** (Surah Sad: 44) and the hadith of Abu Sa'id al-Khudri about the governor of Khaybar, who gave dates to the Messenger of God, may God bless him and grant him peace, and what he said. I said: This is refuted by what follows. It is said: We established him and We established him. God the Almighty said: **We established them in the land as We did not establish you.** (Surah al-An'am: 6). Al-Tabari said: The great king Al-Walid bin Al-Rayyan appointed Joseph as his successor in the affairs of Itafir and dismissed him. Mujahid said: He converted to Islam at his hands. Ibn Abbas said: He became king after a year and a half. Muqatil narrated that the Prophet, may God bless him and grant him peace, said: **If Joseph had said, 'Indeed, I am a guardian and a knower,' if God should be displeased, he would have become king in his time.** Then Itafir died, so Al-Walid married him to Itafir's wife, Ra'il. Joseph consummated the marriage with her and found her to be a virgin. She bore him two sons, Ephraim and Manasseh, the sons of Joseph. Whoever claims that she was Zulaykha said: Joseph did not marry her, and that when she saw him in his procession, she cried, then said: Praise be to God who made kings slaves through disobedience, and praise be to God who made slaves kings through

And thus We established Joseph in the land, to settle therein wherever he willed. We bestow Our mercy upon whom We will, and We do not allow to be lost the reward of the doers of good.

obedience. So he took her to himself, and she was one of his dependents until she died with him, and he did not marry her. Al-Mawardi mentioned this, and it is contrary to what was mentioned previously from Wahb, and Al-Tha'labi mentioned it, and God knows best. When the king entrusted the affairs of Egypt to Joseph, he was kind to the people and called them to Islam until they believed in him. He established justice among them, and men and women loved him. Wahb, Al-Suddi, Ibn Abbas, and others said: Then the fertile years came, so Joseph ordered the farms to be repaired and ordered them to expand their agriculture. When the crops were ripe, he ordered them to be collected, then he built granaries for them, and in that year they collected a crop that the storehouses could not handle because of its abundance. Then he collected the crops of every year in the same way, until when the seven fertile years had passed and the barren years came, Gabriel came down and said: O people of Egypt, starve, for God has sent famine upon you for seven years. Some of the wise men said: Hunger and famine have two signs: One of them is that the soul loves food more than usual, and hunger rushes to it, unlike what it was before, and it takes more food than is sufficient. The second is that food is lost and is not found at all and is extremely scarce. These two signs came together during the time of Joseph, so men, women, and children woke up calling out, **Hunger, hunger!** And they eat and are not satisfied, and the king wakes up, calling out, Hunger, Hunger!! He said: So Joseph prayed for him and God cured him of that, then in the morning Joseph called out throughout the land of Egypt, O people! No one should plant a crop or the seed will be lost and nothing will grow. And those years brought great terror that cannot be described, Ibn Abbas said: When the drought began while the king was in the middle of the night, hunger struck him in the middle of the night, so the king cried out, O Joseph! Hunger, hunger!! Then Joseph said: This is the time of famine. When the first year of the famine came, everything they had prepared in the fertile years perished. The people of Egypt began to buy food from Joseph. He sold them the first year for money, until there was not a dinar or a dirham left in Egypt except a handful. In the second year he sold them for jewelry and jewels, until there was nothing left in the people's hands. In the third year he sold them for livestock and beasts, until he had taken possession of them all. In the fourth year he sold them for male and female slaves, until he had taken possession of them all. In the fifth year he sold them for real estate and farms, until he owned them all. In the sixth year he sold them for their children and women, enslaving them all. In the seventh year he sold them for their necks, until in the seventh year there was not a free man or slave left in Egypt except that he became his slave. The people said: By God, we have never seen a king more magnificent or greater than this. Joseph said to the king of Egypt: How do you see the work of my Lord in what He has given me? Now all this is yours, so what do you think of it? He said: I have entrusted the matter to you, so do as you wish. We are your followers, and I am not one who would disdain your worship and obedience, nor am I except one of

your slaves and a subordinate of yours. Joseph, peace be upon him, said: I did not free them from hunger to distance them, nor did I save them from calamity to be a calamity for them. I call God and you to witness that I freed the people of Egypt to the last one, and I returned their money and property to them, and I returned your kingdom to you on the condition that you follow my Sunnah. It is narrated that Joseph, peace be upon him, was never satisfied with food in those years, so it was said to him: Are you hungry while you have the treasures of the earth in your hand? He said: I fear that if I am satisfied I will forget the hungry. Joseph ordered the king's cook to make his food at noon, so that the king would taste hunger and not forget the hungry. That is why the kings made their food at noon.

God the Almighty says: **We bestow Our mercy upon whom We will.** That is, with Our goodness. Mercy is grace and goodness. **And We do not allow to be lost the reward of the doers of good.** That is, their recompense. Ibn Abbas and Wahb said: He means the patient ones, for his patience in the well, in slavery, and in prison, and his patience from the prohibitions of God when the woman called him to do. Al-Mawardi said: There are two opinions regarding what Joseph was given in this state: One of them is that it was a reward from God the Almighty for what He tested him with. The second is that God bestowed this upon him as a favor from Him, and his reward will remain the same in the Hereafter.

Tafsir Ibn Kathir

God Almighty says: **And thus We established Joseph in the land** meaning the land of Egypt, **to settle therein wherever he willed.** Al-Suddi and Abd al-Rahman ibn Zayd ibn Aslam said: He disposed of it as he wished. Ibn Jarir said: He takes from it a home wherever he wishes after the distress, imprisonment and captivity. **We bestow Our mercy upon whom We will, and We do not waste the reward of the doers of good.** That is, We did not waste Joseph's patience in the harm of his brothers and his patience in imprisonment because of the wife of the Aziz, so God Almighty followed him with peace, victory and support, "And We do not waste the reward of the doers of good. And the reward of the Hereafter is better for those who believe and fear God." God Almighty informs that what God Almighty has stored for His Prophet Joseph, peace be upon him, in the Hereafter is greater, more numerous and more sublime than what He granted him of control and influence in this world, like His saying regarding Solomon, peace be upon him: "This is Our gift, so bestow or withhold without account. And indeed, with Us is nearness to him and a good place of return." The point is that Joseph, peace be upon him, was appointed by the King of Egypt, Rayyan bin Al-Walid, as a minister in the land of Egypt in place of the one he bought from Egypt, the husband of the woman who tried to seduce him, and the kingdom converted to Islam at the hands of Joseph, peace be upon him, as Mujahid said.

Muhammad bin Ishaq said: When Joseph said to the king: "Put me in charge of the storehouses of the land. Indeed, I am a knowing guardian," the king said: **I have done so**. So he appointed him, as they mentioned, to the position of Atfir, and removed Atfir from what he had been in charge of. God Almighty says: "And thus We established Joseph in the land, to settle therein wherever he willed. We bestow Our mercy upon whom We will, and We do not allow to be lost the reward of the doers of good." He said: It was mentioned to me - and God knows best - that Atfir died during those nights, and that King Rayyan bin Al-Walid married Joseph to Atfir's wife Ra'il, and that when she entered upon him he said to her: Is this not better than what you wanted? He said: They claim that she said: O friend, do not blame me, for I was a woman as you see, beautiful, lovely, and soft in a kingdom and a world, and my companion did not come to women, and I was as God made you in your beauty and appearance as you saw. They claim that he found her a virgin, so he had intercourse with her, and she bore him two men: Ephraim bin Yusuf, and Misha bin Yusuf. Ephraim had Nun, the father of Joshua bin Nun, and Rahmah, the wife of Job, peace be upon him. Al-Fudayl bin Iyad said: The wife of Al-Aziz stopped on the side of the road until Joseph passed by, and she said: Praise be to God who made slaves kings through his obedience, and kings slaves through his disobedience.

Fath al-Qadir

56- **And thus We established Joseph** meaning, and like that amazing establishment, We established Joseph in the land: meaning, We gave him a place, and it is an expression of his complete power and the effectiveness of his command and prohibition until the kingdom began to issue from his opinion, and the people began to act according to his command and prohibition. **He settles therein wherever he wills** meaning, he descends from it wherever he wants and takes it as a residence, and it is an expression of his complete power as mentioned above, and it is as if he disposes of the land that he entrusted to the sultan of Egypt as a man disposes of his home. Ibn Kathir read it with the letter *nun*. He used this verse as evidence that it is permissible to take on work on behalf of an unjust, or even an infidel, sultan for someone who is confident in himself to do what is right. We have already discussed this in detail in the words of God Almighty: **And do not incline toward those who do wrong**. "We bestow Our mercy upon whom We will" of the servants, so We have mercy on him in this world by being kind to him and bestowing favors upon him, and in the Hereafter by admitting him into Paradise and saving him from Hell. **And We do not waste the reward of the doers of good** in their good deeds that God requires of them: that is, We do not waste their reward for them, and their recompense for them.

Tafsir al-Baghawi

56-And the kingdom of Egypt was secured for Joseph, meaning: he gathered them together, and established justice among them, and men and women loved him. This is what God Almighty said: **And thus We**

established Joseph in the land, meaning: the land of Egypt We gave him, **to settle therein**, meaning: to settle **wherever he wished** and to do in it whatever he wished.

Ibn Kathir read: *Nasha'* with a *nun* in response to his saying: *Makna* and the others read it with a *ya* in response to his saying: *Yatabo'u*.

We bestow Our mercy upon whom We will, meaning: Our blessings, **and We do not waste the reward of the righteous**, Ibn Abbas and Wahb said: meaning the patient.

Mujahed and others said: Joseph, peace be upon him, continued to call the king to Islam and to be gentle with him until the king and many people converted to Islam. This was in this world.

Tafsir al-Baidawi

56. **And thus We established Joseph in the land** in the land of Egypt. **He settled therein wherever he wished** he settled in its lands wherever he pleased. Ibn Kathir read **We will** with a *nun* "We bestow Our mercy upon whom We will" in this world and the Hereafter. "And We do not allow to be lost the reward of the righteous" rather We pay them their rewards in full sooner and later.

Surat Yusuf 12:57

And the reward of the Hereafter is better for those who believe and are fearing God.

Surat Yusuf 12:57

And the reward of the Hereafter is better for those who believe and are fearing God.

Tafsir al-Jalalayn

57 - **And the reward of the Hereafter is better** than the reward of this world **for those who believe and fear God** and the years of famine entered and affected the land of Canaan and the Levant.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja`far said: God Almighty says: And the reward of God in the Hereafter is better for those who believe, meaning: for those who believed in God and His Messenger, from what Joseph was given in this world of His empowerment in the land of Egypt, **and were fearful**, meaning: and they were fearful of God, fearing His punishment for disobeying His command and making permissible His prohibitions, so they obeyed Him in His commands and prohibitions.

Tafsir al-Qurtubi

The Almighty says: **And the reward of the Hereafter is better** meaning that what we are given in the Hereafter is better and more than what we were given in this world, because the reward of the Hereafter is permanent, while the reward of this world is cut off. The apparent meaning of the verse is general for every believing, pious person. They recited:

Is not the Messenger of God, Joseph, an example for someone like you, imprisoned for injustice and slander?

Jamil al-Sabr stayed in prison for a while, then Jamil al-Sabr led him to the king.

Some of them wrote to a friend of his:

Behind the strait of fear is the vastness of security, and the first joy is the last of sorrow.

Do not despair, for God has given Joseph His treasures after his release from prison.

Some of them recited:

If the incidents reached the limit and the souls almost melted for them

The calamity has come and consolation has diminished, for at the end comes relief.

There is a lot of poetry in this sense.

Tafsir Ibn Kathir

God Almighty says: **And thus We established Joseph in the land** meaning the land of Egypt, **to settle therein wherever he willed**. Al-Suddi and Abd al-Rahman ibn Zayd ibn Aslam said: He disposed of it as he wished. Ibn Jarir said: He takes from it a home wherever he wishes after the distress, imprisonment and captivity, **We bestow Our mercy upon whom We will, and We do not waste the reward of the doers of good**. That is, We did not waste Joseph's patience in the harm of his brothers and his patience in imprisonment because of the wife of the Aziz, so God Almighty followed him with peace, victory and support, "And We do not waste the reward of the doers of good. And the reward of the Hereafter is better for those who believe and fear God." God Almighty informs that what God Almighty has stored for His Prophet Joseph, peace be upon him, in the Hereafter is greater, more numerous and more sublime than what He granted him of control and influence in this world, like His saying regarding Solomon, peace be upon him: "This is Our gift, so bestow or withhold without account. And indeed, with Us is nearness to him and a good place of return." The point is that Joseph, peace be upon him, was appointed by the King of Egypt, Rayyan bin Al-Walid, as a minister in the land of Egypt in place of the one he bought from Egypt, the husband of the woman who tried to seduce him, and the kingdom converted to Islam at the hands of Joseph, peace be upon him, as Mujahid said.

Muhammad bin Ishaq said: When Joseph said to the king: "Put me in charge of the storehouses of the land. Indeed, I am a knowing guardian," the king said: **I have done so**. So he appointed him, as they mentioned, to the position of Atfir, and removed Atfir from what he had been in charge of. God Almighty says: "And thus We established Joseph in the land, to settle therein wherever he willed. We bestow Our mercy upon whom We will, and We do not allow to be lost the reward of the doers of good." He said: It was mentioned to me - and God knows best - that Atfir died during those nights, and that King Rayyan bin Al-Walid married Joseph to Atfir's wife Ra'il, and that when she entered upon him he said to her: Is this not better than what you wanted? He said: They claim that she said: O friend, do not blame me, for I was a woman as you see, beautiful, lovely, and soft in a kingdom and a world, and my companion did not come to women, and I was as God made you in your beauty and appearance as you saw. They claim that he found her a virgin, so he had intercourse with her, and she bore him two men: Ephraim bin Yusuf, and Misha bin Yusuf. Ephraim had Nun, the father of Joshua bin Nun, and Rahmah, the wife of Job, peace be upon him. Al-Fudayl bin Iyad said: The wife of Al-Aziz stopped on the side of the road until Joseph passed by, and she said: Praise be to God who made slaves kings through his obedience, and kings slaves through his disobedience.

Fath al-Qadir

57- **And for the reward of the Hereafter** meaning their reward in the Hereafter, and the reward was added to

the Hereafter for the sake of simplicity, and their reward is the recompense with which God will reward them in it, and it is Paradise whose bliss does not run out and whose duration does not end **is better for those who believe in God and were pious** against falling into what He has forbidden them, and what is meant by them are the good and those mentioned above, and in it is a warning that the goodness that is considered is faith and piety.

Ibn al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **What is the matter with the women?** He said: Yusuf wanted to excuse himself before he was released from prison. Al-Faryabi, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh, and al-Bayhaqi in al-Shu'ab narrated on his authority that he said: When the wife of al-Aziz said: I sought to seduce him, Yusuf said: **That is so that he may know that I have not betrayed him in secret.** Gabriel nudged him and he said: **Not even when I intended to do so?** He said: **And I do not acquit myself.** Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim also narrated on his authority: **The truth has become clear.** Ibn Jarir narrated on the authority of Mujahid, Qatadah, al-Dahhak, Ibn Zayd, and al-Suddi something similar. Sa'id ibn Mansur and Ibn Abi Hatim narrated on the authority of Hakim ibn Juzam regarding his statement: **That is so that he may know that I have not betrayed him in secret.** Gabriel said to him: **Not even when I untied my pants?** He then said: **And I do not acquit myself.** Ibn Abd al-Hakam narrated in Futuh Misr, on the authority of al-Kalbi, on the authority of Abu Salih, on the authority of Ibn Abbas, regarding his statement: "And the king said, 'Bring him to me, that I may take him for myself.'" He said: So the messenger came to him and said, **Take off your prison clothes and wear new clothes and go to the king.** The people of the prison called for him, and he was thirty years old at that time. When he came to him, he saw a young boy, and he said, **Does this one know my vision, while the magicians and soothsayers do not?** He seated him in front of him and said, **Do not be afraid.** He dressed him in a necklace of gold and silk clothes, and gave him a saddled and decorated beast like the king's beast, and he beat the drum in Egypt: **Joseph is the king's successor.** Saeed bin Mansour, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Sheikh narrated on the authority of Ibn Abbas, who said: The king said to Joseph, **I like you to mix with me in everything except my family, and I am ashamed for you to eat with me.** Joseph became angry and said, "I am more deserving of being ashamed. I am the son of Abraham, the friend of God, and I am the son of Isaac, the sacrifice of God, and I am the son of Jacob, the prophet of God." Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Shaybah bin Naamah Ad-Dhabi regarding his statement: **Put me in charge of the storehouses of the land** meaning over all food. **Indeed, I am a guardian** of what was entrusted to me. *Knowing* of the years of famine. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement: **And thus We established Joseph in the land** he said: We gave him control over it so that he could be wherever he wished in that world and do whatever he wished in it. Abu Al-Shaykh narrated on the authority of Zayd bin Aslam that Joseph married the wife of Al-Aziz and found her to be a virgin, although her

husband was impotent.

Tafsir al-Baghawi

57-And the reward of the Hereafter, the reward of the Hereafter, **is better for those who believe and are righteous.**

When Joseph was reassured in his kingdom, he managed to collect food in the best way possible. He built fortresses and many houses, and collected food in them for the lean years. He spent generously until the fertile years passed and the lean years entered with a horror that people had never known before.

It was narrated that he had arranged for the king and his entourage to eat once every day, at noon. When the year of famine began, the first to be overcome by hunger was the king, at midnight, so he cried out, **O Joseph, hunger, hunger!**

Joseph said: This is the time of famine.

In the first year of the drought, everything they had prepared in the fertile years perished. So the people of Egypt began to buy food from Joseph. He sold them the first year for money until there was not a dinar or a dirham left in Egypt except a handful. He sold them the second year for jewelry and gems until there was nothing left in people's hands. He sold them the third year for livestock and beasts until he had all of them. He sold them the fourth year for male and female slaves until there was not a single male or female slave left in anyone's hand. He sold them the fifth year for estates, real estate, and houses until he had all of them. He sold them the sixth year for their children until he enslaved them. He sold them the seventh year for their necks until he enslaved them. There was not a free man or woman left in Egypt except that he became his slave.

The people said: We have never seen a king more magnificent or greater than this.

Then Joseph said to the king: How did you see my Lord's action in what He granted me? What do you think of that?

The king said to him: The decision is yours and we will follow you.

He said: I call God to witness and I call you to witness that I freed the people of Egypt, every last one, and returned their property to them.

It was narrated that Joseph was never satisfied with food in those days, so he was asked: Are you hungry while you have the treasures of the earth in your hand?

He said: I fear that if I am full I will forget the hungry. Joseph, peace be upon him, ordered the king's cooks to make his lunch at noon. He wanted the king to taste hunger and not forget the hungry. Hence, the kings made their lunch at noon.

He said: And the people went to Egypt from every direction to buy food, but Joseph made it impossible for any of them - even if he was great - to have more

Surat Yusuf 12:57

And the reward of the Hereafter is better for those who believe and are fearing God.

than one camel load, in order to divide the food equally among the people, and the people crowded around him, and the land of Canaan and the lands of the Levant were afflicted with what afflicted the people in all the lands of famine and hardship, and what afflicted the people befell Jacob, so he sent his sons to Egypt for provisions, and he held on to Benjamin, Joseph's brother on his mother's side, and that is what the Almighty said:

Tafsir al-Baidawi

57. And the reward of the Hereafter is better for those who believe and fear God. Polytheism and immorality are great and permanent.

Surat Yusuf 12:58

And Joseph's brothers came and entered upon him, and he recognized them, but they did not recognize him.

Tafsir al-Jalalayn

58 - **And the brothers of Joseph came** except Benjamin to buy food when it reached them that the Aziz of Egypt was giving food in exchange for its price **so they entered upon him and he recognized them** that they were his brothers **and they did not recognize him** they did not know him because of the long time they had known him and they thought he had perished, so they spoke to him in Hebrew and he said as if he did not know them: What brought you to my country? They said: To provide food. He said: Perhaps you are spies. They said: God forbid. He said: Where are you from? They said: From the land of Canaan and our father Jacob, the prophet of God. He said: And he has children other than you? They said: Yes, we were twelve and the youngest of us went and perished in the wilderness and he was the dearest to him and his brother remained so he kept him to console himself with him, so he ordered them to be brought down and honored.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And Joseph's brothers came and entered upon him, and he recognized them**, Joseph, **but they**, Joseph, *disagree*, they do not recognize him.

The reason for their coming was Joseph, as he told me, as follows:

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq, who said: When Joseph was reassured in his kingdom and emerged from the affliction he was in, and the fertile years had passed, for which he had ordered them to prepare for the years he had told them would come, the people struggled in every direction and set out for Egypt seeking provisions from every town. When Joseph saw what he saw of the hardship that had befallen the people, he had been sympathetic to them, and he would not carry for each man more than one camel, nor would he carry for each man two camels, in order to be fair and generous to them. So he brought his brothers with those who had come to him seeking provisions from Egypt, and he recognized them while they did not recognize him, because God wanted to convey to Joseph, peace be upon him, what he wanted.

Ibn Wakee' narrated, Amr narrated, on the authority of Asbat, on the authority of Al-Suddi, who said: Famine struck the people, even reaching the land of Jacob where he was. So he sent his sons to Egypt, and he detained Joseph's brother Benjamin. When they entered upon Joseph, he recognized them, but they

did not recognize him. When he looked at them, he said: Tell me what your matter is, for I do not recognize your affair! They said: We are people from the land of Ash-Sham. He said: What brought you? They said: We came to buy food. He said: You lie. You are spies. How many are you? They said: Ten. He said: You are ten thousand, each man of you is a commander of a thousand, so tell me your story. They said: We are brothers, sons of a man of truth, and we were twelve, and our father loved a brother of ours, and he went with us into the desert and one of us perished in it, and he was the most beloved of our father. He said: Then to whom did your father live after him? They said: To a brother of ours who was younger than him. He said: How can you tell me that your father is a truthful man, and he loves the younger among you more than the older? Bring me this brother of yours so that I may look at him. But if you do not bring him to me, you will have no measure with me, nor will you come near him. They said, **We will surely persuade his father about him, and we will surely do so.** He said, **Then place one of you as a hostage until you return.** So they placed Simeon.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And they do not recognize him**, he said: They do not know him.

Tafsir al-Qurtubi

The Almighty said: **And the brothers of Joseph came** meaning they came to Egypt when they were afflicted with famine to buy provisions. This is from the abbreviation of the miraculous Qur'an. Ibn Abbas and others said: When the people were afflicted with famine and hardship, and that descended upon the land of Canaan, Jacob, peace be upon him, sent his son to provide provisions, and the story of Joseph, peace be upon him, spread far and wide, due to his gentleness, closeness, mercy, compassion, justice, and conduct. When the hardship descended upon the people, Joseph, peace be upon him, would sit with the people at the sale himself, and give them food according to the number of their heads, a wasq for each head. **And the brothers of Joseph came and entered upon him, and Joseph recognized them, but they did not recognize him** because they left him as a boy, and they did not imagine that after slavery he would reach that state of kingdom, despite the long period, which was forty years. It was said: They denied him because they believed that he was an infidel king. It was said: They saw him wearing silk, with a gold necklace around his neck, and a crown on his head, and he was dressed in the garb of the Pharaoh of Egypt, and Joseph saw them in their usual clothing and adornment. It is possible that they saw him covered and did not recognize him. It was said: They denied him because of a supernatural matter, a test with which God tested Jacob.

Tafsir Ibn Kathir

Al-Suddi, Muhammad bin Ishaq, and other commentators mentioned that the reason why

Surat Yusuf 12:58

And Joseph's brothers came and entered upon him, and he recognized them, but they did not recognize him.

Joseph's brothers came to Egypt was that when Joseph, peace be upon him, took over the ministry in Egypt and the seven fertile years passed, then the seven barren years followed, and famine spread throughout the land of Egypt and reached the land of Canaan, which is where Jacob, peace be upon him, and his sons were. At that time, Joseph, peace be upon him, took precautions for the people regarding their crops and collected them in the best way, so a great sum and many enormous gifts were obtained from that, and people came to him from all the regions and dealings, buying for themselves and their families, so he did not give a man more than a camel's load in a year, and he, peace be upon him, did not satisfy himself, and he and the king and their soldiers did not eat except one meal in the middle of the day, so that the people would be satisfied with what they had in their hands for the period of seven years, and it was a mercy from God to the people of Egypt.

And what some commentators mentioned that he sold them in the first year for money, and in the second for goods, and in the third for so-and-so, and in the fourth for so-and-so, until he sold them themselves and their children after he had taken possession of everything they owned, then he freed them and returned all their money to them, God knows best the truth of that, and it is from the Israelite stories that are neither true nor false, and the point is that he was among those who came to provide provisions from the brothers of Joseph on the orders of their father to them in that, for it reached them that the Aziz of Egypt gives people food in exchange for its price, so they took with them merchandise to exchange for food, and ten men rode, and Jacob, peace be upon him, kept his son Benjamin, the brother of Joseph, peace be upon him, with him, and he was the most beloved of his sons to him after Joseph, so when they entered upon Joseph while he was sitting in his splendor and leadership and sovereignty, he recognized them when he looked at them, and they did not know him, that is, they did not know him, because they left him when he was a young boy, and they sold him to the caravan and they did not know where to go with him, nor did they sense in themselves that he would become what he became, so for this reason they did not know him, but he recognized them. Al-Suddi and others mentioned that he began to address them, and said to them as if he was denouncing them: What brought you to my country? They said: O noble one, we have come to provide provisions. He said: Perhaps you are spies? They said: God forbid. He said: Where are you from? They said: From the land of Canaan, and our father Jacob is the prophet of God. He said: Does he have children other than you? They said: Yes, we were twelve, and the youngest of us went and perished in the wilderness, and he was the dearest of us to his father, and his brother remained, so his father kept him to entertain him, so he ordered that they be brought down and honored. **And when he had furnished them with their provisions**, meaning that he had given them their full measure and carried their loads, he said: "Bring me this brother of yours whom you mentioned so that I may know your truthfulness in what you have

mentioned. "Do you not see that I give full measure, and I am the best of those who provide accommodations?" He encouraged them to return to him, then he frightened them and said: **But if you do not bring him to me, you will have no measure with me**, meaning that if you do not bring him with you the second time, you will have no provisions with me, **and do not come near him**. They said: **We will surely entice his father away from him, and we will surely do so**. That is, we will make every effort to bring him to you, and we will leave no stone unturned so that you may know our truthfulness in what we have said. Al-Suddi mentioned that he took hostages from them so that they would bring him with them, and there is consideration in this because he was kind to them and encouraged them greatly, and this was due to his eagerness for them to return. **And he said to his young men**, meaning His servants, **Put their merchandise** that is, what they brought to buy something in exchange for it **in their baggage** that is, in their luggage from where they do not notice, **perhaps they will return** with it. It was said: Joseph, peace be upon him, feared that they would not have other merchandise to return with for provisions. It was also said: He was reluctant to take something from his father and brothers in exchange for food. It was also said that he wanted to send them back if they found it in their luggage out of caution and piety, because he knew that from them, and God knows best.

Fath al-Qadir

His saying: 58- **And Joseph's brothers came** meaning they came to Egypt from the land of Canaan to buy provisions because of the famine that struck them. **So they entered** upon Joseph **and he recognized them** because he had left them as men **but they did not recognize him** because they had left him as a boy who was sold for dirhams in the hands of the caravan after they had taken him out of the well, and they entered upon him now while he was a man with the pomp of kingship and the splendor of leadership, and with him were servants and attendants. It was said that they did not recognize him because he was in that state in the form of the king of Egypt, and he wore his crown and was adorned with his collar. It was said that they were far from him so they did not recognize him, and other things were said.

Tafsir al-Baghawi

58- **And the brothers of Joseph came** and they were ten, and their home was in Al-Arnat in the land of Palestine, in the Ghor of Ash-Sham, and they were people of the desert and camels and sheep, so Jacob, peace be upon him, called them and said: O my sons, it has reached me that there is a righteous king in Egypt who sells food, so prepare to buy food from him, so he sent them and they came to Egypt, **and they entered upon him**, upon Joseph, **and he recognized them**, Joseph, peace be upon him.

Ibn Abbas and Mujahid said: He recognized them by the first time he saw them.

Al-Hassan said: He did not know them until they knew him.

And they did not recognize him, meaning: they did not recognize him. Ibn Abbas said: There were forty years between when they threw him into the well and when they entered upon him, and that is why they did not recognize him.

Ata' said: They did not recognize him because he was on the king's bed and the king's crown was on his head.

It was said: Because he was dressed like the kings of Egypt, wearing silk clothes and a gold necklace around his neck. When Joseph looked at them and they spoke to him in Hebrew, he said to them: Tell me who you are and what is your matter, for I have been ignorant of your affair. They said: We are shepherds from the land of Ash-Sham, and hardship has befallen it, so we have come to quarrel.

He said: Perhaps you came to see the shame of my country.

They said: No, by God, we are not spies. We are brothers, sons of one father, an old man called Jacob, a prophet of God.

He said: How many are you? They said: We were twelve, and one of our brothers went with us into the desert and died there, and he was the most beloved of us to our father.

He said: How many are you here?

They said: Ten.

He said: Where is the afterlife?

They said: With our father, because he is the brother of the one who died on his mother's side, so our father finds comfort in him.

He said: Who knows that what you say is true?

They said: O King, we are in a country where none of the people know us.

Then Joseph said: Bring me your brother from your father, if you are truthful, and I am satisfied with that.

They said: Our father is sad about his separation, and we will try to seduce his father.

He said: Leave some of you with me as a hostage until you bring me your brother. So they cast lots among themselves, and the lot fell on Simeon, who had the best opinion of Joseph. So they left him with him. This is what God Almighty said:

years came and famine spread throughout Egypt.

And the Levant and its environs, and people headed to him, so he sold it at first for dirhams and dinars until he did not

They keep some of it with them, then with the jewelry and jewels, then the animals, they are the ones who are lost and the property,

Then he tied their necks until he enslaved them all. Then he presented the matter to the king and said: The opinion is yours, so free them.

He returned their money to them, and what happened to Canaan happened to the rest of the country, so Jacob sent his sons

Benjamin went to him for provisions. **So they entered upon him, and he recognized them, but they did not recognize him.** That is, Joseph recognized them.

They did not know him because of the long time and their separation from him in their youth and their forgetting of him, and their imagining that he was

He perished, and after the state they saw him in when they left him, and the lack of their contemplation of his beauty,

Awe and awe.

Tafsir al-Baidawi

58. And the brothers of Joseph came. It was narrated that when the king appointed him as a minister, he established justice and worked hard in

Increasing crops and controlling yields, until the barren

Surat Yusuf 12:59

And when he had furnished them with their provisions, he said, "Bring me a brother of yours from your father. Do you not see that I give full measure and that I am the best of hosts?"

Surat Yusuf 12:59

And when he had furnished them with their provisions, he said, "Bring me a brother of yours from your father. Do you not see that I give full measure and that I am the best of hosts?"

Tafsir al-Jalalayn

59 - **And when he had furnished them with their provisions** he had given them their full measure (he said: Bring me a brother of yours from your father) meaning Benjamin so that I may know your truthfulness in what you said **Do you not see that I give full measure** I complete it without shortchanging **and I am the best of hosts?**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: He says: When Joseph loaded his camels with food for his brothers, and he loaded each man with his camel, he said to them: **Bring me a brother of yours from your father**, so that I can load another camel for you, so that you will have another camel's load, **Do you not see that I give full measure**, so that I do not withhold from anyone, **and I am the best of those who host**, and I am the best of those who host a guest upon themselves from the people in this town, so I host you. Like:

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabi told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And I am the best of hosts**, and Yusuf says it, I am the best of those who host in Egypt.

Ibn Humayd told me, he said, Salamah told us, on the authority of Ibn Ishaq, he said: When Joseph was prepared with those who were prepared from among the people, he loaded each man with a camel for their equipment, then he said to them: **Bring me a brother of yours from your father**, so I will give you another camel, or something like that: **Do you not see that I give full measure**, meaning: I do not deprive people of anything, **and I am the best of hosts**, meaning: I am better for you than others, for if you bring him, I will honor your position, treat you well, and you will gain a camel with him for your equipment, for I will not give each man of you more than a camel, **but if you do not bring him to me, then you will have no measure with me, nor shall you come near**, do not come near my country.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Bring me a brother of yours from your father**, meaning Benjamin, who was Joseph's brother from his father and mother.

Tafsir al-Qurtubi

The Almighty said: **And when he had furnished them with their trousseau** It is said that he furnished the people with their trousseau, meaning he took care of their trousseau for the journey, and the trousseau of the bride is what is needed when giving it to the husband, and some of the Kufians permitted the trousseau with a kasra on the jim, and the trousseau in this verse is the food that they bought from him. Al-Suddi said: And with Joseph's brothers were eleven camels, and they were ten, so they said to Joseph: We have a brother who stayed behind from us, and his camel is with us, so he asked them why it stayed behind? They said: Because of his father's love for him, and they mentioned to him that he had an older brother who went out to the wilderness and died, so he said to them: I wanted to see this brother of yours whom you mentioned, to know the reason for your father's love for him, and to know your truthfulness, and it is narrated that they left Simeon with him as a hostage, until they brought his brother Benjamin. Ibn Abbas said: Joseph said to the interpreter: Tell them: Your language is different from our language, and your dress is different from our dress, so perhaps you are spies. They said: By God! We are not spies, but we are the sons of one father, who is an old and truthful man. He said: How many are you? They said: Like twelve. One of our brothers went to the desert and died there. He said: Where is the other? They said: With our father. He said: Who knows your truthfulness? They said: No one here knows us, and we have made you aware of our lineage, so how can you feel at ease with us? Joseph said: Bring me a brother of yours from your father if you are truthful, for I am satisfied with that. Do you not see that I give full measure? That is, I complete it and do not withhold it, and I give you an extra camel load for your brother. But if you do not bring him to me, then you will have no measure with me. He threatened them that he would not sell them food if they did not bring him.

The Almighty's statement: **Do you not see that I give full measure?** has two possible interpretations: One is that He granted them a discount on the price, so it became an increase in the measure. The second is that He measured for them with a full measure. **And I am the best of hosts** has two possible interpretations: One is that He is the best of hosts, because He treated them well, as Mujahid said. The second is possible, meaning the best of those you have stayed with from those who are trustworthy. According to the first interpretation, it is taken from *nuzul* which means food, and according to the second, from *manzar* which means a house.

Tafsir Ibn Kathir

Al-Suddi, Muhammad bin Ishaq, and other commentators mentioned that the reason why Joseph's brothers came to Egypt was that when Joseph, peace be upon him, took over the ministry in

Egypt and the seven fertile years passed, then the seven barren years followed, and famine spread throughout the land of Egypt and reached the land of Canaan, which is where Jacob, peace be upon him, and his sons were. At that time, Joseph, peace be upon him, took precautions for the people regarding their crops and collected them in the best way, so a great sum and many enormous gifts were obtained from that, and people came to him from all the regions and dealings, buying for themselves and their families, so he did not give a man more than a camel's load in a year, and he, peace be upon him, did not satisfy himself, and he and the king and their soldiers did not eat except one meal in the middle of the day, so that the people would be satisfied with what they had in their hands for the period of seven years, and it was a mercy from God to the people of Egypt.

And what some commentators mentioned that he sold them in the first year for money, and in the second for goods, and in the third for so-and-so, and in the fourth for so-and-so, until he sold them themselves and their children after he had taken possession of everything they owned, then he freed them and returned all their money to them, God knows best the truth of that, and it is from the Israelite stories that are neither true nor false, and the point is that he was among those who came to provide provisions from the brothers of Joseph on the orders of their father to them in that, for it reached them that the Aziz of Egypt gives people food in exchange for its price, so they took with them merchandise to exchange for food, and ten men rode, and Jacob, peace be upon him, kept his son Benjamin, the brother of Joseph, peace be upon him, with him, and he was the most beloved of his sons to him after Joseph, so when they entered upon Joseph while he was sitting in his splendor and leadership and sovereignty, he recognized them when he looked at them, and they did not know him, that is, they did not know him, because they left him when he was a young boy, and they sold him to the caravan and they did not know where to go with him, nor did they sense in themselves that he would become what he became, so for this reason they did not know him, but he recognized them. Al-Suddi and others mentioned that he began to address them, and said to them as if he was denouncing them: What brought you to my country? They said: O noble one, we have come to provide provisions. He said: Perhaps you are spies? They said: God forbid. He said: Where are you from? They said: From the land of Canaan, and our father Jacob is the prophet of God. He said: Does he have children other than you? They said: Yes, we were twelve, and the youngest of us went and perished in the wilderness, and he was the dearest of us to his father, and his brother remained, so his father kept him to entertain him, so he ordered that they be brought down and honored. **And when he had furnished them with their provisions**, meaning that he had given them their full measure and carried their loads, he said: "Bring me this brother of yours whom you mentioned so that I may know your truthfulness in what you have mentioned. "Do you not see that I give full measure, and I am the best of those who provide accommodations?" He encouraged them to return to him, then he frightened them and said: **But if you do not bring him to me, you will have no measure with me**,

meaning that if you do not bring him with you the second time, you will have no provisions with me, **and do not come near him**. They said: **We will surely entice his father away from him, and we will surely do so**. That is, we will make every effort to bring him to you, and we will leave no stone unturned so that you may know our truthfulness in what we have said. Al-Suddi mentioned that he took hostages from them so that they would bring him with them, and there is consideration in this because he was kind to them and encouraged them greatly, and this was due to his eagerness for them to return. **And he said to his young men**, meaning His servants, **Put their merchandise** that is, what they brought to buy something in exchange for it **in their baggage** that is, in their luggage from where they do not notice, **perhaps they will return** with it. It was said: Joseph, peace be upon him, feared that they would not have other merchandise to return with for provisions. It was also said: He was reluctant to take something from his father and brothers in exchange for food. It was also said that he wanted to send them back if they found it in their luggage out of caution and piety, because he knew that from them, and God knows best.

Fath al-Qadir

59- And when he had equipped them with their provisions what is meant here is that he gave them what they asked for of provisions and what they needed for their journey from the equipment that the traveler needs. It is said that he equipped the people with preparation: if he took care of their travel equipment. Al-Azhari said: All the readers open the jim, and the kasra is a good language. "He said: Bring me a brother of yours from your father." It was said: There must be a statement that results from his request for them to bring him a brother of theirs from their father. It was narrated that when he saw them and they spoke to him in Hebrew, he said to them: Who are you and what is your business, for I do not recognize you? They said: We are a people from the Levant who came to quarrel, and we have an old father, a friend of the prophets, whose name is Jacob. He said: How many are you? They said, *Ten*, and we were twelve. Then one of our brothers went into the wilderness and perished. He was the dearest of us to our father. After him, he lived with a younger brother of his who remained with him to entertain himself. Then he said to them, **Bring me a brother of yours from your father**, meaning his brother Benjamin, who was mentioned earlier. He was Joseph's brother from his father and mother. They promised him that, so he asked them to leave one of them as a hostage with him until they brought him the brother he had asked for. They drew lots and the lot fell on Simeon, so they left him with him. Then he said to them, **Do you not see that I give full measure?** That is, I complete it. He used the future tense, although he said this to them after they had been prepared to indicate that this was his constant habit. Then he told them what would increase their trust in him and their belief in his words, saying, **And I am the best of those who give a place of refuge**, meaning that I am the best of those who give a place of refuge to those who come to me, just as I did to you in terms of good hospitality and good accommodation. Al-Zajaj said: Joseph said, **And I am the best of those**

Surat Yusuf 12:59

And when he had furnished them with their provisions, he said, "Bring me a brother of yours from your father. Do you not see that I give full measure and that I am the best of hosts?"

who give a place of refuge, because when he gave them a place of refuge, he treated them well.

Tafsir al-Baghawi

59- **And when he had furnished them with their provisions**, meaning: he had loaded each one with a camel for their provisions, "he said: Bring me a brother of yours from your father," meaning Benjamin, **Do you not see that I give full measure?** meaning: I complete it and do not deprive people of anything, so I give you an extra camel load for the sake of your brother, and I honor your status and treat you well, **and I am the best of hosts**, Mujahid said: meaning the best of hosts. And he had treated them well.

Tafsir al-Baidawi

59. **And when he had equipped them with their equipment** he prepared them with their equipment and loaded their mounts with what they came for, and the equipment is what is prepared from the luggage for the move like the travel equipment and what is carried from one town to another and what a woman is carried with to her husband and it was read with their equipment with the kasra. "He said: Bring me a brother of yours from your father" It was narrated: When they entered upon him, he said: Who are you and what is your command, perhaps you are spies? They said: God forbid, we are only the sons of one father, and he is an old man, a friend of the prophets, his name is Jacob. He said: How many are you? They said: We were twelve and one of us went to the wilderness and perished. He said: Who will testify for you? They said: No one here knows us and can testify for us. He said: Then leave some of you with me as a hostage and bring me your brother from your father so that I may be your truthful one. So they drew lots and Simeon was chosen. It was said that Joseph used to give each group a load, and they asked him for an extra load for a brother of theirs from their father, so he gave them and stipulated that they come to him so that he would know their truthfulness. **Do you not see that I give full measure** he completed it. **And I am the best of hosts** for guests and hosts them, and he was the best of their hosts and hospitality.

Surat Yusuf 12:60

But if you do not bring it to me, then you will have no measure with me, nor will you come near me.

Tafsir al-Jalalayn

60 - **But if you do not bring it to me, then you shall have no measure with me** meaning no provisions **nor shall you come near** prohibition or conjunction with the place of no measure, meaning you shall be forbidden and you shall not come near

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Joseph said to his brothers: **But if you do not bring him to me**, meaning your brother from your father, **then you will have no measure with me**, meaning: you will have no food with me that I can feed you, **and you will not come near**, meaning: and you will not come near my land.

His saying: **And do not come near**, is in the place of a jussive with a prohibition, and the nun is in the place of an accusative, and it was broken because its ya was deleted, and the speech is: And do not come near me.

Tafsir al-Qurtubi

The Almighty said: **But if you do not bring him to me, then you will have no measure with me** meaning, I will not sell you anything afterward, because he has already given them their measure in this case. **And do not come near** meaning, I will not treat you as a relative with me. He did not mean that they will be far from him or return to him, because he urged them to return. Al-Suddi said: And he asked them for a hostage until they return, so Shimon took a hostage with him. Al-Kalbi said: He chose Shimon from them because he was the most beautiful of them in speech on the day of the well, and the best of them in opinion. And *taqribun* is in the position of a jazm of prohibition, so the nun was deleted from it and the ya was deleted, because it is the beginning of a verse. If it were a predicate, *taqribun* would have been with a fatha on the nun.

Tafsir Ibn Kathir

Al-Suddi, Muhammad bin Ishaq, and other commentators mentioned that the reason why Joseph's brothers came to Egypt was that when Joseph, peace be upon him, took over the ministry in Egypt and the seven fertile years passed, then the seven barren years followed, and famine spread throughout the land of Egypt and reached the land of Canaan, which is where Jacob, peace be upon him, and his sons were. At that time, Joseph, peace be

upon him, took precautions for the people regarding their crops and collected them in the best way, so a great sum and many enormous gifts were obtained from that, and people came to him from all the regions and dealings, buying for themselves and their families, so he did not give a man more than a camel's load in a year, and he, peace be upon him, did not satisfy himself, and he and the king and their soldiers did not eat except one meal in the middle of the day, so that the people would be satisfied with what they had in their hands for the period of seven years, and it was a mercy from God to the people of Egypt.

And what some commentators mentioned that he sold them in the first year for money, and in the second for goods, and in the third for so-and-so, and in the fourth for so-and-so, until he sold them themselves and their children after he had taken possession of everything they owned, then he freed them and returned all their money to them, God knows best the truth of that, and it is from the Israelite stories that are neither true nor false, and the point is that he was among those who came to provide provisions from the brothers of Joseph on the orders of their father to them in that, for it reached them that the Aziz of Egypt gives people food in exchange for its price, so they took with them merchandise to exchange for food, and ten men rode, and Jacob, peace be upon him, kept his son Benjamin, the brother of Joseph, peace be upon him, with him, and he was the most beloved of his sons to him after Joseph, so when they entered upon Joseph while he was sitting in his splendor and leadership and sovereignty, he recognized them when he looked at them, and they did not know him, that is, they did not know him, because they left him when he was a young boy, and they sold him to the caravan and they did not know where to go with him, nor did they sense in themselves that he would become what he became, so for this reason they did not know him, but he recognized them. Al-Suddi and others mentioned that he began to address them, and said to them as if he was denouncing them: What brought you to my country? They said: O noble one, we have come to provide provisions. He said: Perhaps you are spies? They said: God forbid. He said: Where are you from? They said: From the land of Canaan, and our father Jacob is the prophet of God. He said: Does he have children other than you? They said: Yes, we were twelve, and the youngest of us went and perished in the wilderness, and he was the dearest of us to his father, and his brother remained, so his father kept him to entertain him, so he ordered that they be brought down and honored. **And when he had furnished them with their provisions**, meaning that he had given them their full measure and carried their loads, he said: "Bring me this brother of yours whom you mentioned so that I may know your truthfulness in what you have mentioned. "Do you not see that I give full measure, and I am the best of those who provide accommodations?" He encouraged them to return to him, then he frightened them and said: **But if you do not bring him to me, you will have no measure with me**, meaning that if you do not bring him with you the second time, you will have no provisions with me, **and do not come near him**. They said: **We will surely entice his father away from him, and we will surely do so**. That is, we will make every effort to bring him to you,

Surat Yusuf 12:60

But if you do not bring it to me, then you will have no measure with me, nor will you come near me.

and we will leave no stone unturned so that you may know our truthfulness in what we have said. Al-Suddi mentioned that he took hostages from them so that they would bring him with them, and there is consideration in this because he was kind to them and encouraged them greatly, and this was due to his eagerness for them to return. **And he said to his young men**, meaning His servants, **Put their merchandise** that is, what they brought to buy something in exchange for it **in their baggage** that is, in their luggage from where they do not notice, **perhaps they will return** with it. It was said: Joseph, peace be upon him, feared that they would not have other merchandise to return with for provisions. It was also said: He was reluctant to take something from his father and brothers in exchange for food. It was also said that he wanted to send them back if they found it in their luggage out of caution and piety, because he knew that from them, and God knows best.

Fath al-Qadir

Then he threatened them if they did not bring it to him, saying: 60- **If you do not bring it to me, then you will have no measure with me, nor will you come near** meaning I will not sell you anything after that, but as for now he has given them their measure, and the meaning of do not come near is: you will not enter my country, let alone that I treat you well. It was said that its meaning is: I will not house you with me as I housed you this time, and it did not mean that they will not come near his country, and come near is in the jussive mood, either because *la* is prohibitive or because it is negative, and it is conjoined to the place of the penalty and included in its ruling, as if he said: If you do not come to me, you will be forbidden and do not come near. So when they heard that from him, they promised him what he asked of them.

Tafsir al-Baghawi

60- **If you do not bring it to me, then you will have no measure with me**, meaning: you will have no food with me for me to eat, **nor will you come near**, meaning: do not come near my house and my country after that, and it is a definite prohibition.

Tafsir al-Baidawi

60. **If you do not bring him to me, then you will have no measure with me, nor will you come near me.** That is, do not come near me, nor enter my house. It is either a prohibition or a negation conjoined with the reward.

Surat Yusuf 12:61

They said, **We will surely seduce his father about him, and indeed, we will do so.**

Tafsir al-Jalalayn

61 - They said, **We will try to persuade his father about him, and indeed, we will do so**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **They said, 'We will surely tempt his father away from him, and indeed, we will do so.'**

Tafsir al-Qurtubi

God Almighty says: **They said, 'We will seek him out from his father.'** That is, we will ask him and ask him to send him with us. **And indeed, we will do so.** That is, we will guarantee to bring him, and we will scheme to do so.

Question: If it is said: How did Joseph seek refuge in bringing grief to his father by asking for his brother? It is said to him: There are four answers to this: The first: It is possible that God Almighty commanded him to do that as a test for Jacob, to increase his reward, so he followed His command in it. The second: It is possible that he wanted to alert Jacob to the condition of Joseph, peace be upon them. The third: To multiply Jacob's joy at the return of his two sons to him. The fourth: To give precedence to his brother's joy at being reunited with him before his brothers, due to his inclination towards him, and the first is more apparent, and God knows best.

Tafsir Ibn Kathir

Al-Suddi, Muhammad bin Ishaq, and other commentators mentioned that the reason why Joseph's brothers came to Egypt was that when Joseph, peace be upon him, took over the ministry in Egypt and the seven fertile years passed, then the seven barren years followed, and famine spread throughout the land of Egypt and reached the land of Canaan, which is where Jacob, peace be upon him, and his sons were. At that time, Joseph, peace be upon him, took precautions for the people regarding their crops and collected them in the best way, so a great sum and many enormous gifts were obtained from that, and people came to him from all the regions and dealings, buying for themselves and their families, so he did not give a man more than a camel's load in a year, and he, peace be upon him, did not satisfy himself, and he and the king and their soldiers did not eat except one meal in the middle of the day, so that the people would be satisfied with what they had in

their hands for the period of seven years, and it was a mercy from God to the people of Egypt.

And what some commentators mentioned that he sold them in the first year for money, and in the second for goods, and in the third for so-and-so, and in the fourth for so-and-so, until he sold them themselves and their children after he had taken possession of everything they owned, then he freed them and returned all their money to them, God knows best the truth of that, and it is from the Israelite stories that are neither true nor false, and the point is that he was among those who came to provide provisions from the brothers of Joseph on the orders of their father to them in that, for it reached them that the Aziz of Egypt gives people food in exchange for its price, so they took with them merchandise to exchange for food, and ten men rode, and Jacob, peace be upon him, kept his son Benjamin, the brother of Joseph, peace be upon him, with him, and he was the most beloved of his sons to him after Joseph, so when they entered upon Joseph while he was sitting in his splendor and leadership and sovereignty, he recognized them when he looked at them, and they did not know him, that is, they did not know him, because they left him when he was a young boy, and they sold him to the caravan and they did not know where to go with him, nor did they sense in themselves that he would become what he became, so for this reason they did not know him, but he recognized them. Al-Suddi and others mentioned that he began to address them, and said to them as if he was denouncing them: What brought you to my country? They said: O noble one, we have come to provide provisions. He said: Perhaps you are spies? They said: God forbid. He said: Where are you from? They said: From the land of Canaan, and our father Jacob is the prophet of God. He said: Does he have children other than you? They said: Yes, we were twelve, and the youngest of us went and perished in the wilderness, and he was the dearest of us to his father, and his brother remained, so his father kept him to entertain him, so he ordered that they be brought down and honored. **And when he had furnished them with their provisions**, meaning that he had given them their full measure and carried their loads, he said: "Bring me this brother of yours whom you mentioned so that I may know your truthfulness in what you have mentioned. "Do you not see that I give full measure, and I am the best of those who provide accommodations?" He encouraged them to return to him, then he frightened them and said: **But if you do not bring him to me, you will have no measure with me**, meaning that if you do not bring him with you the second time, you will have no provisions with me, **and do not come near him**. They said: **We will surely entice his father away from him, and we will surely do so.** That is, we will make every effort to bring him to you, and we will leave no stone unturned so that you may know our truthfulness in what we have said. Al-Suddi mentioned that he took hostages from them so that they would bring him with them, and there is consideration in this because he was kind to them and encouraged them greatly, and this was due to his eagerness for them to return. **And he said to his young men**, meaning His servants, **Put their merchandise** that is, what they brought to buy something in exchange for it **in their baggage** that is, in their luggage

Surat Yusuf 12:61

They said, "We will surely seduce his father about him, and indeed, we will do so."

from where they do not notice, **perhaps they will return** with it. It was said: Joseph, peace be upon him, feared that they would not have other merchandise to return with for provisions. It was also said: He was reluctant to take something from his father and brothers in exchange for food. It was also said that he wanted to send them back if they found it in their luggage out of caution and piety, because he knew that from them, and God knows best.

Fath al-Qadir

61- So **they said, 'We will surely seduce his father about him'** meaning, we will demand it from him, and we will strive to do so as much as we are able. It was said that the meaning of seduce here is their deception of their father and their trickery of him until they take him away from him. **And indeed, We will do so**, not falling short in it. It was said that its meaning is: And indeed, We are able to do that, we will not suffer from it nor will we be arrogant about it.

Tafsir al-Baghawi

61- **They said, 'We will seek him out from his father,'** meaning: We will seek him out and ask him to send him with us, **and we will do**, what you have commanded us to do.

Tafsir al-Baidawi

61. "They said, 'We will try to persuade his father about him. And indeed, we will do so.'" We will not hesitate to do so.

Surat Yusuf 12:62

And he said to his young men, **Put their merchandise in their saddlebags so that they may recognize it when they return to their people, perhaps they will return.**

Tafsir al-Jalalayn

62 - **And he said to his young men** and in the reading {his young men} his servants **put their merchandise** which they brought the price of provisions and it was dirhams **in their saddlebags** their vessels **so that they may recognize it when they return to their families** and empty their vessels **so that they may return** to us because they do not consider it permissible to keep it

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Joseph's brothers said to Joseph, when he said to them: **Bring me a brother of yours from your father.** "They said: We will seduce his father from him, **and we ask him to leave him with us until he brings him to you,** and we will surely do," meaning by that: And we will surely do what we told you we would do of seduce our father from our brother from him, and we will strive. Like:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And indeed, We will do it,** we will strive.

And His saying: **And he said to his young men, 'Put their merchandise in their saddlebags,'** God Almighty says: And Joseph said, **to his young men,** and they are his servants, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And he said to his young men,** meaning: to his servants.

Put their merchandise in their saddlebags, he says: Put the price of the food that you took from them, **in their saddlebags.**

And the traveler, the plural of traveler, is the plural of large. As for the small plural of it, it is: traveler, and it is the plural of between three and ten.

And similar to what we said about the meaning of merchandise, the people of interpretation said.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Put their merchandise in their saddlebags,** meaning: their papers.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Then he ordered their merchandise for which he had given them the food he had given them to be put in their saddlebags without them knowing.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi, he said: And he said to his young men while he was measuring for them: **Put their merchandise in their saddlebags so that they may recognize it when they return to their families, so that they may return,** to me.

If someone says: Why did Joseph order his young men to put his brothers' merchandise in their bags?

It was said: This could be interpreted in one way or another.

One of them: That he feared that his father would not have any money, as the year was one of drought and famine, and taking it from them would harm him, and he wanted it to return to him.

Or: He wanted his father and brothers to have more of it, despite their little need for it, so he returned it to them without them knowing the reason for his return.

Yours sincerely.

The third: That he intended by that that they would not break their promise to return, if they found in their baggage the price of food that they had taken and that someone else had taken possession of, in exchange for his food, and they would be embarrassed to keep the price of food that they had taken until they paid it to its owner, so that would be more likely for them to return to it.

Tafsir al-Qurtubi

The Almighty said: "And he said to his young men" This is the reading of the people of Medina, Abu Amr and Asim, and it is the choice of Abu Hatim, Al-Nahhas and others. The rest of the Kufians read *li-fitanihi* and it is the choice of Abu Ubaid, and he said: It is also in Abdullah's copy of the Qur'an. Al-Tha'labi said: They are two good languages, like al-sibyan and al-sabiya. Al-Nahhas said: *li-fitanihi* is contrary to the vast majority, because in al-sawwad there is no alif or nun, and the majority that is agreed upon is not abandoned due to this broken chain of transmission. Also, fatiha is more similar to fityan, because fatiha among the Arabs is for the smallest number, and the few are more similar to putting the merchandise in the saddlebags. These young men were preparing their equipment, and for this reason they were able to put their merchandise in their saddlebags. It is possible that they were free, and they were his helpers, and their merchandise was the price of what they bought of food. It was said: It was dirhams and dinars. Ibn Abbas said: Sandals, leather, and the traveler's belongings, and it is called a saddle. Ibn al-Anbari said: A container is called a saddle, and a house is called a saddle. He said: "Perhaps they will recognize it" because it is permissible not to hand it over on the road. It was said: He did that so that they would return if they found that, because he knew that they would not accept food except for its price. It was said: So that they would be helped by that to return to buy food. It was said: He thought it ugly to take the price of the food from his

And he said to his young men, "Put their merchandise in their saddlebags so that they may recognize it when they return to their people, perhaps they will return."

father and brothers. It was said: So that they would see his virtue and desire to return to him.

Tafsir Ibn Kathir

Al-Suddi, Muhammad bin Ishaq, and other commentators mentioned that the reason why Joseph's brothers came to Egypt was that when Joseph, peace be upon him, took over the ministry in Egypt and the seven fertile years passed, then the seven barren years followed, and famine spread throughout the land of Egypt and reached the land of Canaan, which is where Jacob, peace be upon him, and his sons were. At that time, Joseph, peace be upon him, took precautions for the people regarding their crops and collected them in the best way, so a great sum and many enormous gifts were obtained from that, and people came to him from all the regions and dealings, buying for themselves and their families, so he did not give a man more than a camel's load in a year, and he, peace be upon him, did not satisfy himself, and he and the king and their soldiers did not eat except one meal in the middle of the day, so that the people would be satisfied with what they had in their hands for the period of seven years, and it was a mercy from God to the people of Egypt.

And what some commentators mentioned that he sold them in the first year for money, and in the second for goods, and in the third for so-and-so, and in the fourth for so-and-so, until he sold them themselves and their children after he had taken possession of everything they owned, then he freed them and returned all their money to them, God knows best the truth of that, and it is from the Israelite stories that are neither true nor false, and the point is that he was among those who came to provide provisions from the brothers of Joseph on the orders of their father to them in that, for it reached them that the Aziz of Egypt gives people food in exchange for its price, so they took with them merchandise to exchange for food, and ten men rode, and Jacob, peace be upon him, kept his son Benjamin, the brother of Joseph, peace be upon him, with him, and he was the most beloved of his sons to him after Joseph, so when they entered upon Joseph while he was sitting in his splendor and leadership and sovereignty, he recognized them when he looked at them, and they did not know him, that is, they did not know him, because they left him when he was a young boy, and they sold him to the caravan and they did not know where to go with him, nor did they sense in themselves that he would become what he became, so for this reason they did not know him, but he recognized them. Al-Suddi and others mentioned that he began to address them, and said to them as if he was denouncing them: What brought you to my country? They said: O noble one, we have come to provide provisions. He said: Perhaps you are spies? They said: God forbid. He said: Where are you from? They said: From the land of Canaan, and our father Jacob is the prophet of God. He said: Does he have children other than you? They said: Yes, we were

twelve, and the youngest of us went and perished in the wilderness, and he was the dearest of us to his father, and his brother remained, so his father kept him to entertain him, so he ordered that they be brought down and honored. **And when he had furnished them with their provisions**, meaning that he had given them their full measure and carried their loads, he said: "Bring me this brother of yours whom you mentioned so that I may know your truthfulness in what you have mentioned. "Do you not see that I give full measure, and I am the best of those who provide accommodations?" He encouraged them to return to him, then he frightened them and said: **But if you do not bring him to me, you will have no measure with me**, meaning that if you do not bring him with you the second time, you will have no provisions with me, **and do not come near him**. They said: **We will surely entice his father away from him, and we will surely do so**. That is, we will make every effort to bring him to you, and we will leave no stone unturned so that you may know our truthfulness in what we have said. Al-Suddi mentioned that he took hostages from them so that they would bring him with them, and there is consideration in this because he was kind to them and encouraged them greatly, and this was due to his eagerness for them to return. **And he said to his young men**, meaning His servants, **Put their merchandise** that is, what they brought to buy something in exchange for it **in their baggage** that is, in their luggage from where they do not notice, **perhaps they will return** with it. It was said: Joseph, peace be upon him, feared that they would not have other merchandise to return with for provisions. It was also said: He was reluctant to take something from his father and brothers in exchange for food. It was also said that he wanted to send them back if they found it in their luggage out of caution and piety, because he knew that from them, and God knows best.

Fath al-Qadir

62- "And he said to his young men, 'Put their merchandise in their saddlebags.' **The people of Medina, Abu Amr, and Asim, according to the narration of Shu'bah and Ibn Amir, read to his young men.**" This reading was chosen by Abu Hatim, Al-Nahhas, and others. The rest of the Kufians read "to his young men." This reading was chosen by Abu Ubaidah, and in the Mushaf of Abdullah bin Mas'ud, it is like the last reading. Al-Nahhas said: To his young men is contrary to the vast majority, and the majority agreed upon is not abandoned due to this broken chain of transmission. Also, young men are more similar to fityan, because young men among the Arabs mean the smallest number, and ordering the few to put the merchandise in the saddlebags is more similar. The sentence is a resumption of the answer to a question, as if it was said: So what did Joseph say after they promised him that? So it was answered that he said to his young men. Al-Zajaj said that young men and young men in this place are slaves. Al-Tha'labi said: They are two good languages like children and young men. What is meant by the

merchandise here is what they brought from their country to buy food with, and it was sandals and leather. Joseph, peace be upon him, did that as a favor to them. It was said that he did that so that they would return to him again because he knew that they would not accept food except for a price, as Al-Farra' said. It was also said that he did that so that they would use it to help them return to him to buy food. It was also said that he considered it ugly to take the price of the food from his father and brothers. Then Joseph, peace be upon him, explained what he was ordered to do with putting the merchandise in their saddlebags by saying: **Perhaps they will recognize it when they return to their families.** So he made the reason for putting the merchandise in the saddlebags their recognition of it when they return to their families, and that is because they do not know that the merchandise has been returned to them except when they empty the containers in which they put the food, and they do not empty them except upon reaching their families. Then he explained their recognition of the merchandise returned to them and placed in their saddlebags by saying: **Perhaps they will return,** because if they knew that and knew that they took the food without a price, and that what they paid in exchange for it had been returned to them, and he was favored. Those who reached it were encouraged to return to it, especially with the severe drought they were experiencing, the need for food, and the lack of it with them, as that was one of the greatest things that called them to return. Thus, it becomes clear that Joseph, peace be upon him, did not return the merchandise to them except for this purpose, which was their return to him. The explanation for a return cannot be complete without that. The plural of *rafal* is *rafal*, and what is meant here is what a man takes with him of furniture. Al-Wahidi said: **Rahal is everything prepared for travel, such as a container for provisions, a mount for a camel, a seat, and a rein.** What is meant here are the containers in which they put the food they buy. Ibn al-Anbari said: **A container is called a rafal, and a house is called a rafal.**

Tafsir al-Baghawi

62- "And he said to his young men," Hamza, Al-Kisa'i, and Hafs read: "to his young men" with an alif and a nun, and the rest read: "to his young men **with a ta' without an alif, meaning to his young men, and they are two dialects like children and boys, make their merchandise**" the price of their food, and it was dirhams.

Ad-Dahhak said on the authority of Ibn Abbas: They were sandals and leather.

It was said: It was eight jars of gruel from the parched barley. The first is more correct.

In their saddlebags, their vessels, the plural of saddle, **so that they may recognize it when they turn back,** they depart, **to their families so that they may return.**

They differed about the reason for which Joseph did this. It was said: He wanted to show them his generosity in returning the merchandise and providing

a guarantee of righteousness and kindness, so that it would be more likely for them to return, so that they might recognize it, that is, their honor towards us.

It was said: He saw it as meanness to take the price of food from his father and brothers, even though they needed it, so he returned it to them without them knowing, out of generosity.

Al-Kalbi said: He feared that his father would not have enough paper to bring back again.

It was said: He did that because he knew that their religion would compel them to return the merchandise to deny the mistake and they would not consider it permissible to keep it.

Tafsir al-Baidawi

62. "And he said to his young men" for his young men, the measurers, the plural of young man. Hamzah, Al-Kisa'i, and Hafs read "his young men" as a plural of abundance to agree with his statement: "Put their merchandise in their saddlebags", for he assigned one for each saddlebag, meaning their merchandise with which they bought the food, which was sandals and leather. He did that to give them more space and to be kind to them and to be proud of taking the price of the food from them, and out of fear that his father would not have anything to return with. "Perhaps they will recognize it" perhaps they will recognize the right to return it. Or so that they will recognize it. "When they turn back" they turn away and return. "To their families **and** open their containers. Perhaps they will return" perhaps their knowledge of that will prompt them to return.

Surat Yusuf 12:63

So when they returned to their father, they said, "O our father, the measure has been withheld from us, so send our brother with us, that we may measure, and indeed, we will be his guardians."

Surat Yusuf 12:63

So when they returned to their father, they said, **O our father, the measure has been withheld from us, so send our brother with us, that we may measure, and indeed, we will be his guardians.**

Tafsir al-Jalalayn

63 - (And when they returned to their father, they said, **O our father, the measure has been withheld from us.** If you do not send our brother to him, **send our brother with us, and we will measure.** With the letter *nun* and the letter *yaa*, **and indeed, we will be his guardians.**)

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: When Joseph's brothers returned to their father, **They said, 'O our father, we have been denied the measure, so send our brother with us, that we may measure.'** He says: We have been denied the measure, in addition to the measure that was given to us, and each man among us was given only a camel's measure, **so send with us our brother, Benjamin, to measure for himself another camel's measure in addition to the measure of our camels, and indeed, We will guard him,** from any harm befalling him on his journey.

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

Who said that?

Ibn Wakee' narrated, he said, Amr narrated, on the authority of Asbat, on the authority of Al-Suddi: When they returned to their father, they said: O our father, the king of Egypt has honored us with an honor that we would not have been honored with if a man from the descendants of Jacob had been honored with. He has taken Simeon as a host and said: Bring me this brother of yours, whom your father devoted himself to after your brother who perished. If you do not come to me, do not come near my country. Jacob said: Shall I trust him with you except as I trusted you with his brother before? But God is the best guardian, and He is the most merciful of the merciful. Jacob said to them: When you come to the king of Egypt, convey my greetings to him. And say: Our father prays for you and supplicates for you because of what you have given us.

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: They went out until they came to their father, and their home was, according to what some of the people of knowledge told me, in the Arabat of the land of Palestine in the Ghor of Ash-Sham, and some say: in Al-Awlaj on the side of the valley, below Hisma, and he was a desert owner

who had sheep and camels, so they said: O our father, we have come to the best man, he gave us a place and he honored our home, and he was kind to us and did not deprive us, and he ordered us to bring to him a brother of ours from our father, he said: If you do not do that, then do not come near me and do not enter my country. So Jacob said to them: **Shall I entrust him to you except as I entrusted him to you before? But God is the best guardian, and He is the Most Merciful of the merciful.**

There is a difference in the reading of his saying: **We measure.**

The majority of the people of Medina, and some of the people of Mecca and Kufa, read it as *nakta*/with a *nun*, meaning: we and he both read it.

The majority of the people of Kufa read it as: *yaktul*, with a *ya'*, meaning: he measures for himself, just as we measure for ourselves.

Abu Ja'far said: The correct statement in this regard is that they are two well-known readings that agree in meaning, so whichever one the reader recites, he is correct. This is because they informed their father that he had forbidden them to measure more than the number of their heads, so they said: O our father, he has forbidden us to measure. Then they asked him to send their brother with them to measure for himself. So if he measured for himself and they measured for themselves, then the brother was included in their number. So it is the same whether the report was about himself specifically, or about all of them in the wording of all, since the meaning of the speech and what was intended by it is understood.

Tafsir al-Qurtubi

The Almighty said: **So when they returned to their father, they said, 'O our father, we have been denied measure.'** Because he said to them: **If you do not bring him to me, you will have no measure with me.** And they informed him of what had happened to them and his honoring them, and that Simon was held hostage until he knew the truth of what they said. **Then send our brother with us, and we will measure.** That is, they said at that time: **Then send our brother with us, and we will measure.** The original is *nakta*, so the damma was deleted from the lam for the jussive, and the alif was deleted because of the meeting of two quiescent letters. The people of the two sanctuaries, Abu Amr, and Asim read *nakta*/with a noon, and the rest of the Kufians read *yakta*/with a ya, and the first is the choice of Abu Ubaid, so that they would all be included in those who measure. He claimed that if it was with a ya, it would be for the brother alone. An-Nahhas said: This is not necessary, because the speech is not devoid of one of two aspects: that the meaning is: So send our brother to measure with us, in which case it is for everyone, or that the estimation is not based on the advancement and delay, in which case there is evidence in the speech for everyone, because of his

saying: **But if you do not bring him to me, then you will have no measure with me. And indeed, We will guard him from harm befalling him.**

Tafsir Ibn Kathir

God the Almighty says about them: They returned to their father, **They said, 'O our father, the measure has been denied us,'** meaning after this time, if you do not send our brother Benjamin with us, we will not measure, so send him with us, we will measure, and indeed, we will guard him. Some of them read it with a *ya'*, meaning he will measure, **and indeed, we will guard him,** meaning do not worry about him, for he will return to you. This is like what they said to him about Joseph, **Send him with us tomorrow, that he may frolic and play, and indeed, we will guard him.** For this reason, he said to them, **Shall I trust you with him except as I trusted you with his brother before?** meaning, will you do with him except as you did with his brother before, keeping him away from me and standing between me and him? **Then God is the best guardian,** and some of them read it as guardian. **And He is the Most Merciful of the merciful,** meaning He is the Most Merciful of the merciful to me, and He will have mercy on my old age, my weakness, and my sorrow over my son, and I hope that God will return him to me and reunite me with him, for He is the Most Merciful of the merciful.

Fath al-Qadir

63- **So when they returned to their father, they said, 'O our father, we have been denied measure.'** They meant by this what Joseph had said to them before: **If you do not bring him to me, you will have no measure with me.** That is, he would deny us measure in the future. This indicates that the choice was customary between them and him time and time again. Perhaps they said this to him before they opened their baggage and knew that their merchandise had been returned, as is indicated by his statement later: **And when they opened their baggage,** to the end. Then they mentioned to him what Joseph had ordered them to do, and they said: **Then send our brother with us,** meaning Benjamin. **We will measure** is the answer to the order: that is, we will measure because of his sending with us what we want of food. The people of the two sanctuaries, Abu Amr, Ibn Amir, and Asim read **we will measure** with a *nun*. The rest of the Kufians read it with the lower *ya'*, and Abu Ubaid chose the first reading. He said: **So that they will all be included in those who measure.** He claimed that if it was with the *ya'*, it would be for the brother alone: meaning, our brother Benjamin measures. An-Nahhas objected to him, saying that attributing the measure to the brother does not contradict its being for everyone, and the meaning is: Benjamin measures for all of us. Al-Zajaj said: "If you send him, we will measure, otherwise we will withhold the measure. "And indeed, we are his guardians," meaning their brother Benjamin, **from any harm or misfortune befalling him.**

Tafsir al-Baghawi

63- "So when they returned to their father, they said, 'O our father,' we have come to the best man. He has given us a place and honored us with an honor that if he had been a man from the sons of Jacob, we would not have honored him with the honor he gave us. So Jacob said to them, 'When you come to the king of Egypt, greet him from me, and say to him, 'Our father prays for you and supplicates for you because of what you have given us.' Then he said, 'Where is Simeon?' They said, 'The king of Egypt has taken him hostage.' They told him the story, and he said to them, 'Why did you tell him?' They said, 'He took us and said, 'You are spies,' - since we spoke to him in Hebrew - and they told him the story, and they said, 'O our father:'

He denied us the measure, Al-Hasan said: It means he denied us the measure if you do not carry our brother with us.

It was said: Its meaning is that he gave a lamb in the name of each one and withheld the measure from us for Benjamin, and what is meant by the measure is food, because it is measured.

So send with us our brother, Benjamin. We measure. Hamza and Al-Kisa'i read: **He measures for himself as we measure.** The others read: **We measure** with a *nun*, meaning: We measure and he is the food. It was said: **We measure for him,** "and indeed, We are its guardians."

Tafsir al-Baidawi

63. "So when they returned to their father, they said, 'O our father, he has prevented us from measuring.' He ruled that he would be prevented from measuring after this if we did not go with Benjamin. 'Then send our brother with us, that we may measure.' We will remove the obstacle to measuring and measure what we need. Hamza and Al-Kisa'i read it with a *ya'*, attributing it to the brother, meaning that he measures for himself, so that his measuring is added to our measuring. 'And indeed, We will guard him.' From any harm befalling him.

Surat Yusuf 12:64

He said, "Shall I trust you with him except as I trusted you with his brother before? But God is the best guardian, and He is the Most Merciful of the merciful."

Surat Yusuf 12:64

He said, **Shall I trust you with him except as I trusted you with his brother before? But God is the best guardian, and He is the Most Merciful of the merciful.**

Tafsir al-Jalalayn

64 - **He said, Have I entrusted you with him except as I entrusted you with his brother Joseph before?** And you did to him what you did. **But God is the best guardian** and in the reading {guarding} is a distinction like their saying, **May God reward him, he is a knight and He is the Most Merciful of the merciful** so I hope that He will grant him protection.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Their father Jacob said: Shall I trust you with regard to your brother from your father, whom you ask me to send with you, except as I trusted you with regard to his brother Joseph before? He says: Before him.

There is a difference in the reading of his saying: **So God is the best protector.**

This was read by most of the people of Medina, some of the Kufians and the Basrans: **God is the best of you in preservation**, meaning: **God is the best of you in preservation.**

The majority of the Kufians and some of the people of Mecca read it as: **So God is the best protector**, with an alif, based on the explanation of the protector that it is an interpretation of the good, just as it is said: He is the best man, and the meaning is: So God is the best protector among you, then the kaf and the mim were deleted.

Abu Ja'far said: The correct statement about this is that they are two well-known readings with similar meanings. Each of them has been recited by people of knowledge of the Qur'an, so whichever one the reciter recites, he is correct. This is because whoever describes God as the best of them in memorization has described Him as the best of them in preserving, and whoever describes Him as the best of them in preserving has described Him as the best of them in preserving.

And He is the Most Merciful of the merciful, He says: God is the Most Merciful of the merciful to His creation. He has mercy on my weakness in my old age, and my loneliness in losing my son, so He does not waste him, but rather He protects him until He returns him to me for His mercy.

Tafsir al-Qurtubi

The Almighty said: **He said, 'Shall I trust you with him except as I trusted you with his brother before?'** That is, you had been careless with Joseph, so how could he trust you with his brother?! **Then God is the best guardian.** The accusative is an explanatory word, and this is the reading of the people of Medina, Abu Amr, and Asim. The rest of the Kufians read *Hafizan* as a state. Al-Zajjaj said: It is an explanatory word, and in this is evidence that he responded to their request to send him with them, and the meaning of the verse is: God's protection of him is better than your protection of him. Ka'b al-Ahbar said: When Jacob said: **Then God is the best guardian**, God the Almighty said: By My glory and majesty, I will surely return to you both your sons after you have put your trust in Me.

Tafsir Ibn Kathir

God the Almighty says about them: They returned to their father, **They said, 'O our father, the measure has been denied us,'** meaning after this time, if you do not send our brother Benjamin with us, we will not measure, so send him with us, we will measure, and indeed, we will guard him. Some of them read it with a ya', meaning he will measure, **and indeed, we will guard him**, meaning do not worry about him, for he will return to you. This is like what they said to him about Joseph, **Send him with us tomorrow, that he may frolic and play, and indeed, we will guard him.** For this reason, he said to them, **Shall I trust you with him except as I trusted you with his brother before?** meaning, will you do with him except as you did with his brother before, keeping him away from me and standing between me and him? **Then God is the best guardian**, and some of them read it as guardian. **And He is the Most Merciful of the merciful**, meaning He is the Most Merciful of the merciful to me, and He will have mercy on my old age, my weakness, and my sorrow over my son, and I hope that God will return him to me and reunite me with him, for He is the Most Merciful of the merciful.

Fath al-Qadir

And the sentence 64 - **He said, 'Shall I trust you with him except as I trusted you with his brother before?'** is a new answer to an implied question as was mentioned previously in similar instances in many places, and the meaning is: He does not trust them with Benjamin except as he trusted them with his brother Joseph, and they said to him about Joseph, **And indeed, We will guard him**, as they said here, **And indeed, We will guard him**, then they betrayed him with Joseph, so if he trusted them with Benjamin, he feared that they would betray him with him as they betrayed him with Joseph. **But God is the best guardian, and He is the Most Merciful of the merciful.** Perhaps here there is an implication and the meaning is that Jacob put his trust in God and handed him over to them and said: So God is the best guardian. The people of Medina read

Hafiz and it is in the accusative case as a distinguishing feature, and this is the reading of Abu Amr, Asim, and Ibn Amir. The rest of the Kufians read *Hafiz* and it is in the accusative case as a state.

Al-Zajjaj said: "On the statement, meaning the distinction, and the meaning of the verse: that God's preservation of him is better than their preservation of him, because when Jacob entrusted his preservation to God, the Most High, He preserved him and returned him to Him, and when he said about Joseph: "And I fear that the wolf will eat him," what happened to him from the test happened.

Tafsir al-Baghawi

64- He said, 'Shall I trust you with him except as I trusted you with his brother', Joseph "before", meaning: How can I trust you with him when you did to Joseph what you did? "Then God is the best guardian." Hamzah, Al-Kisa'i and Hafs read: "Hafizan" with an alif for the explanation, as one says he is the best man, and the others read: "Hafizan" without an alif for the source, meaning: the best of you in guardianship, he says: His guardianship is better than your guardianship. "And He is the Most Merciful of the merciful."

Tafsir al-Baidawi

64. "He said, 'Shall I trust you with him except as I trusted you with his brother before?'" And you said about Joseph: "And indeed, We will be his guardians. And God is the best guardian." So I put my trust in Him and entrust my affair to Him. The accusative of "guardianship **is for distinction, and** guardian" according to the reading of Hamza, Al-Kisa'i, and Hafs is possible, and the situation is like his saying: "May God reward him, a knight. The best guardian" and the best of guardians. "And He is the Most Merciful of the merciful." So I hope that He will have mercy on me with His guardianship and not combine two calamities.

Surat Yusuf 12:65

And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what do we want? This is our merchandise returned to us, and we will provide for our family and take care of our brother, and we will add a camel's load. That is an easy load."

Surat Yusuf 12:65

And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what do we want? This is our merchandise returned to us, and we will provide for our family and take care of our brother, and we will add a camel's load. That is an easy load."

Tafsir al-Jalalayn

65 - (And when they opened their baggage, they found their merchandise returned to them. They said, **O our father, what do we seek?**) *Ma* is an interrogative, meaning what do we seek from the king's generosity greater than this? It was read with the upper particle, addressing Jacob, and they had mentioned to him his generosity towards them **This is our merchandise returned to us, and we will provide for our family** we will bring them food **and we will take care of our brother and we will have an additional camel's load** for our brother **that is an easy load** easy for the king due to his generosity.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: When Joseph's brothers opened their goods that they had brought from Egypt from Joseph, **they found their merchandise**, which was the price of the food that they had measured from him, "returned to them. They said, "O our father, what do we want? This is our merchandise that has been returned to us." That is, they said to their father: What do we want? This is our merchandise that has been returned to us, as a way of pleasing himself with what he had done to them in returning their merchandise to them.

If the speech is directed to this meaning, *what* is an interrogative in the accusative case, as in the saying: **we want**.

Qatada directed him to this interpretation.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **What we seek**, he said: We seek nothing beyond this, for our merchandise has been returned to us, and the full measure has been given to us.

And his saying: **And we provide for our people**, means: We ask for food for our people and buy it for them.

It is said: So-and-so provides for his family, and from it the poet said:

I sent you as a guide, but you stayed for a year. When will your help come?

And we will protect our brother, whom you send with us, **and we will add a camel's load**, meaning: And we will add a camel's load to our loads of food, and we will be measured out what another camel of ours has carried, **that is a small load**, meaning: This is a small load, as:

Al-Harith told me, he said, Al-Qasim told us, he said, Hajjaj told us, on the authority of Ibn Jurayj: **And we will gain an additional camel's load**, he said: Each man among them had a camel's load, so they said: Send our brother with us, so we will gain an additional camel's load. Ibn Jurayj said: Mujahid said: **A camel's load**, a donkey's load. He said: It is a language. Al-Qasim said: Mujahid meant that in some languages a donkey is called a camel.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And we will give you an additional camel's load**, meaning: a camel's load.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And we add a camel's load**, we count a camel with our camels, **that is a small load**.

Tafsir al-Qurtubi

The Almighty's saying: "And when they opened their baggage" The verse does not contain any problematic meaning. "What do we seek?" *Ma* is an interrogative in the accusative case, and the meaning is: What do we seek beyond this?! He gave us full measure and returned the price to us, they wanted to please their father. It was said: It is negative, meaning we do not seek from you dirhams or merchandise, rather our merchandise that was returned to us is sufficient for us. It was narrated from Alqamah **Radt ilaina** with a kasra on the ra, because the original is raddat, but when it was assimilated, the vowel of the dal was changed to the ra. And his saying: "And we provide food for our people" means we bring them food. The poet said:

I sent you as a guide, but you stayed for a year. When will your help come?

Al-Salami read it with a damma on the letter *nun*, meaning we help them with provisions. **And we will give them an additional camel load, that is an easy load**, meaning a camel load for Benjamin.

Tafsir Ibn Kathir

God Almighty says: And when Joseph's brothers opened their baggage, they found their merchandise returned to them, which was what Joseph had ordered his young men to put in their saddlebags. So when they found it in their baggage, "they said, 'O our father, what do we seek?' **meaning, what do we seek?** This is our merchandise returned to us," as Qatada said: "We

seek nothing beyond this. Our merchandise has been returned to us, and we have given full measure to us, and we provide for our family, **meaning, if you send our brother with us, we will bring provisions to our family**, and we will guard our brother and gain an additional camel's load," because Joseph, peace be upon him, used to give each man a camel's load. Mujahid said: a donkey's load, and in some languages it is called a camel. This is what he said. "That is an easy measure." This is part of the completion and improvement of the speech, meaning that this is easy in return for their brother taking what is equal to this. "He said, 'I will not send him with you until you give me a solemn oath from God,' **meaning, you swear by covenants and agreements**, that you will bring him back to me, unless you are surrounded," except that You were all defeated and you were unable to free him. **So when they gave him their bond**, he tightened it on them, saying: **God is witness over what we say**. Ibn Ishaq said: He only did that because he had no choice but to send them for the provisions that they could not do without, so he sent him with them.

Fath al-Qadir

65- "And when they opened their baggage **meaning the food containers or what is more general than that which is called baggage whether it contains food or other than food** they found their merchandise returned to them **meaning the merchandise that they carried to Egypt to buy with it, and its explanation has been presented, and the phrase** they said, O our father is a **new sentence as was presented** what do we want" is an interrogative and the meaning is: what do we ask of this king after he did with us what he did of kindness by returning the merchandise and honoring us when we came to him, and providing what we wanted of [supplies], and the interrogative is for denial, and the phrase "this is our merchandise returned to us" confirms what the interrogative indicates of denial of requesting something even though it has been returned to them, and it was said that what in what should be is negative meaning what we want in the saying and what we exaggerate in what we described to you of the king's kindness to us and his honoring us, then they demonstrated what they encountered of exaggeration in describing the king by saying: "this **Our merchandise has been returned to us**. So whoever favors them by returning it is worthy of their praise, deserving of what they have described him with. The meaning of **and we provide for our people** is that we bring them the provisions, which is food, and the *ma'ir* is the one who brings the food. As-Salami read it with a damma on the *nun*, and it is connected to an implied meaning indicated by the context and the estimation: This is our merchandise that has been returned to us, so we will use it to help us return and provide for our people. **And we will protect our brother Benjamin** from what you fear for him. **And we will increase** because of his sending us **a camel's load**, meaning an additional camel's load over what we brought this time, because each man was measured with a camel's load. The meaning of **that is an easy measure** is that increasing the camel's load for our brother is easy for the king, and he is not prevented from increasing it for him because it is easy, he does not think it is great or bother us about it. It was said

that the meaning is: That measure for us is small, we want to add to it a camel's load for our brother. Az-Zajaj chose the first. It was said that this was from Jacob's words in response to what his sons said: **And we will add a camel's load**, meaning that a camel's load is something small and he would not risk the child for it, as he is weak.

Tafsir al-Baghawi

65- **And when they opened their baggage**, which they had brought from Egypt, **they found their merchandise**, the price of the food, "returned to them. They said, 'O our father, what do we seek?'" That is, what do we seek and what do we ask for? That is because they mentioned to Jacob, peace be upon him, the king's kindness to them and urged him to send Benjamin with them. So when they opened the baggage and found the merchandise, **This is our merchandise returned to us**, that is, what do we ask for in words? This is the clear manifestation of kindness and honor. He gave us full measure and returned the price to us. They wanted to please their father, **and provide for our people**, that is, we buy them food and carry it to them. It is said: *mar ahlul yamir mira*: if he carries food to them from one country to another. And similarly: *amtaar yamtaar imtiyar*. **And we protect our brother**, Benjamin, that is, from what you fear for him. **And we will be given an increase** in our loads, **a camel's load**, meaning: a camel's load that is measured for us because he was given a camel's load in the name of each man, **that is an easy measure**, meaning: what we carried was little and would not suffice us and our families. It was said: its meaning is: we will be given an increase in a camel's load, that is an easy measure with no burden or hardship in it.

Mujahed said: The camel here is the donkey. A camel's load means a donkey's load, and it is a language. A donkey is called a camel. They were the owners of donkeys, and the first is more correct, which is the well-known camel.

Tafsir al-Baidawi

65. **And when they opened their baggage, they found their merchandise returned to them.** It was read *returned* by transferring the kasra of the *dāl* assimilated to the *ra'*, which was transferred to the word *sell*. It was also said, **They said, 'O our father, what do we seek?'** What do we seek? Is there more to that? He has honored us and made our stay good and sold from us and returned our merchandise to us. Or should we not seek that as a favor, or should we not seek in the statement and should we not add to what we have related to you of His favor. And it was read **ma tabghi** in the address, meaning: What do you seek beyond this of kindness, or of evidence of our truthfulness? **This is our merchandise returned to us** is a clarification of his saying **what we seek**. "And we provide for our family" is connected to something omitted, meaning it was returned to us so we can protect ourselves with it and provide for our family by referring to the king. **And we protect our brother** from

Surat Yusuf 12:65

And when they opened their baggage, they found their merchandise returned to them. They said, "O our father, what do we want? This is our merchandise returned to us, and we will provide for our family and take care of our brother, and we will add a camel's load. That is an easy load."

fears in our going and coming. **And we increase the load of a camel** and the load of a camel by taking our brother with us, this is if *ma* is interrogative, but if it is negative, this is possible, and it is possible that the sentences are connected to **ma nabghi**, meaning we do not seek in what we say **and we provide for our family and protect our brother**. "That is a small measure" meaning a small measure that is not enough for us. They considered their measure small, so they wanted to double it by referring to the king and increase to it what was measured for their brother. It is possible that the reference is to the measure of a camel, meaning that is something small that the king does not bother us with nor does he consider it great. It was said that it is from the words of Jacob and its meaning is that the load of a camel is something small. He would not risk his son for someone like him.

Surat Yusuf 12:66

He said, **I will never send him with you until you give me a pledge from God that you will bring him back to me unless you are surrounded.** So when they gave him their pledge, he said, **God is witness over what we say.**

Tafsir al-Jalalayn

66 - (He said, **I will not send him with you until you give me a pledge from God** that you swear **to bring him to me unless you are surrounded** that you die or are overcome and are unable to bring him. So they agreed to that. (So when they gave him their pledge) that, **he said, God is a witness over what we say we and you, and he sent him with them.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Jacob said to his sons: **I will not send your brother with you to the king of Egypt, until you give me a covenant from God,** meaning: until you give me a covenant from God, meaning a pledge, which is what is pledged with from an oath and a covenant, **that you bring him to me,** meaning: that you bring me your brother, **unless you are surrounded,** meaning: unless you are all surrounded by something that makes you unable to bring him to me.

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

Who said that?

Al-Muthanna told me, he said, Abu Hudhayfah told me, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **So when they gave him their pledge,** he said: their covenant.

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-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Unless you are surrounded,** unless you all perish.

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, and 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-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **Unless you are surrounded,** he said: Unless you are overcome until you are unable to do that.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, regarding his saying: **Unless you are surrounded,** unless something happens to you that takes you all away, then that will be an excuse for you with me.

And his saying: **So when they gave him their pledge,** meaning: when they gave him their covenants, **he said,** meaning: Jacob: **God is witness over what we say,** meaning: I and you, **to the truth,** meaning: He is a witness over us to the fulfillment of what we all say.

Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **You will give me** meaning you will give me. **A pledge from God** Al-Suddi said: They swore by God that He would return him to Him and not hand him over, and the *lam* in **that you will give me** is the *lam* of an oath. **Unless you are surrounded** Mujahid said: Unless you perish or die. Qatada said: Unless you overcome him. Al-Zajaj said: It is in the accusative case. **So when they gave him their pledge, He said, 'God is Witness over what we say'** meaning He keeps the oath. It was said: He keeps the covenant, upholding management and justice.

Second: This verse is the basis for the permissibility of bearing a person's body and a document for a soul. Scholars have differed on this. Malik, all his companions, and most scholars said: It is permissible if the one bearing it is money. Al-Shafi'i weakened bearing a person's body in money, and he had a statement similar to Malik's. Uthman al-Batti said: If he guarantees a person in retaliation or wounds, then if he does not bring it, he is obligated to pay the blood money and compensation for the wounds, and it is his from the offender's money, since there is no retaliation for the guarantor. So these are three statements on bearing a person's body in money. The correct view is Malik's distinction in this, and that it is in money, and not in a prescribed punishment or discretionary punishment, as will be explained.

Tafsir Ibn Kathir

God Almighty says: And when Joseph's brothers opened their baggage, they found their merchandise returned to them, which was what Joseph had ordered his young men to put in their saddlebags. So when they found it in their baggage, **they said, 'O our father, what do we seek?'** meaning, what do we seek? **This is our merchandise returned to us,** as Qatada said: "We seek nothing beyond this. Our merchandise has been returned to us, and we have given full measure to us, and we provide for our family," meaning, if you send our brother with us, we will bring provisions to our family, **and we will guard our brother and gain an additional camel's load,** because Joseph, peace be upon him, used to give each man a camel's load. Mujahid said: a donkey's load, and in some languages it is called a camel. This is what he said. **That is an easy measure.** This is part of the completion and

Surat Yusuf 12:66

He said, "I will never send him with you until you give me a pledge from God that you will bring him back to me unless you are surrounded." So when they gave him their pledge, he said, "God is witness over what we say."

improvement of the speech, meaning that this is easy in return for their brother taking what is equal to this. **He said, 'I will not send him with you until you give me a solemn oath from God,'** meaning, you swear by covenants and agreements, **that you will bring him back to me, unless you are surrounded,** except that You were all defeated and you were unable to free him. **So when they gave him their bond,** he tightened it on them, saying: **God is witness over what we say.** Ibn Ishaq said: He only did that because he had no choice but to send them for the provisions that they could not do without, so he sent him with them.

Fath al-Qadir

Because Jacob's answer is 66- **He said, 'I will not send him with you until you give me a pledge from God'** meaning until you give me what I trust and rely on from God Almighty, which is swearing by Him, and the lam in **to bring him to me** is the answer to the oath, because the meaning of **until you give me a pledge from God** is: until you swear by God to bring him to me: meaning to return Benjamin to me, and the exception in his saying **unless you are surrounded** is from the most general of the general, because **to bring him to me** even if it is an affirmative statement, it is in the meaning of negation, so it is as if he said: You are not prevented from bringing him to me under any circumstances for any reason except for the reason of surrounding you, and surrounding is taken from the surrounding of the enemy, and whoever the enemy surrounds has been defeated or destroyed, so Jacob took a covenant from them that they would bring Benjamin to him unless they defeated him or perished while trying to save him, so that would be an excuse for you with me **So when they gave him their pledge** That is, give him what he asked of them in the oath. **He said,** God is a witness over what we say." That is, Jacob said: God is a witness over what we said of my trustworthy request from you and your giving me what I asked of you. He is the All-Knowing, All-Watching, and nothing is hidden from Him. He is the one who punishes whoever breaks his covenant and is wicked in his oath, or he is entrusted with carrying out what he testified to from us.

Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas who said: When Joseph's brothers entered upon him and he recognized them while they did not recognize him, he brought the king's cup from which he used to drink, put it on his hand and began to tap it and buzz. He said: This cup tells me something about you. Did you have a brother from your father called Joseph? His father loved him more than you, and you took him and threw him into the well and told your father that a wolf had eaten him, and you brought false blood on his shirt? He said: So some of them looked at each other and were amazed. Abu Al-Shaykh narrated on the authority of Wahib who said: When Joseph began to tap the cup and tell them, one of his brothers stood up and said: I ask you by God not to reveal our faults. Ibn

Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: "Bring me a brother of yours from your father" he said: He meant Binbamin, who was Joseph's brother from his father and mother. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: "And I am the best of hosts," he said: The best of those who host in Egypt. Ibn Jarir narrated on the authority of Qatada regarding his statement: "For his young men, **meaning his boys,** Make their merchandise," meaning their papers. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: "We do not desire this, our merchandise has been returned to us," they say: We do not desire anything beyond this, "And we will be given an additional camel's load," meaning a camel's load. Abu Ubaid, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid, "And we will be given an additional camel's load," he said: A donkey's load. He said: It is a language. Abu Ubaid said: Mujahid meant that a donkey is called a camel in some languages. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: "Unless you are surrounded," he said: You will all perish. And regarding his statement: "So when they gave him their pledge," he said: Their covenant. Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Unless you are surrounded,** he said: Do not be overcome until you are unable to do so.

Tafsir al-Baghawi

66- "Jacob said **to them,** I will not send him with you until you give me a pledge, **give me** a covenant, **a pact and a promise,** from God", and the pledged covenant: is confirmed by an oath. It was said: it is confirmed by calling God to witness against Himself "to bring him to me, **and the lam was inserted in it because the meaning of the speech is an oath,** unless you are surrounded", Mujahid said: unless you all perish.

Qatada said: Unless you are overcome to the point that you cannot bear it.

In the story: The brothers were in dire straits and struggled to the utmost, so Jacob had no choice but to send Benjamin with them.

So when they gave him their pledge, / they gave him their covenants, **he said,** meaning Jacob, **God is a witness over what we say,** a witness. It was said: a guardian. Ka'b said: When Jacob said, **God is the best guardian,** God Almighty said: **By My glory, I will surely return to you both after you have put your trust in Me.**

Tafsir al-Baidawi

66. "He said, 'I will not send him with you,' when I saw

from you what I saw. 'Until you give me a solemn pledge from God,' 'Until you give me that which I can take as a solemn pledge from God,' meaning a firm covenant to remember God. 'To bring it to me,' is the answer to the oath, since the meaning is until you swear by God to bring it to me, 'unless you are surrounded,' unless you are overcome and cannot bear that, or unless you all perish, which is an exception devoid of the most general of conditions, and the estimate is: To bring it to me in every case except when you are surrounded, or from the most general of reasons, on the basis that his saying, 'To bring it to me,' is in the interpretation of negation, meaning you do not refrain from bringing it except to surround you, like their saying, 'I swear by God that I will not do it,' meaning I only ask for your doing. 'So when they gave him their solemn pledge,' he said, 'God is, as we say,' of seeking the solemn pledge and bringing it. 'Watcher,' an overseer, an observer.

Surat Yusuf 12:67

And he said, "O my sons, do not enter by one gate, but enter by separate gates. And I cannot avail you at all against God. The judgment belongs only to God. Upon Him I have relied, and upon Him let the reliant rely."

Surat Yusuf 12:67

And he said, "O my sons, do not enter by one gate, but enter by separate gates. And I cannot avail you at all against God. The judgment belongs only to God. Upon Him I have relied, and upon Him let the reliant rely."

Tafsir al-Jalalayn

67 - **And he said, O my sons, do not enter Egypt (through one gate, but enter through separate gates** lest the evil eye befall you. **And I cannot ward off from you** with my saying that *anything* from God that He has decreed for you. Rather, that is out of compassion. **The judgment belongs only to God alone. Upon Him I have relied** in Him and trusted. **And upon Him let the reliant rely.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Jacob said to his sons, when they wanted to leave him for Egypt to buy food: O my sons, do not enter Egypt through one path, but enter through separate gates.

It is reported that he said that to them because they were men of beauty and appearance, and he feared the evil eye if they entered in groups from one path, and they were the sons of one man, so he ordered them to separate when entering it, as:

Al-Hasan bin Muhammad told us, he said, Yazid Al-Wasiti told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **Do not enter from one door, but enter from different doors.** He said: He feared the evil eye for them.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **O my sons, do not enter through one door,** the Prophet of God, may God bless him and grant him peace, feared the evil eye for his sons, who were of good appearance and beauty.

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 enter through separate gates,** he said: They had been given an image and beauty, so he feared for them the people's souls.

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 he said, O my sons, do not enter by one gate, but enter by separate gates,** he said: Jacob, peace be upon him, was given the spring.

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: **Do not enter through one gate,** that Jacob feared the evil eye for his son.

Ibn Wakee' told us, he said, Zaid bin Al-Habbab told us, on the authority of Abu Ma'shar, on the authority of Muhammad bin Ka'b, **Do not enter through one door,** he said: He feared the evil eye for them.

He said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi, who said: Jacob, peace be upon him, feared the evil eye for his sons, so he said: **O my sons, do not enter from one gate,** lest it be said: These belong to one man! Rather, enter from different gates.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said, when they decided to go out - meaning the sons of Jacob - Jacob said: **O my sons, do not enter from one gate, but enter from different gates,** he feared for them from the eyes of the people, because of their appearance, and that they were one man.

And His saying: **And I cannot avail you against God at all,** meaning: I am not able to ward off from you any of the decree of God that He has decreed upon you, whether small or large, because His decree is effective in His creation. **The judgment is only for God,** meaning: The judgment and ruling are only for God, not for anything else, for He rules over His creation as He wills, so He executes His judgment upon them and decides upon them, and His decree is not rejected. **In Him I have put my trust,** meaning: I have put my trust in God, so I have placed my confidence in Him regarding you and in your preservation of me, until He returns you to me while you are safe and sound, not regarding your entry into Egypt if you enter it through separate gates. **And in Him let the trustful put their trust,** meaning: And to God let those who put their trust entrust their affairs.

Tafsir al-Qurtubi

It contains seven issues:

First: When they decided to leave, he feared the evil eye for them, so he ordered them not to enter Egypt through one gate, and Egypt had four gates. He only feared the evil eye for them because they were eleven men for one man, and they were people of beauty, perfection, and abundance, as Ibn Abbas, Ad-Dahhak, Qatadah, and others said.

Second: If this is the meaning of the verse, then it is evidence of guarding against the evil eye, and the evil eye is real. The Messenger of God, may God bless him and grant him peace, said: **The evil eye can cause a man to enter the grave and a camel to enter the cooking pot.** And in his supplication, may God bless

him and grant him peace: **I seek refuge in the perfect words of God from every devil and pest and from every evil eye**, there is evidence of that. Malik narrated on the authority of Muhammad ibn Abi Umamah ibn Sahl ibn Hunayf that he heard his father say: "My father Sahl ibn Hunayf performed ablution in Al-Kharar and took off the cloak he was wearing, and 'Amir ibn Rabi'ah was watching. He said: Sahl was a white man with good skin. 'Amir ibn Rabi'ah said to him: 'I have never seen anything like today, nor the skin of a virgin!' Sahl fell ill in his place and his illness became severe. He went to the Messenger of God, may God bless him and grant him peace, and was informed that Sahl had fallen ill and that he would not go with you, O Messenger of God. So the Messenger of God, may God bless him and grant him peace, came to him and Sahl told him what had happened to 'Amir. The Messenger of God, may God bless him and grant him peace, said: 'Why would one of you kill his brother? Why don't you bless him? The evil eye is real. Perform ablution for him.' So 'Amir performed ablution, and Sahl went with the Messenger of God, may God bless him and grant him peace, and there was nothing wrong with him. In another narration: 'He performed ablution,' and 'Amir washed his face, hands, elbows, knees, and the tips of his feet, and inside his lower garment in a cup, then poured water over him. So Sahl went with the Messenger of God, may God bless him and grant him peace, and there was nothing wrong with him." "One day, Sa'd ibn Abi Waqqas rode and a woman looked at him and said: Your emir knows that he has lost both sides. He returned to his house and fell down. He heard what the woman had said, so he sent for her and she washed him." In these two hadiths, it is clear that the evil eye is real and that it kills, as the Prophet (peace and blessings of God be upon him) said. This is the opinion of the scholars of the ummah and the doctrine of the people of the Sunnah. It has been denied by groups of innovators, who are refuted by the Sunnah and the consensus of the scholars of this ummah, and by what is seen in existence. How many men have been put in the grave by the evil eye, and how many camels have been put in the grave by fate. But that is by the will of God Almighty, as He said: **And they can not harm anyone thereby except by God's permission.** (al-Baqarah 2:102). Al-Asma'i said: I saw a man with eyes who heard a cow being milked and its bleating pleased him, so he said: Which one is this? They said: So-and-so belongs to another cow that they are covering up for, so they both perished, the one being milked and the one being covered up. Al-Asma'i said: I heard him say: When I see something that pleases me, I feel heat coming out of my eye.

Third: It is obligatory for every Muslim who likes something to offer blessings, because if he asks for blessings, the forbidden thing will inevitably be averted. Do you not see his saying, peace be upon him, to Amer: **Why did you not offer blessings?** This indicates that the evil eye does not harm or spread if the one who casts the evil eye offers blessings, and that it only spreads if he does not offer blessings. Blessing is to say: Blessed be God, the best of creators! May God bless him.

Fourth: If the one who cast the evil eye is not blessed, then he is ordered to perform ablution, and he is forced to do so if he refuses, because the order is obligatory,

especially this, as there is fear that the one who was cast the evil eye will perish, and no one should prevent his brother from something that benefits his brother and does not harm him, especially if it was because of him and he was the one who wronged him.

Fifth: Whoever is known to have been afflicted by the evil eye is prevented from interacting with people to ward off harm. Some scholars have said: The Imam orders him to stay at home, and if he is poor, he provides him with what he needs to do, and he refrains from harming people. It has also been said: He is banished, and the hadith of Malik that we mentioned refutes these statements, for he, peace be upon him, did not order that Aamer be imprisoned or banished. Rather, a righteous man may be afflicted by the evil eye, and he is not to be denounced or accused of immorality. Whoever says: He is to be imprisoned and ordered to stay at home, this is a precaution and to ward off harm, and God knows best.

Sixth: Malik narrated on the authority of Humayd ibn Qays al-Makki that he said: "The Messenger of God, may God bless him and grant him peace, entered upon the sons of Ja'far ibn Abi Talib and said to their wet nurse: 'Why do I see them begging?' Their wet nurse said: 'O Messenger of God! The evil eye hastens to them, and nothing prevented us from performing ruqyah for them except that we do not know what would suit you.' The Messenger of God, may God bless him and grant him peace, said: 'Perform ruqyah for them, for if anything precedes destiny, it is the evil eye.'" This hadith is disconnected, but it is preserved on the authority of Asma' bint Umays al-Khath'amiiyyah on the authority of the Prophet, may God bless him and grant him peace, through authentic, connected, authentic chains of transmission. It states that ruqyah is one of the ways to ward off calamity, and that the evil eye affects a person and makes him humble, i.e., weakens him and makes him weak, and that is by the decree and predestination of God Almighty. It is said that the evil eye is quicker to affect children than it is to affect adults, and God knows best.

Seventh: The Prophet, may God bless him and grant him peace, ordered in the hadith of Abu Umamah the one who cast the evil eye to perform ablution for the one who was afflicted, and here he ordered the use of ruqyah. Our scholars said: Ruqyah is only used for the evil eye if the one who cast the evil eye is not known. However, if the one who cast the evil eye is known, then he is ordered to perform ablution according to the hadith of Abu Umamah. God knows best.

God Almighty says: **And I cannot avail you at all against God** meaning at all that I warn you against, meaning caution is of no use with destiny. **The judgment** meaning the command and decree. "is only for God. Upon Him I have relied" meaning I have depended and trusted. **And upon Him let the reliant rely.**

Tafsir Ibn Kathir

God Almighty says, telling about Jacob, peace be

Surat Yusuf 12:67

And he said, "O my sons, do not enter by one gate, but enter by separate gates. And I cannot avail you at all against God. The judgment belongs only to God. Upon Him I have relied, and upon Him let the reliant rely."

upon him, that he ordered his sons when he prepared them with their brother Benjamin to go to Egypt not to all enter from one gate, but to enter from separate gates, because as Ibn Abbas, Muhammad bin Kaab, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and more than one person said, he feared the evil eye for them, because they were beautiful and had a good appearance, and a splendid appearance, so he feared that people would strike them with their eyes, because the evil eye is real and can cause a rider to fall from his horse. Ibn Abi Hatim narrated on the authority of Ibrahim Al-Nakha'i regarding his statement, **And enter from separate gates**, that he knew that he would meet his brothers at some of those gates. And His statement, **And I cannot avail you at all against God**, meaning that this precaution does not ward off God's decree and judgment, for when God wills something, it cannot be opposed or prevented. "The judgment belongs only to God. Upon Him I have relied, and upon Him let the reliant rely." And when they entered from where their father had commanded them, it could not avail them at all against God, except a need in Jacob's soul which He fulfilled. They said: It was to ward off the evil eye from them. **And indeed, he was full of knowledge because of what We taught him.** Qatadah and Ath-Thawri said: He acted upon his knowledge. Ibn Jarir said: He was full of knowledge because of our teaching him, **but most of the people do not know.**

Fath al-Qadir

When the sons of Jacob prepared to go to Egypt, their father feared that the evil eye would strike them because they were obviously beautiful and had fine clothes, even though they were the sons of one man. So he forbade them from entering together through one gate because that would be a cause for the evil eye to strike them, and he ordered them to enter through separate gates. He did not stop at saying: 67- **Do not enter through one gate** instead of saying: **And enter through separate gates** because if they had entered through two gates, for example, they would have complied with the prohibition against entering through one gate. But since entering through two gates, for example, was a kind of gathering in which it was feared that the evil eye would strike them, he ordered them to enter through separate gates. It was said that Egypt had four gates.

Some of the Mu'tazila, such as Abu Hashim and Al-Balkhi, denied that the evil eye has an effect, and said: It is not impossible that if the person who has the evil eye sees something and is impressed by it, it would be in his interest to be charged with it that God changes that thing so that the heart of the person charged with it would no longer be attached to it. This is not surprising from these two and their followers, as rejecting the evidence of the Qur'an and Sunnah based on mere rational exclusions has become their habit and practice. What prevents the evil eye from being afflicted by God's decree for that? Authentic hadiths have been reported that the evil eye is real,

and a group of people were afflicted by it during the era of the Prophethood, including the Messenger of God, may God bless him and grant him peace. What is more astonishing than the denial of these people of what is stated in the texts of this Sharia is what some of them do to disparage those who act on the contrary evidence simply because of rational exclusion and exaggeration in expressions, such as al-Zamakhshari in his interpretation, for in many instances he does not stop at refuting the evidence of the Sharia with the exclusion that he claims on the mind until he adds to that impudence in expression in a way that leads those who fall short into false statements and false doctrines. In short, the statement of these people is refuted by the abundant evidence and the consensus of those who are respected from this nation, past and present, and by what is seen in existence, for how many people from this human species and other species of animals have perished because of this reason.

Scholars have differed about someone who is known to have been afflicted by the evil eye. Some people said that he should be prevented from contacting people to avoid necessity by being imprisoned or otherwise confined to his home. It was said that he should be banished. The most distant of those who said that he should be killed, unless he did so intentionally and his affliction depended on his choice and intention and he did not do so, because if he was killed, he would be treated as a murderer. Then Jacob said to his sons, **And I cannot avail you against God at all**, meaning I cannot ward off harm from you nor can I bring you any benefit by this plan of mine, rather what God has decreed for you will inevitably happen. Al-Zajaj and Ibn al-Anbari said: If it had been stated in God's knowledge that the evil eye would destroy them even if they were together, then their dispersal would have been like their meeting. Others said: Jacob did not benefit them at all when they were afflicted with what afflicted them with their dispersion of the theft being attributed to them. Then Jacob stated that there is no wise person except God, the Most High, so he said: **The judgment belongs only to God**, not to anyone else, and no one shares it with Him in it, as in **In Him I have relied** in every incoming and outgoing, not in anyone else: meaning I relied and trusted, **and in Him**, not in anyone else, **let the trustful put their trust**, in general.

Tafsir al-Baghawi

67- **And he said**, to them, Jacob, when they wanted to leave him, **O my sons, do not enter from one gate, but enter from separate gates**, and that was because he feared for them the evil eye, because they had been given beauty, strength, and a long stature, and they were the sons of one man, so he ordered them to separate when they entered so that they would not be struck by the evil eye, because the evil eye is real, and it was reported in the hadith: The evil eye puts a man in the grave and a camel in the cooking pot.

On the authority of Ibrahim Al-Nakha'i: He said that because he hoped that they would see Joseph in the dispersion. The first is more correct.

Then he said: **And I cannot avail you at all against God**, meaning: If God has decreed a decree concerning you, it will befall you whether you are together or separated, for what is destined will happen and caution is of no use against destiny. **The judgment**, what is the judgment, **is only for God**, this is Jacob's entrusting of his affairs to God. **In Him I have relied**, I depended, **and in Him let the reliant rely**.

Tafsir al-Baidawi

67. **And he said, O my sons, do not enter by one gate, but enter by separate gates** because they were people of beauty and splendor, famous in Egypt for their closeness and honor with the king, so he feared that they would enter as one group and suffer, and perhaps he did not advise them that in the first time because they were unknown at that time, or the one who called to it was afraid for Benjamin. And the soul has effects, including the evil eye, which was changed by his saying, peace and blessings be upon him, in his incantation, **O God, I seek refuge in the perfect words of God from every devil and pest and from every evil eye**. "And I cannot avail you at all against God" from what has been decreed upon you with what I have indicated to you, for caution does not prevent destiny. "The judgment is only for God" will inevitably befall you if evil is decreed upon you, and that will not benefit you. "In Him I have relied, and in Him let the reliant rely." He combined the two letters in the conjunction of the sentence with the sentence to advance the connection of specificity, as if the waw is for conjunction and the fa is to indicate causation, for the action of the prophets is a cause because To be emulated.

Surat Yusuf 12:68

And when they entered from where their father had commanded them, it did not avail them at all against God except for a need in Jacob's soul which he fulfilled. And indeed, he was possessed of knowledge of what We taught him, but most of the people do not know.

Surat Yusuf 12:68

And when they entered from where their father had commanded them, it did not avail them at all against God except for a need in Jacob's soul which he fulfilled. And indeed, he was possessed of knowledge of what We taught him, but most of the people do not know.

Tafsir al-Jalalayn

68 - **And when they entered from where their father had commanded them** that is, dispersed **it did not avail them against God** that is, His judgment *of* a connection *except* but **a need in the soul of Jacob which He fulfilled** which is the will to repel the evil eye out of compassion **and indeed he was full of knowledge because of what We taught him** because of Our teaching him **but most of the people** and they are the disbelievers **do not know** the inspiration of God to His chosen ones

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And when the sons of Jacob entered from where their father had commanded them, and that was their entry into Egypt from different gates, **it did not avail**, their entry into it thus, **for them**, from the decree of God that He decreed concerning them and made it inevitable, **of anything except a need in Jacob's soul which He fulfilled**, except that they satisfied a desire for Jacob by their entry, not from one path, for fear of the evil eye upon them, so his soul was reassured that they had not come from before that, or that something bad had befallen them because of him, as:

Al-Hasan bin Muhammad told us, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Except for a need in Jacob's soul that he fulfilled**, fearing the evil eye on his sons.

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

He said, Ishaq told us, 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 us, he said, Ibn Numayr told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Except for a need in Jacob's soul that he fulfilled**, he said: fear of the evil eye upon them.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, regarding his statement: **Except for a need in Jacob's soul which he fulfilled**, he said:

What he feared for his sons from the eyes of the people, because of their appearance and their equipment.

And His saying: **And indeed, he was possessed of knowledge because of what We taught him**, God Almighty says: And indeed, Jacob was possessed of knowledge because of what We taught him.

It was said: Its meaning is: He is a guardian of the knowledge that We have entrusted to his heart.

He differed from Qatada in that:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And indeed, he is possessed of knowledge of what we have taught him**, meaning: of what we have taught him.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Sufyan, on the authority of Ibn Abi Aruba, on the authority of Qatada: **He is a man of knowledge because of what we taught him**, he said: He acts according to what he learned.

Al-Muthanna said, Ishaq said, Abdullah said, Sufyan said: **He is a man of knowledge**, from what we have learned. And he said: He who does not act is not knowledgeable.

But most people do not know, God Almighty says: But many people, other than Jacob, do not know what he knows, because We deprived him of that and he did not know it.

Tafsir al-Qurtubi

The Almighty said: **And when they entered from where their father had commanded them** meaning from various gates. **It could not have availed them against God at all** if He had intended to bring about harm to them. **Except for a need** is an exception not from the first. **In the soul of Jacob He fulfilled it** meaning a thought that crossed his heart, which was his command that they should disperse. Mujahid said: Fear of the evil eye, and this has been discussed previously. It was said: So that the king would not see their number and strength and strike them out of envy or caution. This was said by some of the later scholars, and An-Nahas chose it, and said: There is no meaning to the evil eye here. This verse indicates that a Muslim must warn his brother of what he fears for him, and guide him to what is the path to safety and salvation, because religion is advice, and a Muslim is a brother of a Muslim.

God Almighty says: **And indeed he** meaning Jacob. **was possessed of knowledge because of what We taught him** meaning of his religion. **But most of the people do not know** meaning they do not know what Jacob, peace be upon him, knew about his religion. It

was said: **possessed of knowledge** meaning action, because knowledge is the first cause of action, so it was named for what it is because of.

Tafsir Ibn Kathir

God Almighty says, telling about Jacob, peace be upon him, that he ordered his sons when he prepared them with their brother Benjamin to go to Egypt not to all enter from one gate, but to enter from separate gates, because as Ibn Abbas, Muhammad bin Kaab, Mujahid, Ad-Dahhak, Qatadah, As-Suddi and more than one person said, he feared the evil eye for them, because they were beautiful and had a good appearance, and a splendid appearance, so he feared that people would strike them with their eyes, because the evil eye is real and can cause a rider to fall from his horse. Ibn Abi Hatim narrated on the authority of Ibrahim Al-Nakha'i regarding his statement, **And enter from separate gates**, that he knew that he would meet his brothers at some of those gates. And His statement, **And I cannot avail you at all against God**, meaning that this precaution does not ward off God's decree and judgment, for when God wills something, it cannot be opposed or prevented. "The judgment belongs only to God. Upon Him I have relied, and upon Him let the reliant rely." And when they entered from where their father had commanded them, it could not avail them at all against God, except a need in Jacob's soul which He fulfilled. They said: It was to ward off the evil eye from them. **And indeed, he was full of knowledge because of what We taught him**. Qatadah and Ath-Thawri said: He acted upon his knowledge. Ibn Jarir said: He was full of knowledge because of our teaching him, **but most of the people do not know**.

Fath al-Qadir

And his children enter it initially 68- **And when they entered from where their father had commanded them** meaning from entering **from God** meaning from his side **from something** of the things that God had decreed for them because caution does not prevent destiny, and the exception in his saying **except for a need in Jacob's soul which he fulfilled** is disconnected, and the meaning is: But there was a need in Jacob's soul, which is his compassion for them and his love for their safety which God fulfilled for them, and it was said that it occurred to Jacob that if the king saw them gathered together with what appeared in them of perfection of creation, especially courage, he would cause them to be envious and spiteful or fearful of them, so he ordered them to disperse for this reason. Al-Nahas chose this and said: There is no meaning to the evil eye here. And in it is that if this was the reason, he would have ordered them to disperse and he would not have specified the prohibition of that with regard to gathering when entering from one gate, because this envy or fear would occur with their gathering inside the city as it would occur with their gathering when entering from one gate. It was said that the subject in Qadaha refers to the entrance, not to Jacob. The meaning is: The entrance did not avail them anything from God, but that entrance fulfilled a need in Jacob's soul because it happened according to his will. **And**

indeed, he was possessed of knowledge because of what We taught him. That is, Jacob was possessed of knowledge because God taught him what He revealed to him that caution does not avert fate, and that what God Almighty has decreed will inevitably happen. **But most people do not know** that as it should be. It was said that they do not know that caution is recommended even if it does not avail anything from fate, and the context supports this.

Tafsir al-Baghawi

68- **And when they entered from where their father had commanded them** meaning: from the separate gates. It was said: the city was the city of Al-Farmaa and it had four gates, so they entered it from its gates, **it did not avail**, to ward off **from them anything from God**, God Almighty spoke the truth about Jacob in what he said, **except for a need, meaning, in Jacob's soul which he fulfilled**, he pitied them as fathers pitied their sons and the matter went according to him, **and indeed**, meaning: Jacob, peace be upon him, **was a man of knowledge**, meaning: he did what he did out of knowledge, not out of ignorance, **because We taught him**, meaning: because We taught him. It was said: he was a worker according to what he knew.

Sufyan said: He who does not act upon what he knows is not a scholar. It was also said: He is a guardian of what we have taught him.

But most people do not know, what Jacob knows because they did not follow the path of attaining knowledge. Ibn Abbas said: The polytheists do not know what God inspired His saints.

Tafsir al-Baidawi

68. **And when they entered from where their father had commanded them** that is, from different gates in the city. **It did not avail them** Jacob's opinion and their following him **from God at all** of what He had decreed for them, as Jacob, peace be upon him, said. So they stole and Benjamin took the measure with him in his saddlebag and the calamity was doubled for Jacob. **Except for a need in Jacob's soul** is an isolated exception, that is, but a need in his soul, meaning his compassion for them and his protection from them suffering. **He fulfilled it** he made it clear and recommended it. **And indeed, He is full of knowledge because of what we taught him** by revelation and the establishment of proofs, and for this reason he said **And I did not avail you at all against God** and he was not deceived by His plan. **But most people do not know** the secret of destiny and that caution does not avail him.

Surat Yusuf 12:69

And when they entered upon Joseph, he took his brother to himself. He said, "Indeed, I am your brother, so do not be sad about what they have been doing."

Surat Yusuf 12:69

And when they entered upon Joseph, he took his brother to himself. He said, **Indeed, I am your brother, so do not be sad about what they have been doing.**

Tafsir al-Jalalayn

69 - (And when they entered upon Joseph, he took his brother into his care. He said, **Indeed, I am your brother, so do not be sad about what they used to do.** He ordered him not to tell them and conspired with him that he would find a way to keep him with him.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: When Jacob's son entered upon Joseph, **he took his brother into his care**, meaning: he took his brother from his father and mother into his care.

And his sheltering him was as follows:

Ibn Wakee' narrated, he said, Amr narrated, on the authority of Asbat, on the authority of Al-Suddi: **And when they entered upon Joseph, he sheltered his brother with him.** He said: He recognized his brother, so he accommodated them in a place, and provided them with food and drink. When night came, he came to them with a parable, and said: Let each of your two brothers sleep in a parable. When the boy was left alone, Joseph said: This one will sleep with me on my bed. So he spent the night with him, and Joseph began to smell his scent and hug him until morning. And Reuben kept saying: We have never seen anything like this! Give us relief from him!

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that he said: When they entered upon Joseph, they said: This is our brother whom you ordered us to bring to you. We have brought him to you. It was mentioned to me that he said to them: You have done well and you have hit the mark, and you will find that with me, or something like that. Then he said: I see that you are men, and I want to honor you. He called his host and said: Bring down each man by two, then honor them and treat them well. Then he said: I see that this man whom you have brought has no one else with him, so I will take him to myself, and his home will be with me. So he brought them down two by two in different homes, and brought down his brother with him, and took him into his home. When he was alone with him, he said: I am your brother, I am Joseph, so do not be sad about what they did to us in the past, for God has been good to us, and do not tell them anything of what I have told you. God says: "And when they entered upon Joseph, he took his brother to himself. He said, 'Indeed, I am your brother, so do not be sad about what they were doing.'"

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And when they entered upon Joseph, he took his brother into his care**, he embraced him and brought him down, and he was Benjamin.

Al-Muthanna told me, he said, Ishaq told us, he said, Ismail bin Abdul Karim told us, he said, Abdul Samad bin Maqal told me, he said: I heard Wahb bin Munabbih say - and he was asked about the words of Joseph: "And when they entered upon Joseph, he took his brother to himself. He said, 'Indeed, I am your brother, so do not be sad over what they used to do.'" - how did he affect him when he took him with the measure, and he had told him that he was his brother, and you claim that he continued to disguise himself from them and plot against them until they returned? He said: He did not acknowledge the relationship to him, but he said: **I am your brother**, in place of your dead brother, **so do not be sad over what they used to do**, meaning: Do not be saddened by his position.

His saying: **Do not be sad**, means: Do not be submissive or sad.

It is: Do not make it from misery, it is said from it: he became miserable, he became miserable, misery.

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 Qatah: **Do not be sad**, he said: Do not be sad and do not despair.

Al-Muthanna told me, he said, Ishaq told us, he said, Ismail bin Abdul Karim told us, he said, Abdul Samad told me, he said: I heard Wahb bin Munabbih say: **Do not be sad**, he said: Do not be sad about his place.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **So do not be sad about what they used to do**, meaning: Do not be sad about what they used to do.

Abu Jaafar said: The interpretation of the statement then is: Do not be sad or humble about anything that your brothers have done to you in your soul, or in your brother from your mother, or what they used to do to you before today.

Tafsir al-Qurtubi

The Almighty said: **And when they entered upon Joseph, he took his brother into his care.** Qatada said: He took him into his care and made him stay with him. It was said: He ordered that every two people stay in a house, so his brother remained alone, so he took him into his care and said: I feared for him from being alone, and he said to him secretly from his brothers: **Indeed, I am your brother, so do not be sad** meaning do not be grieved **for what they used to do.**

Tafsir Ibn Kathir

God Almighty tells about Joseph's brothers when they came to Joseph with his brother Benjamin, and he brought them into his house of honor and his home of hospitality, and he showered them with kindness, gentleness, and goodness, and he was alone with his brother and informed him of his situation and what had happened to him, and he told him that he was his brother, and he said to him: Do not be sad, meaning do not regret what they did to me, and he ordered him to conceal that from them, and not to inform them of what he informed him of, that he was his brother, and he conspired with him that he would scheme to keep him with him, honored, respected, and respected.

Fath al-Qadir

It was said that what is meant by most of the people are the polytheists 69- **And when they entered upon Joseph, he took his brother to himself** meaning he took his brother Benjamin to himself. It was said that by placing every two in your home, so his brother remained alone, so he took him to himself and **said, 'Indeed, I am your brother'** Joseph, he said that to him secretly, without his brothers knowing about it, **So do not be sad** meaning do not grieve **for what they used to do** meaning your brothers from the past deeds that they did. It was said that he did not tell him that he was Joseph, but rather said to him: I am your brother in place of your brother Joseph, so do not grieve for what you used to receive from them of harshness out of envy and malice. It was said that he informed him of what he would plan with them by putting the water container in his bag, so he said I do not care. It was said that when Joseph told his brother Benjamin that he was his brother, he said: Do not return me to them, so he said I know the grief of our father Jacob, so if I keep you with me his grief will increase, so he came to Benjamin and Joseph said to him: You cannot be kept with me except by I attribute to you something that is not appropriate for you, so he said I do not care, so he put the saa in his saddlebag, which is what is meant by the water-trough, and its origin is the drinking-trough from which one drinks, it was made a saa to be measured, and it was said that the animals were watered with it and the grain was measured with it, and it was said that it was made of silver and it was said that it was made of gold, and other things were said. The explanation of the device and the saddlebag has been presented above. The meaning is that he put the water-trough, which is the saa, in his brother's saddlebag, which is the container in which he puts the food he buys from Egypt.

Tafsir al-Baghawi

69- The Almighty said: **And when they entered upon Joseph, they said, "This is our brother whom you ordered us to bring to you. We have brought him to you."** He said, **You have done well and you have hit the mark, and you will find the reward for that with me.** Then he settled them down and honored them, then he

hosted them and seated each two of them at a table. Benjamin was left alone, so he cried and said, **If my brother Joseph were alive, he would have seated me with him.** Joseph said, **This brother of yours has been left alone.** So he sat him down with him at his table, and he began to eat with him. When night came, he ordered them to do the same and said, **Let each two of your brothers sleep in the same way.** Benjamin was left alone, so Joseph said, **This one will sleep with me on my bed.** So he slept with him, and Joseph kept hugging him and smelling his scent until morning, and Reuben kept saying, **We have never seen anything like this.** When morning came, he said to them, **I see that this man has no other with him, so I will hug him to myself so that his home will be with me.** Then he settled them down in a place and provided them with food, and he placed his brother down. For his mother with him, so that is what God Almighty said:

He took his brother to him, that is, he took his brother to him. When he was alone with him, he said: What is your name? He said: Benjamin. He said: What is Benjamin? He said: The son of the problematic one, because when he was born his mother died. He said: What is your mother's name? He said: Rachel, daughter of Levi. He said: Do you have any children? He said: Yes, ten sons. He said: Do you have a brother from your mother? He said: I had a brother who died. Joseph said: Would you like me to be your brother instead of your brother who died? Benjamin said: Who can find a brother like you, O king? But neither Jacob nor Rachel gave birth to you. Then Joseph wept and went to him and embraced him, and said to him: "He said: I am your brother, so do not be sad," that is, do not be sad, **for what they used to do**, for what they did to us in the past, for God Almighty has been good to us, and do not let them know anything of what I have told you. Then Joseph gave full measure to his brothers, and loaded a camel for them, and a camel for Benjamin in his name. Then he ordered the king's watering place to be placed in Benjamin's saddlebag.

Al-Suddi said: The water container was placed in his brother's saddlebag, and the brother did not notice.

Ka'b said: When Joseph said to him, **I am your brother**, Benjamin said, **I will not leave you.** Joseph said to him, "I know how distressed my father is because of me, and if I imprison you, his distress will increase, and I will not be able to do this until I make you known for a terrible matter and attribute to you something that is not praiseworthy." He said, **I do not care, so do whatever you want, for I will not leave you.** He said, **I will hide my measure in your saddlebag and then call out against you for theft, so that I may prepare for your return after you are released.** He said, **Then do it.** That is what God Almighty said:

Tafsir al-Baidawi

69." And when they entered upon Joseph, he took his brother to him. "He took Benjamin to him for food or in the house. It was narrated that he took them in and seated them two by two. Benjamin remained alone, so he cried and said: If Joseph were alive, he would sit with me. So he seated him with him at his table, then

Surat Yusuf 12:69

And when they entered upon Joseph, he took his brother to himself. He said, "Indeed, I am your brother, so do not be sad about what they have been doing."

he said: Let each two of you go down to a house, and this one has no other, so he will be with me. So he spent the night with him and said to him: Would you like me to be your brother instead of your dead brother? He said: Who can find a brother like you? But neither Jacob nor Rachel gave birth to you. So Joseph cried and went to him and embraced him and said: **I am your brother, so do not be sad.** Do not be sad, an active partciple of misery. **For what they used to do** against us in the past.

Surat Yusuf 12:70

So when he had furnished them with their provisions, he put the drinking cup in his brother's saddlebag. Then a crier proclaimed, **O caravan, you are indeed thieves.**

Tafsir al-Jalalayn

70 - **So when he had furnished them with their provisions, he placed the drinking vessel** which is a measure of gold studded with jewels **in the saddlebag of his brother Benjamin** **Then a crier proclaimed** a crier called after they had separated from Joseph's assembly **O caravan** the caravan **you are indeed thieves**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: He says: When Joseph loaded his brothers' camels with provisions, he fulfilled their needs, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **So when he had provided them with their provisions**, he said: When he had fulfilled their need and given them their measure.

And his saying: **He put the water-drawing vessel in his brother's saddlebag**, means: He put the vessel with which he measures food in his brother's saddlebag.

The *saqaya* is the drinking place, which is the vessel from which the king drank and measured food.

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

Who said that?

Al-Hasan bin Muhammad told us, he said, Affan told us, he said, Abdul Wahid told us, on the authority of Yunus, on the authority of Al-Hasan: He used to say: The *sa'* and the *siqaya* are the same, it is the vessel from which one drinks.

He said, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: The water-skin and the measuring cup are one thing, from which Joseph used to drink.

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, who said: The water-skin is the cup from which Joseph drinks.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **He made the water-trough**, he said: the king's drinking place.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **The water-trough is in his brother's saddlebag**, which is the king's vessel

from which he used to drink.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **They said, 'We miss the king's cup, and whoever brings it will have a camel load,'** and it is the **watering place** from which the king used to drink, meaning his shuttle.

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: **He made the drinking vessel**, and his statement: **the king's cup**, he said: They are one thing, the drinking vessel and the cup, one thing, from which Joseph drinks.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us: I heard Al-Dahhak say regarding his statement: **He placed the drinking vessel in his brother's saddlebag**, that it is the vessel from which the king used to drink.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **He placed the drinking cup in his brother's saddlebag**, he said: The drinking cup is the measure, and it was a golden cup, according to what they mention.

His saying: **In his brother's baggage**, means: In the belongings of his brother, the son of his mother and father, who is Benjamin.

And so said the people of interpretation.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **In his brother's saddlebag**, meaning: in his brother's belongings.

And his saying: **Then a caller called out**, meaning: Then a caller called out.

It was said: I know the teacher.

O caravan, and the caravan with its loads, **you are indeed thieves.**

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

Who said that?

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **When he had equipped them with their provisions, he put the water-trough in his brother's saddlebag**, and the brother did not notice. So when they had set out, a crier announced before the caravan had set out: **You are indeed thieves.**

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq, who said: Then he prepared their provisions, honoured them, gave them and fulfilled them, and loaded one camel after another for them, and loaded a camel for his brother in his name as he had loaded it for them. Then he ordered the king's watering place, which was the cup, and they claimed that it was made of silver, to be placed in the saddlebag of his brother Benjamin. Then he gave them time until they had set out and reached the

Surat Yusuf 12:70

So when he had furnished them with their provisions, he put the drinking cup in his brother's saddlebag. Then a crier proclaimed, "O caravan, you are indeed thieves."

village, then he ordered them to be caught up with and held back, then a crier called out: **O caravan, you are thieves.** Stop. Then his messenger came to them and said to them, as they recall: Did we not honour your hospitality, give you your full measure, treat you well, and do to you what we did not do to others, and bring you into our homes and dwellings? Or something like that. They said: Yes, but what is that? He said: We have lost the king's watering place, and we do not accuse anyone but you of it. They said: **By God, you know that we did not come to cause corruption on earth, nor were we thieves.**

And his saying: **O donkey**, we have previously explained the meaning of donkey, which is a plural that has no singular form.

It was narrated on the authority of Mujahid: The caravan of the sons of Jacob was made up of donkeys.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Sufyan, on the authority of Ibn Jurayj, on the authority of Mujahid: **O donkey**, he said: They were donkeys.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, he said, a man told me, on the authority of Mujahid, regarding his statement: **O caravan, indeed you are thieves**, he said: The caravan was donkeys.

Tafsir al-Qurtubi

The Almighty said: **So when he had furnished them with their provisions, he put the drinking cup in his brother's saddlebag.** When Benjamin knew that he was Joseph, he said to him: Do not return me to them. He said: I know Jacob's grief over me, and his grief will increase. Benjamin refused to go out, and Joseph said: You cannot be detained unless I attribute to you something that is not appropriate for you. He said: I do not care! So he slipped the measure into his saddlebag, either himself, where no one knew about it, or he ordered one of his confidants to do so. Preparation means releasing and completing a matter. From this comes the phrase *finished* the wounded, meaning he killed him and completed his matter. The drinking cup and the measure are one thing, a vessel with two heads in the middle of which is a handle. The king used to drink from one head, and the food was measured with the other head. Al-Naqqash said this on the authority of Ibn Abbas. Everything that is drunk from is a measure. He recited:

We drink wine by the cup openly

There is a difference of opinion about its type. Shu'bah narrated on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, who said: The king's sa' was something made of silver that resembled a shuttle, made of silver studded with jewels, and it was placed on the head. Al-Abbas had

one in the pre-Islamic era. Nafi' ibn al-Azraq asked him what the sa' was. He said: The vessel. Al-A'sha said about it:

He has a dirham on his head, a drinker, a pot, a cooker, a saa' and a daisaq.

Akrima said: It was made of silver. Abdurrahman bin Zaid said: It was made of gold, and their food was measured with it to exaggerate their honor. It was also said: It was measured with it because food was precious. The Saa' is both masculine and feminine. Whoever feminizes it says: Aswa', like Adour, and whoever masculines it says Aswa', like Athwaab. Mujahid and Abu Salih said: The Saa' is Tarjhalah in the language of Himyar. There are readings for it: *Sawa'* is the reading of the common people, and *Sawgh* with the emphatic ghain, which is the reading of Yahya bin Ya'mar. He said: It was a golden vessel. *Saw'* with the unvoiced 'ayn, which is the reading of Abu Raja. *Saw'* with a damma on the 'sad' and a silent 'w and an unvoiced 'ayn, which is the reading of Abu. *Wsi'* with a ya' between the 'sad' and the 'alif, which is the reading of Sa'id bin Jubayr. *Wsi'* with an alif between the 'sad' and the 'ayn, which is the reading of Abu Hurayrah.

God the Almighty said: "Then a crier proclaimed: 'O caravan, you are indeed thieves.'" That is, a crier called out and informed. **And proclaimed** is for emphasis, as if he called repeatedly: **O caravan.** A caravan is a group of donkeys, camels, and mules that are ridden. Mujahid said: Their caravan was a group of donkeys. Abu Ubaidah said: The caravan is the ridden camels, and the meaning is: O owners of the caravan, like His statement: **And ask the town** (Yusuf 12:82) and **O horses of God, ride** meaning: O owners of the horses of God, and it will come. Here are two objections: The first - if it is said: How did Benjamin accept to sit voluntarily, while it is disobedient to his father by increasing his grief, and Joseph agreed with him on that? And how did Joseph attribute the theft to his brothers when they were innocent, and he - the second - the answer to the first: That grief had overcome Jacob to the point that the loss of Benjamin did not affect him at all, or you did not see that when he lost him, he said: **Oh my grief for Joseph** and did not mention Benjamin, and perhaps Joseph agreed with him on sitting by revelation, so there is no objection. As for Joseph's attribution of theft to his brothers, the answer is: The people had stolen him from his father, thrown him into the well, then sold him, and thus they deserved this name for that action, so it is true that they were called that. Another answer is that he meant, **O caravan, your condition is that of thieves**, meaning: Something that belongs to someone other than you has come to you without the king's consent or knowledge. Another answer is that this was a ruse to reunite him with his brother and separate him from them to him. This is based on the fact that Benjamin did not know about the stash of the measure in his saddlebag, nor did he tell him about it himself. It has been said that the meaning of the statement is a question, meaning, **Or are you thieves?** Like his saying, **And that is a blessing** (Ash-Shu'ara': 22), meaning, **Or is that a blessing that you bestow upon me?** The

purpose is not to attribute lying to Joseph, peace be upon him.

Tafsir Ibn Kathir

When he had prepared them and loaded their camels with food, he ordered some of his young men to place the siqaya, which is a silver vessel according to most, and it was said: of gold, Ibn Zayd said, he used to drink from it, and measure people with it because food was scarce at that time, Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and Abd al-Rahman ibn Zayd said, and Shu'bah said on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: the king's cup, he said: it was made of silver and they used to drink from it, and it was like a shuttle, and Abbas had something similar in the pre-Islamic period, so he placed it in Benjamin's belongings so that no one would notice, then a crier called out among them, **O caravan, you are thieves**, so they turned to the crier and said, **What are you missing? * They said, we are missing the king's cup**, meaning his cup with which he measures, **and whoever brings it will have a camel load**, and this is from the category of reward, **and I will be responsible for it**, and this is from the category of guarantee and surety.

Fath al-Qadir

70- *Then* after that **a crier called out** meaning a crier called out saying: **O caravan!** Al-Zajaj said: Its meaning is O owners of the caravan, and everything that is driven on from camels, donkeys and mules is a caravan, and it was said that it is a caravan of donkeys. Abu Ubaidah said: The caravan is the saddled camels that are ridden. **Indeed, you are thieves**, attributing the theft to them in its true form, because the crier was not aware of what Joseph had planned, and it was said that the meaning is: Your situation is like that of thieves, since the measure came to you without the king's consent.

Tafsir al-Baghawi

70- **When he had prepared their provisions, he put the water-trough in his brother's saddlebag**, which is the drinking-trough from which the king drank.

Ibn Abbas said: It was made of emerald.

Ibn Ishaq said: It was made of silver. It was also said: It was made of gold. Ikrimah said: It was a silver bowl studded with jewels. Joseph made it a measure so that nothing else could be used to measure, and he used to drink from it.

The water-trough and the measure were one and the same, and it was placed in Benjamin's food container. Then they departed and Joseph gave them time until they left and went home.

It was said: Until they left the building, then he sent someone after them to stop them and detain them.

Then a crier called out, **O caravan**, which was the

caravan carrying loads. Mujahid said: The caravan was made of donkeys. Al-Farra' said: They were camel owners. **You are thieves**, stop. Before: They said it without Joseph's order.

It was said: They said it on his orders, and it was a slip of the tongue from him. It was also said: They said it on the basis that they stole Joseph from his father. When the messenger reached them, he said to them: Did we not honor your hospitality, treat you well, give you your full measure, and do to you what we did not do to others? They said: Yes, but what is that? They said: We lost the king's water supply, and we do not accuse anyone but you of it.

Tafsir al-Baidawi

70. **When he had equipped them with their provisions, he placed the drinking-trough in his brother's saddlebag.** It was said that it was a drinking-trough, which was made into a measure and it was said that the animals were watered with it and it was measured and it was made of silver. It was said that it was made of gold and it was read and made with the deletion of the answer, then when it was estimated that he gave them time until they set off. **Then a crier announced.** A crier called out. **O caravan, you are surely thieves.** Perhaps he did not say it on the command of Joseph, peace be upon him, or the filling of the drinking-trough and the calling out on it was with the approval of Benjamin. It was said that its meaning is that you are surely thieves of Joseph from his father or are you surely thieves? The caravan is the name of the camels that carry loads because they hum, meaning they go back and forth. It was said to their owners like his saying, peace be upon him, **O horses of God, ride.** It was said that it is the plural of *caravan* and its origin is a verb like *roof*, which is done to it as it was done to eggs, which is a metaphor for the caravan of donkeys, then it was used as a metaphor for every caravan.

Surat Yusuf 12:71

They said, as they turned towards them, "What do you miss?"

Surat Yusuf 12:71

They said, as they turned towards them, **What do you miss?**

Tafsir al-Jalalayn

71 - **They said** and they **came to them**, **what** what **are you missing**

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: **They said, as they turned to them, 'What are you missing?'**

Tafsir al-Qurtubi

It contains seven issues:

The first: The Almighty's saying: **And whoever brings it will have a camel-load, and I will be its guarantor.** The camel here is the male camel according to most commentators. It was said that it is the donkey, and it is the language of some Arabs, as Mujahid said and chose. Mujahid said: The leader is the muezzin who said: **O caravan.** The leader, the guarantor, the loader, the guarantor, and the tribe are all the same, and the leader is the chief.

He said:

I swear that if I return as a kingdom, you will see the Franks turning away.

Laila Al-Akhiliya said, mourning her brother:

And his shirt is torn, you would think he is sick on the day of the meeting because of shyness.

Even if the banner is raised, you will see him under the banner on Thursday, a leader.

Second: If it is said: How did he guarantee the camel's load when it is unknown, and guaranteeing the unknown is not valid? It is said to him: The camel's load was specific and known to them like a wasq, so guaranteeing it is valid, except that it was in exchange for money for the thief, and that is not permissible for the thief, so perhaps it was valid according to their law or this was a reward, and money was given to whoever was searching and seeking.

Third: Some scholars said: In this verse there are two proofs: The first is the permissibility of the reward, and it was permitted due to necessity, because ignorance is permitted in it that is not permitted in other cases. So if a man says: Whoever does such-and-such will have such-and-such, it is valid. The nature of the reward is that one of the two parties is known and the other is unknown due to necessity for it, unlike the lease, in

which the compensation and the thing being compensated are determined from both sides. It is one of the permissible contracts that one of them may cancel, except that the one to whom the reward is made may cancel it before and after starting, if he agrees to drop his right, and the one who makes the reward is not allowed to cancel it if the one to whom the reward is made starts the work. The presence of the contracting parties is not a condition in the contract of reward, like other contracts.

Tafsir Ibn Kathir

When he had prepared them and loaded their camels with food, he ordered some of his young men to place the siqaya, which is a silver vessel according to most, and it was said: of gold, Ibn Zayd said, he used to drink from it, and measure people with it because food was scarce at that time, Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and Abd al-Rahman ibn Zayd said, and Shu'bah said on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: the king's cup, he said: it was made of silver and they used to drink from it, and it was like a shuttle, and Abbas had something similar in the pre-Islamic period, so he placed it in Benjamin's belongings so that no one would notice, then a crier called out among them, **O caravan, you are thieves**, so they turned to the crier and said, **What are you missing? * They said, we are missing the king's cup**, meaning his cup with which he measures, **and whoever brings it will have a camel load**, and this is from the category of reward, **and I will be responsible for it**, and this is from the category of guarantee and surety.

Fath al-Qadir

71- **They said** meaning the brothers of Joseph **and they turned towards them** meaning while they were turning towards the one who was called from among the king's companions **What do you miss?** meaning what did you lose? It is said that you lost something if you lost it due to loss or something similar, so it is as if they said what did you lose? And the future tense is to bring the image to mind.

Tafsir al-Baghawi

71-That is what the Almighty said: **They said and turned towards them**, referring to the muezzin and his companions, **What do you miss?** What has been lost from you? Loss is the opposite of ecstasy.

Tafsir al-Baidawi

71. **They said and turned to them, 'What are you missing?'** That is, what was lost from you? Loss is the absence of something from the senses such that its location is not known. It was read **you are missing** from

the verb **to lose** if you find it lost.

Surat Yusuf 12:72

They said, "We are missing the king's cup, and whoever brings it will have a camel's load, and I will be responsible for it."

Surat Yusuf 12:72

They said, **We are missing the king's cup, and whoever brings it will have a camel's load, and I will be responsible for it.**

Tafsir al-Jalalayn

72 - (They said, **We are missing a measure of the king's provision, and whoever brings it shall have a camel-load of food, and I am responsible for it.**

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The sons of Jacob said, when they were called: **O caravan, you are thieves**, and they turned to the crier and those present, saying to them: **What are you missing?** What are you missing? "They said: We are missing the king's cup," meaning: So the people said to them: We are missing the king's drinking place.

There are different readings of this.

It was mentioned on the authority of Abu Hurairah that he read it: **The king's measure**, without the *waw*, as if he was directing it to the measure with which food is measured.

It was narrated on the authority of Abu Raja that he read it: **The king's voice**.

It was narrated on the authority of Yahya bin Ya'mar that he read it: **Sawg Al-Malik** with a ghayn, as if he directed it to the fact that it is a source of their saying: **Sagha yasughu Sawghan**.

As for what the regions read: **the king's measure**, which is the reading that I do not permit reading other than it, due to the consensus of the evidence on it.

The measure is the vessel that Joseph used to measure food with. And the interpreters said the same.

Who said that?

Muhammad ibn Bashir told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding this word: **The king's cup**, he said: It is like a shuttle. He said: And Abbas had something similar in the pre-Islamic era from which he would drink.

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **The king's cup**, he said: It was made of silver like a shuttlecock. And Abbas had one of them in the pre-Islamic era.

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Sharik, on the authority of Samak, on the authority of Ikrimah, regarding his statement: **They said, 'We are missing the king's cup,'** he said: It was made of silver.

Yaqub told me, he said, Hisham told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair: that he read: **The King's cup**, he said: It was his vessel from which he drank, and it was as tall as it was.

Ibn Wakee' told us, he said, Suwaid bin Amr told us, on the authority of Abu Awana, on the authority of Abu Bishr, on the authority of Saeed bin Jubair: **The king's measure**, he said: the Persian shuttle.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Abu Awana told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, he said: **The king's cup**, he said: It is the Persian shuttle whose two ends meet, from which the non-Arabs used to drink.

He said, Ishaq told us, he said, Abd al-Rahman ibn Mughra told us, on the authority of Juwaybir, on the authority of al-Dahhak, regarding his statement: **The king's cup**, he said: The king's vessel from which he used to drink.

Al-Hasan bin Muhammad told us, he said, Yahya told us - meaning Ibn Abbad - he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, he said: **The king's cup** is a silver shuttle from which they drink. And Abbas had one in the pre-Islamic era.

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 king's cup** is the king's vessel from which he drinks.

Al-Hasan bin Muhammad told us, he said, Saeed bin Mansour told us, he said, Abu Awana told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, regarding his statement: **The king's measure**, he said: The Persian shuttle whose two ends meet.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: The cup, from which Joseph used to drink.

Muhammad bin Muammar Al-Bahrani told us, he said, Abd Al-Samad bin Abd Al-Warith told us, he said, Sadaqah bin Ibad told us, on the authority of his father, on the authority of Ibn Abbas: **The king's cup**, he said: It was made of copper.

And his saying: **And for whoever brings it, there is a camel's load of food**, he says: And for whoever brings the measure, there is a camel's load of food, as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And whoever brings it shall have a camel's load**, meaning:

a camel's load.

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 camel's load**, he said: A donkey's load, and it is a language.

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, and 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: **A camel's load**, he said: A donkey's dream, and it is a language.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, he said, his statement: **A camel's load**, he said: A donkey's load.

And his saying: **And I am a guarantor of it**, means: I am a guarantor of giving him a camel load of food if he brings me the king's measure.

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

Who said that?

Ali told me, he said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **And I am responsible for it**, he said: I am a guarantor.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his saying: **And I am responsible for it**, the leader is the muezzin who said: **O caravan**.

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

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 Wakee' told us, he said, Muhammad ibn Bakr and Abu Khalid al-Ahmar told us, on the authority of Ibn Jurayj, he said: It was conveyed to me on the authority of Mujahid, then he mentioned something similar.

Ibn Bashar told us, he said, Abd al-Rahman ibn Mahdi told us, he said, Abd al-Wahid ibn Ziyad told us, on the authority of Warqa' ibn Iyas, on the authority of Sa'id ibn Jubayr: **And I am responsible for it**, he said, *guarantor*.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And I am responsible for it**, meaning I am responsible for it.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And I am**

responsible for it, he said: I am a guarantor.

Ibn Wakee' told us, he said, Abu Khalid al-Ahmar told us, on the authority of Juwaybir, on the authority of al-Dahhak: **And I am responsible for it**, he said: a guarantor.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us: I heard Al-Dahhak, and he mentioned something similar.

Al-Harith told me, he said, Abdul Aziz told us, on the authority of Sufyan, on the authority of a man, on the authority of Mujahid: **And I am responsible for it**, he said: a guarantor.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: The Messenger said to them: Whoever brings it to us will have a camel load, and I will be responsible for that until I deliver it to him.

And from the leader who means the guarantor, the poet said:

I do not command peace in it, but I am the leader of myself

The root of the word *za'im* in Arabic is the one who is in charge of the people's affairs. The same applies to the guarantor and the bearer. That is why it is said: **The chief of the people is their leader and their manager**. It is said: **He claimed leadership and leadership**. From this comes the saying of Layla al-Akhiliya:

Even if the banner appears, I will see him under the banner on Thursday, a leader.

Tafsir al-Qurtubi

Because he said: **And whoever brings it shall have a camel load**. And all of this was said by Al-Shafi'i.

Fourth: When a person says, **Whoever brings my runaway slave will have a dinar**, he is obligated to pay what he put in it if he brings him. But if he brings him without guarantee, he is obligated to pay if he brings him seeking payment. This is because the Prophet, may God bless him and grant him peace, said, **Whoever brings a runaway slave will have forty dirhams**, and he did not differentiate between who brought him with a guarantee or without a contract. Ibn Khuwayz Mandat said, "This is why our companions said: Whoever does to a person what he should do himself for his own interests, he is obligated to do so, and he will have a reward similar to that if he is one of those who do that for payment."

I said: Al-Shafi'i disagreed with us on all of this.

Fifth: - The second evidence - The permissibility of the guarantee for a man, because the muezzin who is the guarantor is not Joseph, peace be upon him. Our scholars said: If a man says: I have taken on responsibility or I have guaranteed or I have made surety or I am your guardian or a leader or a guarantor or a guarantor or a tribe, or it is yours with me or against me or to me or before me, then all of that is a

Surat Yusuf 12:72

They said, "We are missing the king's cup, and whoever brings it will have a camel's load, and I will be responsible for it."

binding burden. The jurists differed about the one who guarantees the life or the face, is he obligated to guarantee the money or not? The Kufians said: Whoever guarantees the life of a man is not obligated to the right that is on the wanted person if he dies, and this is one of the two opinions of Al-Shafi'i in the well-known opinion from him. Malik, Al-Layth and Al-Awza'i said: If he guarantees himself and he has money, then if he does not bring it, he is liable for the money and can recover it from the wanted person. If he stipulates the guarantee of his life or face and says: I do not guarantee the money, then he is not obligated to pay anything from the money. The evidence for those who require the guarantee of the money is that the guarantor knows that the guaranteed face is not demanded by blood money, but rather it is demanded by money, so if he guarantees it for him and he does not bring it, then it is as if he missed it and was unable to do so, so the money is obligatory for him. Al-Tahawi argued for the Kufians, saying: As for guaranteeing the money in the event of the death of the person guaranteed, it has no meaning, because he only guaranteed the life and did not guarantee the money, so it is impossible for him to be obligated to do something that he did not guarantee.

Sixth: The scholars differed if a man guarantees money on behalf of another man, can the claimant take from whomever he wants from them? Al-Thawri, the Kufians, Al-Awza'i, Al-Shafi'i, Ahmad and Ishaq said: He may take from whomever he wants until he gets his right. This was the opinion of Malik, then he changed his mind and said: The guarantor is not to be taken unless the creditor goes bankrupt or disappears, because it is more appropriate to give in return the one who owes him the right, unless he is destitute, in which case it is taken from the one who is responsible, because he is excused for taking it in this case. This is a good opinion. The analogy is that the man has the right to demand whichever of the two men he wants. Ibn Abi Laila said: If a man guarantees money on behalf of his friend, it is transferred to the guarantor and the owner of the original is released, unless the one for whom the guarantee is made stipulates that he may take whichever he wants. He argued that the deceased is released from the debt by the guarantee of Abu Qatada, and Abu Thawr said something similar.

Seventh: Leadership is only in rights in which representation is permissible, such as those related to the conscience of money, and which are fixed and stable. Therefore, the burden in writing is not valid because it is not a fixed and stable debt, because if the slave is unable to become a slave and the writing is annulled. As for every right that no one can carry out for another, such as the prescribed punishments, there is no guarantee in it, and the defendant who is accused of the prescribed punishment is imprisoned until his case is considered.

Abu Yusuf and Muhammad differed and permitted bail in cases of prescribed punishments and retaliation. They said: If the slandered person or the claimant of retaliation says: My evidence is present, his bail is for three days. Al-Tahawi provided evidence for them with

what Hamza bin Amr narrated on the authority of Umar, Ibn Masoud, Jarir bin Abdullah, and Al-Ash'ath, that they ruled on bail for the person in the presence of the Companions.

Tafsir Ibn Kathir

When he had prepared them and loaded their camels with food, he ordered some of his young men to place the siqaya, which is a silver vessel according to most, and it was said: of gold, Ibn Zayd said, he used to drink from it, and measure people with it because food was scarce at that time, Ibn Abbas, Mujahid, Qatadah, Ad-Dahhak and Abd al-Rahman ibn Zayd said, and Shu'bah said on the authority of Abu Bishr, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: the king's cup, he said: it was made of silver and they used to drink from it, and it was like a shuttle, and Abbas had something similar in the pre-Islamic period, so he placed it in Benjamin's belongings so that no one would notice, then a crier called out among them, **O caravan, you are thieves**, so they turned to the crier and said, **What are you missing? * They said, we are missing the king's cup**, meaning his cup with which he measures, **and whoever brings it will have a camel load**, and this is from the category of reward, **and I will be responsible for it**, and this is from the category of guarantee and surety.

Fath al-Qadir

72- **They said** in their response **We miss the king's cup**. Yahya bin Ya'mar read *sawagh* with the voiced ghain. Abu Raja read *sawa'* with a damma on the sad and a sukoon on the waw followed by an 'ayn. Abu Siya' read it. Abu Ja'far read *sa'*, and Abu Hurayrah read it the same way. The majority read *sawa'* with the sad and the 'ayn. Al-Zajaj said: The *sawa'* is the *sa'* itself, and it is masculine and feminine, and it is the watering place, and from it the poet said:

We drink wine by the cup openly

And for whoever brings it, there is a camel-load. That is, they said: And for whoever brings the measure on his own behalf, there is a camel-load. The camel is the male camel, and in the language of some Arabs, it is the donkey. What is meant by the load here is what the camel carries of food. Then the crier said, **And I am responsible for it**. That is, for the camel-load that was given to whoever brought the measure before the vessels were searched. The guarantor is the guarantor. Perhaps the one who said, **We have lost the king's measure**, was the crier alone, because he is the one who said the truth.

Tafsir al-Baghawi

72- **They said, 'We have lost the king's cup, and whoever brings it shall have a camel-load' of food, and I am responsible for it,** the muezzin says.

Tafsir al-Baidawi

72. **They said, 'We are missing the king's cup.'** It was read as *sa'* and *saw'* with the fat-ha and damma and the 'ayn and ghayn and *sawwagh* from *siyaghah*. "And for whoever brings it shall be a camel-load" of food as a reward for him. "And I am a guarantor for it" a guarantor that I will pay it to whoever returns it. And in it is evidence of the permissibility of the reward, guaranteeing the reward before the work is completed.

Surat Yusuf 12:73

They said, "By God, you have certainly known that we did not come to cause corruption in the land, nor were we thieves."

Surat Yusuf 12:73

They said, **By God, you have certainly known that we did not come to cause corruption in the land, nor were we thieves.**

Tafsir al-Jalalayn

73 - **They said, By God** a section that contains the meaning of astonishment **You have certainly known that we did not come to cause corruption in the land, and we were not thieves** we have never stolen.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Joseph's brothers said: **By God**, meaning: By God.

This taa in **Tala God** is a waw that was changed to a taa, as was done in the Torah, which is from wariyyat, and the Turath, which is from warath, and the At-Takhmah, which is from Al-Wakhama. The waw in all of these was changed to a taa. The waw in all of these Rafoof are names, but it is not like that in **Tala God**, because it is a waw of an oath. It was made a taa because of the frequency with which the Arabs used to say **By God**, so it was made specific in this word by being changed to a taa. Whoever says that in the name of God and says **Tala God**, does not say **Tala Ar-Rahman** or **Tala Ar-Raheem**, nor with any of the names of God, nor with anything that is sworn by, and it is only said in **Tala God** alone.

And his saying: **You have certainly known that we did not come to spread corruption on earth**, means: You have certainly known that we did not come to disobey God on your land.

This is what a group of interpreters used to say.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, regarding his statement: **They said, 'By God, you have certainly known that we did not come to cause corruption on earth,'** he said: We did not come to disobey on earth.

If someone says: What was the knowledge of the one to whom it was said: **You know that we did not come to cause corruption on earth**, that they did not come for that, so that those who said that considered it permissible to say it?

It was said: They considered it permissible to say that because, as mentioned, they returned the merchandise that they found in their bags, so they said: If we were thieves, we would not have returned to you the merchandise that we found in our bags.

It was said: They had known on their way and their journey that they would not wrong anyone, nor would they take what was not theirs, so they said that when it was said to them: **You are indeed thieves.**

Tafsir al-Qurtubi

The Almighty said: **They said, 'By God, you know that we have not come to cause corruption in the land.'** It is narrated that they did not attack anyone unjustly, nor did they tend anyone's crops, and that they gathered their camels on the mouths of the hill so that they would not spoil people's crops. Then He said: **And we were not thieves.** It is narrated that they returned the merchandise that was in their saddlebags, meaning that whoever returns what he finds, how can he be a thief?!

Tafsir Ibn Kathir

When those young men accused them of stealing, Joseph's brothers said to them, **By God, you know that we did not come to cause corruption in the land, nor were we thieves.** That is, you have realized and known since you knew us, because they saw good conduct from them. **We did not come to cause corruption in the land, nor were we thieves.** That is, our natures do not require this characteristic. So the young men said to them, **Then what is his penalty?** That is, the thief, if he is among you, **if you are liars.** That is, what will be his punishment if we find among you someone who took him? "They said, 'His recompense is he in whose saddlebag it is found. Thus do We recompense the wrongdoers.'" This was the law of Abraham, peace be upon him, that the thief should return it to the one from whom it was stolen. This is what Joseph, peace be upon him, wanted. For this reason, he began with their vessels before his brother's vessel, meaning that he searched them before him as a euphemism. **Then he extracted it from his brother's vessel.** So he took it from them based on their confession and commitment, and obligating them to what they believed. For this reason, God Almighty said, **Thus did We plan for Joseph.** This is from the beloved and intended plot that God loves and is pleased with, because of the wisdom and desired benefit in it.

And his saying: **He would not have taken his brother in the religion of the king** meaning he would not have taken him in the rule of the king of Egypt, as Ad-Dahhak and others said. Rather, God decreed for him that his brothers committed to him what they committed to, and he knew that from their law, and for this reason God the Most High praised him and said: **We raise by degrees whom We will** as God the Most High said: **God will raise those who believe among you** **Al-Basri 1:17, And above every possessor of knowledge is one who is All-Knowing** Al-Hasan Al-Basri said: There is no scholar except that there is another scholar above him until he reaches God the

Almighty, and thus Abd Al-Razzaq narrated on the authority of Sufyan Al-Thawri, on the authority of Abd Al-A'la Al-Tha'labi, on the authority of Saeed bin Jubayr, who said: As with Ibn Abbas, so he told a strange hadith, and a man was amazed and said: Praise be to God, above every possessor of knowledge is one who is All-Knowing, so Ibn Abbas said: What you said is bad: God the All-Knowing is above every scholar, and thus Samak narrated on the authority of Ikrimah, on the authority of Ibn Abbas: **And above every possessor of knowledge is one who is All-Knowing** he said: This one is more knowledgeable than this one, and this one is more knowledgeable than this one, and God is above every scholar, and thus Ikrimah said, and Qatada said: And above every possessor of knowledge is one who is All-Knowing. All-Knowing, All-Wise, until knowledge ends with God, from Him it began, and the scholars learned, and to Him it returns, and in the reading of Abdullah, and above every scholar is the All-Knowing.

Fath al-Qadir

73- **They said, 'By God, you have certainly known that we have not come to cause corruption on earth.'** The ta' is a substitute for the waw of the oath according to the majority, and it was said that it is from the ba', and it was said that it is the origin of itself, and it is only used with this noble name without the rest of His names, glory be to Him, and it was rarely used with the Lord, and with the Most Gracious, and the discussion of this is completed in the science of grammar, and they made the thing sworn upon to be the knowledge of Joseph and his companions of the purity of their side and the cleanliness of their tail from being polluted by the filth of corruption on earth, the greatest of which is theft, because they had seen from them when they came to him the first time, and this time, of chastity and asceticism from what is less than theft by stages, from which it is inferred that there is firm knowledge that they are not among those who dare to commit this great type of corruption, even if there was nothing from that except their returning their goods that they found in their baggage. What is meant by the land here is the land of Egypt. Then they confirmed this sentence that they swore by God by saying, **And we were not thieves**, to further disavow what they had accused them of and to absolve themselves of this vile shortcoming and heinous vice.

Tafsir al-Baghawi

73- **They said**, meaning: Joseph's brothers, **By God** meaning: By God, and this word was made special by replacing the waw in it with the taa in the oath, unlike the rest of the names of God Almighty. **You have certainly known that we did not come to cause corruption in the land**, to steal in the land of Egypt.

If it is said: How did they say you knew? And from where did they know that?

It was said: They said: You know that we did not come to cause corruption on earth. Since we traveled this road, we have not harmed anyone with anything. So ask about us whoever we pass by, and whether we

have harmed anyone.

It was said: Because they returned the merchandise that was placed in their bags. They said: If we had been thieves, we would not have returned it.

It was said: They said that because they were known for not taking what was not theirs, and when they entered Egypt, they would muzzle the mouths of their animals so that they would not take anything from the people's crops.

And we were not thieves.

Tafsir al-Baidawi

73. **They said, 'By God,'** is a section that contains the meaning of astonishment, the ta' instead of the ba', specific to the name of God Almighty: **You have certainly known that we did not come to cause corruption in the land, nor were we thieves.** They cited their knowledge as evidence of their innocence, as they knew of their two occasions of coming and intervening with the king, which indicates their extreme trustworthiness, such as returning the merchandise that had entered their baggage and covering the animals so that they would not eat anyone's crops or food.

Surat Yusuf 12:74

They said, "Then what is his recompense, if you are liars?"

Surat Yusuf 12:74

They said, **Then what is his recompense, if you are liars?**

Tafsir al-Jalalayn

74 - **They said** meaning the muezzin and his companions **Then what is his penalty** meaning the thief **if you are lying** in your saying we were not thieves and he was found among you

Tafsir al-Suyuti

Tafsir al-Tabari

God Almighty said: "They said: 'Then what is his recompense, if you are liars?'"

Tafsir al-Qurtubi

God Almighty said: **They said, 'What is his penalty, if you are liars?'** Meaning: What is the penalty of the doer if your lie is revealed? So Joseph's brothers answered:

Tafsir Ibn Kathir

When those young men accused them of stealing, Joseph's brothers said to them, **By God, you know that we did not come to cause corruption in the land, nor were we thieves.** That is, you have realized and known since you knew us, because they saw good conduct from them. **We did not come to cause corruption in the land, nor were we thieves.** That is, our natures do not require this characteristic. So the young men said to them, **Then what is his penalty?** That is, the thief, if he is among you, **if you are liars.** That is, what will be his punishment if we find among you someone who took him? "They said, 'His recompense is he in whose saddlebag it is found. Thus do We recompense the wrongdoers.'" This was the law of Abraham, peace be upon him, that the thief should return it to the one from whom it was stolen. This is what Joseph, peace be upon him, wanted. For this reason, he began with their vessels before his brother's vessel, meaning that he searched them before him as a euphemism. **Then he extracted it from his brother's vessel.** So he took it from them based on their confession and commitment, and obligating them to what they believed. For this reason, God Almighty said, **Thus did We plan for Joseph.** This is from the beloved and intended plot that God loves and is pleased with, because of the wisdom and desired benefit in it.

And his saying: **He would not have taken his brother in the religion of the king** meaning he would not have taken him in the rule of the king of Egypt, as

Ad-Dahhak and others said. Rather, God decreed for him that his brothers committed to him what they committed to, and he knew that from their law, and for this reason God the Most High praised him and said: **We raise by degrees whom We will** as God the Most High said: **God will raise those who believe among you** **Al-Basri 1:17, And above every possessor of knowledge is one who is All-Knowing** Al-Hasan Al-Basri said: There is no scholar except that there is another scholar above him until he reaches God the Almighty, and thus Abd Al-Razzaq narrated on the authority of Sufyan Al-Thawri, on the authority of Abd Al-A'la Al-Tha'labi, on the authority of Saeed bin Jubayr, who said: As with Ibn Abbas, so he told a strange hadith, and a man was amazed and said: Praise be to God, above every possessor of knowledge is one who is All-Knowing, so Ibn Abbas said: What you said is bad: God the All-Knowing is above every scholar, and thus Samak narrated on the authority of Ikrimah, on the authority of Ibn Abbas: **And above every possessor of knowledge is one who is All-Knowing** he said: This one is more knowledgeable than this one, and this one is more knowledgeable than this one, and God is above every scholar, and thus Ikrimah said, and Qatada said: And above every possessor of knowledge is one who is All-Knowing. All-Knowing, All-Wise, until knowledge ends with God, from Him it began, and the scholars learned, and to Him it returns, and in the reading of Abdullah, and above every scholar is the All-Knowing.

Fath al-Qadir

74- **They said, 'What is his penalty, if you are liars?'**

This sentence is a new sentence, as was mentioned more than once in its counterparts. The speakers are the companions of Joseph, or the one calling out from them alone, as mentioned, and the pronoun in **his penalty** refers to the measure, with an omitted complement: that is, what is the penalty for stealing the measure according to you? Or the pronoun refers to the thief, that is, what is the penalty for the thief of the measure according to you, **if you are liars** in what you claim for yourselves of innocence from theft, and that is by finding the measure with you. So Joseph's brothers answered.

Tafsir al-Baghawi

74- **They said,** meaning: the caller and his companions, **Then what is his punishment,** meaning: the punishment of the thief, **if you are lying,** in your saying **and we were not thieves.**

Tafsir al-Baidawi

74. **They said, 'What is his punishment?'** So what is the punishment for the thief, or the theft, or the *sa'a* with the omission of the added word, **if you are lying** in claiming innocence.

Surat Yusuf 12:75

They said, "His recompense is that in whose saddlebag it is found, that is his recompense. Thus do We recompense the wrongdoers."

Surat Yusuf 12:75

They said, "His recompense is that in whose saddlebag it is found, that is his recompense. Thus do We recompense the wrongdoers."

Tafsir al-Jalalayn

75 - (They said, **His punishment is whoever is found in his baggage bag**. He is to be enslaved. Then he emphasized by saying, **Then he is his punishment**, meaning the stolen item, and nothing else. And it was the custom of the family of Jacob. **Thus do We recompense the wrongdoers**, for theft. So they told Joseph to search their vessels.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The companions of Joseph said to his brothers: What is the reward for theft if you are lying in your statement: **We did not come to cause corruption in the land, nor were we thieves?** They said: **His recompense is whoever has it found in his baggage, that is his recompense**. God Almighty says: The brothers of Joseph said: The reward for theft is whoever has it found in his baggage, **that is his recompense**. He says: The reward for whoever has it found in his baggage is that he hands over his theft to the one from whom he stole it so that he may enslave him. **Thus do We recompense the wrongdoers**. He says: This is how We deal with whoever is unjust and does what he has no right to do, such as taking someone else's money by stealing.

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 his recompense is his**, meaning: he was saved by it, **Thus do We recompense the wrongdoers**, meaning: thus do We deal with those who steal from us.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, on the authority of Muammar, he said: We were informed about his statement: **They said, 'Then what is his penalty, if you are liars?'** They told Joseph what was ruled in their country, that whoever stole was to take a slave, so they said: **His penalty is whoever is found in his saddlebag, that is his penalty**.

Ibn Wakee' told us, he said, Amr told us, he said, on the authority of Asbat, on the authority of Al-Suddi: "They said, 'Then what is his punishment, if you are lying?' ' They said, 'His punishment is that whoever finds it in his saddlebag, that is his punishment. ' You take it, and it is yours."

Abu Ja'far said: The meaning of the statement is: They said: The reward for the theft is what is in his baggage, as if it was said: His reward is the enslavement of what is in his baggage, then enslavement was omitted, since its meaning was known. Then the statement began and it was said: It is his recompense, thus do We recompense the wrongdoers.

It may have another meaning: that it means they said: the reward of the theft, in whose saddlebag the theft is found, so the thief is punished, so his first punishment is raised by the predicate sentence after it, and it is raised by the pronoun from its mention in *he*, and *he* is the subject of his second punishment.

And there is a third possibility: that it is from a reward, and it is raised by the pronoun from his mention in the *ha'* in **in his saddle**, and the first reward is raised by the pronoun from his mention in *found*, and the answer to the reward is the *fa'* in **so he is**, and the second reward is raised by **he is**, so the meaning of the statement then is: They said the reward for theft, whoever finds the theft in his saddle, it is his reward, he is enslaved and enslaved.

Tafsir al-Qurtubi

His punishment is he in whose saddlebag it is found, that is his punishment meaning he will be excluded and enslaved. (His punishment) is the subject, and **he in whose saddlebag it is found** is its predicate, and the meaning is: his punishment is the exclusion of he in whose saddlebag it is found, so it is a metaphor for exclusion, and the sentence has the meaning of emphasis, as you say: the punishment of he who steals is to be cut off, so this is his punishment. **Thus do We recompense the wrongdoers** meaning thus do We do to the wrongdoers if they steal, that they be enslaved, and this was from the religion of Jacob, peace be upon him, and his ruling. Their saying this is the saying of one who did not suspect himself, because they committed to enslaving he in whose saddlebag it was found, and the ruling of the thief among the people of Egypt was that he should pay double what he took, as stated by Al-Hasan, Al-Suddi, and others.

Question: It was mentioned in Surat Al-Ma'idah that cutting off the hand for theft abrogates what was mentioned in the previous laws, or what was in the law of Jacob regarding enslaving the thief, and God knows best.

Tafsir Ibn Kathir

When those young men accused them of stealing, Joseph's brothers said to them, **By God, you know that we did not come to cause corruption in the land, nor were we thieves**. That is, you have realized and known since you knew us, because they saw good conduct from them. **We did not come to cause corruption in the**

land, nor were we thieves. That is, our natures do not require this characteristic. So the young men said to them, **Then what is his penalty?** That is, the thief, if he is among you, **if you are liars.** That is, what will be his punishment if we find among you someone who took him? "They said, 'His recompense is he in whose saddlebag it is found. Thus do We recompense the wrongdoers.'" This was the law of Abraham, peace be upon him, that the thief should return it to the one from whom it was stolen. This is what Joseph, peace be upon him, wanted. For this reason, he began with their vessels before his brother's vessel, meaning that he searched them before him as a euphemism. **Then he extracted it from his brother's vessel.** So he took it from them based on their confession and commitment, and obligating them to what they believed. For this reason, God Almighty said, **Thus did We plan for Joseph.** This is from the beloved and intended plot that God loves and is pleased with, because of the wisdom and desired benefit in it.

And his saying: **He would not have taken his brother in the religion of the king** meaning he would not have taken him in the rule of the king of Egypt, as Ad-Dahhak and others said. Rather, God decreed for him that his brothers committed to him what they committed to, and he knew that from their law, and for this reason God the Most High praised him and said: **We raise by degrees whom We will** as God the Most High said: **God will raise those who believe among you** **Al-Basri 1:17, And above every possessor of knowledge is one who is All-Knowing** Al-Hasan Al-Basri said: There is no scholar except that there is another scholar above him until he reaches God the Almighty, and thus Abd Al-Razzaq narrated on the authority of Sufyan Al-Thawri, on the authority of Abd Al-A'la Al-Tha'labi, on the authority of Saeed bin Jubayr, who said: As with Ibn Abbas, so he told a strange hadith, and a man was amazed and said: Praise be to God, above every possessor of knowledge is one who is All-Knowing, so Ibn Abbas said: What you said is bad: God the All-Knowing is above every scholar, and thus Samak narrated on the authority of Ikrimah, on the authority of Ibn Abbas: **And above every possessor of knowledge is one who is All-Knowing** he said: This one is more knowledgeable than this one, and this one is more knowledgeable than this one, and God is above every scholar, and thus Ikrimah said, and Qatada said: And above every possessor of knowledge is one who is All-Knowing. All-Knowing, All-Wise, until knowledge ends with God, from Him it began, and the scholars learned, and to Him it returns, and in the reading of Abdullah, and above every scholar is the All-Knowing.

Fath al-Qadir

70- **They said, 'His punishment is whoever finds it in his saddlebag, so is his punishment'** meaning the punishment for stealing the measure or the punishment for the thief of the measure, and his punishment is the subject, and the conditional sentence: which is whoever finds it in his saddlebag, so is his punishment is the predicate of the subject by making the apparent the place of the implied in it, and the original is his punishment is whoever finds it in his saddlebag, so the second pronoun refers to the

subject, and the first to whoever, and it is permissible for the predicate of the subject to be whoever finds it in his saddlebag, and the estimate: the punishment for stealing the measure is taking whoever finds it in his saddlebag, and the sentence is it is his punishment to confirm and confirm the first sentence. Al-Zajaj said: And his saying **so is his punishment** is an addition to the al-Sharh 94: meaning his punishment is taking the thief, so it is his punishment and nothing else. The commentators said: The punishment for a thief among the family of Jacob was to steal for a year, so they asked them about his punishment. **Thus do We recompense the wrongdoers,** meaning, like that complete punishment, We recompense those who wrong others by stealing their belongings. This sentence confirms what came before it if it was from the words of Joseph's brothers, and it is possible that it was from the words of Joseph's companions: meaning, thus do We recompense the wrongdoers for theft. Then when they mentioned the punishment for the thief, they wanted to search their belongings until the matter was clear.

Tafsir al-Baghawi

75- **They said,** meaning: Joseph's brothers, **His punishment is that whoever is found in his baggage, that is his punishment,** meaning: The punishment of the thief is that the thief should hand over his theft to the one from whom it was stolen, so he can steal it for a year. This was the custom of the family of Jacob in the ruling on the thief, and the ruling of the king of Egypt was to strike the thief/and fine him twice the value of the stolen item. Joseph wanted to imprison his brother with him, so he returned the ruling to them so that he could imprison him with him according to their ruling.

And thus do We recompense the wrongdoers, those who do what they should not have done, such as stealing the property of others.

Then the Messenger said: Your luggage must be searched.

So he began to search them. It was narrated that he returned them to Joseph, who ordered their vessels to be searched before him.

Tafsir al-Baidawi

75. **They said, 'His punishment is whoever is found in his saddlebags, that is his punishment.'** That is, the punishment for his theft is to seize whoever is found in his saddlebags and enslave him. This was the law of Jacob, peace be upon him. His saying, **that is his punishment** is a confirmation of the ruling and an obligation for it, or the predicate of *whoever* and the *fa* because it includes the meaning of a condition or an answer to it because it is a condition. The sentence, as it is, is the predicate of **his punishment** by establishing the apparent in it in place of the pronoun, as if it were said: His punishment is whoever is found in his saddlebags, that is him. **Thus do We recompense the**

Surat Yusuf 12:75

They said, "His recompense is that in whose saddlebag it is found, that is his recompense. Thus do We recompense the wrongdoers."

wrongdoers for theft.

Surat Yusuf 12:76

So he began with their vessels before his brother's vessel, then he extracted them from his brother's vessel. Thus did We plan for Joseph. It was not for him to take his brother into the king's religion except that God should will. We raise by degrees whom We will, and above every possessor of knowledge is one Knowing.

Tafsir al-Jalalayn

76 - **So he began with their vessels** so he searched them **before his brother's vessel** so that he would not be accused **then he extracted it** meaning the water vessel **from his brother's vessel** God Almighty said: *Thus* the plot **We plotted against Joseph** We taught him trickery in taking his brother **It was not** Joseph **that he would take his brother** a slave from theft **by the law of the king** the rule of Egypt because his punishment was beating and a fine equal to the amount stolen, not enslavement **unless God willed** taking him by the rule of his father, meaning he was not able to take him except by the will of God by inspiring him to ask his brothers and answer them according to their Sunnah **We raise by degrees whom We will** with the addition and nunation in knowledge like Joseph **and above every possessor of knowledge** of the created beings **is the All-Knowing** more knowledgeable than him until it ends with God Almighty

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: So Joseph searched their vessels and their saddlebags, seeking thereby the king's cup. He began his search with the vessels of his brothers from his father, and he began to search them vessel by vessel before the vessel of his brother from his father and mother, for he delayed his search, then he searched the last of them, his brother's vessel, and he extracted the cup from his brother's vessel.

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

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **So he began with their vessels before his brother's vessel**, he mentioned to us that he would not look into a vessel except that he would seek forgiveness from God, out of remorse for what he had accused them of, until his brother remained, and he was the youngest of the people. He said: I do not think that this one took anything! They said: Yes, so he checked it! Behold, they knew where they had put their water-skin, **then he took it out from his brother's vessel**.

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: **Then**

he took it out of his brother's vessel. He said:

Whenever he opened a piece of luggage, he would seek forgiveness, repenting for what he had done, until he reached the boy's luggage and said: I do not think this one took anything! They said: Yes, so he cleaned it!

Ibn Wakee' told us, he said, Amr ibn Muhammad told us, on the authority of Asbat, on the authority of Al-Suddi, he said: **So he started with their containers before his brother's container**. When the boy's saddle was left, he said: This boy would not have taken it! They said: By God, he will not leave until you look into his saddlebag. Let us go, and you are content. So he put his hand in and took it out of his saddlebag.

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that he said: When the Messenger said to them: **And whoever brings him shall have a camel-load, and I shall be responsible for him**, they said: We do not know him among us or with us. He said: You will not leave until I search your belongings, and I will excuse myself from demanding them from you! So he began with their containers, one by one, searching them and looking at what was in them, until he passed by his brother's container and searched it, and took him out of it, then he took him by the neck and went back with him to Joseph. God says: **Thus did We plan for Joseph**.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: It was mentioned to us that whenever he searched for the belongings of one of them, he would seek forgiveness from his Lord out of guilt, for he knew where what he was looking for was! Until when his brother remained, and he knew that what he was looking for was in him, he said: I do not think this boy will take it, and I do not care if I do not search for his belongings! His brothers said: It is better for you and for us that we also investigate his belongings. So when he opened his belongings, he extracted what he was looking for from them, and God said: **Thus did We plan for Joseph**.

The Arab scholars differed regarding the letter ha and the letter alif in his saying: **Then he extracted it from his brother's vessel**.

Some of the grammarians of Basra said: It is from the masculine form of the word *sa'a*. He said and made it feminine, and he said: **And for whoever brings it there is a camel load**, because he meant the *sa'a*. He said: And the *sa'a* is masculine, and some of them make the *sa'a* feminine, and here he meant the water-carrier, and it is feminine. He said: They are two names for one thing, like the garment and the blanket, masculine and feminine for one thing.

Some grammarians of Kufa said about his statement: **Then he extracted it from his brother's vessel**, he went to the feminization of: theft. He said: Even if the *saa'* is in the meaning of the *saa'*, then perhaps this feminization is from that. He said: If you wish, you can make it for the feminization of the water-carrying vessel. He said: The *saa'* is masculine, and the *saa'* is feminine and masculine. So whoever feminizes it says: three *saa's*, like three houses, and whoever masculines it says *saa's*, like doors.

Surat Yusuf 12:76

So he began with their vessels before his brother's vessel, then he extracted them from his brother's vessel. Thus did We plan for Joseph. It was not for him to take his brother into the king's religion except that God should will. We raise by degrees whom We will, and above every possessor of knowledge is one Knowing.

Another of them said: The word *sa'a* was made feminine when it was made feminine because it was intended to mean a drink, and it was made masculine when it was made masculine because it was intended to mean a sa'a. He said: This is like the tray and the table, the spearhead and its two supports, and what is similar to that, of the things in which two names come together, one of which is masculine and the other feminine.

And His saying: **Thus did We plan for Joseph**, meaning: This is how We did for Joseph, so that he might rescue his brother from his father's and mother's brothers, by their acknowledgment that he could take him from them and detain him in his hands, and stand between him and them. This is because they said, when it was said to them: **What is his penalty if you are liars?**: The penalty of one who steals the cup, that whoever finds it in his bag is enslaved by it. And this was their ruling in their religion. So God planned for Joseph, as He has described to us, until He took his brother from them, so he became with him by their ruling and God's action for him.

And his saying: **It was not for him to take his brother under the king's law, unless God willed it**, means: Joseph would not have taken his brother under the rule of the king of Egypt, his judgment, and his obedience to them, because it was not from the rule of that king and his judgment that anyone should be enslaved by stealing. So it was not for Joseph to take his brother under the rule of the king of his land, unless God willed it by His plot that He plotted against him, until the one in whose vessel the measure was found, his brothers and companions, submitted to their judgment against him, and their souls were content with submission.

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

Who said that?

Al-Hasan told us, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **He would not have taken his brother under the king's law**, except for an act that God plotted against him, and Joseph resorted to it.

Muhammad bin Amr told me, he said, Abu Asim told me, 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 Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Thus did We plan for Joseph**, God planned it for him, so it was a cause for Joseph.

Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **So that he may take his brother according to the king's religion, unless God wills**, he

said: Except for an act that God plotted against him, and Joseph was afflicted with it. He said, Hajjaj told me, on the authority of Ibn Jurayj, his statement: **Thus did We plot against Joseph**, he said: We did.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **Thus did We plan for Joseph**, meaning: We did for Joseph.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us: I heard Al-Dahhak say regarding His statement: **Thus did We plan for Joseph**, meaning: We did it for Joseph.

The interpreters differed in their interpretation of his statement: **He would not have taken his brother under the king's religion**.

Some of them said: He would not have taken his brother under the king's authority.

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: **He would not have taken his brother under the king's religion**, meaning: under the king's authority.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us: I heard Al-Dahhak say regarding his statement: **He would not have taken his brother under the king's religion**, meaning: under the king's authority.

Others said: The meaning of this is: in His judgment and ruling.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **It was not for him to take his brother under the king's law except that God willed**, he said: It was not in the king's judgment that he should enslave a man for theft.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **In the religion of the king**, he said: That was not in the religion of the king, he said: His rule.

Al-Muthanna told me, he said, Abu Salih Muhammad ibn Laith al-Marwazi told us, on the authority of a man whom he named, on the authority of Abdullah ibn al-Mubarak, on the authority of Abu Mawdud al-Madani, he said: I heard Muhammad ibn Ka'b al-Qurazi say: "They said, 'His recompense is that whoever finds it in his baggage, that is his recompense.'" "Thus did We plan for Joseph. He would not have seized his brother by virtue of the king's law." He said: The king's law is not used to seize the one who stole at all, but God planned for his

brother until they said what they said, so He seized them based on what they said, and not by virtue of the king's law.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, on the authority of Muammar, he said: It reached him regarding his statement: **It was not for him to take his brother under the king's debt**, he said: The king's ruling was that whoever stole would be doubled in damages.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **He would not take his brother in the religion of the king**, meaning: in the ruling of the king.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **He would not have taken his brother by the king's religion**, meaning: unjustly, but God plotted for Joseph to take his brother to him.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement, **It was not for him to seize his brother under the king's law**, he said: It is not under the king's law that a thief should be seized for his theft. He said: And the ruling among the prophets, Jacob and his sons, was that a thief should be seized for his theft as a slave who could be enslaved.

Abu Ja'far said: These sayings, even though the words of those who said them differed in the meaning of **the king's religion**, are close in meaning, because whoever takes it under the king's authority treats it according to his work, so he takes it with his consent and not otherwise, and that is from him a judgment upon him, and his judgment upon him is his judgment.

The origin of religion is obedience. I have explained this in other places with evidence that makes it unnecessary to repeat it here.

And his saying: **Except that God wills**, as:

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **Except if God wills**, but we made it up for him, that they said: **Then his reward is**.

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: **Except that God wills**, except for a reason that God plotted against him, so Joseph fell ill with it.

And his saying: **We raise by degrees whom We will**, there is a difference in the reading of that.

Some of them read it: **We raise by degrees whom We will**, adding degrees to whom, meaning We raise the statuses of whom We will, raising his statuses and ranks in this world with knowledge over others, just as We raised Joseph's status in this and his status in this world over the statuses and ranks of his brothers.

Others read it as: **We raise by degrees whom We will**, with the nunation of degrees, meaning: We raise whom We will by ranks and degrees in knowledge over others, just as We raised Joseph. So *whom* in this reading is in the accusative case, and in the first reading it is in the genitive case. We have explained this in Surat Al-An'am.

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

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said, his statement, **We raise by degrees whom We will**, refers to Joseph and his brothers, who were given knowledge, so We raised Joseph above them in knowledge.

And His statement: **And above every possessor of knowledge is one more knowledgeable**, God Almighty says: And above every scholar is one more knowledgeable than him, until that ends with God. What He meant by that is that Joseph was the most knowledgeable of his brothers, and that above Joseph is one more knowledgeable than Joseph, until that ends with God.

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

Who said that?

Muhammad bin Bashar told us, Abu Amir Al-Aqdi told us, Sufyan told us, on the authority of Abdul-A'la Al-Tha'labi, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: that he narrated a hadith and a man in his presence said: **And above every possessor of knowledge is one who is All-Knowing**. Ibn Abbas said: What you said is bad! Indeed, God is All-Knowing, and He is above every scholar.

Abu Kuraib told us, he said: Wakee' told us, and Ibn Wakee' told us, he said: My father told us, on the authority of Sufyan, on the authority of Abd al-A'la, on the authority of Saeed ibn Jubayr, he said: Ibn Abbas was told a hadith, and a man in his presence said: Praise be to God, **And above every possessor of knowledge is the All-Knower**! Ibn Abbas said: The All-Knower is God, and He is above every scholar.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Abd al-A'la, on the authority of Saeed bin Jubair, he said: We were with Ibn Abbas, and he narrated a hadith, and a man was amazed and said: Praise be to God, **Above every possessor of knowledge is the All-Knower**! Ibn Abbas said: What you said is bad: God is the All-Knower, and He is above every possessor of knowledge.

Al-Hasan bin Muhammad and Ibn Wakee' told us, they said: Amr bin Muhammad told us, he said: Israel told us, on the authority of Salim, on the authority of Ikrimah, on the authority of Ibn Abbas: **And above every possessor of knowledge is one more knowledgeable**, he said: This one is more knowledgeable than that one, and this one is more knowledgeable than that one, and God is above every scholar.

Al-Hasan bin Muhammad told us, he said, Saeed bin Mansour told us, he said, Abu Al-Ahwas told us, on the authority of Abdul-A'la, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And above every possessor of knowledge is one who is All-Knowing**, he said: God is the All-Knowing, All-Aware, above every scholar.

Surat Yusuf 12:76

So he began with their vessels before his brother's vessel, then he extracted them from his brother's vessel. Thus did We plan for Joseph. It was not for him to take his brother into the king's religion except that God should will. We raise by degrees whom We will, and above every possessor of knowledge is one Knowing.

Al-Muthanna told me, he said, Ubayd God told us, 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: **And above every possessor of knowledge is one more knowledgeable**, he said: God is above every scholar.

Abu Kuraib told us, he said, Wakee' told us, and Ibn Wakee' told us, he said, my father told us, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Ka'b, he said: A man asked Ali about a matter, and he said something about it. The man said: It is not like this! Rather it is such and such. Ali said: You were right and wrong, **And above every possessor of knowledge is one more All-Knowing**.

Yaqub and Ibn Wakee' told me, they said: Ibn Ulayyah told us, on the authority of Khalid, on the authority of Ikrimah, regarding his statement: **And above every possessor of knowledge is one more knowledgeable**, he said: God's knowledge is above everyone.

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Nadr, on the authority of Ikrimah, on the authority of Ibn Abbas: **And above every possessor of knowledge is one more knowledgeable**, he said: God Almighty.

Ibn Wakee' told us, Ya'la bin Ubaid told us, on the authority of Sufyan, on the authority of Abd al-A'la, on the authority of Saeed bin Jubayr: **And above every possessor of knowledge is one more knowledgeable**, he said: God is more knowledgeable than anyone.

Ibn Hamid told us, he said, Jarir told us, on the authority of Ibn Shabrama, on the authority of Al-Hasan, regarding his statement: **And above every possessor of knowledge is one more knowledgeable**, he said: There is no scholar except that there is another scholar above him, until knowledge ends with God.

Al-Hasan bin Muhammad told us, he said, Asim told us, he said, Juwairiya told us, on the authority of Bashir Al-Hujaimi, he said: I heard Al-Hasan reciting this verse one day: **And above every possessor of knowledge is one more knowledgeable**, then he stopped and said: By God, no scholar has ever spent the evening on the face of the earth except that there is one above him who is more knowledgeable than him, until knowledge returns to the one who taught him.

Al-Hasan bin Muhammad told us, he said, Ali told us, on the authority of Jarir, on the authority of Ibn Shabrama, on the authority of Al-Hasan: **And above every possessor of knowledge is one more knowledgeable**, he said: Above every scholar is another more knowledgeable, until knowledge ends with God.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And above every possessor of knowledge is one more knowledgeable**, until knowledge ends with

God, from Him it began, and the scholars learned, and to Him it returns. And in Abdullah's reading: And above every scholar is one more knowledgeable.

Abu Jaafar said: If someone were to say to us: How was it permissible for Joseph to put the water-drawer in his brother's saddlebag, then steal from innocent people, and say: **O caravan, you are indeed thieves?**

It was said: His saying: **O caravan, you are indeed thieves**, is only report from God about a muezzin who called him, not report about Joseph. It is possible that the muezzin called him by that because he had lost the cup and did not know what Joseph had done. It is possible that the muezzin called him by that because of Joseph's command, and he considered it permissible to order him to call them by that, because he knew that they had stolen in some cases, so he ordered the muezzin to call them by describing them as thieves, and Joseph meant that theft, not that they stole the cup. Some of the people of interpretation said: That was a mistake on the part of Joseph, so God punished him by the people's response to him: **If he steals, a brother of his stole before**, and we have already mentioned the narration about that previously.

Tafsir al-Qurtubi

The Almighty said: **So he began with their vessels before his brother's vessel**. Joseph began with their luggage to remove suspicion and doubt from their hearts if he began with his brother's vessel. The vessel is said with a damma or a kasra on the waw, two languages, and it is what the goods are kept in and preserved. **Then he extracted it from his brother's vessel**, meaning Benjamin, meaning he extracted the water-skin or the cup when it is feminine, and he said: **And for whoever brings it** when it is masculine. When his brothers saw that, they lowered their heads and suspected all sorts of things, and they turned to him and said: Woe to you, Benjamin! We have never seen anything like today, your mother *Rachel* gave birth to two thief brothers! Their brother said to them: By God, I did not steal it, and I do not know who put it in my luggage. It is narrated that they said to him: O Benjamin! Did you steal? He said: No, by God. They said: Who put the cup in your luggage? He said: The one who put the merchandise in your luggage. It is said that when the inspector finished with a man's saddle, he would seek forgiveness from God Almighty, repenting for his action. The apparent words of Qatada and others are that the one seeking forgiveness was Joseph, because he was searching them and knowing where the cup was until he finished with them. He reached Benjamin's saddle and said: I do not think this young man was satisfied with this or took anything. His brothers said to him: By God, we will not leave until you search it, for it is better for you and for us. So he searched and brought out the water-skin. This search by Joseph necessitates that the muezzin stole them on

his own initiative. It is said that all of that was by the command of God Almighty, and this is strengthened by His Almighty's saying: **Thus did We plan for Joseph.**

God Almighty says: **Thus did We plan for Joseph.**

There are three issues:

First: The Almighty's saying: **We almost** means we made, according to Ibn Abbas. Al-Qatabi: We planned. Ibn Al-Anbari: We intended. The poet said:

Almost, almost, and that is the best will if what has passed from the time of youth were to return

It includes the permissibility of achieving goals through tricks if they do not contradict the Sharia or destroy the foundation, in contrast to Abu Hanifa who permits tricks even if they contradict the foundations and violate the permissibility.

Second: The scholars agreed that a man has the right to dispose of his money by selling or giving it away before the year ends if he does not intend to escape from paying zakat. They also agreed that if the year ends and the collector is present, he is not permitted to use trickery or to reduce it, or to separate what is combined or to bring together what is separated. Malik said: If he misses something from his money with the intention of escaping zakat before the year by a month or so, then zakat is obligatory upon him upon the year, based on the saying of the Prophet (peace be upon him): **For fear of zakat.** Abu Hanifa said: If he intends by distributing it to escape zakat before the year by a day, it does not harm him, because zakat is not obligatory until the year is complete, and the meaning of his saying: **For fear of zakat** does not apply to him except at that time. Ibn al-Arabi said: I heard Abu Bakr Muhammad ibn al-Walid al-Fihri and others say: Our sheikh, the chief justice Abu Abdullah Muhammad ibn Ali al-Damaghani, had tens of thousands of dinars of wealth. When the year came, he would call his sons and say to them: I have grown old and my strength has weakened, and this money I do not need, so it is yours. Then he would take it out and the men would carry it on their necks to his sons' homes. When the year came, he would call his sons for some reason and they would say: O our father! We only hope for your life, but as for the money, what desire do we have for it as long as you are alive? You and your wealth are ours, so take it to you. And the men would walk with it until they put it in front of him, and he would return it to its place. By changing ownership, he meant to drop the zakat according to the opinion of Abu Hanifa in separating what is common and bringing together what is dispersed. This is a great matter. Al-Bukhari, may God be pleased with him, wrote a specific book in his collection, which he called: The Book of Tricks.

I said: And he translated into it chapters, including: **Chapter on zakat and not separating between those who are united nor bringing together those who are separated for fear of charity.** And he included in it the hadith of Anas bin Malik, and that Abu Bakr wrote for him the obligatory charity, and the hadith of Talha bin Ubaidullah that a Bedouin came to the Messenger of God, may God bless him and grant him peace, with unkempt hair. The hadith, and at the end of it: He will succeed if he is truthful or he will enter Paradise if he is

truthful. Some people said: There are two haqahs for one hundred and twenty camels. If he intentionally destroys them, gives them away, or uses a trick to avoid zakat, then there is nothing wrong with him. Then he added the hadith of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **The treasure of one of you on the Day of Resurrection will be a bald-headed, two-horned horse that says, 'I am your treasure.'** Al-Muhallab said: Al-Bukhari intended in this chapter to inform you that every trick that someone uses to avoid zakat is sinful for him, because when the Prophet, may God bless him and grant him peace, forbade gathering and distributing sheep for fear of zakat, this meaning was understood from him. And he understood from his saying: **He who is truthful will succeed**, that whoever seeks to violate one of God's obligations by a trick he uses will not succeed, and his excuse before God will not be valid. What the jurists permitted of the owner of the wealth disposing of his wealth close to the end of the year is only what he did not intend to avoid zakat. Whoever intended that, then the sin is not dropped from him, and God is his judge, and he is like one who fled from... Fasting Ramadan a day before the crescent moon is sighted, and he uses a journey that he does not need, desiring to avoid the obligation that God has prescribed for the believers, then the threat is directed at him. Do you not see the punishment of the one who deliberately withholds Zakat on the Day of Resurrection in any way? How the camels trample him, and his wealth appears to him as a bald-headed snake!? This indicates that fleeing from Zakat is not permissible, and he will be required to do so in the Hereafter.

Third: Ibn al-Arabi said: Some Shafi'i scholars said about the Almighty's statement: **Thus did We plan for Joseph; he would not have taken his brother.** It is evidence of a trick to the permissible and extract rights, and this is a great delusion. And the Almighty's statement: **Thus did We establish Joseph in the land.** It was said about it: Just as We established Joseph's control over his wife, We established him in the land over the Aziz, or something similar that does not resemble what he mentioned. Al-Shafi'i said: And similar to it is the statement of the Almighty: **And take in your hand a bunch and strike with it and do not break your oath.** (Surah Sad: 44). This is not a trick, but rather it is an interpretation of the oath on the words or on the intentions. Al-Shafi'i said: And similar to it is the hadith of Abu Sa'id al-Khudri about the governor of Khaybar that he came to the Prophet, may God bless him and grant him peace, with dates of Janib, the hadith, and the Shafi'i intended from this hadith that he, may God bless him and grant him peace, ordered him to sell a group and buy Janib from the one from whom he sold the group or from someone else. The Malikis said: Its meaning is from someone else, so that it would not be a sin by collecting, and the dirhams are usury, as Ibn Abbas said: A crime for a crime and the dirhams are usury.

The Almighty said: **In the king's religion** meaning his authority, on the authority of Ibn Abbas. Ibn Isa: His customs, meaning he oppresses without justification. Mujahid: In his judgment, which is the enslavement of thieves. **Except that God wills** meaning unless God wills to make the water container in his bag a pretext

Surat Yusuf 12:76

So he began with their vessels before his brother's vessel, then he extracted them from his brother's vessel. Thus did We plan for Joseph. It was not for him to take his brother into the king's religion except that God should will. We raise by degrees whom We will, and above every possessor of knowledge is one Knowing.

and excuse for him. Qatada said: Rather, the king's judgment was to flog and fine him double, but God willed that the judgment of the Children of Israel should be on their tongues, as mentioned above.

God the Almighty says: **We raise by degrees whom We will** meaning by knowledge and faith. It was read **We raise by degrees whom We will** meaning: We raise by degrees whom We will. This has already been mentioned in *Al-An'am*. His statement: **And above every possessor of knowledge is One who is All-Knowing** Israel narrated on the authority of Samak on the authority of Ikrimah on the authority of Ibn Abbas who said: There will be one who is more knowledgeable than another and that one who is more knowledgeable than another, and God is above every scholar. Sufyan narrated on the authority of Abd Al-A'la on the authority of Saeed bin Jubair who said: We were with Ibn Abbas, may God have mercy on him, and he spoke a hadith and a man was amazed by it and said: Glory be to God! And above every possessor of knowledge is One who is All-Knowing. Ibn Abbas said: What you have said is bad. God is the All-Knowing and He is above every scholar.

Tafsir Ibn Kathir

When those young men accused them of stealing, Joseph's brothers said to them, **By God, you know that we did not come to cause corruption in the land, nor were we thieves.** That is, you have realized and known since you knew us, because they saw good conduct from them. **We did not come to cause corruption in the land, nor were we thieves.** That is, our natures do not require this characteristic. So the young men said to them, **Then what is his penalty?** That is, the thief, if he is among you, **if you are liars.** That is, what will be his punishment if we find among you someone who took him? "They said, 'His recompense is he in whose saddlebag it is found. Thus do We recompense the wrongdoers.'" This was the law of Abraham, peace be upon him, that the thief should return it to the one from whom it was stolen. This is what Joseph, peace be upon him, wanted. For this reason, he began with their vessels before his brother's vessel, meaning that he searched them before him as a euphemism. **Then he extracted it from his brother's vessel.** So he took it from them based on their confession and commitment, and obligating them to what they believed. For this reason, God Almighty said, **Thus did We plan for Joseph.** This is from the beloved and intended plot that God loves and is pleased with, because of the wisdom and desired benefit in it.

And his saying: **He would not have taken his brother in the religion of the king** meaning he would not have taken him in the rule of the king of Egypt, as Ad-Dahhak and others said. Rather, God decreed for him that his brothers committed to him what they committed to, and he knew that from their law, and for

this reason God the Most High praised him and said: **We raise by degrees whom We will** as God the Most High said: **God will raise those who believe among you Al-Basri 1:17, And above every possessor of knowledge is one who is All-Knowing** Al-Hasan Al-Basri said: There is no scholar except that there is another scholar above him until he reaches God the Almighty, and thus Abd Al-Razzaq narrated on the authority of Sufyan Al-Thawri, on the authority of Abd Al-A'la Al-Tha'labi, on the authority of Saeed bin Jubayr, who said: As with Ibn Abbas, so he told a strange hadith, and a man was amazed and said: Praise be to God, above every possessor of knowledge is one who is All-Knowing, so Ibn Abbas said: What you said is bad: God the All-Knowing is above every scholar, and thus Samak narrated on the authority of Ikrimah, on the authority of Ibn Abbas: **And above every possessor of knowledge is one who is All-Knowing** he said: This one is more knowledgeable than this one, and this one is more knowledgeable than this one, and God is above every scholar, and thus Ikrimah said, and Qatada said: And above every possessor of knowledge is one who is All-Knowing. All-Knowing, All-Wise, until knowledge ends with God, from Him it began, and the scholars learned, and to Him it returns, and in the reading of Abdullah, and above every scholar is the All-Knowing.

Fath al-Qadir

So Joseph began to do that 76- **So he began with their vessels** searching **their vessels** meaning the vessels of the ten brothers **before his brother's vessel** meaning before he searched the vessel of his brother Benjamin to remove the accusation and remove the trick he had planned **then he extracted it** meaning the water cup or the measuring cup, because it is masculine and feminine **Thus did We plan for Joseph** meaning like that amazing plot We planned for Joseph: meaning We taught it to him and inspired him, and the beginning of the plot is striving for trickery and deception, and its end is throwing the deceived without realizing it into a hateful matter that there is no way to prevent, and it is carried with regard to God Almighty to the end not the beginning. Al-Qatibi said: The meaning of **we planned** is **we planned**. Ibn Al-Anbari said: We intended. The verse is evidence of the permissibility of achieving the correct goals through what is depicted as a trick and a scheme if it does not contradict an established law. **He would not have taken his brother according to the king's religion** meaning Joseph would not have taken his brother Benjamin according to the king's religion: meaning the king of Egypt, and according to his law that he followed. Rather, his religion and his judgment was to strike the thief and fine him double what he stole, without enslaving him for a year, as was the religion and law of Jacob. The result is that Joseph would not have been able to carry out Jacob's judgment on his brother, despite it being contrary to the king's religion and law, had it not been for what God plotted, planned, and

willed for him until he found the way to it: which is what He made his brothers say: The punishment for a thief is slavery. So their saying this was by the will and planning of God, and it is the meaning of His statement: **Except if God wills** meaning except when He wills, permits, and desires it. This sentence: I mean he would not have taken his brother, etc., is an explanation of what God did of the plot against Joseph or an interpretation of it. **We raise by degrees whom We will** with various kinds of knowledge, information, gifts and honors, just as We raised the degree of Joseph with that. **Above every possessor of knowledge** of those whom God raised with knowledge **is the All-Knowing** of a higher rank than them and a higher degree, whose extent they cannot reach or ascend to. It was said that the meaning of this is that above all people of knowledge is the All-Knowing, and He is God, glory be to Him.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And he said, O my sons, do not enter by one gate**, he said: Jacob feared the evil eye for them. Ibn Abi Shaybah, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Muhammad Ibn Ka'b who said: He feared the evil eye for them. Sa'id Ibn Mansour, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Al-Nakha'i regarding his statement: **And enter by different gates**, he said: Jacob loved to meet his brother Joseph in seclusion. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **Except for a need in Jacob's soul which he fulfilled**, he said: Fear of the evil eye for his sons. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **And indeed, he was possessed of knowledge because of what We taught him**, he said: He acts according to what he knows, and whoever does not act is not knowledgeable. And these narrated on his authority regarding his statement: **He took his brother to himself**, he said: He took him close to him. In His statement: **So do not be sad**, he said: Do not be sad or lose hope. In His statement: **So when he had furnished them with their provisions**, he said: He had fulfilled their need and measured out their food for them. In His statement: **He placed the drinking vessel**, he said: It is the king's vessel from which he drinks. **In his brother's saddlebag**, he said: In his brother's belongings. Ibn Abi Hatim and Ibn al-Anbari in al-Masahif narrated on the authority of Ibn Abbas regarding His statement: **He placed the drinking vessel**, he said: It is the measure, and everything from which one drinks is a measure. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid something similar. Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid regarding His statement: **O caravan**, he said: The caravan was donkeys. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding His statement: **And for whoever brings it, a camel load**, he said: A donkey loads food, and it is a language. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **And I am its guarantor**, meaning: I am a guarantor. Ibn Jarir narrated on the authority of Saeed bin Jubair, Mujahid, Qatadah and Ad-Dahhak something similar. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the

authority of Ar-Rabi' bin Anas regarding his statement: **We did not come to cause corruption on the earth**, meaning: We did not come to disobey on the earth. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement: **Then what is his recompense?** He said: They knew the ruling in their ruling, so they said: **Whoever is found in his saddlebag, then his recompense is his**. The ruling among the prophets Jacob and his sons was that the thief should be taken for his theft as a slave who is enslaved. And Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Qatada regarding his statement: **So he began with their vessels**, he said: It was mentioned to us that whenever he opened a man's belongings, he would seek forgiveness for what he had done, until the boy's belongings remained. He said: I do not think that this one took anything. They said: Yes, so he made it clear. And Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Dahhak regarding his statement: **Thus did We plan for Joseph**, he said: Thus did We do for Joseph. **It was not for him to seize his brother by the law of the king**, he said: By the authority of the king. He said: It was by the law of their king that he had stolen, so the theft was taken from him and an equal amount from his money with it, so he would give him the stolen property. And Ibn Jarir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **It was not for him to seize his brother by the law of the king**, he said: By the authority of the king. And Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shaykh narrated on the authority of Mujahid regarding his statement: **Except that God should will**, he said: Except for a reason that God planned for Joseph, so he made it an excuse. Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on his authority regarding his statement: **We raise by degrees whom We will**, he said: Joseph and his brothers were given knowledge, so We raised Joseph in knowledge above them by a degree. Al-Faryabi, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Saeed ibn Jubayr who said: We were with Ibn Abbas and he narrated a hadith, so a man who was with him said: **And above every possessor of knowledge is one who is All-Knowing**, so Ibn Abbas said: What a bad thing you said, God is the All-Knowing, the All-Aware, and He is above every scholar. Ibn Jarir narrated on the authority of Muhammad ibn Ka'b who said: A man asked Ali about a matter, so he answered it, so the man said: It is not like this, but such-and-such, so Ali said: You were right and wrong, **And above every possessor of knowledge is one who is All-Knowing**. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and al-Bayhaqi narrated in al-Asma' wa'l-Sifat on the authority of Ikrimah regarding his statement: **And above every possessor of knowledge is one who is All-Knowing**, he said: God's knowledge is above every scholar.

Tafsir al-Baghawi

76- **So he began with their vessels**, to remove the accusation, **before his brother's vessel**, so he would search their vessels one by one. Qatada said: It was

Surat Yusuf 12:76

So he began with their vessels before his brother's vessel, then he extracted them from his brother's vessel. Thus did We plan for Joseph. It was not for him to take his brother into the king's religion except that God should will. We raise by degrees whom We will, and above every possessor of knowledge is one Knowing.

mentioned to us that he would not open a baggage or look into a vessel except that he would seek forgiveness from God out of guilt for what he had accused them of, until nothing remained except Benjamin's saddlebag. He said: I do not think he took this, so his brothers said: By God, we will not leave until you look into his saddlebag, for it is better for you and for us. So when they opened his baggage, they took him out of it. This is what God Almighty said:

Then he extracted it from his brother's vessel. The metaphor is feminine in his statement, **Then he extracted it**, and the measure is masculine, as evidenced by his statement, **And whoever brings it shall have a camel's load**, because he returned the metaphor here to the watering place.

It was said: The measure is masculine and feminine.

When he took the measure out of Benjamin's saddlebag, his brothers hung their heads for shame and came to Benjamin and said, **What have you done to disgrace us and blacken our faces, O sons of Rachel? Will you still cause us harm? Since when did you take this measure?** Benjamin said, "No, the sons of Rachel will still cause us harm. You took my brother and destroyed him in the wilderness, and this measure was placed in my saddlebag, in which you put the merchandise in your saddlebags." So they took Benjamin as a slave.

It was said: That man took him by the neck and returned him to Joseph as thieves are returned.

Thus did We plan against Joseph, and the plot here is the recompense of plotting, meaning: as they did in the beginning with Joseph of plotting, We did to them. And Jacob, peace be upon him, said to Joseph: **So they will plot against you a plot**, so We planned against Joseph in their matter.

And the trick of creation: the deceit, and from God Almighty: the management with truth.

It was said: We were inspired. It was said: We planned. It was said: We wanted.

Meaning: We made for Joseph until he embraced his brother and separated him from his brothers.

He would not have taken his brother and taken him into his own hands, **under the king's law**, meaning: under his rule. Qatada said this. Ibn Abbas said: under his authority. **Unless God willed**, meaning: Joseph would not have been able to imprison his brother under the king's rule had it not been for our plotting against him with our kindness until he found a way to do so, which is what the brothers said that the punishment for a thief is slavery, so Joseph's desire was fulfilled by the will of God Almighty.

We raise by degrees whom We will, with knowledge, just as We raised the degree of Joseph over his brothers.

And Jacob read: *Yarfa'* and *Yashaa'* with the letter *ya* in both of them and adding degrees to *min* in this surah.

The correct view is that the action in both of them is attributed to God Almighty, and this was mentioned previously in His statement: **Except if God wills**, meaning: God raises the degrees of whomever He wills. The rest read with the letter *nun* in both of them, except that the Kufians read: *degrees* with the tanween, and others with the addition, meaning: We raise it, and the one who raises is also God Almighty.

And above every possessor of knowledge is another All-Knowing. Ibn Abbas said: Above every possessor of knowledge is another All-Knowing until knowledge ends with God Almighty. So God Almighty is above every All-Knowing.

Tafsir al-Baidawi

76. **So he began with their vessels.** So the muezzin began. And it was said Joseph because they were returned to Egypt. **He kissed his brother's vessel** Benjamin to deny the accusation. **Then he extracted it** meaning the watering can or the measuring cup because it is masculine and feminine. **From his brother's vessel** and it was read with a dammah on the waw and by changing it to a hamza. *Likewise* is like that plot. **We plotted against Joseph** by teaching it to him and revealing it to him. **It was not for him to seize his brother by the king's religion** the king of Egypt because his religion was beating and a fine double what he took without enslavement, which is an explanation of the plot. **Except that God wills** that he made that ruling the ruling of the king, so the exception is from the most general of conditions and it is possible that it is discontinuous, meaning but he took him by the will of God Almighty and His permission. **We raise by degrees whom We will** by knowledge as We raised his degree. **And above every possessor of knowledge is the All-Knower** higher in degree than him, and it was used as evidence by those who claimed that God Almighty is knowledgeable of Himself because if He had knowledge then there would be above Him someone more knowledgeable than Him. The answer is that what is meant is every possessor of knowledge from among creation because the speech is about them and because the All-Knower is God Almighty, and its meaning is the one who has comprehensive knowledge linguistically and because there is no difference between it and our saying above all scholars is the All-Knower and it is specific.

Surat Yusuf 12:77

They said, **If he steals, a brother of his has stolen before.** But Joseph kept it secret within himself and did not disclose it to them. He said, **You are in a worse position, and God is most knowing of what you describe.**

Tafsir al-Jalalayn

77 - **They said, If he steals, a brother of his stole before him** meaning Joseph, for he stole a golden idol from his mother's father and broke it so that he would not worship it. **But Joseph kept it secret within himself and did not reveal it** did not show it to them. The pronoun refers to the word in his saying **he said** within himself **you are worse in position** than Joseph and his brother because you stole your brother from your father and wronged him. **And God knows best** is All-Knowing **of what you describe** what you mention of his affair.

Tafsir al-Suyuti

Tafsir al-Tabari

Abu Ja'far said: God Almighty says: "They said: If he steals, a brother of his stole before," meaning his brother from his father and mother, who is Joseph, as:

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **If he steals, a brother of his stole before**, is about Yusuf.

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, the same.

Abd-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: **If he steals, a brother of his stole before**, he said: He means Joseph.

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: **A brother of his had stolen before**, he said: Yusuf.

The interpreters differed about the theft that they described Joseph with.

Some of them said: It was an idol of his maternal grandfather, which he broke and threw on the road.

Who said that?

Ahmad bin Amr Al-Basri told us, Al-Fayd bin Al-Fadl told us, Misa'ar told us, on the authority of Abu Haseen, on the authority of Saeed bin Jubair: **If he steals, a brother of his stole before him.** He said: Joseph stole an idol that belonged to his maternal grandfather, broke it and threw it in the road, and his brothers used to criticize him for that.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **A brother of his had stolen before**, he mentioned that he had stolen an idol belonging to his maternal grandfather, so they taunted him for that.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **If he steals, a brother of his stole before**, they meant by that to criticize the Prophet of God, Joseph. And the theft that they criticized him for was an idol that belonged to his maternal grandfather, so he took it. The Prophet of God only wanted good by that, so they criticized him.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **If he steals, a brother of his stole before**, he said: Joseph's mother had ordered Joseph to steal an idol that belonged to his uncle and that he worshipped, and she was a Muslim.

Others said about this:

Abu Kuraib told us, he said, Ibn Idris told us, he said, I heard my father say: The sons of Jacob were eating, when Joseph saw a vein and hid it, so they taunted him for that: **If he steals, a brother of his stole before.**

Others said about this:

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq on the authority of Abdullah ibn Abi Nujayh on the authority of Mujahid Abu al-Hajjaj who said: The first affliction that befell Joseph, as far as I have heard, was that his paternal aunt, the daughter of Ishaq, was the eldest son of Ishaq, and she was the one to whom Ishaq's belt was entrusted. They used to inherit it from their elders, and he was one of her two sisters who was in charge of her. He had a hand in it that was not disputed, and he could do with it as he wished. When Joseph was born to Jacob, his aunt had taken him into her care, so he was with her and to her. No one loved anything as much as she loved him. When he grew up and reached some years, and Jacob's soul fell for him, he came to her and said: O my sister, hand Joseph over to me, for by God I cannot let him be absent from me for an hour! She said: By God I will not leave him, by God I cannot let him be absent from me for an hour! He said: By God I will not leave him! She said: Leave him with me for a few days so that I may look at him and calm down, perhaps that will console me about him, or something like that. When Jacob left her, she took Isaac's belt and tied it around Joseph from under his clothes. Then she said: I have lost Isaac's belt, so see who took it and who took it? So she looked. Then she said: Search the people of the house! So they searched them and found it with Joseph. She said: By God, it is mine, and I can do with it as I wish. He said: Jacob came to her and she told him the story. He said to her: You and that, if he did that, then it is yours, I cannot do anything else. So she held him back, but he could not do anything to him until she died. He said: He is the one about whom Joseph's brothers said when he did to his brother what he did when he captured him: **If he steals, a brother of his stole before.**

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They said, If he steals, a brother of his has stolen before. But Joseph kept it secret within himself and did not disclose it to them. He said, You are in a worse position, and God is most knowing of what you describe.

Ibn Hamid said: Ibn Ishaq said: When the sons of Jacob saw what Joseph's brothers had done and did not suspect that he had stolen, they said - regretfully, because it had entered their hearts, rebuking him - **If he steals, a brother of his stole before**. When Joseph heard it, he said: **You are in a worse position**, secretly to himself, and did not reveal it to them, **and God knows best what you describe**.

And his saying: "So Joseph kept it secret within himself and did not reveal it to them. He said, 'You are in a worse position, and God is most knowing of what you describe.'" He means by his saying: **So he kept it secret**, so he concealed it.

He said: **So conceal it**, so he made it feminine, because he meant by it the word, which is: **You are the worst place, and God knows best what you describe**. If it had come in the masculine form, it would have been permissible, as it was said: **That is from the report of the unseen, That is from the report of the towns**.

He referred to the word, but it was not mentioned previously. The Arabs often do this if the intended meaning is understood by the listeners of the speech. This is similar to the saying of Hatim al-Ta'i:

Amawi, wealth is of no use to a young man if he chokes one day and his chest becomes tight.

He means: And the chest became constricted with the soul, so he used a metaphor for it and did not mention it, since in his saying: When it chokes one day, there was an indication to the listener of his words of what he meant by his saying: And it became constricted with it. And from this is the saying of God: **Then indeed, your Lord is for those who emigrated after they were persecuted and then strove and were patient - indeed, your Lord, thereafter, is Forgiving and Merciful**, so he said: after it, and before that there was no mention of a feminine noun.

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

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **So Joseph kept it secret within himself and did not reveal it to them**. As for what he kept secret within himself, it was his saying: **You are in a worse position, and God is most knowing of what you describe**.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: "So Joseph kept it secret within himself and did not reveal it to them. He said, 'You are in a worse position, and God is most knowing of what you describe.'" He said: This is the statement.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And Joseph kept it**

secret within himself and did not reveal it to them, meaning: He kept it secret within himself, saying: **You are in the worst position, and God is most knowing of what you describe**.

And his saying: **And God knows best what you describe**, means: And God knows best what you are lying about in what you describe his brother Benjamin with.

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

Who said that?

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **You are in the worst position, and God knows best what you describe**, they say: Joseph says it.

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

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And God knows best what you describe**, meaning: what you deny.

Abu Ja'far said: The meaning of the statement then is: So Joseph kept it to himself and did not reveal it to them. He said: You are worse in status with God than those whom you described as thieves and more wicked in position, because of your previous actions, and God is acting on your lies, even if many of the people present were ignorant of it.

He mentioned that when the cup was found in the bag of Joseph's brother, the people blamed each other, as:

Ibn Wakee' narrated, Amr narrated, on the authority of Asbat, on the authority of Al-Suddi, who said: When the stolen goods were extracted from the boy's saddlebag, their backs were cut off and they said: O sons of Rachel, you will continue to be a scourge upon us! When did you take this cup? Benjamin said: Rather, it is the sons of Rachel who will continue to be a scourge upon you. You took my brother and destroyed him in the wilderness! This cup was placed in my saddlebag, as you put the dirhams in your saddlebags! They said: Do not mention the dirhams lest they be seized with them! When they entered upon Joseph, he called for the cup, pricked it, then brought it close to his ear and said: This cup tells me that you were twelve men, and that you took a brother of yours and sold him. When Benjamin heard that, he stood up and prostrated himself before Joseph, then said: O king, ask this cup of yours about my brother, is he alive? So he pricked it, then said: He is alive, and you will see him. He said: Do with me as you wish, for if he knows

about me, he will rescue me. He said: So Joseph entered and wept, then he performed ablution, then he came out. Then Benjamin said: O king, I want you to strike this cup of yours so that it may tell you the truth. Ask him: Who stole it and put it in my bag? So he struck it, and he said: This cup of mine is angry, and he said: How can you ask me about my companion, when you have seen who I was with? He said: When the sons of Jacob became angry, they could not be tolerated. Reuben became angry and said: O king, by God, you must leave us alone or I will cry out such a cry that there will not remain a pregnant woman in Egypt except that she will miscarry what is in her womb! And every hair on Reuben's body stood up and came out of his clothes. Then Joseph said to his son: Go to Reuben and touch him. And when one of the sons of Jacob became angry and the other touched him, his anger went away. So the boy passed by him and touched him, and his anger went away. Then Reuben said: Who is this? There is seed of Jacob's seed in this country! Joseph said: Who is Jacob? Then Reuben became angry and said: O king, do not mention Jacob, for he is the beloved of God, the son of the sacrifice of God, the son of the friend of God! Joseph said: Then you, if you are truthful.

Tafsir al-Qurtubi

The Almighty said: "They said: If he steals, a brother of his stole before him." The meaning is: He followed his brother's example, and if he followed our example, he would not have stolen. They only said that to absolve themselves of his action, because he is not from their mother, and that if he steals, then the blood of his thieving brother has drawn him, because sharing lineages is similar to sharing morals. They differed regarding the theft that they attributed to Joseph. It was narrated from Mujahid and others that Joseph's aunt, the daughter of Isaac, was older than Jacob, and Isaac's belt was given to her because of her age, because they used to inherit by age. This is one of the things that our law abrogated, and whoever stole was excluded. Joseph's aunt took him in and loved him very much. When he grew up, Jacob said to her: **Give Joseph to me, for I cannot bear for him to be away from me for an hour.** She fell in love with him and feared being separated from him, so she said to him: **Leave him with me for a few days so that I may look at him.** When Jacob left her, she went to Isaac's belt and tied it around Joseph from under his clothes. Then she said: **I have lost Isaac's belt, so see who took it and who took it.** She looked and said: **Examine the people of the house.** They examined and found it with Joseph. She said: **By God, it is mine, and I can do with it as I wish.** Then Jacob came to her and she told him the report. He said to her: "You and that. If he did that, then it is yours." She kept him until she died. For that, his brothers taunted him by saying: **If he steals, a brother of his stole before.** From here, Joseph learned to put the water-skin in his brother's saddlebag, as his aunt had done. Saeed bin Jubair said: I ordered him to steal an idol that belonged to his maternal grandfather, so he stole it, broke it and threw it on the road. That was their way of changing the wrong, so they accused him of stealing and taunted him for it. Qatada said the

same. In the book of Al-Zajaj: It was a golden idol. Atiyah Al-Awfi said: He was with his brothers at a meal and he looked at a vein and hid it, so they taunted him for that. It was said: He used to steal food from the table of the poor, as narrated by Ibn Isa. It was also said: They lied about him and attributed it to him, as Al-Hasan said.

God Almighty says: **So Joseph kept it secret within himself and did not reveal it to them.** That is, he kept their words to himself: **If he steals, his brother had stolen before.** This was said by Ibn Shajarah and Ibn Isa. It was also said that he kept his words to himself: **You are in the worst position.** Then he said out loud: **And God knows best what you describe.**

Ibn Abbas said: That is, you are in a worse position than those whom you have attributed this theft to. The meaning of his statement **And God knows best what you describe** is that God knows best that what you said is a lie, even if it was pleasing to God. It has been said that Joseph's brothers at that time were not prophets.

Tafsir Ibn Kathir

And Joseph's brothers said when they saw the cup taken out of Benjamin's belongings, **If he steals, a brother of his stole before.** They were disavowing the Aziz from imitating him, and they mentioned that this act was like a brother of his had done before, meaning Joseph, peace be upon him. Saeed bin Jubair said, on the authority of Qatada: Joseph, peace be upon him, had stolen an idol belonging to his maternal grandfather and broken it. Muhammad bin Ishaq said, on the authority of Abdullah bin Abi Nujayh, on the authority of Mujahid, who said: The first affliction that befell Joseph, as I have heard, was that his aunt, the daughter of Isaac, was the eldest son of Isaac, and she had Isaac's belt, and they used to inherit it through old age. So whoever hid it from those who were in charge of it had a safe haven that was not disputed, and he could do with it as he wished. When Joseph was born to Jacob, his aunt had taken him into her care, and he was hers and his, and she did not love anyone as she loved him until he grew up and reached the age of years. Jacob's soul, peace be upon him, yearned for him, so he came to her and said: O my sister, hand Joseph over to me, for by God I cannot bear for him to be absent from me for an hour. She said: By God, I will not leave him. Then she said: Leave him with me for a few days so that I may look at him and calm down, perhaps that will console me about him, or something like that. When Jacob left her, she went to Isaac's belt and tied it around Joseph from under his clothes. Then she said: I lost the belt of Isaac, peace be upon him. See who took it and who took it? So she looked, then she said: Search the people of the house. They searched them and found it with Joseph. She said: By God, it is mine, and I can do with it as I wish. So Jacob came to him and she told him the story. He said to her: You and that. If he did that, then it is yours. I cannot do anything else. So she held him back, but Jacob could not do anything to him until she died. He said: He is the one who Joseph's brothers said when he did to his brother what he did when he

Surat Yusuf 12:77

They said, If he steals, a brother of his has stolen before. But Joseph kept it secret within himself and did not disclose it to them. He said, You are in a worse position, and God is most knowing of what you describe.

captured him: **If he steals, a brother of his stole before.** And his saying: **So Joseph kept it to himself** means the word that comes after it, which is his saying: **You are in the worst place, and God knows best what you describe**, meaning what you mention. He said this to himself and did not reveal it to them, and this is from the category of concealment before mention, and it is common, like the saying of the poet:

His sons rewarded Abu Al-Ghailan for his greatness and good deeds, just as they reward Sinmar.

There are many examples of this in the Qur'an, Hadith, and language in its prose, report, and poetry. Al-Awfi said on the authority of Ibn Abbas, **So Joseph kept it to himself**, meaning he kept it to himself, **You are in the worst position, and God knows best what you describe**.

Fath al-Qadir

His saying: 77- "They said, 'If he steals' meaning Benjamin, 'a brother of his stole before' meaning Joseph.

The commentators differed about this theft that they attributed to Joseph. What was it? It was said that Joseph had an aunt who was older than Jacob, and she had Isaac's belt because she was the oldest of his children and they inherited it, so the eldest, male or female, would take it. She had taken Joseph in and loved him very much, and when he grew up, Jacob said to her: **Give Joseph to me**. She feared to be separated from him and plotted to keep him with her. She put the belt under his clothes and tied him with it. Then she said: **Isaac's belt has been stolen, so see who stole it**. They searched for it and found it with Joseph, so she took it with her, as was the law of the prophets at that time from the family of Abraham. Their law regarding theft was previously explained. It was said that Joseph took an idol that belonged to his maternal grandfather, broke it, and threw it on the road to change the evil. It was narrated on the authority of Al-Zajjaj that it was an idol made of gold. Al-Wahidi narrated on the authority of Al-Zajjaj that he said: **God knows best, did his brother steal or not?** Al-Qurtubi narrated in his interpretation on the authority of Al-Zajjaj that he said: They lied about him in what they attributed to him. I said: This is more appropriate, for this lie was not the first of their lies, and we have already presented what refutes the statement of those who said that they were prophets when these matters were issued by them. His saying: "So Joseph kept it to himself." Al-Zajjaj and others said: The pronoun in **He kept it to himself** refers to the word or sentence, as if it was said that he kept the sentence to himself **and did not reveal it to them**, then he explained it by saying: **He said, 'You are the worst place.'** Abu Ali Al-Farisi rejected this and said: This type of concealment is not used on the condition of explanation. It was said that the pronoun refers to the answer, meaning that Joseph kept their answer to him at that time to another time. It was also said that he kept their saying to himself: If he

steals, a brother of his stole before, and this is the first. The meaning of **and did not reveal it to them** is that he did not reveal to them this statement that he kept to himself by mentioning to them its truth or falsehood. The sentence **He said, 'You are the worst place,'** is explained according to the first statement and resumes according to the other two statements, as if it was said: So what did Joseph say when he said this statement? That is, you are the worst place, meaning a place and abode from those whom you accused of stealing, and he is innocent, for you have done what you did by throwing Joseph into the well and lying about your father and other things of your actions. Then he said: **And God knows best what you describe** of the falsehood of attributing theft to Joseph, and that there is no truth to that. Then they wanted to entreat him to release their brother Benjamin to be with them so that they could return him to their father, because of what had preceded from him taking a covenant from them to return him to him.

Tafsir al-Baghawi

77- **They said, 'If he steals, a brother of his stole before,'** meaning his brother from his mother, meaning: Joseph.

They differed about the theft that they described as Joseph, peace be upon him. Saeed bin Jubair and Qatada said: His grandfather, his mother's father, had an idol that he worshipped, so he took it secretly, or broke it and threw it in the road so that it would not be worshipped.

Mujahed said: One day, a beggar came to Joseph, so he took an egg from the house and gave it to the beggar.

Sufyan bin Uyaynah said: He took a chicken from the birds that were in Jacob's house and gave it to a beggar.

Wahb said: He used to hide food from the table for the poor.

Muhammad bin Ishaq said: Joseph was with his aunt, Isaac's daughter, after the death of Rachel. His aunt embraced him and loved him intensely. When he grew up, Jacob fell in love with him, so he came to her and said: O my sister, hand Joseph over to me, for by God I cannot bear for him to be absent from me for an hour. She said: No, by God. He said: By God, I will not leave him. She said: Leave him with me for a few days so I can look at him, perhaps that will console me. So he did that. Then she took a belt of Isaac's that they inherited as adults, and she had it because she was Isaac's eldest son. She tied the belt around Joseph under his clothes when he was young. Then she said: Isaac's belt has been lost. Search the household. So they searched and found it with Joseph. She said: By God, he is safe for me. Jacob said: If he did that, he is safe for you. So she kept him until she died. That is

what Joseph's brothers said: **If he steals, a brother of his stole before.**

So Joseph kept it secret, he concealed it, **in himself and did not reveal it to them.** The metaphor came because he meant the word by it, which is his saying: **He said, 'You are in the worst position,'** he mentioned it secretly to himself and did not state it explicitly. He means that you are in the worst position, that is, in status with God, than those whom you accused of stealing in your actions with Joseph, because there was no real theft from Joseph, and your betrayal was real, **and God knows best what you describe**, you say.

Tafsir al-Baidawi

77. **They said that if Benjamin steals, his brother had stolen before** meaning Joseph. It was said that his aunt inherited from her father the belt of Abraham, peace be upon him, and she used to embrace Joseph and love him. When he grew up, Jacob wanted to take him away from her, so she tied the belt around his waist. Then she revealed her estate, so he examined it and found it tied to him, so she became more entitled to him in their judgment. It was said that his mother's father had an idol, so he stole it, broke it, and threw it in the carcasses. It was said that there was a goat or a chicken in the house, so he gave it to the beggar. It was said that he entered a church and took a small statue of gold. **And Joseph kept it secret within himself and did not reveal it to them.** He kept it secret and did not reveal it to them. The pronoun is for the answer or the statement or attributing the theft to him. It was said that it is a metaphor with the condition of interpretation, and it is explained by his saying: **He said, 'You are in the worst place.'** It is a substitute for **he kept it secret.** The meaning is that he said to himself, **You are the worst** in consideration of the word or the sentence, and there is a consideration in this, since the interpreter of the sentence can only be the pronoun of the matter. **And God is most knowing of what you describe.** And He knows that the matter is not as you describe.