

# 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 14  
12:78 – 15:84



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*Introduction by the director of al-Maehad al-Sadiqin (the Al-Sadiqin Institute).*

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

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

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

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 14 presents a simple, but **complete English translation** of the major classical commentaries on the Qur'an, covering the end of *Sūrat l-Isrā*, all of *Sūrat l-Kahf*, *Sūrat Maryam* and the first verses of *Sūrat Tā Hā*. These *tafsir* works are foundational to Islamic scholarship, each offering a distinct methodology and historical perspective:

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

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

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Sincerely  
Ben Abrahamson



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## Surat Yusuf 12:78

They said, "O noble one, indeed he has an old father, so take one of us in his place. Indeed, we see that you are among the doers of good."

## Surat Yusuf 12:78

They said, "O noble one, indeed he has an old father, so take one of us in his place. Indeed, we see that you are among the doers of good."

## Tafsir al-Jalalayn

78 - **They said, O noble one, indeed he has an old father** who loves him more than us and consoles himself with him instead of his dead son and grieves over his separation **so take one of us in his place**, meaning: so take one of us instead of him **indeed, we see that you are among the doers of good** in your actions.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The brothers of Joseph said to Joseph: **O noble one, O king, he has an old father**, who is obsessed with loving him, meaning Jacob, **so take one of us in his place**, meaning: so take one of us instead of Benjamin, and leave him alone, **indeed we see you among the doers of good**, meaning: we see you among the doers of good in your actions.

Muhammad bin Ishaq said about this:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **We see you among the doers of good**, we see that this is goodness from you if you do it.

## Tafsir al-Qurtubi

The Almighty said: **They said, 'O Aziz! Indeed, he has an old father, so take one of us in his place.'** They addressed him by the name Aziz, since at that moment the first one was about to be removed or killed. And their saying: **Indeed, he has an old father** means of great stature, and they did not mean old age, because that is well known from the state of the old man. **So take one of us in his place** meaning a slave in his place. It has been said that this is a metaphor, because they know that it is not correct to take a free man to be enslaved in place of someone whose slavery has been established by their tradition. Rather, this is like saying to someone whose actions you dislike: Kill me and do not do such and such, and you do not want him to kill you, but you are exaggerating in making him descend. It is possible that their saying: **Take one of us in his place** is true, and it is far-fetched for them, as prophets, to see the enslavement of a free man, so there is nothing left but that they intended by that the way of the porter, i.e. take one of us in his place until your companion returns to you, and their aim by that is for Benjamin to reach his father, and for Jacob to know the truth of the matter, so Joseph,

peace be upon him, was prevented from that, since the porter in the limits and the like - meaning bringing the guaranteed only - is permissible with mutual consent, and is not binding if the claimant refuses. As for the porter in such a case on the condition that the porter is obligated to do what the guaranteed was obligated to do in terms of punishment, it is not permissible by consensus. In *Al-Wadiha*: Porterage in the face only in all limits is permissible, except in the life. The majority of jurists are of the opinion that bail in the life is permissible. There is a difference of opinion regarding Al-Shafi'i, as sometimes he weakened it, and sometimes he permitted it.

The Almighty's saying: **Indeed, we see you among the doers of good**. It is possible that they meant to describe him with what they saw of his goodness in all his actions with them, and it is possible that they meant: Indeed, we see that you have done good to us in this hand if you extend it to us, and this is the interpretation of Ibn Ishaq.

## Tafsir Ibn Kathir

When it was necessary to take Benjamin and it was decided to leave him with Joseph according to their confession, they began to be kind to him and to show him compassion towards them. "They said, 'O noble one, indeed he has an old father.' " They meant that he loved him intensely and was comforted by him for his lost son. **Take one of us in his place**. That is, replace him and he will be with you as a substitute for him. **Indeed, we see that you are among the doers of good**. That is, the just, fair-minded, and receptive to good. "He said, 'God forbid that we should take except him with whom we found our property.' " That is, as you said and confessed. **Indeed, then we would be wrongdoers**. That is, if we took an innocent person who was sick.

## Fath al-Qadir

78- **They said, 'O noble one, indeed he has an old father.'** That is, this Benjamin has a father who is described by this characteristic, which is that he is an old man whom he cannot be separated from, cannot bear to be away from, and cannot reach. **So take one of us in his place**. He will remain with you, for he has a position in his father's heart that no one else would be harmed by the separation from one of us as he is harmed by the separation from Benjamin. Then they explained that by saying, **Indeed, we see you among the doers of good**. To all people, and to us in particular, so complete your goodness to us by answering our request.

## Tafsir al-Baghawi

78- **They said, 'O noble one, he has an old father.'** And in the story, they became very angry at this situation,

and when the sons of Jacob became angry, they could not be tolerated. And when Reuben became angry, nothing could stand up to his anger, and when he cried out, every pregnant woman who heard his voice would miscarry her child. And because of this, if one of the sons of Jacob touched him, his anger would subside.

It was said: This was the description of Simon, one of the sons of Jacob.

It was narrated that he said to his brothers: How many markets are there in Egypt? They said: Ten. He said: You take care of the markets for me and I will take care of the kingdom for you, or you take care of the kingdom for me and I will take care of the markets for you. So they went to Joseph and Reuben said: You must return our brother to us or I will cry a cry that will not leave a pregnant woman in Egypt except that she will miscarry her child. And every hair on Reuben's body stood up and came out of his clothes. Joseph said to his young son: Go to Reuben and touch him. And it was narrated: Take his hand and bring him to me. So the boy went and touched him and his anger subsided. Reuben said: Here is seed of Jacob's seed. Joseph said: Who is Jacob?

It was narrated that he became angry a second time, so Joseph stood up to him, kicked him, and grabbed him by the collar. He fell to the ground and said: You Hebrews think that no one is stronger than you?

When their situation reached this point and they saw that they had no way to free him, they submitted and were humbled, and said: O Aziz, he has an old, elderly father who loves him, **so take one of us in his place**, instead of him, **for we see that you are among the doers of good**, in your actions.

It was said: He is one of those who do good to us by fulfilling the measure, being a good host, and returning the merchandise. It was also said: They mean that if you do that, you will be one of those who do good.

### **Tafsir al-Baidawi**

78. "They said, 'O Aziz, indeed he has an old father,' meaning in age or status. They mentioned his condition to him in order to pity him. 'Take one of us in his place,' for his father has been bereaved of his deceased brother and he will find comfort in him. 'Indeed, we see you among the doers of good,' to us, so complete your good, or among those accustomed to doing good, so do not change your habits.

Surat Yusuf 12:79

He said, "God forbid that we should take anyone except him with whom we found our property. Indeed, then we would be wrongdoers."

## Surat Yusuf 12:79

He said, "God forbid that we should take anyone except him with whom we found our property. Indeed, then we would be wrongdoers."

## Tafsir al-Jalalayn

79 - **He said, God forbid** The accusative case is in the source, its verb was deleted and added to the object, meaning we seek refuge in God from **that we should take except from him with whom we found our property** He did not say from the one who stole, to avoid lying **then we would be** if we took someone other than him *unjust*

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Joseph said to his brothers: **God forbid**, I seek refuge in God.

The Arabs do the same with every source that is placed in the place of yaf' al and yaf' al, as they put it in the accusative case, like when they say: hamdan li-llah and shukran lahu, meaning: I praise God and thank Him.

The Arabs say in this regard: **God forbid** and **God forbid**, and they add the feminine *ha*, just as they say: "How beautiful is the meaning of this statement: God forbid, God forbid, God forbid." And they say: **O God, I seek refuge in You**, as if it were said: **I seek refuge in You, seeking refuge**, or **I call upon You, seeking refuge**.

"We should not take except from the one with whom we find our property," he says: I seek refuge in God from taking an innocent person with a sick person, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: "He said, 'God forbid that we should take anything except from the one with whom we found our property. If we did, we would be wrongdoers.'" He said: If we took anything other than the one with whom we found our property, then we would be doing what we should not do and transgressing against people.

Ibn Wakee' narrated, he said, Amr narrated, on the authority of Asbat, on the authority of Al-Suddi: "They said, 'O Aziz, indeed he has an old father, so take one of us in his place. Indeed, we see you are of the doers of good.' He said, 'God forbid that we should take anyone except the one with whom we found our property. Indeed, in that case we would be wrongdoers.'" Joseph said, "When you come to your father, greet him with our greetings and say to him, 'The King of Egypt is praying that you will not die until you see your son Joseph, so that he may know that there are righteous people like him in the land of

Egypt."

## Tafsir al-Qurtubi

The Almighty said: **He said, 'God forbid'** is a verbal noun. **That we should take** is in the accusative case, meaning that we should not take. **Except for whom we find** is in the accusative case with **-we take**. **Our goods are with Him** meaning God forbid that we should take the innocent for the criminal, and go against what we agreed upon. **Indeed, then we would be wrongdoers** meaning that we would take other than him.

## Tafsir Ibn Kathir

When it was necessary to take Benjamin and it was decided to leave him with Joseph according to their confession, they began to be kind to him and to show him compassion towards them. "They said, 'O noble one, indeed he has an old father.' " They meant that he loved him intensely and was comforted by him for his lost son. **Take one of us in his place**. That is, replace him and he will be with you as a substitute for him. **Indeed, we see that you are among the doers of good**. That is, the just, fair-minded, and receptive to good. "He said, 'God forbid that we should take except him with whom we found our property.' " That is, as you said and confessed. **Indeed, then we would be wrongdoers**. That is, if we took an innocent person who was sick.

## Fath al-Qadir

So Joseph answered them by saying: 79- **God forbid that we should take except the one with whom we found our goods**. That is, we seek refuge in God for a refuge. It is a verbal noun governed by an omitted verb, and the one seeking refuge in God is the one who holds fast to Him. And **that we should take** is governed by the removal of the preposition. The original meaning of **that we should take except the one with whom we found our goods** is Benjamin, because he was the one in whose saddlebag the measure was found. It was permissible for us to enslave him by your fatwa that you issued to us by saying: **His recompense is whoever it is found in his saddlebag, so his recompense is his**. "Indeed, then we would be wrongdoers. **That is, if we took other than the one with whom we found our goods, then we would be wrongdoers in your religion and what your fatwa requires**.

## Tafsir al-Baghawi

79- He said, **Joseph**, God forbid, **I seek refuge in God**, that we should take except from him with whom we found our property, **and he did not say except from the one who stole, to avoid lying**, Indeed, then we would be wrongdoers," if we took an innocent person for a



criminal.

### **Tafsir al-Baidawi**

79. "He said, 'God forbid that we should take anything except from the one with whom we found our goods.'" If someone else took it, it would be unjust according to your fatwa, so why don't we take one of you in his place. "Indeed, then we would be unjust," according to your doctrine. What he meant is that God permitted us to take from the one with whom we found the sa' in his saddlebag for his benefit and His pleasure with him, so if you took someone else, you would be unjust.

Surat Yusuf 12:80

So when they despaired of him, they conferred privately. Their eldest said, "Do you not know that your father took a solemn pledge from you in the name of God, and before that you neglected Joseph? So I will never leave the land until my father gives me permission or God judges for me, and He is the best of judges."

### Surat Yusuf 12:80

So when they despaired of him, they conferred privately. Their eldest said, "Do you not know that your father took a solemn pledge from you in the name of God, and before that you neglected Joseph? So I will never leave the land until my father gives me permission or God judges for me, and He is the best of judges."

### Tafsir al-Jalalayn

80 - **So when they despaired** despaired **of him, they withdrew** they withdrew **in private** a source that is suitable for one and more, meaning they talk to each other **their eldest** in age: Reuben or in opinion: Judah **said, Did you not know that your father took a covenant from you** a pledge **from God** concerning your brother **and before what** redundant **you neglected Joseph** and it was said what is a source subject whose predicate is before **I will not leave** I leave **the land** the land of Egypt **until my father gives me permission** to return to him **or God judges for me** concerning the salvation of my brother **and He is the best of judges** the most just of them

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty means: **When they despaired of him**, when they despaired of him releasing Joseph from Benjamin, taking one of them in his place, and answering them to what they asked of him.

His saying: **They despaired**, is derived from: The man despaired of such-and-such, he despairs, like:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **When they despaired of him**, they despaired of him, and they saw his severity in his matter.

His saying: **They are secretly engaged**, means that they produce for each other, and no one else mixes with them.

And the rescue, the group of productive people, is called by it the individual and the group, as it is said: a just man, and men of justice, and false people, and breakfast. It is a source from the saying of the one who says: I saved so-and-so, I saved him in secret, making it a description and an attribute. And from the evidence that this is as we mentioned, is the saying of God **And We brought him near for a secret conversation**, so He described the individual with it. And He said in this place: **They were saved in secret**, so He described the group with it, and the plural of rescue is rescue, as

Labid said:

And the angels of awakening witnessed my high heels and the buttocks of kings as witnesses

A group of men may be called a whisper, as God Almighty said: **And when they whispered**, and He said: **There is no whispering of three**, and they are the people who whisper. And whispering can also be a source, as God said: **The whispering is only from Satan**, from which you say: I whispered, I whispered, so in this place it is the whispering itself, and from it the poet said:

Bani Bada is a secret counselor for men, so be a secret counselor for your secret

In this verse, *Najwa* and *Naji* have one meaning, which is *munajat*, and he combined the two languages.

And similar to what we said in the interpretation of his saying: **They were saved in secret**, the people of interpretation said.

Who said that?

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **So when they despaired of him, they conferred privately**, and Simeon conferred with them, and he had taken him as a pledge, and they conferred privately among themselves, whispering to each other.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **They were saved in secret**, they were saved alone in secret.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **They were alone in secret**, meaning: they were alone with each other, then they said: What do you think?

And his saying: **Their leader**, the scholars differed regarding the meaning of that.

Some of them said: He meant their elder in intelligence and knowledge, not in age, and he was Simeon. They said: Reuben was older than him in birth.

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: **Their eldest said**, he said: He is Simeon who stayed behind, and older than him - or: older than them - in birth, is Reuben.

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: **Their elder said**, Simeon who stayed behind, and older than him in birth was Reuben.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told me, 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 Al-Zubayr told us, on the authority of Sufyan, on the authority of Ibn Abi Jurayj, on the authority of Mujahid: **Their eldest said**, he said: Simeon who stayed behind, and the eldest of them in birth was Reuben.

Others said: Rather, he meant their oldest, who was Robel.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Their elder said**, and he was Reuben, the brother of Joseph, and he was his maternal cousin, and he was the one who forbade them from killing 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: **Their leader said**, he said: Rubil, and he was the one who advised them not to kill him.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **Their eldest said**, in knowledge, **Indeed, your father has taken a covenant from you in the name of God, 'Before you neglected Joseph, I will never leave the land,'** the verse. So Reuben stayed in Egypt, and the nine came to Jacob and told him the report, so he wept and said, **O my sons, you do not go once without diminishing one! You went once and diminished Joseph, and you went a second time and diminished Simeon, and you have gone now and diminished Reuben!**

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **So when they despaired of him, they secretly went away.** He said: What do you think? Then Reuben said, as he was told to me, and he was the leader of the al-Nas 114: Did you not know that your father took a covenant from you in the name of God that you would bring him back to me unless you were surrounded? And before that, you neglected Joseph, the verse.

Abu Ja'far said: The most correct of the sayings on this matter is the saying of those who said: **Their elder said**, he meant Rubil, because they all agreed that he was the eldest of them in age. The Arabs do not understand when they are addressed, when it is said to them: So-and-so is the elder of the people, in an absolute sense without a conjunction, except in one of two meanings: either in leadership and supremacy over them, or in age. As for intellect, if they wanted that, they connected it and said: He is their elder in intellect. But if it is stated in an absolute sense without a conjunction, then nothing is understood except what I mentioned.

The commentators said: Even though Simeon had the knowledge and intelligence that God had given him, he did not have leadership and prestige over his brothers. It is known from this that he meant by his saying: **Their eldest said**. If this is the case, then there remains only the other aspect, which is old age. All those we mentioned said: Reuben was the oldest of the people, so the statement we have chosen is correct.

And His statement: **Did you not know that your father had taken a covenant from you in the name of God?** He says: Did you not know, O people, that your father Jacob had taken from you the covenants and pledges of God: **We will bring him to Him all together unless you are surrounded**, "and before what you neglected regarding Joseph," and before this action of yours, your neglect of Joseph. He says: Did you not know before this your neglect of Joseph? And if the interpretation of the speech is diverted to what we have said, then *ma* would then be in the accusative case.

It may be possible that his saying, **And before that, you neglected Joseph**, is a subject predicate, and his saying, **Did you not know that your father had taken a covenant from you in the name of God?** is a finite predicate, so *ma* would then be in the nominative case, as if it were said: And before this, your neglect of Joseph, so *ma* would be raised by *before*.

This may be *ma* which is a connection in the speech, so the interpretation of the speech would be: And before this, you neglected Joseph.

And his saying: **I will not leave the land** in which I am, which is Egypt, and I will not leave it, **until my father gives me permission** to leave it, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **I will not leave the land**, which I am in today, **until my father gives me permission**, to leave 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: Shimon said: **I will not leave the land until my father gives me permission or God judges for me, and He is the best of judges.**

And his saying: **Or God decides**, or my Lord decides for me to leave it, and leave my brother Benjamin, otherwise I will not leave, **and He is the best of judges**, he says: And God is the best of judges, and the most just of those who decide between people.

Abu Saleh used to say about this:

Al-Husayn bin Yazid Al-Subaie told me, he said, Abd Al-Salam bin Harb told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih, regarding his statement: **Until my father gives me permission or God judges for me**, he said: By the sword.

It is as if Abu Saleh directed the interpretation of his saying: **Or God decides**, to: Or God decides for me to fight the one who prevented me from returning with my brother Benjamin to his father Jacob, so I fight him.

## Tafsir al-Qurtubi

The Almighty said: **So when they despaired of him** meaning they lost hope, like *ajab* and *istajab*, *sakharah* and *istasakharah*. *Khalasu* meaning they were alone and he was not with them. *Najjiyan* is in the accusative case as a state of the pronoun in *Khalasu* and it is singular and leads to a plural, as in this verse, and it occurs for a singular like the Almighty's saying:

## Surat Yusuf 12:80

So when they despaired of him, they conferred privately. Their eldest said, "Do you not know that your father took a solemn pledge from you in the name of God, and before that you neglected Joseph? So I will never leave the land until my father gives me permission or God judges for me, and He is the best of judges."

**And We brought him near for a private conversation** (Maryam 19:52) and its plural is *anjiya*. The poet said:

If the people were to save him and the people were disturbed, the bribe would be disturbed

There is a recommendation for me and not for him

Ibn Kathir read: *إِنَّهُ لَا يَغْسُ وَلَا تَبْسُ* (استبشوا) with an alif without a hamza due to the change, the hamza was brought forward and the ya' was delayed, then the hamza was changed to an alif because it was preceded by a fatha. The original reading of the group, because the source only came with the ya' brought forward - ya'san - and iyaas is not the source of iyaas, rather it is the source of astah awsan and iyaas, meaning I gave him. Some people said: iyaas and iyaas are two dialects, meaning when they despaired of returning their brother to them, they consulted among themselves, and no one else mixed with them from the people, they whispered about what had happened to them. And an-Naji is a fa'il word meaning one who whispers.

God the Almighty said: **Their eldest said.** Qatada said: He is Reuben, he was the eldest of them in age. Mujahid said: He is Simeon, he was the eldest of them in opinion. Al-Kalbi said: Judah, he was the wisest of them. Muhammad bin Ka'b and Ibn Ishaq said: He is Levi, he is the father of the prophets. **Did you not know that your father took a covenant from you from God?** That is, a covenant from God to protect his son and return him to him. **And before that, you neglected Joseph.** *Ma* is in the accusative case in apposition to *An*, and the meaning is: Did you not know that your father took a covenant from you from God, and you learned your neglect of Joseph? This was mentioned by Al-Nahhas and others. *Min* in His statement: **And before** is related to **-you learned**. It is possible that *Ma* is redundant, so the two circumstances, which are **from before** and **in Joseph**, are related to the verb, which is **you neglected**. It is possible that *ma* and the verb are a source, and *min qabl* is related to an implied verb, the estimate: your negligence with Joseph happened before, so *ma* and the verb are in the nominative case as a subject, and the predicate is the implied verb to which *min qabl* is related. **I will not leave the land** meaning I will stick to it, nor will I leave residing in it. It is said: he left, he left, meaning he disappeared. If the negation enters, it becomes positive. **Until my father gives me permission** to return, for I am ashamed of him. **Or God rules for me** to pass with my brother, so I go with him to my father. It was said: The meaning is, or God rules for me with the sword, so I fight and take my brother, or I am unable, so I turn away with an excuse, and that is because Jacob said: **Bring him to me unless you are surrounded**, and whoever fights and is unable has been surrounded. Ibn Abbas said: And when Judah became angry and took the sword, he would not turn away a hundred thousand, his hair would stand on his chest like a thread and penetrate his clothes. It was

reported that Judah said to his brothers - and he was the most angry of them -: Either you spare me the king and those with him, and I will spare you the people of Egypt, or you spare me the people of Egypt, and I will spare you the king and those with him. They said: Rather, we spare the king and those with him, and we will spare you the people of Egypt. So he sent one of his brothers, and they counted the markets of Egypt and found nine markets in them, and each one of them took a market. Then Judah entered upon Joseph and said: O king! If you do not leave our brother with us, I will cry out a cry that will not leave a pregnant woman in your city without her miscarrying what is in her womb. This was especially the case with them when they were angry. Joseph angered him and made him hear a word. Judah became angry and his wrath became intense, and his hairs stood out. This was the case with every one of the sons of Jacob. When he became angry, his skin would shudder, his body would swell, and the hairs on his back would appear from under his garment, until a drop of blood would drip from each hair. When he struck the ground with his foot, it would shake and the building would collapse. If he cried out a cry, not a pregnant woman, animal, or bird would hear him without her miscarrying what is in her womb, completely or not completely. His anger would not subside unless he shed blood or a hand from the descendants of Jacob seized him. When Joseph knew that his brother Judah's anger was complete and perfect, he spoke to a young son of his in Coptic and ordered him to put his hand between Judah's shoulders where he could not see him. He did so and his anger subsided and he threw down the sword. He looked right and left. Perhaps he would see one of his brothers, but he did not see him. So he ran out to his brothers and said, **Has anyone of you attended to me?** They said, *No*. He said, **Where did Simeon go?** They said, **He went to the mountain.** So he went out and met him, and he had carried a huge boulder. He said, **What are you doing with this?** He said, **I will go to the market that is my lot and smash the heads of everyone in it with it.** He said, "Then go back and bring it back, or throw it into the sea, and do not make a mistake. By Him who took Abraham as a friend, a hand from the descendants of Jacob has touched me." Then they went in to Joseph, and Joseph was the most violent of them all. He said, **O company of Hebrews!** Do you think that there is no one stronger than you? Then he took a large millstone and kicked it with his foot, throwing it behind the wall - kicking means striking with one foot, and he kicked it, said Al-Jawhari - then Judah grabbed one of his hands and threw him to his side, and said: Bring the blacksmiths, I will cut off their hands and feet and strike off their necks. Then he climbed onto his bed, sat on his mattress, and ordered his measure to be placed between his hands, then tapped it once and it made a ringing sound. He turned to them and said: Do you know what he is saying? They said: No! He said: He says: There is no worry, grief, or distress on the heart of these fathers except because of them. Then he

tapped a second time and said: He tells me that these people took their young brother and envied him and took him away from their father and then destroyed him. They said: O Aziz! Cover us as God covered you, and bestow upon us the favor of God upon you. Then he pecked him a third time and said: He says: These people threw their young one into the well, then sold him as a slave for a low price, and they claimed to their father that a wolf had eaten him. Then he pecked him a fourth time and said: He tells me that you committed a sin eighty years ago for which you did not ask God's forgiveness, nor did you repent to Him. Then he pecked him a fifth time and said: He says: Their brother whom they claimed had perished, the days will not pass before he returns and tells the people what they did. Then he pecked him a sixth time and said: He says: If you were prophets or sons of prophets, you would not have lied, nor would you have been disobedient to your father. I would have made you an example to the worlds. Bring me the blacksmiths so that I may cut off their hands and feet. They begged and wept and showed repentance and said: If we had harmed our brother Joseph while he was alive, we would surely be at his disposal and dust for him to trample under his foot. When Joseph saw this from his brothers, he wept and said to them: Get away from me! I have let you go out of my sight for the sake of your father, and had it not been for him, I would have made you an example.

### Tafsir Ibn Kathir

God Almighty tells about Joseph's brothers that when they despaired of freeing their brother Benjamin, whom they had pledged to their father to return to him, and had made a covenant with him to do so, but that was prevented from them, they *secreted*, that is, they separated themselves from the people **in secret**, whispering among themselves. **Their eldest said**, who was Reuben, and it was said: Judah, and he was the one who advised them to throw him in the well when they intended to kill him, he said to them: **Did you not know that your father took a covenant from you from God** to return him to him? You have seen how that was difficult for you with what you had previously done of losing Joseph from him. **I will not leave the land**, that is, I will not leave this town **until my father gives me permission** to return to him, pleased with me, **or God judges for me**, it was said: by the sword, and it was said: by enabling me to take my brother **and He is the best of judges**. Then He ordered them to tell their father the manner of what had happened, so that it would be an excuse for them before him, and they would renounce to him and be innocent of what had happened by saying and His saying: **And we were not guardians of the unseen**. Qatada and Ikrimah said: We did not know that your son had stolen. Abd al-Rahman ibn Zayd ibn Aslam said: We did not know of the unseen that anything had been stolen from him. We only asked: What is the punishment for a thief? **And ask the town in which we were**: It was said that what was meant was Egypt, as Qatada said, and it was said that it was another one. **And the caravan in which we came** meaning the one we accompanied, about our truthfulness, honesty, preservation and guarding, **and**

**indeed, we are truthful** in what we told you about him stealing and they took him for his theft.

### Fath al-Qadir

80- **So when they despaired of him** meaning they despaired of Joseph and his assistance in their request that they asked for, and the seen and the ta are for emphasis, **they separated in secret** meaning they were alone while they were whispering to each other, and it is a source that applies to the singular and the plural as in His saying **And We brought him near in secret**. Al-Zajaj said: Its meaning is that they were alone and their brother was not with them, whispering about what they were doing in their going to their father without their brother. **Their eldest said**, it was said that it was Reuben because he was the oldest, and it was said that it was Judah because he was the most intelligent, and it was said that it was Simeon because he was their leader. **Did you not know that your father took a covenant from you from God?** That is, a covenant from God to protect his son and return him to him, and the meaning of it being from God is that with His permission. **And before that you neglected Joseph** is conjoined with what came before it, and the estimate is: Did you not know that your father and you know your neglect of Joseph, this was mentioned by Al-Nahhas and others, and before is related to you learned: that is, and you know your neglect of Joseph before, on the basis that what is a source, and it is permissible for it to be redundant, and it was said that what you neglected is raised in place of the denial, and its predicate is before, and it was said that what is a relative or a description, and both are in the place of the accusative or the nominative, and what we mentioned is the first, and the meaning of you neglected: you fell short in his matter, and you did not keep your father's covenant regarding him **I will not leave the land**. It is said, *Baraha he left* and *Baruhan he departed*, meaning he moved away. If the negation enters it, it becomes affirmative: meaning, I will not leave the land, but I will stick to it and will not cease to reside in it **until my father gives me permission** to leave it and go out of it. He only said that because he was ashamed of his father to come to him with someone other than his son, who had taken a pledge from them to return him to him unless they were surrounded, as mentioned above, **or God judges for me** to leave it and go out of it. It was said that the meaning is: or God judges for me victory over the one who took my brother, so I fight him and take my brother from him, or I become powerless and leave after that. **And He is the best of judges** because His judgments are only based on what is in accordance with the truth and what is correct.

### Tafsir al-Baghawi

80- **So when they despaired of him**, meaning: they despaired of Joseph answering them to what they asked of him. Abu Ubaidah said: They despaired and were certain that the brother would not return to them. **They conferred privately**, meaning: they were alone with each other, whispering and consulting, and no one else mixed with them.



Surat Yusuf 12:80

So when they despaired of him, they conferred privately. Their eldest said, "Do you not know that your father took a solemn pledge from you in the name of God, and before that you neglected Joseph? So I will never leave the land until my father gives me permission or God judges for me, and He is the best of judges."

The word *Najji* is suitable for a group, as he said here, and it is suitable for a single person, as he said: **And We brought him near for a private conversation** (Maryam 19:52). It is only permissible for a single person and a group because it is a source that is made an adjective, like *justice* and *falsehood*. Likewise, *Najwa* can be a noun and a source. God Almighty said: **And when they were in a private conversation** (al-Isra' 17:47), meaning: they were in private conversation. He also said: **There is no private conversation between three** (Al-Mujadilah: 7), and he said in the source: **The private conversation is only from Satan** (Al-Mujadilah: 10).

**Their elder said**, meaning: in intelligence and knowledge, not in age.

Ibn Abbas and Al-Kalbi said: He is Judah, and he is the wisest of them.

Mujahed said: He is Shimon, and he had leadership over his brothers.

Qatada, Al-Suddi and Al-Dahhak said: He is Rubil, and he was the oldest of them in age, and he is the one who forbade the brothers from killing Joseph.

**Did you not know that your father took a covenant from you from God and before that you neglected** fell short in Joseph?

They differed about the location of *what*. It was said: It is accusative by placing the knowledge on it, meaning: Did you not know before that you were negligent regarding Joseph?

It was said: It is in the nominative case as a subject, and the speech was completed when he said: **From God**, then he said: **And before**. This is your negligence regarding Joseph.

It was said: *What* is a connection. That is: And before this, you neglected Joseph.

**I will not leave the land**, which I am in, which is the land of Egypt, **until my father gives me permission**, to leave it and calls me, **or God decides for me**, to return my brother to me, or for me to leave and leave my brother.

It was said: Or God will rule in my favor with the sword, so I can fight them and get my brother back.

**And He is the best of judges**, the most just of those who judge between people.

**friend, and its plural is Anjiya Kandi and Adis** their elder said" in age, which is Reuben, or in opinion, which is Shimon, and it was said Judah. "Did you not know that your father took a firm covenant from you from God" a firm covenant, and he made their oath by God firm from him because with his permission and confirmation from him. "And before And before this. What you neglected in Joseph **you fell short in his matter, and what**" is an addition and it is permissible for it to be a source in the place of the accusative in conjunction with the object of you learned, and there is no problem in separating the conjunction and the conjoined by the circumstance, or on the name of "that **and its predicate in Joseph or from before or raising by the beginning and the predicate** from before **and there is a consideration in it, because** before" if it is a predicate or a connection, it is not cut off from the addition so that it does not decrease and that it is connected, meaning: what you neglected in the meaning of what you presented in his right of the crime and its place What was mentioned above. **I will not leave the land** "I will not leave the land of Egypt." **Until my father gives me permission** "to return." **Or God rules for me** "Or He decrees for me to leave it, or for my brother to be freed from them or for me to fight with them to free him." It was narrated that they spoke to Al-Aziz about releasing him, so Reuben said: **O king, by God, you must leave us alone or I will cry out a cry that will cause pregnant women to give birth**. The hair on his body stood up and came out of his clothes, so Joseph, peace be upon him, said to his son: **Stand beside him and touch him**. When one of the sons of Jacob, peace be upon him, became angry and the other touched him, his anger would go away. Reuben said: **Who is this? In this country there is seed from the seed of Jacob**. "And He is the best of judges" because His rule is only with justice.

## Tafsir al-Baidawi

80. **When they despaired of him** they despaired of Joseph and his answer to them, and the addition of the age and the *taa* is for emphasis. **They were separated and isolated**. "Conversing, **but alone because it is a source or with its weight as it was said, they are a**

## Surat Yusuf 12:81

Go back to your father and say, "O our father, indeed your son has stolen. And we only testified to what we knew, and we were not guardians of the unseen."

### Tafsir al-Jalalayn

81 - (Go back to your father and say, "O our father, your son has stolen. We did not testify against him except to what we knew." We were certain that we had seen the measure in his bag. (And we were not guardians of the unseen.) When he was absent from us when the trustee was given, **were we to guard him**. Had we known that he was stealing, we would not have seized him.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Reuben said to his brothers, when Joseph took his brother by the measure that he had taken from his vessel: Return, my brothers, to your father Jacob and say to him: O our father, your son Benjamin has stolen.

The reading of this letter with the opening of the seen and the ra and the softening: **Your son stole**.

It was narrated on the authority of Ibn Abbas: **Your son stole**: with a damma on the *seen* and a shaddah on the *ra*, in the manner of what the doer is not named, meaning: he stole, **and we only testified to what we knew**.

The interpreters differed in their interpretation of this.

Some of them said: Its meaning is: We did not say that he stole except on the basis of our apparent knowledge that this was the case, because the king's cup was struck in its container and not in the containers of others.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Return to your father**, for I would not return until his order came to me, **and say, 'O our father, your son has stolen, and we only testified to what we knew,'** meaning: The theft was found in his bag, and we were watching, we had no knowledge of the unseen, **and we were not guardians of the unseen**.

Others said: Rather, the meaning of this is: We did not testify before Joseph that a thief would be caught for his theft, except for what we knew.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: Jacob, peace be upon him, said to them: This man does not know that a thief will be caught for his theft except on the basis of your word! They said: **We only testify to what we know**, we do not testify that

a thief will be caught for his theft except on the basis of what we know. He said: The ruling among the prophets, Jacob and his sons was that a thief would be caught for his theft as a slave and enslaved.

And his saying: **And we were not guardians of the unseen**, meaning: We did not think that your son would become our affair, but rather we said: **And we will guard our brother**, from what we had the means to guard him from.

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

Who said that?

Al-Husayn bin Al-Harith Abu Ammar Al-Marwazi told us, he said, Al-Fadl bin Musa told us, on the authority of Al-Husayn bin Waqid, on the authority of Yazid, on the authority of Ikrimah: **And We were not guardians of the unseen**, he said: We did not know that your son was stealing.

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 We were not guardians of the unseen**, we did not know that he would steal.

Muhammad bin Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And We were not guardians of the unseen**, we did not know that he would steal.

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 We were not guardians of the unseen**, he said: We did not know that he would steal.

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 Abu Sufyan, on the authority of Muammar, on the authority of Qatada: **And we were not guardians of the unseen**, he said: We did not think nor did we feel that he would steal.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And We were not guardians of the unseen**, he said: We did not see that he would steal.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And We were not guardians of the unseen**, he said: We did not think that your son would steal.

Abu Ja'far said: The more correct of the two interpretations in our view regarding his statement: **And we testified only to what we knew**, is the statement of those who said: **And we testified that your son stole only to what we knew from seeing the measure in his container**, because it follows his statement: **Indeed, your son stole**, so it is more likely to be report about their testimony to that than report about something separate.

He mentioned that: *Al-Ghaib* in the Himyarite language means the night itself.

Surat Yusuf 12:81

Go back to your father and say, "O our father, indeed your son has stolen. And we only testified to what we knew, and we were not guardians of the unseen."

## Tafsir al-Qurtubi

The Almighty said: **Return to your father** He said: **I will not leave the land. Then say, 'O our father, your son has stolen'** Ibn Abbas, Ad-Dahhak, and Abu Razin read **your son has stolen**. An-Nahhas: Muhammad ibn Ahmad ibn Umar told me, Ibn Shadhan told us, Ahmad ibn Abi Surayj Al-Baghdadi told us: I heard Al-Kisa'i read: **O our father, your son has stolen** with a damma on the seen and a shaddah on the ra' with a kasrah, on what the doer is not named, meaning he was accused of theft and was accused of it, like you betrayed him, sinned, and deprived him if you attribute these characteristics. Al-Zajjaj said: *Sarqa* has two possible meanings: one of them is that he learned theft, and the other is that he was accused of theft. Al-Jawhari said: *Sarqa* and *sarqa* with a kasrah on the ra' in both of them is the name of the stolen thing, and the source is *saraqa yusriq sarqan* with a fatha.

God Almighty says: **And we testify only to what we know.**

It has four issues:

The first: The Almighty's saying: **And we did not testify except to what we knew** means we never testified except to what we knew, but now we testified to what is apparent and we do not know the unseen, as if they were accused of what Benjamin said: He slipped this into my saddlebag like he slipped your merchandise into your saddlebags, Ibn Ishaq said its meaning. It was said that the meaning is: We did not testify to Joseph that the thief would steal except with what we knew of your religion, Ibn Zayd said. **And we were not guardians of the unseen** meaning you did not know when we took him from you that he would steal, so we would not seize him. Mujahid and Qatadah said: We did not know that your son would steal and our matter would come to this, but we said: We will protect our brother as much as we can. Ibn Abbas said: They mean that he stole at night while they were asleep, and the unseen is the night in the language of Himyar, and from him: We did not know what he did during the night and day and his going and coming. It was said: As long as he was in our sight, no fault occurred, but when he was absent from us, his conditions were hidden from us. It was said that its meaning is: The theft was taken from his saddlebag, and we took it out and looked at it, and we have no knowledge of the unseen, so perhaps they stole it and he did not steal.

Second: This verse includes the permissibility of testimony in any way that knowledge is obtained, as testimony is linked to knowledge rationally and legally, so it is not heard except from those who know, and is not accepted except from them, and this is the origin of testimonies, and for this reason our companions said: The testimony of the blind is permissible, and the testimony of the listener is permissible, and the testimony of the mute if he understands is permissible, and likewise the testimony on the handwriting - if he is certain that it is his handwriting or the handwriting of

so-and-so - is valid, so whoever has acquired knowledge of something is permitted to testify to it even if the one testified against does not testify to it, God Almighty said: **Except for those who testify to the truth while they know** (al-Zukhruf 43:86) and the Messenger of God, may God bless him and grant him peace, said: **Shall I not tell you about the best of witnesses? The best of witnesses is the one who gives his testimony before he is asked for it** and this has already been mentioned in *Al-Baqarah*.

Third: Malik's opinion differed regarding the testimony of passing by, which is that he says: I passed by so-and-so and I heard him say such-and-such. If he fully comprehends the statement, he testifies to one of his two statements, and in the other opinion, he does not testify until he witnesses both of them. The correct view is to give testimony when fully comprehensible, and this is what the group of scholars said, and it is the truth, because the desired has been achieved, and it is necessary for him to give knowledge, so the best of witnesses is the one who informs the one for whom the testimony is given, and the worst of witnesses is the one who conceals it, and God knows best.

Fourth: If a man claims a testimony that his age cannot bear, it will be rejected, because he made a false claim and what was clearly proven to be false.

## Tafsir Ibn Kathir

God Almighty tells about Joseph's brothers that when they despaired of freeing their brother Benjamin, whom they had pledged to their father to return to him, and had made a covenant with him to do so, but that was prevented from them, they *secreted*, that is, they separated themselves from the people **in secret**, whispering among themselves. **Their eldest said**, who was Reuben, and it was said: Judah, and he was the one who advised them to throw him in the well when they intended to kill him, he said to them: **Did you not know that your father took a covenant from you from God** to return him to him? You have seen how that was difficult for you with what you had previously done of losing Joseph from him. **I will not leave the land**, that is, I will not leave this town **until my father gives me permission** to return to him, pleased with me, **or God judges for me**, it was said: by the sword, and it was said: by enabling me to take my brother **and He is the best of judges**. Then He ordered them to tell their father the manner of what had happened, so that it would be an excuse for them before him, and they would renounce to him and be innocent of what had happened by saying and His saying: **And we were not guardians of the unseen**. Qatada and Ikrimah said: We did not know that your son had stolen. Abd al-Rahman ibn Zayd ibn Aslam said: We did not know of the unseen that anything had been stolen from him. We only asked: What is the punishment for a thief? **And ask the town in which we were**: It was said that what was meant was Egypt, as Qatada said, and it was said that it was another one. **And the caravan in which we**



**came** meaning the one we accompanied, about our truthfulness, honesty, preservation and guarding, **and indeed, we are truthful** in what we told you about him stealing and they took him for his theft.

### Fath al-Qadir

Then their elder said, addressing them 81- **Go back to your father and say, 'O our father, your son has stolen.'**

The majority of scholars read *stolen* as an active participle, because they had witnessed the extraction of the cup from its container. Ibn Abbas, Ad-Dahhak, and Abu Razin read it as a passive participle, and An-Nahhas narrated that from Al-Kisa'i. Az-Zajaj said: *stolen* has two possible meanings: one is that the theft was known from him, and the other is that he was accused of theft. **And we did not testify except to what we knew** of the extraction of the cup from its container. It was said that the meaning is: We did not testify before Joseph that the thief would steal except by what we knew from your law and the law of your fathers.

**And we were not guardians of the unseen** until it becomes clear to us whether the matter is as we witnessed or otherwise? It was said that the meaning is: We were not aware at the time we took him from you to go with us to Egypt, knowing that he would commit the theft that would disgrace us. It was said that the unseen is the night, and what they meant was that he stole while they were asleep. It was also said that what they meant was that he did that while he was absent from them.

### Tafsir al-Baghawi

81- **Return to your father**, the brother imprisoned in Egypt says to his brothers. **Return to your father, and say, 'Our father, your son, Benjamin, has stolen.'**

Ibn Abbas and Ad-Dahhak read it as sarqa with a damma on the seen and a kasra on the ra and a shaddah on it, meaning: he attributed to theft, just as one says khawantuhu for attributing him to treason.

**We only testified to what we knew.** That is, we only said this based on what we knew, for we saw the sa` being taken out of his baggage.

It was said: Its meaning is: And we did not bear witness, meaning: There was no testimony from us during our lifetime about anything except what we knew, and this is not testimony from us, but rather it is report about what your son did, according to their claim.

It was said: Jacob, peace be upon him, said to them: This man does not know that a thief will be caught stealing except by your word. They said: We did not testify before Joseph that a thief will be caught stealing except by what we knew. And that was the ruling with the prophets, Jacob and his sons.

**And we were not guardians of the unseen.** Mujahid and Qatadah said: We did not know that your son would steal and that our situation would turn out to be this way. If we had known that, we would not have gone to him. Rather, we said, **We will protect our brother as much as we have the means to protect him.**

On the authority of Ibn Abbas: We were not guardians of its night and day, its coming and going.

Akrima said: We were not guardians of the unseen, so perhaps it was slipped into his bag at night.

### Tafsir al-Baidawi

81. **Go back to your father and say, 'O our father, your son has stolen,'** based on what we have seen from the apparent meaning of the matter. It was also read, *stole*, meaning he committed theft. **And we did not bear witness** against him, **except to what we knew**, in that we saw that the cup was taken out of its container. **And we were not guardians of the unseen**, for the hidden meaning of the situation. "So we do not know that he stole the cup in his bag, or we were not knowledgeable of the consequences, so we did not know when we gave you the pledge that he would steal, or that you would be afflicted by it as Joseph was afflicted."

Surat Yusuf 12:82

And ask the town where we were and the caravan where we came, and indeed, we are truthful.

## Surat Yusuf 12:82

And ask the town where we were and the caravan where we came, and indeed, we are truthful.

## Tafsir al-Jalalayn

82 - **And ask the town in which we were** it is Egypt, that is, send to its people and ask them **and the caravan** that is, the owners of the caravan **in which we came** and they are the people of Canaan **and indeed, we are truthful** in what we said, so they returned to him and said that to him.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: Even if you accuse us, do not believe us in what we say about your son stealing: **And ask the town in which we were**, which is Egypt, he says: Ask whoever is in it from its people, **and the caravan in which we came**, which is the caravan in which we were, from which we came with it, about the report of your son and the truth of what we told you about his theft, for you will tell the truth of that, **and indeed we are truthful**, in what we told you about his report.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And ask the town in which we were**, which is Egypt.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jarj, Ibn Abbas said: **And ask the town in which we were**, he said: They mean Egypt.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Reuben knew from his return what he said to his brothers, that they were people who were accused by their father, because of what they had done to Joseph. And their saying to him: **Ask the town where we were and the caravan where we came**, they knew what we knew and witnessed what we witnessed, if you do not believe us, **and indeed, we are truthful**.

## Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **And ask the town where we were and the caravan**. They verified their testimony before Him, and removed the accusation from themselves so that He would not accuse them. So their saying: **And ask the town** means its people, so it

was deleted, and they mean by the town Egypt. It was said: A town from its towns where they settled and settled from. It was said that the meaning is: **And ask the town** even if it was inanimate, then you are the Prophet of God, and He makes the inanimate speak to you, and based on this there is no need to omit. Sibawayh said: It is not permissible to say **Speak to Hind** and you mean Hind's boy, because this is problematic. And the saying about the caravan is the same as the saying about the town. **And we are truthful** in our saying.

Second: In this verse there is an understanding of the jurisprudence that whoever is right, and knows that he may be suspected or imagined to be wrong, should remove the accusation and all doubt from himself, and state the truth that he is right, so that no one remains to speak. Our Prophet Muhammad, may God bless him and grant him peace, did this when he said to the two men who passed by while he was leaving the mosque with Safiyyah, turning her over: **Take it easy, she is Safiyyah bint Huyayy**. He said: **Glory be to God!** and he was angry with them. The Prophet, may God bless him and grant him peace, said: **The devil reaches a person as blood reaches him, and I feared that he might cast something into your hearts**. Narrated by Al-Bukhari and Muslim.

## Tafsir Ibn Kathir

God Almighty tells about Joseph's brothers that when they despaired of freeing their brother Benjamin, whom they had pledged to their father to return to him, and had made a covenant with him to do so, but that was prevented from them, they *secreted*, that is, they separated themselves from the people *in secret*, whispering among themselves. **Their eldest said**, who was Reuben, and it was said: Judah, and he was the one who advised them to throw him in the well when they intended to kill him, he said to them: **Did you not know that your father took a covenant from you from God** to return him to him? You have seen how that was difficult for you with what you had previously done of losing Joseph from him. **I will not leave the land**, that is, I will not leave this town **until my father gives me permission** to return to him, pleased with me, **or God judges for me**, it was said: by the sword, and it was said: by enabling me to take my brother **and He is the best of judges**. Then He ordered them to tell their father the manner of what had happened, so that it would be an excuse for them before him, and they would renounce to him and be innocent of what had happened by saying and His saying: **And we were not guardians of the unseen**. Qatada and Ikrimah said: We did not know that your son had stolen. Abd al-Rahman ibn Zayd ibn Aslam said: We did not know of the unseen that anything had been stolen from him. We only asked: What is the punishment for a thief? **And ask the town in which we were**: It was said that what was meant was Egypt, as Qatada said, and it was said that it was another one. **And the caravan in which we came** meaning the one we accompanied, about our truthfulness, honesty, preservation and guarding, **and**

indeed, we are truthful in what we told you about him stealing and they took him for his theft.

### Fath al-Qadir

So his action was hidden from him 82- **And ask the town in which we were** This is part of the statement of their elder to them: that is, say to your father, ask the town in which we were: that is, Egypt, and what is meant is its al-Nas 114: that is, ask the people of the town, and it was said that it is a town from the towns of Egypt where they settled and settled, and it was said that the meaning is: And ask the town itself even if it is inanimate, for you are the Prophet of God, and God Almighty will make it speak and it will answer you, and what supports this is that Sibawayh said: It is not permissible to speak to Hind while you mean Hind's boy **And the caravan in which we came** That is, say to your father, ask the caravan in which we came: that is, its owners, and they were well-known people from the neighbors of Jacob **And we are truthful** in what we said, they came with this sentence confirming this confirmation because what had preceded from them with their father Jacob necessitates complete doubt in this report of theirs for the listener. Ibn Jarir and Ibn al-Mundhir reported on the authority of Mujahid in his statement: "If he steals, his brother has stolen He said: They mean Joseph. Ibn Al-Mundhir narrated from Ibn Abbas who said: He stole a kohl container for his aunt, meaning Joseph. Abu Al-Shaykh narrated from Atiyyah who said: He stole two miles of gold in his youth. Ibn Mardawayh narrated from Ibn Abbas from the Prophet, may God bless him and grant him peace, who said: **Joseph stole an idol of his maternal grandfather, made of gold and silver, broke it and threw it on the road, and his brothers taunted him for that.** Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated from Saeed bin Jubair something similar, not with a chain of transmission traceable back to the Prophet. A group of the Tabi'un narrated something similar from Ibn Abbas regarding his statement: **Then Joseph kept it to himself**, he said: He kept his statement to himself: **You are in the worst position, and God knows best what you describe.** Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh narrated something similar from Qatadah. Ibn Jarir narrated from Ibn Ishaq regarding his statement: **So when they despaired of him**, he said: They despaired of him and saw his severity in his matter. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **They were saved in secret**, he said: They were alone. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **Their eldest said**, he said: Simeon, the eldest of them in intellect, and older than him in birth was Reuben. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada: **Their eldest said**, he is Reuben, and he is the one who forbade them from killing him and he was the eldest of the people. Ibn Al-Mundhir narrated on the authority of Mujahid regarding his statement: **Or God will judge for me**, he said: I will fight with my sword until I am killed. Ibn Jarir and Abu Al-Shaykh narrated something similar on the authority of Abu Salih. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ikrimah: **And We were not guardians of**

**the unseen**, he said: We did not know that your son was stealing. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated something similar on the authority of Qatada. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Abbas regarding his statement: **And ask the town**, he said: They mean Egypt. Ibn Jarir, Ibn Abi Hatim, and Abu Al-Sheikh narrated something similar on the authority of Qatada.

### Tafsir al-Baghawi

82- "And ask the town in which we were," meaning: the people of the village, which is Egypt. Ibn Abbas said: It is a village in Egypt from which they had traveled to Egypt. "And the caravan in which we came," meaning: the caravan in which we were. They were accompanied by people from Canaan, neighbors of Jacob.

Ibn Ishaq said: The brother who was detained in Egypt knew that his brothers were people of suspicion before their father because of what they had done regarding Joseph, so he ordered them to tell this to their father.

"And we are truthful."

If it is said: How did Joseph allow himself to do this to his father without telling him where he was, and imprison his brother while he knew how intense his father was with him, and in this is the meaning of disobedience, severing family ties, and lack of compassion?

It was said: People talked a lot about it, but the truth is that he did that by the command of God Almighty, who commanded him to do that, to increase Jacob's affliction and multiply his reward and make him join his ancestors in rank.

It was said: He did not reveal himself to his brothers because he was not sure that they would plot against him and hide it from his father. The first is more correct.

### Tafsir al-Baidawi

82. "And ask the town in which we were" meaning Egypt or a town near it, the caller caught up with them in it, and the meaning is send to its people and ask them about the story. "And the caravan in which we came **and** And the owners of the caravan in which we were led astray and we were with them. **And indeed, we are truthful** with *certain* in the place of the oath.

## Surat Yusuf 12:83

He said, "Rather, your souls have enticed you to do something. So patience is most fitting. Perhaps God will bring them all to me. Indeed, it is He who is the Knowing, the Wise."

## Surat Yusuf 12:83

He said, "Rather, your souls have enticed you to do something. So patience is most fitting. Perhaps God will bring them all to me. Indeed, it is He who is the Knowing, the Wise."

## Tafsir al-Jalalayn

83 - (He said: Nay, your souls have made something seem good to you) so you did it. He accused them of what had happened to them before regarding the matter of Joseph. (So my patience is most fitting. Perhaps God will bring them to me) with Joseph and his two brothers (all together. Indeed, it is He who is the Knowing) of my condition **the Wise** in His creation.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: There is something omitted in the speech, which is: So Benjamin's brothers returned to their father and Reuben remained behind, so they told him the story, and when they told him that he had stolen, **He said, 'Rather, your souls have enticed you to do something,'** meaning: Rather, your souls have made something attractive to you that you intended and desired, **so have patience in a most beautiful way,** meaning: So my patience over what befell me of the loss of my son, is a most beautiful patience in which there is no impatience or complaint, perhaps God will bring me all of my children and return them to me, **He is the All-Knowing,** of my loneliness, and of their loss and my grief over them, and the truth of what they say of his lie, **the Wise,** in His management of His creation.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his statement: **Rather, your souls have enticed you to do something, so patience is most fitting,** he says: it has been made beautiful, and his statement: **Perhaps God will bring them all to me,** he says: Joseph and his brother Reuben.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: When they brought that to Jacob, meaning Reuben was telling them, he accused them and thought that it was like what they did to Joseph, then he said: "Rather, your souls have enticed you to do something, so patience is most fitting. Perhaps God will bring them all to me," meaning Joseph, his brother, and Reuben.

## Tafsir al-Qurtubi

There are two issues:

The first: The Almighty's saying: **He said, 'Rather, yourselves have been made attractive to you'** meaning, **yourselves have been made attractive to you** that my son stole and he did not steal, but rather that was for a matter that God wanted. **So patience is most fitting** meaning, my affair is most fitting patience, or most fitting patience is more fitting for me, as mentioned at the beginning of the surah.

Second: It is the duty of every Muslim, if he is afflicted with a misfortune in himself, his children or his wealth, to receive it with beautiful patience, contentment and submission to what will happen to him, for He is the All-Knowing, the All-Wise, and to follow the example of the Prophet of God, Jacob, and all the other prophets, may God's prayers and peace be upon them all. Saeed bin Abi Arubah said on the authority of Qatadah on the authority of Al-Hasan, who said: There are no two sips that a servant swallows that are more beloved to God than a sip of misfortune that the servant swallows with good patience and good consolation, and a sip of anger that the servant swallows with forbearance and forgiveness. Ibn Jurayj said on the authority of Mujahid, regarding the words of God, the Most High: **So have beautiful patience,** meaning that I do not complain about that to anyone. Muqatil bin Sulayman narrated on the authority of Ata bin Abi Riyah on the authority of Abu Hurayrah on the authority of the Messenger of God, may God's prayers and peace be upon him, who said: **He who persists will not be patient.** It was mentioned in *Al-Baqarah* that patience is at the beginning of the shock, and the reward of the one who remembers his misfortune and seeks refuge in God, even if it has passed long ago. Juwaybir said on the authority of Ad-Dahhak on the authority of Ibn Abbas, who said: Jacob was given the reward of one hundred martyrs for Joseph, and likewise whoever from this nation is patient in his misfortune will have the same reward as Jacob, peace be upon him.

God Almighty said: **Perhaps God will bring them all to me,** because he knew that Joseph, peace be upon him, had not died, but rather that he had not heard of him, because Joseph was carried while he was a slave who did not own anything for himself, then the king bought him and he was in his house not appearing to the people, then he was imprisoned. When he was able to do so, he plotted to let his father know about him, and he did not send a messenger because he did not want his brothers to know that, so he would not let the messenger reach him. He said: **about them** because they were three, Joseph and his brother, and the one who stayed behind for the sake of his brother, and he is the one who said: **I will not leave the land.** "Indeed, it is He who is the Knowing" of my condition. **The Wise** in what He decrees.

## Tafsir Ibn Kathir

He said to them as he said to them when they came upon Joseph's shirt with false blood: **Rather, your souls have enticed you to do something, so have patience is most fitting.** Muhammad ibn Ishaq said: When they came to Jacob and told him what had happened, he accused them and thought it was like what they had done to Joseph. He said: **Rather, your souls have enticed you to do something, so have patience is most fitting.** Some people said: Since their action was based on their first action, the ruling of the first was applied to him, and his statement was correct: **Rather, your souls have enticed you to do something, so have patience is most fitting.** Then he hoped that God would return to him his three sons: Joseph, his brother Benjamin, and Reuben, who had stayed in Egypt awaiting God's command concerning him, either that his father would be pleased with him and order him to return to him, or that he would take his brother secretly. For this reason he said: "Perhaps God will bring them all to me. Indeed, He is the Knowing," meaning the Knowing of my condition, **the Wise** in His actions, judgment, and destiny. **And he turned away from them and said, 'Oh, my grief over Joseph,'** meaning he turned away from them. Son, he said, remembering the old grief of Joseph, **Oh, my sorrow for Joseph!** The two sons' deep-seated grief renewed for him. Abdul Razzaq said: Al-Thawri informed us, on the authority of Sufyan Al-Asfari, on the authority of Saeed bin Jubair, that he said: No one other than this nation was given the ability to seek refuge. Do you not hear the words of Jacob, peace be upon him: **Oh, my sorrow for Joseph!** And his eyes became white from grief, while he was suppressing grief. That is, he was silent, not complaining about his situation to any creature. Qatada and others said this. Ad-Dahhak said: He was suppressing grief, gloomy, and sad.

Ibn Abi Hatim said: My father told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Al-Hasan, on the authority of Al-Ahnaf bin Qais, that the Prophet, may God bless him and grant him peace, said: "David, peace be upon him, said: O Lord, the Children of Israel ask you by Abraham, Isaac, and Jacob, so make me their fourth. So God Almighty revealed to him: O David, Abraham was thrown into the fire because of me and he was patient, and that is a trial that has not befallen you. And Isaac gave his life for me and he was patient, and that is a trial that has not befallen you. And Jacob, his beloved was taken from him and his eyes turned white from grief and he was patient, and that is a trial that has not befallen you." This is a mural and there is something strange in it, for the correct view is that Ismail was the one who was slaughtered, but Ali bin Zaid bin Jud'an has many strange and strange things, and God knows best, and the closest thing to this is that Al-Ahnaf bin Qais, may God have mercy on him, narrated it from some of the Children of Israel, such as Ka'b and Wahb and others like them, and God knows best, for the Children of Israel transmit that Jacob wrote to Joseph when his brother was detained due to theft, being kind to him in returning his son, and mentioning to him that they were a family afflicted with calamity, for Abraham was afflicted with fire, and Isaac with slaughter, and Jacob with separation from Joseph, in a long hadith that is

not authentic, and God knows best, so at that time his sons took pity on him, and said to him by way of kindness and compassion for him: **By God, you will not cease to mention Joseph** meaning you will not stop mentioning Joseph **until you become weak** meaning you are weak in strength **or you will be among those who perish** they say if you continue in this state we fear for you perishing and ruining **He said, "I only complain of my suffering and my grief to God** meaning he answered them about what they said by saying: **I only complain of my suffering and my grief My grief, that is, my concern and what I am in, "is to God alone, and I know from God that which you do not know,** that is, I hope for all good from Him. And on the authority of Ibn Abbas, **and I know from God that which you do not know,** meaning that Joseph's vision was true, and that God must reveal it. Al-Awfi said about it in the verse: I know that Joseph's vision was true and that I will prostrate to him.

Ibn Abi Hatim said: Al-Hasan bin Arafah told us, Yahya bin Abdul Malik bin Abi Ghania told us, on the authority of Hafs bin Omar bin Abi Al-Zubayr, on the authority of Anas bin Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The Prophet Jacob, peace be upon him, had a brother who was his confidant. One day he said to him: What has taken away your sight and bent your back? He said: What has taken away my sight is crying over Joseph, and what has bent my back is grieving over Benjamin. Then Gabriel, peace be upon him, came to him and said: O Jacob, God sends you His greetings and says to you: Are you not ashamed to complain about Me to anyone other than Me? Jacob said: I only complain about my suffering and grief to God. Gabriel, peace be upon him, said: God knows best what you are complaining about." This is a strange hadith that contains something strange.

## Fath al-Qadir

His saying: 83- "He said, 'Rather, your souls have enticed you to do something,' meaning, they have made it seem good, and the matter here is their saying, 'Your son has stolen,' and he did not steal in reality. It was said that what was meant by the matter was their expulsion of Benjamin and their going with him to Egypt seeking benefit, but that resulted in harm. It was said that enticement is imagination, meaning, your souls have enticed you to do something that has no basis. It was said that the matter that their souls enticed their young men to do is that the thief will be taken for his theft. The interruption here is in consideration of what they have proven of their innocence, not in consideration of the origin of the statement, which is correct. The sentence is a new sentence built on an implied question like the others. The phrase **so patience is beautiful** is the predicate of an omitted subject or a subject whose predicate is omitted: that is, my affair is patience is beautiful, more beautiful for me and more appropriate for me. And beautiful patience is that in which its owner does not disclose his complaint, but rather entrusts his affair to God and seeks His forgiveness. It has been reported that patience at the beginning of the shock **maybe God will bring them all to me** meaning Joseph and his



## Surat Yusuf 12:83

He said, "Rather, your souls have enticed you to do something. So patience is most fitting. Perhaps God will bring them all to me. Indeed, it is He who is the Knowing, the Wise."

brother Benjamin, and the third brother who remained in Egypt, and he is their eldest as mentioned above. And he only said this because he knew that Joseph had not died, and that he remained alive even though his affair was hidden from him **for He is the All-Knowing** of my condition **the All-Wise** in what He decrees.

## Tafsir al-Baghawi

83- "He said, 'Rather, your souls have enticed you to do something,'" and it is an abbreviation of its meaning: So they returned to their father and mentioned to their father what their elder had said, and Jacob said, "Rather, your souls have enticed you to do something," meaning: He took your brother to Egypt to seek immediate benefit.

**So have patience, and perhaps God will bring them all to me**, meaning: Joseph, Benjamin, and their brother who was residing in Egypt.

**He is the All-Knowing**, of my grief and sorrow over their loss, **the All-Wise**, in managing His creation.

## Tafsir al-Baidawi

83. "He said, 'Rather, it has been suggested to me.' **That is, when they returned to their father and said to him what their brother had said to them, he said,** Rather, it has been suggested to me." That is, it has been made attractive and easy. "For you yourselves have a matter." You wanted it and you were able to do it. Otherwise, the king would not know that the thief would be caught for his theft. "So have patience, which is beautiful. **That is, my matter is patience, which is beautiful, or** Perhaps God will bring them all to me." With Joseph and Benjamin and their brother who had stopped in Egypt. "He is the Knowing" of my and their situation. "The Wise" in managing them.

## Surat Yusuf 12:84

And he turned away from them and said, **Oh, my grief over Joseph!** And his eyes had turned white from grief, and he was suppressing [his grief].

## Tafsir al-Jalalayn

84 - **And he turned away from them** leaving their address **and said, Oh, my grief** the alif is a substitute for the ya of addition, meaning, oh, my sorrow **over Joseph**, (and his eyes turned white) their blackness was erased and replaced with white from his weeping **from grief** over him **so he was suppressing grief** sorrowful and distressed, not showing his distress.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty meant by His saying: **And he turned away from them**, and Jacob turned away from them, **and said, 'Oh, my grief for Joseph,'** meaning: Oh, my sorrow for him.

It is said: Regret is the most intense sadness and remorse. It is said: I regretted something, I am very sorry about it.

God Almighty says: **And the eyes of Jacob turned white from grief, and he was suppressing it.** He says: He was suppressing his grief, meaning that he was filled with it, holding it back and not revealing it.

Changing the passive participle to the active participle, as in his saying: **and those who restrain anger**, and we have explained its meaning with its evidence in the past.

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

Mention of those who said what we said in the interpretation of his saying: **And he said, 'Oh, my grief over Joseph':**

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And he turned away from them**, he turned away from them, and his grief was complete and reached its peak when his brother Joseph joined him, and his grief over Joseph was stirred up in him, so he said: **Oh, my grief over Joseph!** And his eyes turned white from grief, while he was suppressing it.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And he turned away from them and said, 'Oh, my grief over Joseph,'** meaning: Oh, my sorrow over Joseph.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, and 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, regarding his statement: **Oh, my grief over**

**Joseph**, oh, my sorrow.

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: **Oh, my grief over Joseph**, oh, his grief.

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: **Oh, my grief over Joseph**, oh, how sad he was.

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: **Oh, my grief over Joseph**, oh, my grief.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Aqatada, his saying: **Oh, my grief over Joseph**, meaning: we grieved 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: **Oh, my grief over Joseph**, he said: Oh, my sorrow over Joseph.

Ibn Wakee' told us, he said, Muhammad bin Hameed Al-Maamari told us, on the authority of Muammar, on the authority of Qatada, something similar.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: **And he said, 'Oh, my grief over Joseph.'**

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 Hujaira, on the authority of Ad-Dahhak: **Oh, my grief for Joseph**, he said: Oh, my sorrow for Joseph.

Ibn Wakee' told us, he said, Amr told us, on the authority of Abu Marzuq, on the authority of Juwaybir, on the authority of Ad-Dahhak: **Oh, my sorrow**, oh, my grief.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Hisham told us, Juwaybir told us, on the authority of Al-Dahhak: **Oh my sorrow**, oh my grief, **for Joseph**.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Sufyan al-Asfari, on the authority of Saeed bin Jubair, who said: No one other than this nation was given the right to seek refuge in God. Do you not hear the words of Jacob: **Oh, my grief over Joseph?**

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Saeed bin Jubair, something similar.

Mention of those who said what we said in the interpretation of his saying: **And his eyes turned white from grief, and he was suppressing 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 is suppressing his grief**, he said: suppressing his sorrow.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn



Surat Yusuf 12:84

And he turned away from them and said, "Oh, my grief over Joseph!" And his eyes had turned white from grief, and he was suppressing [his grief].

Abi Nujayh, on the authority of Mujahid: **He is suppressing his grief**, he said: suppressing his sorrow.

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, 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: **So he is suppressing his grief**, he said: sadness.

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 he is suppressing** means depressed.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **Then he is suppressing his grief**, he said: suppressing his grief.

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: **Then he is Kazeem**, he said: Kazeem is the one who is suppressed.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Juwaybir told us, on the authority of Al-Dahhak, regarding his statement: *Kazim*, he said: *Depressed*.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And his eyes turned white from grief, and he was suppressing it**, meaning: His grief resounded in his heart, and he did not speak evil.

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: **Then he is suppressing his grief**, he said: suppressing his grief, so he did not say anything wrong.

Al-Hasan bin Muhammad told us, Al-Hussein bin Al-Hasan told us, Ibn Al-Mubarak told us, Muammar told us, on the authority of Qatada, regarding his statement: **And his eyes turned white from grief, and he was suppressing it**, he said: He was suppressing his grief, so he only said good things.

Ibn Wakee' told us, he said, Yahya bin Yaman told us, on the authority of Yazid bin Zari', on the authority of Ata' al-Khurasani: **So he is filled with grief**, he said: distressed.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **He is suppressing anger**, he said: from anger.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And his eyes turned white from grief, and he was suppressing grief**, he said: The suppressing grief is the one who does not speak, grief reached him to the point that he did not speak to them.

## Tafsir al-Qurtubi

It has three issues:

The first: The Almighty's saying: **And he turned away from them** meaning he turned away from them. This is because when Jacob heard the report of Benjamin, his grief was complete and he reached his limit, and God renewed His calamity for him in Joseph, so he said: **Oh, my grief over Joseph!** and he forgot his son Benjamin and did not mention him, on the authority of Ibn Abbas. Saeed bin Jubair said: Jacob did not have what is in our book about seeking refuge, and if he had, he would not have said: **Oh, my grief over Joseph**. Qatada and Al-Hasan said: The meaning is: Oh, my grief! Mujahid and Ad-Dahhak said: Oh, my grief! Kathir said:

Oh, how sad for the heart, how it turned away, and for the soul, when it was consoled, it was consoled.

Regret is intense sadness over what has passed. The vocative is in the sense of: Come, O regret, for it is one of your times. Al-Zajjaj said: The original is **O my regret**, but the *ya* was replaced with an *alif* because of the lightness of the fat-ha. **And his eyes turned white from sadness**. It was said: He did not see with them for six years, and that he went blind, as Muqatil said. It was also said: The eye may turn white but some vision remains, and God knows best about the condition of Jacob. His eyes turned white from crying, but the cause of the crying was sadness, so that is why he said: **from sadness**. It was said: Jacob was praying, and Joseph was sleeping, sitting in front of him. He dozed off, so Jacob turned to him. Then he dozed off a second time, so he turned to him. Then he dozed off a third time, so he turned to him, happy with him and his snoring. Then God Almighty revealed to His angels: (Look at My chosen one and the son of My intimate friend standing in communion with Me, turning to someone other than Me. By My glory and majesty! I will remove the two pupils with which he turned, and I will separate him from the one he turned to by eighty years, so that the workers may know that whoever stands before Me must watch My gaze.)

Second: This indicates that looking around during prayer - even if it does not invalidate it - indicates punishment for it and a deficiency in it. Al-Bukhari narrated on the authority of Aisha, who said: I asked the Messenger of God, may God bless him and grant him peace, about looking around during prayer, and he said: **It is a theft that Satan steals from the prayer of the servant**. The scholars' statement on this will come at the beginning of Surat Al-Mu'minoon, in full, God willing.

Third: An-Nahhas said: If some people ask about the meaning of the intense grief of Jacob - may God's prayers and peace be upon him and our Prophet - then the scholars have three answers to this: One of them is that when Jacob - may God's prayers and peace be upon him - knew that Joseph - may God's prayers and peace be upon him - was alive, he feared for his religion, so his grief was intense because of that. It

was said that he was only sad because he handed him over to them when he was young, so he regretted that. The third answer - and it is the clearest - is that grief is not forbidden, but what is forbidden is wailing, tearing clothes, and speaking inappropriately. The Prophet - may God's prayers and peace be upon him - said: **The eyes shed tears and the heart grieves, but we do not say what angers the Lord.** God Almighty explained this by saying: **So he is suppressed**, meaning suppressed, filled with grief, holding it in and not expressing it. From this comes the word *suppressing* which means hiding anger, so the suppressed is the one whose path to grief is blocked. God Almighty said: **When he cried out, suppressed** (al-Qalam 68:48), meaning filled with distress. It is possible that al-Makzum means al-Kazim, which means the one who suppresses his sadness. On the authority of Ibn Abbas: al-Kazim is the one who suppresses his sorrow. The poet said:

If I am holding back the affliction of Shas, then today my tongue is loose

Jurajj said on the authority of Mujahid on the authority of Ibn Abbas, who said: His eyes went out from grief **so he is suppressing grief**. He said: He is distressed. Muqatil bin Sulayman said on the authority of Ata' on the authority of Ibn Abbas regarding his statement: **so he is suppressing grief** he said: He is grieved, he says: He knows that Joseph is alive, but he does not know where he is, so he is grieved from that. Al-Jawhari said: Grief is the suppressed grief, you say from it the man is suppressed, so he is grieved and suppressed. An-Nahhas. It is said that someone is suppressing grief and suppressing grief, meaning he is sad and does not complain about his grief. The poet said:

So I urged my people and held back their fight, while the people were holding back their fear of death.

## Tafsir Ibn Kathir

He said to them as he said to them when they came upon Joseph's shirt with false blood: **Rather, your souls have enticed you to do something, so have patience is most fitting.** Muhammad ibn Ishaq said: When they came to Jacob and told him what had happened, he accused them and thought it was like what they had done to Joseph. He said: **Rather, your souls have enticed you to do something, so have patience is most fitting.** Some people said: Since their action was based on their first action, the ruling of the first was applied to him, and his statement was correct: **Rather, your souls have enticed you to do something, so have patience is most fitting.** Then he hoped that God would return to him his three sons: Joseph, his brother Benjamin, and Reuben, who had stayed in Egypt awaiting God's command concerning him, either that his father would be pleased with him and order him to return to him, or that he would take his brother secretly. For this reason he said: "Perhaps God will bring them all to me. Indeed, He is the Knowing," meaning the Knowing of my condition, **the Wise** in His actions, judgment, and destiny. **And he turned away from them and said, 'Oh, my grief over Joseph,'**

meaning he turned away from them. Son, he said, remembering the old grief of Joseph, **Oh, my sorrow for Joseph!** The two sons' deep-seated grief renewed for him. Abdul Razzaq said: Al-Thawri informed us, on the authority of Sufyan al-Asfari, on the authority of Saeed bin Jubair, that he said: No one other than this nation was given the ability to seek refuge. Do you not hear the words of Jacob, peace be upon him: **Oh, my sorrow for Joseph!** And his eyes became white from grief, while he was suppressing grief. That is, he was silent, not complaining about his situation to any creature. Qatada and others said this. Ad-Dahhak said: He was suppressing grief, gloomy, and sad.

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Ibn Abi Hatim said: Al-Hasan bin Arafah told us, Yahya bin Abdul Malik bin Abi Ghania told us, on the authority of Hafs bin Umar bin Abi Al-Zubayr, on the authority of Anas bin Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The Prophet Jacob, peace be

Surat Yusuf 12:84

And he turned away from them and said, "Oh, my grief over Joseph!" And his eyes had turned white from grief, and he was suppressing [his grief].

upon him, had a brother who was his confidant. One day he said to him: What has taken away your sight and bent your back? He said: What has taken away my sight is crying over Joseph, and what has bent my back is grieving over Benjamin. Then Gabriel, peace be upon him, came to him and said: O Jacob, God sends you His greetings and says to you: Are you not ashamed to complain about Me to anyone other than Me? Jacob said: I only complain about my suffering and grief to God. Gabriel, peace be upon him, said: God knows best what you are complaining about." This is a strange hadith that contains something strange.

### Fath al-Qadir

84- **And he turned away from them** meaning he turned away from them and stopped talking to them **and said, 'Oh, my sorrow over Joseph.'** Al-Zajjaj said: The original was **Oh, my sorrow**, but the ya' was replaced with an alif because of the lightness of the fat-ha. Sorrow means intense grief, and it was said that it means intense sadness, and from this is the saying of Kathir:

Oh, how sad for the heart, how it turned away, and for the soul, when it was consoled, it was consoled.

Jacob said this statement when he was extremely sad because of his separation from Joseph, and his separation from his brother Benjamin, and he reached the point where he was a prisoner of the king of Egypt, so his sadness doubled, and the old anguish was stirred up in him by what the recent report had aroused. It was narrated from Saeed bin Jubair that Jacob did not have what is established in our Sharia of seeking forgiveness and patience in the face of calamities, and if he had that, he would not have said: **Oh, grief over Joseph.** The meaning of calling out in grief is a request for his presence, as if he said: Come, oh my grief, and come to me. **And his eyes turned white from grief**, meaning the blackness of his eyes turned white from much crying. It was said that his perception of sight was completely lost, and it was said that he had weak perception. It has been said that the reason for the great grief that Jacob, peace be upon him, suffered, which led to him losing his sight in whole or in part, was that he did so because he knew that Joseph was alive, so he feared for his religion, even though he was in Egypt and its people were infidels at that time. It has also been said that mere grief is not forbidden, but what is forbidden is that which leads to infatuation, tearing clothes, and speaking inappropriately. The Prophet, peace and blessings be upon him, said when his son Ibrahim died: **The eyes weep, and the heart grieves, but we do not say what angers the Lord, and indeed, we are grieved for you, O Ibrahim.** This is supported by his saying: **So he is suppressed**, meaning suppressed, for its meaning is that he is filled with grief, holding it back and not expressing it. From this comes the word **kazum al-ghayth**, which means concealing anger. So the suppressed is the one whose path to grief is blocked, from **kazum al-siqā'**, meaning to close it on what is in it. *Kazum*, with the opening of

the Dād, means the outlet of the soul. It is said that he took hold of his udders, and it has been said that *kazum* means the one who suppresses, meaning the one who is overwhelmed by his grief and holds it back. From this comes:

If I suppress the misfortune of people, then today my tongue is loose

And from it is **and those who restrain anger**. Al-Zajjaj said: The meaning of *kazeem* is *grieved*. It was narrated on the authority of Ibn Abbas that he said: Its meaning is **sad and distressed**. Some linguists said: *Hazn* with the damma and sukoon means crying, and with two fathahs: the opposite of joy.

### Tafsir al-Baghawi

84- The Almighty said: **And he turned away from them**, that is because when Jacob, peace be upon him, heard the report of Benjamin, his grief was complete and reached its peak, and his grief over Joseph was stirred up so he turned away from them, **and he said, Oh my grief, oh my grief**, over Joseph, **and grief is the most intense grief**, and his eyes turned white from grief", his sight went blind. Muqatil said: He did not see with them for six years, "so he was suppressing", meaning: suppressed, filled with grief, holding it in and not expressing it. Qatada said: He kept his grief in his heart and said nothing but good. Al-Hasan said: There were eighty years between Joseph leaving his father's lap until the day he met him, and Jacob's eyes did not dry, and there was no one on the face of the earth on that day more honorable to God than Jacob.

### Tafsir al-Baidawi

84. "And he turned away from them **and turned away from them, disliking what he had encountered from them.** And he said, **Oh, my grief over Joseph** meaning, **Oh, my grief, come, for this is your time.** And grief is the most intense sorrow and regret, and the alif is a substitute for the ya of the speaker, and he only felt sorry for Joseph and not for his two brothers and the incident of their calamity because his calamity was the norm for calamities and he was young and took hold of the recesses of his heart, and because he was confident in their lives but not his own. In the hadith: **No nation was given** Indeed, to God we belong and to Him we shall return" at the time of calamity except the nation of Muhammad, may God bless him and grant him peace." Do you not see when what befell Jacob, may God bless him and grant him peace, be upon him, befallen him, he did not seek refuge and said, **Oh, my grief** and his eyes turned white from grief" because of his frequent crying from grief as if the tear had erased their blackness. And it was said that his eyesight weakened. It was said: **My uncle**, and it was read: **from sadness**, and in it is evidence of the permissibility of regret and crying when grieving, and perhaps such things do not fall under the obligation, for few control

themselves during hardships. Indeed, "the Messenger of God, may God bless him and grant him peace, cried over his son Ibrahim and said: 'The heart grieves and the eye weeps, and we do not say what angers the Lord, and indeed, O Ibrahim, we are grieved over you.' " So he is *kazeem*, filled with anger towards his children, holding it in his heart and not showing it. Fa'il means ma'ful, as in the saying of God Almighty: **And he is Makzum**, from kazam al-siqaa, if he tightens it to its fullness, or in the meaning of fa'il, as in His saying: **And those who restrain anger**, from kazam al-ghayz, if he swallows it, and its origin is kazam al-ba'ir al-harta, if he shakes it in his stomach.

Surat Yusuf 12:85

They said, "By God, you will not cease to mention Joseph until you become ill or are among those who perish."

## Surat Yusuf 12:85

They said, **By God, you will not cease to mention Joseph until you become ill or are among those who perish.**

## Tafsir al-Jalalayn

85 - (They said: By God, you will not cease to remember Joseph until you become ill or you become one of the dead.)

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: He, the Most High, meant that the sons of Jacob - who had returned to him from Egypt - said to him, when he said: **Oh, my grief over Joseph - By God, you will not cease to remember Joseph.**

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: **She ceased to love him**, she ceased to love him.

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: **she ceases to love him**, meaning she ceases to love him.

Abu Jaafar said: This is what Al-Hasan said in his hadith, and it is a mistake. Rather, it is: She is losing her love for him, and she is still remembering Joseph.

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 said, 'By God, you do not cease to remember Joseph.'** He said: You do not cease to love him.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **You cease to love Him**, you cease to love Him.

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: **By God, you will not cease to remember Joseph**, he said: You will not cease to remember Joseph.

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, they said: **By God, you will not cease to remember Joseph**,

he said: You will not cease to remember Joseph. He said: You will not cease to love him.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **You will not cease to remember Joseph**, he said: You will not cease to remember Joseph.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **You will not cease to remember Joseph**, he said: You will not cease to remember Joseph.

It is said: I have not ceased to say that, and I have not ceased in language, *afta'* and *afta'a fata'* and *fatu'an*. It was also narrated: I have not ceased to say it, and from it is the saying of Aws bin Hajar:

It did not stop until its dust was like a canopy on a windy day.

And his other saying:

And the horses kept returning and claiming, and some of them followed and cut off

Meaning: It still does not stop.

And the letter *la* was deleted from his saying: *tafta'a* and it is intended in the speech, because if what follows an oath is a piece of report, it is not accompanied by denial, and the *lam* with which oaths are answered is not dropped, and that is like the saying of the speaker: **By God, I will come to you.** And if what follows it is denied, it is met with *ma* or *la*. So when its location was known, it was deleted from the speech, so that the listener would know the meaning of the speech, and from that is the saying of Imru' al-Qais:

I said, **By God, I will not leave even if they cut off my head and limbs.**

So I deleted *la* from his saying: **I will stop sitting** for the reason I mentioned, as the other said:

No, by my father, Dahmaa will not remain dear to her people as long as the flint is ignited.

He wants: Still.

And his saying: **Until you become a coward**, means: until you become weak in body and insane in mind.

The origin of the word *haradh* is corruption of the body and mind due to sadness or love. From this comes the saying of Al-Arji:

I am a man who has love in him, so he urged me on until I became weak and sick.

He means by his saying: **He incited me**, he melted me and left me incited. It is said from it: a man who incited, a woman who incited, people who incited, and two men who incited, in the same form for the masculine and feminine, and in the dual and plural. Some Arabs say for the male *haridh* and for the female *haridhah*. So if it is described with this word, it is dual and plural,



and masculine and feminine. Haridh is singular in all cases and the femininity does not enter into it, because it is a source. So if it is made to an agent based on the assumption of nouns, then what is required of nouns from dual, plural, masculine and feminine is required of it.

Some of them mentioned hearing: A man who is inciting, if he is in pain, and he recited a verse about that:

The horses asked for him for a whole day, and if he had trained him, he would have become an instigator.

He mentioned that it includes the saying of Imru' al-Qais:

I see the man with the horses becoming an instigator like the instigation of a sick young camel in the country

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

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **Until you are exhausted**, meaning the effort of illness, worn out.

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: **Until you become a hotbed**, he said: Before death.

Ibn Wakee' told us, he said, Ibn Fadil told us, on the authority of Laith, on the authority of Mujahid: **Until you become a heathen**, he said: Heathen is what is before death.

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.

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-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.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Until it becomes dry**, until it wears out or becomes old.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Until it becomes old**, he said: old.

Ibn Wakee' told us, he said, Amr told us, on the authority of Abu Bakr Al-Hudhali, on the authority of Al-Hasan: **Until you become old**. He said: Old.

He said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak, who said: Al-Haradh is an old thing.

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: **until it becomes rotten**, he said: The rotten thing is the worn-out, perishable thing.

He said, Suwaid bin Nasr told us, Ibn al-Mubarak told us, on the authority of Abu Muadh, on the authority of Ubaid bin Sulayman, on the authority of al-Dahhak: **Until it becomes worn out**, worn out means worn out.

Al-Husayn bin Al-Faraj said, I heard Abu Muadh say, Ubayd bin Sulayman told us, on the authority of Al-Dahhak, who said regarding His statement, **until it becomes rotten**, it means worn out and gone.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **Until it becomes worn out**, meaning worn out.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: When Jacob mentioned Joseph, they said - meaning his sons who were present at that time, out of ignorance and injustice - **By God, you will not cease to mention Joseph until you become ill**, meaning: you will become corrupt and have no mind, **or you will be among those who perish**.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **Until you become infirm or are among those who perish**, he said: Infirm is the one who has been returned to the worst of age until he is no longer sane, or is perishing, so he is perishing before that.

And his saying: **Or you will be among those who perish**, means: Or you will be among those who perish by death.

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

Who said that?

Ibn Wakee' told us, he said, Ibn Fadil told us, on the authority of Layth, on the authority of Mujahid: **Or you will be among those who perish**, he said: Death.

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: **or you will be among the lost**, among the dead.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, **or you will be among the lost**, he said: the dead.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **Or you are among those who perish**, he said: Or you die.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Or you will be among the lost**, he said: among the dead.

Ibn Wakee' told us, he said, Amr told us, he said, on the authority of Asbat, on the authority of Al-Suddi: **Or**

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They said, "By God, you will not cease to mention Joseph until you become ill or are among those who perish."

**you will be among the lost**, he said: the dead.

## Tafsir al-Qurtubi

The Almighty said: **They said, 'By God, you do not cease to remember Joseph.'** That is, his son said to him: **By God, you do not cease to remember Joseph.** Al-Kisa'i said: **I did not cease** and **I did not cease** means I did not stop. Al-Farra' claimed that *la* is implied, meaning **do not cease**. He recited:

I said, **By God, I will stay seated even if they cut off my head and limbs.**

That is, I will not leave. An-Nahhas said: What he said is good and correct. Al-Khalil and Sibawayh claimed that *la* is implied in the oath, because there is no problem with it. If it were obligatory, it would have been with the lam and the nun. They only said that to him because they knew for certain that he would persist in that. It is said: he continued to do such-and-such. And he continued to do such-and-such, and they are two dialects, and they are only used with denial. The poet said:

It did not stop until its dust was like a canopy on a windy day.

That is, it has not stopped, and it will continue to stop. Ibn Abbas said: It will continue. **Until it becomes severe** meaning it will be destroyed. Ibn Abbas and Mujahid said: It is close to illness, which is less than death. The poet said:

My worries crept in and made me sick, and my illness increased.

Likewise, love before the day causes passion.

Qatada said: old. Ad-Dahhak: worn out and decrepit. Muhammad ibn Ishaq: corrupt, without mind. Al-Farra: Al-Haridh is the one with a corrupt body and mind, and so is Al-Haridh. Ibn Zaid: Al-Haridh is the one who has reached the lowest age. Al-Rabi' ibn Anas: dry skin on the bones. Al-March: melting from worry. Al-Akhfash said: going. Ibn Al-Anbari: perishing, and they are all close. The origin of Al-Haridh is corruption in the body or mind from sadness, love, or old age, on the authority of Abu Ubaidah and others. Al-Arji said:

I am a man who has love in him, so he urged me on until I became weak and sick.

An-Nahhas said: It is said that he was infirm and sick, and a man is Haridh and Haradh, except that Haradh is neither dual nor plural, and the same applies to Qaman and Hari, which are neither dual nor plural. Al-Tha'labi: Some Arabs say Haridh for the masculine, and the feminine is Haridhah, so if he is described with this word, it is dual, plural and feminine. It is said: Haridh, yahridh haradhatan, so he is Haridh and Haradh. It is also said: a man is Muharidh, and it is recited:

The horses wanted him for a whole day, and if they

had trained him, he would have become an instigator.

Imru Al-Qais said:

I see the man with the horses becoming an instigator like the instigation of a sick young camel in the country

An-Nahhas said: The linguists have said that worry made him sick, and a man is a fool. Anas read: *Hardhan* with a damma on the ha and a sukoon on the ra, meaning like a lichen stick. Al-Hasan read it with a damma on the ha and the ra. Al-Jawhari said: Al-Hardh and Al-Hardh are lichen. **Or you will be among the perishing** meaning the dead, and this is the saying of everyone, and their purpose was to prevent Jacob from crying and grieving out of pity for him, even though they were the cause of that.

## Tafsir Ibn Kathir

He said to them as he said to them when they came upon Joseph's shirt with false blood: **Rather, your souls have enticed you to do something, so have patience is most fitting.** Muhammad ibn Ishaq said: When they came to Jacob and told him what had happened, he accused them and thought it was like what they had done to Joseph. He said: **Rather, your souls have enticed you to do something, so have patience is most fitting.** Some people said: Since their action was based on their first action, the ruling of the first was applied to him, and his statement was correct: **Rather, your souls have enticed you to do something, so have patience is most fitting.** Then he hoped that God would return to him his three sons: Joseph, his brother Benjamin, and Reuben, who had stayed in Egypt awaiting God's command concerning him, either that his father would be pleased with him and order him to return to him, or that he would take his brother secretly. For this reason he said: "Perhaps God will bring them all to me. Indeed, He is the Knowing," meaning the Knowing of my condition, **the Wise** in His actions, judgment, and destiny. **And he turned away from them and said, 'Oh, my grief over Joseph,'** meaning he turned away from them. Son, he said, remembering the old grief of Joseph, **Oh, my sorrow for Joseph!** The two sons' deep-seated grief renewed for him. Abdul Razzaq said: Al-Thawri informed us, on the authority of Sufyan Al-Asfari, on the authority of Saeed bin Jubair, that he said: No one other than this nation was given the ability to seek refuge. Do you not hear the words of Jacob, peace be upon him: **Oh, my sorrow for Joseph!** And his eyes became white from grief, while he was suppressing grief. That is, he was silent, not complaining about his situation to any creature. Qatada and others said this. Ad-Dahhak said: He was suppressing grief, gloomy, and sad.

Ibn Abi Hatim said: My father told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Al-Hasan, on the authority of Al-Ahnaf bin Qais, that the Prophet, may God bless him and grant him peace, said: "David, peace be upon him, said: O Lord, the Children of Israel ask you by Abraham, Isaac,



and Jacob, so make me their fourth. So God Almighty revealed to him: O David, Abraham was thrown into the fire because of me and he was patient, and that is a trial that has not befallen you. And Isaac gave his life for me and he was patient, and that is a trial that has not befallen you. And Jacob, his beloved was taken from him and his eyes turned white from grief and he was patient, and that is a trial that has not befallen you." This is a mursal and there is something strange in it, for the correct view is that Ismail was the one who was slaughtered, but Ali bin Zaid bin Jud'an has many strange and strange things, and God knows best, and the closest thing to this is that Al-Ahnaf bin Qais, may God have mercy on him, narrated it from some of the Children of Israel, such as Ka'b and Wahb and others like them, and God knows best, for the Children of Israel transmit that Jacob wrote to Joseph when his brother was detained due to theft, being kind to him in returning his son, and mentioning to him that they were a family afflicted with calamity, for Abraham was afflicted with fire, and Isaac with slaughter, and Jacob with separation from Joseph, in a long hadith that is not authentic, and God knows best, so at that time his sons took pity on him, and said to him by way of kindness and compassion for him: **By God, you will not cease to mention Joseph** meaning you will not stop mentioning Joseph **until you become weak** meaning you are weak in strength **or you will be among those who perish** they say if you continue in this state we fear for you perishing and ruining **He said, "I only complain of my suffering and my grief to God** meaning he answered them about what they said by saying: **I only complain of my suffering and my grief My grief, that is, my concern and what I am in, "is to God alone, and I know from God that which you do not know,** that is, I hope for all good from Him. And on the authority of Ibn Abbas, **and I know from God that which you do not know,** meaning that Joseph's vision was true, and that God must reveal it. Al-Awfi said about it in the verse: I know that Joseph's vision was true and that I will prostrate to him.

Ibn Abi Hatim said: Al-Hasan bin Arafah told us, Yahya bin Abdul Malik bin Abi Ghania told us, on the authority of Hafsa bin Umar bin Abi Al-Zubayr, on the authority of Anas bin Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The Prophet Jacob, peace be upon him, had a brother who was his confidant. One day he said to him: What has taken away your sight and bent your back? He said: What has taken away my sight is crying over Joseph, and what has bent my back is grieving over Benjamin. Then Gabriel, peace be upon him, came to him and said: O Jacob, God sends you His greetings and says to you: Are you not ashamed to complain about Me to anyone other than Me? Jacob said: I only complain about my suffering and grief to God. Gabriel, peace be upon him, said: God knows best what you are complaining about." This is a strange hadith that contains something strange.

### Fath al-Qadir

Most linguists said: They are two languages with the same meaning 85- **They said, 'By God, you will not cease to remember Joseph'** meaning you will not

cease, so the negative letter was deleted to avoid confusion. Al-Kisa'i said: *Fata'at* and *Fata'at* **I do such-and-such** meaning she did not stop, and Al-Farra' said: **The 'in' la is implied** meaning she will not cease. Al-Nahhas said: What he said is correct. It has been narrated from Al-Khalil and Sibawayh similar to what Al-Farra' said, and Al-Farra' recited as evidence for what he said:

I said, **By God, I will stay seated even if they cut off my head and limbs.**

It is said that *Fata'* and *Fata'* are two languages, and from this comes the saying of the poet:

It did not stop until its dust was like a canopy on a windy day.

**Until you become a corpse.** Al-Hardh is a verbal noun that is the same for singular and plural, masculine and feminine, and adjectives. Haradh with a kasra on the ra' like danaf and danaf. The root of al-Hardh is corruption in the body or mind from sadness, love, or old age. This was narrated from Abu Ubaidah and others, and from it is the saying of the poet:

My worries crept in and made me sick, and they made me sicker.

Likewise, love before the day causes passion.

It was said that al-Hardh is what is below death, and it was said that it is old age, and it was said that al-Hardh is the worn-out, circulating one. Al-Farra' said: al-Hardh is the corrupt one in body and mind, and so is al-Hardh. Mu'raj said: It is the one who is melting from worry, and this is indicated by the poet's saying:

I am a man who is in love with you, so incite me until I am worn out and until illness heals me

It is said that he is an inciting man, and from this the poet said:

The horses wanted him for a whole day, and if they had trained him, he would have become an instigator.

Al-Nahhas said: The linguists have said that worry made him sick, and a man who is a fool is a fool. Al-Akhfash said: Al-Harid is the one who goes. Ibn Al-Anbari said: He is the one who perishes. It is better to interpret Al-Harid here as meaning something other than death and perishing from these mentioned meanings so that his saying **or you are among the perishing** has a meaning other than the meaning of Al-Harid. So establishing is better than emphasizing, and the meaning of **among the perishing** is: among the dead, and their purpose is to prevent Jacob from crying and grieving out of pity for him even though they were the cause of his sorrows and the origin of his worries and griefs.

### Tafsir al-Baghawi

85- **They said,** meaning: the sons of Jacob, **By God, you will not cease to remember Joseph,** meaning: you will not cease to remember Joseph, you will not cease to love him, and *no* is omitted from his saying **you will not cease,** it is said: he did not cease to do such and

Surat Yusuf 12:85

They said, "By God, you will not cease to mention Joseph until you become ill or are among those who perish."

such, meaning: he did not cease, like the saying of Imru' al-Qais:

I said, **By God, I will stand still even if they cut off my head and my limbs.**

That is: I will not leave.

**Until it is buried**, Ibn Abbas said: We were buried.

Mujahed said: Haradh is what is below death, meaning: close to death.

Ibn Ishaq said: Corrupt, you have no mind.

Al-Hardh: the one whose body and mind are corrupted. It was also said: melting from worry.

The meaning of the verse: until the body is weak and the mind is insane.

The root of Haradh is corruption of the body and mind from sadness, old age, or love. It is said: a Haradh man and a Haradh woman, two Haradh men and two Haradh women, men and women as well. It is the same for one and two, for a group, for a male and a female, because it is a source that is placed in place of a noun. **Or you will be among the perishing**, meaning: among the dead.

## Tafsir al-Baidawi

85. **They said, 'By God, you will never cease to remember Joseph.'** That is, you will never cease to remember him out of grief over him. So the word *la* was omitted, as in His statement:

I said, **I swear to God I will stay seated.**

Because it is not confused with the affirmation, for if the oath does not have the signs of affirmation, it is on the negation. **Until you are a patient** is a sick person who is on the verge of death. It was said that the patient is the one who is melted by worry or illness, and it is originally a source and therefore it is not feminine or plural and the description with the kasra like danaf and danaf. It has been read with it and with two dhammahs like junub. **Or you are among the perishing** of the dead.

## Surat Yusuf 12:86

He said, **I only complain of my suffering and my grief to God, and I know from God that which you do not know.**

## Tafsir al-Jalalayn

86 - **He said** to them **I only complain of my grief** which is the great grief that cannot be endured until it is disclosed to the people **and my grief is to God** not to anyone else, for He is the One to whom complaining is of benefit **and I know from God that which you do not know** that Joseph's vision came true while he was alive, then he said

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Jacob said to those of his sons who said to him: **By God, you will not cease to remember Joseph until you become ill or are among those who perish.** I do not complain to you about my sorrow and grief, but I complain about that to God.

What he means by his saying: **I only complain of my distress**, is that I only complain of my worries and sadness to God.

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: **I only complain of my distress**, Ibn Abbas said: **My distress** means my concern.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Jacob said, with knowledge of God: **I only complain of my suffering and my grief to God, and I know from God that which you do not know**, when he saw their rudeness, harshness, and bad words towards him: I did not complain of that to you, **and I know from God that which you do not know.**

Ibn Wakee' told us, he said, Abu Usamah told us, on the authority of Awf, on the authority of Al-Hasan: **I only complain of my suffering and my grief to God**, he said: My need and my grief to God.

Al-Hasan bin Muhammad told us, he said, Hudha bin Khalifa told us, he said, Aouf told us, on the authority of Al-Hasan, the same.

It was said: *Bath* is the most severe form of sadness, and in my opinion it is from **Bath al-Hadith**, but what is meant by it is: I only complain about my situation that I am in of worry, and I broadcast my talk and sadness to God.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Yahya bin Saeed told us, on the authority

of Aouf, on the authority of Al-Hasan, **I only complain of my sorrow**, he said: My grief.

Ibn Bashar told us, Yahya bin Saeed told me, on the authority of Aouf, on the authority of Al-Hasan: **I only complain of my distress and my grief**, he said: My need.

As for his saying: **And I know from God what you do not know**, Ibn Abbas used to say about that, according to what was reported from him, what:

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And I know from God that which you do not know**, he said: I know that Joseph's vision is true, and that I will prostrate to him.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi, he said: **I only complain of my suffering and my grief to God, and I know from God that which you do not know.** He said: When they told him about the king's supplication, Jacob's soul felt a sense of loss and he said: There is no friend on earth except a prophet! So he was hopeful and said: Perhaps it is Joseph.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: **I only complain of my suffering and my grief to God**, the verse. He mentioned to us that the Prophet of God, Jacob, was never afflicted with a calamity except that his good opinion of God came back to him.

Ibn Hamid told us, he said, Hakam told us, on the authority of Isa bin Yazid, on the authority of Al-Hasan, he said: It was said: How much did Jacob grieve over his son? He said: He grieved seventy bereaved women! He said: What was his reward? He said: The reward of a hundred martyrs. He said: He never had a bad opinion of God for an hour of the night or day.

Ibn Hamid told us another time. He said, Hakam told us, on the authority of Abu Muadh, on the authority of Yunus, on the authority of Al-Hasan, on the authority of the Prophet, may God bless him and grant him peace, the same.

Ibn Humayd narrated, Salamah narrated, on the authority of Al-Mubarak bin Mujahid, on the authority of a man from Al-Azd, on the authority of Talhah bin Masraf Al-Ayami, who said: There are three things that you should not mention and avoid mentioning them: Do not complain about your illness, do not complain about your affliction, and do not praise yourself. He said: And I was informed that Jacob bin Ishaq had a neighbor who came to him and said to him: O Jacob, why do I see you so broken and wasted, and you have not reached the age that your father reached? He said: What God has afflicted me with of worrying about Joseph and mentioning him has broken me and wasted me! So God revealed to him: O Jacob, do you complain about me to My creation? He said: O Lord, I have committed a sin, so forgive me! He said: Then I have forgiven you. And after that, whenever he was asked, he would say: **I only complain of my sorrow and grief to God, and I know from God that which you do not know.**

## Surat Yusuf 12:86

He said, "I only complain of my suffering and my grief to God, and I know from God that which you do not know."

Amr bin Ali told us, Muammil bin Ismail told us, Sufyan told us, on the authority of Habib bin Abi Thabit, who said: It has reached me that Jacob grew old until his eyebrows fell over his cheeks, and he used to raise them with a rag. A man said to him: What has brought you to what I see? He said: The length of time and the abundance of sorrows! So God revealed to him: O Jacob, do you complain about Me? He said: A sin, so forgive it.

Amr ibn Ali told us, Abdul Wahhab told us, Hisham told us, on the authority of Laith ibn Abi Salim, who said: Gabriel entered the prison upon Joseph, and recognized him. He said: O king, handsome in face, pleasant in scent, and generous to his Lord, will you not tell me about Jacob? Is he alive? He said: Yes. He said: O king, handsome in face, pleasant in scent, and generous to his Lord, what is the extent of his grief? He said: The grief of seventy bereaved women. He said: O king, handsome in face, pleasant in scent, and generous to his Lord, is there any reward for that? He said: The reward of a hundred martyrs.

Ibn Humayd narrated, Salamah narrated, on the authority of Ibn Ishaq, on the authority of Layth ibn Abi Salim, on the authority of Mujahid, who said: I was told that Gabriel came to Joseph, peace be upon them, while he was in Egypt, in the form of a man. When Joseph saw him, he recognized him, so he went to him and said: O king, whose fragrance is pleasant, whose clothing is pure, and whose adornment is honorable towards his Lord, do you have any knowledge of Jacob? He said: Yes! He said: O king, whose clothing is pure, and whose adornment is honorable towards his Lord, how is he? He said: He has lost his sight. He said: O king, whose clothing is pure, and whose adornment is honorable towards his Lord, what has taken his sight? He said: Grief over you. He said: O king, whose fragrance is pleasant, whose clothing is pure, and whose adornment is honorable towards his Lord, what was he given for that? He said: The reward of seventy martyrs.

Yunus bin Abdul A'la told me, he said, Ibn Wahb told us, he said, Abu Shuraih said: I heard someone narrate that Joseph asked Gabriel: How much did Jacob grieve? He said: The grief of seventy bereaved women. He said: What was his reward? He said: The reward of seventy martyrs.

He said, Ibn Wahb told us, Nafi' ibn Yazid told me, on the authority of Ubayd God ibn Abi Ja'far, who said: Gabriel entered upon Joseph in the well or in the prison, and Joseph said to him: O Gabriel, how great is my father's grief? He said: The grief of seventy bereaved women. He said: What is his reward from God? He said: The reward of a hundred martyrs.

Al-Muthanna told me, Ishaq told us, Ismail bin Abdul Karim told us, Abdul Samad bin Maqal told me, I heard Wahb bin Munabbih say: Gabriel came to Joseph with the good report while he was in prison. He said: Do you recognize me, O truthful one? He said: I see a pure form and a good soul that does not resemble the souls of sinners. He said: I am the Messenger of the

Lord of the Worlds, and I am the trustworthy spirit. He said: What brought you into the entrance of the sinners, while you are the best of the good, the head of those brought near, and the trustworthy one of the Lord of the Worlds? He said: Did you not know, O Joseph, that God purifies the houses through the purity of the prophets, and that the land they enter is the purest of lands, and that God has purified the prison and what is around it through you, O most pure of the pure and son of the purified? It is only purified through the virtue of your purity and the purity of your righteous and sincere fathers! He said: How can I be called the truthful, and you count me among the sincere, while I have been brought into the entrance of the sinners, and named among the misguided and corrupt? He said: Your heart was not tempted, and you did not obey your mistress in disobeying your Lord, and for that reason God named you among the truthful, and counted you among the sincere, and joined you with your righteous fathers. He said: Do you have knowledge of Jacob, O faithful spirit? He said: Yes, God granted him beautiful patience, and tested him with grief over you, and he was suppressing it. He said: What is the extent of his grief? He said: The grief of seventy bereaved women. He said: What is his reward, O Gabriel? He said: The amount of a hundred martyrs.

Ibn Humayd narrated that Jarir narrated on the authority of Layth on the authority of Thabit al-Bunani who said: Gabriel entered upon Joseph in prison and Joseph recognized him. He said: So he came to him and greeted him and said: O king of good fragrance, pure clothing, and generous to his Lord, do you have any knowledge of Jacob? He said: Yes. He said: O king of good fragrance, pure clothing, and generous to his Lord, do you know what he did? He said: His eyes turned white. He said: O king of good fragrance, pure clothing, and generous to his Lord, what is that? He said: From grief over you. He said: O king of good fragrance, pure clothing, and generous to his Lord, what is the extent of his grief? He said: The grief of seventy bereaved women! He said: O king of good fragrance, pure clothing, and generous to his Lord, does he have any reward for that? He said: Yes, the reward of a hundred martyrs.

Ibn Wakee' narrated, Amr narrated, on the authority of Asbat, on the authority of Al-Suddi, who said: Gabriel came to Joseph while he was in prison and greeted him. He came to him in the form of a man with a handsome face, a pleasant scent, and fine clothes. Joseph said to him: O king with a handsome face, honorable in the sight of his Lord, and a pleasant scent, tell me how Jacob is? He said: He is deeply grieved over you. He said: How much of his grief? He said: The grief of seventy bereaved women. He said: How much of his reward? He said: The reward of seventy or a hundred martyrs. Joseph said: Then to whom will he turn after me? He said: To your brother Benjamin. He said: Will I ever meet him? He said: Yes. So Joseph wept when he met his father after him, then he said: I do not care what I encounter, for God has shown it to me.

He said, Amr bin Muhammad told us, on the authority

of Ibrahim bin Zaid, on the authority of Amr bin Dinar, on the authority of Ikrimah, who said: Gabriel came to Joseph while he was in prison and greeted him. Joseph said to him: O king, generous to his Lord, pleasant in scent, and pure in clothing, do you know about Jacob? He said: Yes, how intense his grief is! He said: O king, generous to his Lord, pleasant in scent, and pure in clothing, what is his reward? He said: The reward of seventy martyrs. He said: Do you think I will meet him? He said: Yes. Joseph was pleased.

Ibn Hamid told us, he said, Jarir told us, on the authority of Laith, on the authority of Saeed bin Jubair, he said: When Jacob entered upon the king and his eyebrows had fallen over his eyes, the king said: What is this? He said: Years and sorrows, or: worries and sorrows. Then his Lord said: O Jacob, why do you complain about Me to My creation? Have I not done to you and done?

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-Rahman bin Ziyad, on the authority of Muslim bin Yasar, tracing it back to the Prophet, may God bless him and grant him peace: He who is sad will not be patient. Then he recited: **I only complain of my suffering and my grief to God.**

Amr bin Abdul Hamid Al-Amili told me, he said, Abu Usamah told us, on the authority of Hisham, on the authority of Al-Hasan, he said: From the time Joseph left Jacob until the day he returned, there were eighty years, and sadness did not leave his heart. He cried until he lost his sight. Al-Hasan said: By God, there was no creature on the earth that day more honorable to God than Jacob, peace be upon him.

## Tafsir al-Qurtubi

The Almighty said: **He said, 'I only complain of my suffering.'** The true meaning of *bath* in the language is what befalls a person of destructive things that he is not prepared to hide. It is from *baththatuhu* which means to separate him. So the calamity was called *bath* metaphorically. Dhu al-Rummah said:

I stopped at a quarter of my camel's hump and kept crying and talking to him.

I watered it until its stones and playgrounds almost spoke to me.

Ibn Abbas said: *Bathi* is my concern. Al-Hasan: my need. It was said: the most intense sadness, and its reality is what we mentioned. **And my sadness is to God** is conjoined to it, he repeated it with a different wording. **And I know from God that which you do not know** meaning I know that Joseph's vision is true, and that I will prostrate to him. Ibn Abbas said it. Qatada: I know from God's kindness to me what necessitates my good opinion of Him. It was said: Jacob said to the Angel of Death, **Have you taken Joseph's soul?** He said: *No*, so this confirmed his hope. Al-Suddi said: I know that Joseph is alive, and that is because when his son told him about the king's conduct, justice, and character, Jacob's soul sensed that he was his son, so

he hoped, and said: **Perhaps he is Joseph.** He said: **There is no friend on earth except a prophet.** It was said: I know from the answer to the supplication of the needy what you do not know.

## Tafsir Ibn Kathir

He said to them as he said to them when they came upon Joseph's shirt with false blood: **Rather, your souls have enticed you to do something, so have patience is most fitting.** Muhammad ibn Ishaq said: When they came to Jacob and told him what had happened, he accused them and thought it was like what they had done to Joseph. He said: **Rather, your souls have enticed you to do something, so have patience is most fitting.** Some people said: Since their action was based on their first action, the ruling of the first was applied to him, and his statement was correct: **Rather, your souls have enticed you to do something, so have patience is most fitting.** Then he hoped that God would return to him his three sons: Joseph, his brother Benjamin, and Reuben, who had stayed in Egypt awaiting God's command concerning him, either that his father would be pleased with him and order him to return to him, or that he would take his brother secretly. For this reason he said: "Perhaps God will bring them all to me. Indeed, He is the Knowing," meaning the Knowing of my condition, **the Wise** in His actions, judgment, and destiny. **And he turned away from them and said, 'Oh, my grief over Joseph,'** meaning he turned away from them. Son, he said, remembering the old grief of Joseph, **Oh, my sorrow for Joseph!** The two sons' deep-seated grief renewed for him. Abdul Razzaq said: Al-Thawri informed us, on the authority of Sufyan Al-Asfari, on the authority of Saeed bin Jubair, that he said: No one other than this nation was given the ability to seek refuge. Do you not hear the words of Jacob, peace be upon him: **Oh, my sorrow for Joseph!** And his eyes became white from grief, while he was suppressing grief. That is, he was silent, not complaining about his situation to any creature. Qatada and others said this. Ad-Dahhak said: He was suppressing grief, gloomy, and sad.

Ibn Abi Hatim said: My father told us, Hammad bin Salamah told us, on the authority of Ali bin Zaid, on the authority of Al-Hasan, on the authority of Al-Ahnaf bin Qais, that the Prophet, may God bless him and grant him peace, said: "David, peace be upon him, said: O Lord, the Children of Israel ask you by Abraham, Isaac, and Jacob, so make me their fourth. So God Almighty revealed to him: O David, Abraham was thrown into the fire because of me and he was patient, and that is a trial that has not befallen you. And Isaac gave his life for me and he was patient, and that is a trial that has not befallen you. And Jacob, his beloved was taken from him and his eyes turned white from grief and he was patient, and that is a trial that has not befallen you." This is a mural and there is something strange in it, for the correct view is that Ismail was the one who was slaughtered, but Ali bin Zaid bin Jud'an has many strange and strange things, and God knows best, and the closest thing to this is that Al-Ahnaf bin Qais, may God have mercy on him, narrated it from some of the Children of Israel, such as Ka'b and Wahb and others



## Surat Yusuf 12:86

He said, "I only complain of my suffering and my grief to God, and I know from God that which you do not know."

like them, and God knows best, for the Children of Israel transmit that Jacob wrote to Joseph when his brother was detained due to theft, being kind to him in returning his son, and mentioning to him that they were a family afflicted with calamity, for Abraham was afflicted with fire, and Isaac with slaughter, and Jacob with separation from Joseph, in a long hadith that is not authentic, and God knows best, so at that time his sons took pity on him, and said to him by way of kindness and compassion for him: **By God, you will not cease to mention Joseph until you become weak**, meaning you are weak in strength **or you will be among those who perish** they say if you continue in this state we fear for you perishing and ruining **He said, "I only complain of my suffering and my grief to God** meaning he answered them about what they said by saying: **I only complain of my suffering and my grief My grief, that is, my concern and what I am in, "is to God alone, and I know from God that which you do not know**, that is, I hope for all good from Him. And on the authority of Ibn Abbas, **and I know from God that which you do not know**, meaning that Joseph's vision was true, and that God must reveal it. Al-Awfi said about it in the verse: I know that Joseph's vision was true and that I will prostrate to him.

Ibn Abi Hatim said: Al-Hasan bin Arafah told us, Yahya bin Abdul Malik bin Abi Ghania told us, on the authority of Hafs bin Umar bin Abi Al-Zubayr, on the authority of Anas bin Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The Prophet Jacob, peace be upon him, had a brother who was his confidant. One day he said to him: What has taken away your sight and bent your back? He said: What has taken away my sight is crying over Joseph, and what has bent my back is grieving over Benjamin. Then Gabriel, peace be upon him, came to him and said: O Jacob, God sends you His greetings and says to you: Are you not ashamed to complain about Me to anyone other than Me? Jacob said: I only complain about my suffering and grief to God. Gabriel, peace be upon him, said: God knows best what you are complaining about." This is a strange hadith that contains something strange.

## Fath al-Qadir

86- **He said, 'I only complain of my suffering and my grief to God.'** This sentence is a new one, as if it was said, **So what did Jacob say when they said to him what they said?** And *bath* is what comes to a person from the things that greatly sadden its owner until he is unable to hide it, this is what the linguists said, and it is taken from *baththahu* meaning it separated him, so the calamity was called *bath* metaphorically. Dhu al-Rummah said:

I stopped at a quarter of a mile, young man, and I kept crying and talking to him.

I watered it until its stones and playgrounds almost spoke to me.

The commentators have mentioned that if a person is able to conceal the calamities that have befallen him, then that is considered grief, and if he is not able to conceal it, then that is considered slander. So slander, according to this, is the greatest and most difficult grief. It has also been said that slander means worry, and it has also been said that it is need. According to this statement, the connection of grief to slander is clear in meaning. As for the interpretation of slander as great grief, then it is as if he said: I only complain of my great grief and what is less than that of grief to God, not to anyone else. It has been read as *slander* with a damma on the ha' and a sukoon on the zay, and slander with a fatha on both of them. **And I know from God what you do not know**, meaning I know of His kindness, goodness, and reward for the calamity what you do not know. It has also been said that He meant His knowledge that Joseph is alive, and it has been said that He meant His knowledge that his dream is true, and it has been said that He knows of the response of those in need to God what you do not know.

## Tafsir al-Baghawi

86- **He said** Jacob, peace be upon him, when he saw their harshness, **I only complain of my suffering and my grief to God.** And suffering is the most intense grief, and it was called that because its owner cannot be patient with it until he proves it, that is, shows it. Al-Hasan said: My suffering means: my need.

It is narrated that a neighbor of his came to Jacob and said: O Jacob, why do I see you so broken and wasted, and you have not reached the age your father did? He said: What God has afflicted me with of the worries of Joseph has broken me and wasted me. So God revealed to him: O Jacob, do you complain about me to My creation? He said: O Lord, I have committed a sin, so forgive me for it. He said: I have forgiven you for it. After that, whenever he was asked, he would say: I only complain about my sorrow and grief to God.

It was narrated that he was asked: O Jacob, what has made you lose your sight and your back bow?

He said: My weeping over Joseph has made me lose my sight, and my back has been bent over by my grief over his brother?

Then God revealed to him: Do you complain about Me? By My glory and majesty, I will not reveal what is wrong with you until you call upon Me.

Then he said: I only complain of my distress and grief to God. God revealed to him: By My glory and majesty, if they were dead, I would have brought them out for you. I only found fault with you because you slaughtered a sheep, and a poor man stood at your door and you did not stab him with anything from it. The most beloved of My creation to Me are the prophets, then the poor. So prepare food and invite the poor to it.



He made food and then said: Whoever is fasting should break his fast tonight at the house of Jacob.

It was narrated that after that, whenever he had lunch, he would order someone to call out: **Whoever wants lunch, let Jacob come.** And whenever he had breakfast, he would order someone to call out: **Whoever wants to break his fast, let Jacob come.** So he would eat lunch and dinner with the poor.

On the authority of Wahb ibn Munabbih, he said: God Almighty revealed to Jacob: Do you know why I punished you and kept Joseph away from you for eighty years? He said: No, my God. He said: Because you roasted a young goat and were stingy with your neighbor, and ate without feeding him.

It was narrated that the reason for Jacob's trial was that he slaughtered a calf in front of his mother while she was mooing.

Wahb, Al-Suddi and others said: Gabriel came to Joseph, peace be upon him, in prison and said: Do you know me, O friend?

He said: I see a pure image and a pleasant smell.

He said: I am the Messenger of the Lord of the Worlds and I am the Trustworthy Spirit.

He said: What brought you into the sinners' house, when you are the best of the best, the head of those brought near, and the trustee of the Lord of the Worlds?

He said: Did you not know, O Joseph, that God Almighty purifies houses through the purity of the prophets, and that the land they enter is the purest of lands, and that God Almighty has purified the prison and what is around it through you, O pure of the pure and son of the righteous and sincere?

He said: How can I be called one of the righteous and count as one of the sincere and pure, when I have been admitted as one of the sinners and called one of the wicked?

Gabriel said: Because your heart was not tempted and you did not obey your mistress in disobeying your Lord, therefore God named you among the truthful, counted you among the sincere, and included you with your righteous fathers.

Joseph said to me: Do you know about Jacob, O faithful spirit?

He said: Yes, God gave him beautiful patience and tested him with grief over you, so he is suppressing it.

He said: How much sadness?

He said: The grief of seventy bereaved women.

He said: What is his reward, Gabriel?

He said: The reward of a hundred martyrs.

He said: Do you think I will meet him?

He said: Yes. Joseph was pleased, and he said: I do not care what I encounter if I see him.

God Almighty says: **And I know from God what you do**

**not know**, meaning: I know from Joseph's life what you do not know.

It was narrated that the Angel of Death visited Jacob and said to him: O king with a pleasant scent and a handsome appearance, have you taken the soul of my son among the souls? He said: No. Jacob calmed down and hoped to see him, and said: I know that Joseph's vision is true and that you and I will prostrate to him.

Al-Saddi said: When his son told him about the king's conduct, Jacob felt anxious and became hopeful, and said, **Perhaps it is Joseph.** So he said, **O my sons, go and find out about Joseph and his brother.**

It was narrated on the authority of Abdullah bin Yazid bin Abi Farwa: that Jacob, peace be upon him, wrote a letter to Joseph, peace be upon him, when Benjamin was imprisoned: From Jacob, Israel of God, the son of Isaac, the sacrifice of God, the son of Abraham, the friend of God, to the king of Egypt. As for what follows: We are a family upon whom calamity has befallen us. As for my grandfather Abraham, his hands and feet were bound and he was thrown into the fire, so God made it cool and safe for him. As for my father, his hands and feet were bound and a knife was placed on the back of his neck, so God ransomed him. As for me, I had a son who was the most beloved of my sons to me, so his brothers took him to the wilderness and brought me his shirt stained with blood. They said: The wolf has eaten him. My eyes went out from crying over him. Then I had a son who was his brother on his mother's side, and I used to amuse myself with him. You imprisoned him and claimed that he had stolen, and we are a family who do not steal or give birth to a thief. If you return him to me, otherwise I will invoke a curse upon you that will reach the seventh of your children. When Joseph read the letter, he could not control his crying and his patience was exhausted, so he revealed himself as we will mention, God willing. Come here.

## Tafsir al-Baidawi

86. **He said**, I only complain of my suffering and my grief" my concern which I cannot bear to endure for a long time meaning to spread. "To God **not to any of you or anyone else, so leave me to my complaint**, and I know from God **from His creation and mercy, for He does not disappoint the one who calls upon Him nor forsakes the one who seeks refuge in Him, that from God there is a kind of inspiration** that which you do not know" from the life of Joseph. It was said that he saw the Angel of Death in a dream and asked him about him, and he said he is alive. It was said that he knew from Joseph's dream that he would not die until his brothers prostrated themselves before him.

## Surat Yusuf 12:87

O my sons, go and inquire about Joseph and his brother and do not despair of relief from God. Indeed, no one despairs of relief from God except the disbelieving people.

## Surat Yusuf 12:87

O my sons, go and inquire about Joseph and his brother and do not despair of relief from God. Indeed, no one despairs of relief from God except the disbelieving people.

## Tafsir al-Jalalayn

87 - **O my sons, go and inquire about Joseph and his brother** seek report of them **and do not despair** lose hope **of the mercy of God** His mercy **for no one despairs of the mercy of God except the disbelieving people** so they set out towards Egypt for Joseph

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says, when Jacob desired Joseph, he said to his sons: **O my sons, go**, to the place from which you came and left your two brothers there, **and find out about Joseph**, meaning: seek out Joseph and find out about his story.

The origin of the word *taḥsās* is the verb *taḥsās* from ḥ

**\*And his brother**, meaning Benjamin, **and do not despair of relief from God**, meaning: Do not despair that God will relieve us of the grief we are in over Joseph and his brother with relief from Him. So He will show them, **Indeed, no one despairs of relief from God**, meaning: no one despairs of His relief and mercy, and loses hope in Him, **except the disbelieving people**, meaning: the people who deny His ability to create whatever He wills.

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: **O my sons, go and inquire about Joseph and his brother**, in Egypt, **and do not despair of relief from God**, he said: From God's relief that Joseph is returned.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And do not despair of the mercy of God**, meaning: of the mercy of God.

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, something similar.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: Then Jacob said to his sons, while he had good expectations of his Lord, despite the sadness he was in: O my sons, go to the country from which you came, **and inquire about**

**Joseph and his brother and do not despair of relief from God**, meaning of His relief, **Indeed, no one despairs of relief from God except the disbelieving people**.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **And do not despair of the mercy of God**, he said: of the mercy of God.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And do not despair of relief from God**, he said: From God's relief, He will relieve you of the distress you are in.

## Tafsir al-Qurtubi

The Almighty's saying: **O my sons, go and inquire about Joseph and his brother**. This indicates that he was certain of his life, either by a vision, or by God Almighty making the wolf speak as in the beginning of the story, or by the Angel of Death informing him that he had not taken his soul, which is more apparent. Inquiry is seeking something through the senses, so it is a verb from the verb sense, meaning go to the one who asked you for your brother, and tricked you into taking him, so ask about him and his religion. It is narrated that the Angel of Death said to him: Seek him from here! And he pointed to the direction of Egypt. It was said: Jacob alerted Joseph to the return of the merchandise, the detention of his brother, and the manifestation of honor, so he directed them to the direction of Egypt and not elsewhere. **And do not despair of the mercy of God** meaning do not lose hope in God's relief, said Ibn Zayd, meaning that the believer hopes for God's relief, and the disbeliever loses hope in hardship. Qatada and Ad-Dahhak said: From God's mercy. **None despairs of relief from God except the disbelieving people**. This is evidence that despair is one of the major sins, and it is hopelessness. Its explanation will come in *Az-Zumar*, God willing.

## Tafsir Ibn Kathir

God the Almighty says, informing us about Jacob, peace be upon him: He urged his sons to go to the land to find out report about Joseph and his brother Benjamin. Finding out is for good, and spying is for evil. He aroused them and gave them good report and ordered them not to despair of the mercy of God, meaning not to cut off their hope and expectation from God in what they seek and intend, because no one cuts off hope and despairs of the mercy of God except the disbelieving people. And His statement, **So when they entered upon him**, the meaning of the speech is: So they went and entered Egypt, and entered upon Joseph. **They said, O noble one, hardship has touched us and our family**, meaning drought, famine and lack of food, **and we have brought poor merchandise**, meaning the price of the food that we buy, and it is a

small price, said by Mujahid, Al-Hasan and others. Ibn Abbas said: The bad is not spent, like the creation of the gharara, the rope and the thing, and in a narration from him: the bad dirhams that are not exchanged except with a decrease, and Qatada and Al-Suddi said the same. Saeed bin Jubair said: It is the old dirhams. Abu Saleh said: It is the pine nuts and the green seeds. Ad-Dahhak said: It is unsold and not spent. Abu Saleh said: They brought the green terebinth seeds and the pine nuts. The origin of brotherhood is to weaken something, as Hatim Tayy said:

I am at your service, Al-Malhan, a guest defender, and a widow who is being led away by the night as a widow

And the blind man of Banu Tha'laba said:

The giver of a hundred camels and her slave, a protection, she sends her children after her

And his statement, informing about them, **Then give us full measure**, meaning give us for this small price what you used to give us before that. Ibn Mas'ud read: **Then load our camels and be charitable to us**. Ibn Jurayj said: **And be charitable to us by returning our brother to us**. Sa'id ibn Jubayr and As-Suddi said: **And be charitable to us**, meaning: Give us charity by receiving this mixed merchandise, and it is permissible to do so. Sufyan ibn 'Uyaynah was asked: Was charity forbidden to any of the prophets before the Prophet, may God bless him and grant him peace? He said: Have you not heard his saying: "Then give us full measure and be charitable to us. Indeed, God rewards the charitable." Narrated by Ibn Jarir on the authority of Al-Harith, on the authority of Al-Qasim on his authority. Ibn Jarir said: Al-Harith told us, Al-Qasim told us, Marwan ibn Mu'awiyah told us on the authority of 'Uthman ibn Al-Aswad, I heard Mujahid being asked: Is it disliked for a man to say in his supplication: O God, give me charity? He said: Yes, charity is only for those who seek reward.

## Fath al-Qadir

87- **O my sons, go and find out about Joseph and his brother**. Finding out with neglected words: seeking something with the senses, taken from sense, or from feeling: meaning go and find out the report of Joseph and his brother and seek it, and it is read with a jim, and it is also seeking **and do not despair of the mercy of God** meaning do not lose hope in His relief and release. Al-Asma'i said: The spirit is what a person finds from the breeze of the air and finds peace in it, and the structure indicates movement and shaking, so everything that a person shakes with its existence and enjoys is the spirit. Al-Wahidi narrated from Al-Asma'i also that he said: The spirit is the rest from the heart's sorrow. Abu Omar said: The spirit is relief, and it was said that it means mercy **Indeed, none despair of the mercy of God except the disbelieving people** because they do not know the power of God, the glory of His creation and the hidden kindnesses.

## Tafsir al-Baghawi

87- The Almighty said: **O my sons, go and inquire,**

inform and seek good, **from Joseph and his brother**, and inquiring with the letter ha and the letter jim are not far from each other, except that inquiring with the letter ha is for good and with the letter jim for evil, and inquiring is seeking something with the senses. Ibn Abbas said: Its meaning is seek **and do not despair**, and do not lose hope **of the mercy of God**, meaning: of the mercy of God, and it was said: of the relief of God. **Indeed, no one despairs of the mercy of God except the disbelieving people**.

## Tafsir al-Baidawi

87. **O my sons, go and find out about Joseph and his brother** so that you know them and examine their condition, and finding out requires feeling. **And do not despair of the mercy of God** and do not lose hope of His relief and relief. It was read **of the mercy of God** meaning of His mercy by which the servants live. **Indeed, no one despairs of the mercy of God except the disbelieving people** in God and His attributes, for the knowledgeable believer does not despair of His mercy in any situation.

## Surat Yusuf 12:88

So when they entered upon him, they said, "O Exalted One, distress has seized us and our family, and we have brought mixed merchandise, so give us full measure and be charitable to us. Indeed, God rewards the charitable."

## Surat Yusuf 12:88

So when they entered upon him, they said, "O Exalted One, distress has seized us and our family, and we have brought mixed merchandise, so give us full measure and be charitable to us. Indeed, God rewards the charitable."

## Tafsir al-Jalalayn

88 - (So when they entered upon him, they said, **O noble one, distress has afflicted us and our family, and we have brought poor merchandise**. It was paid by everyone who saw it because of its poor quality, and it was counterfeit dirhams or something else. (So give us full measure and be charitable to us. Indeed, God rewards the charitable.) He rewards them. So he took pity on them, and mercy overtook him, and the veil between him and them was lifted.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: There is something omitted in the speech, and mentioning what is apparent is sufficient for what was omitted, and that is: So they went out, returning to Egypt until they reached it and entered upon Joseph, **And when they entered upon him, they said, O noble one, distress has afflicted us and our family**, meaning the severity of drought and famine, **and we have brought a poor merchandise**, as:

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: They went out to Egypt and returned to it, **with a small amount of merchandise**, meaning, it was not enough to reach what they used to trade for, unless they were given more than they could afford. They had seen what had happened to their father, and the successive calamities that had befallen him in his children and his eyesight, until they came to Joseph. When they entered upon him, they said, **O Exalted One**, hoping that he would have mercy on them regarding their brother, **distress has touched us and our family**.

What he meant by his saying: **And we brought mixed merchandise** is dirhams, or a price that is not permissible in the price of food except for someone who exceeds it.

The origin of izjaa is the market by pushing, as Al-Nabigha Al-Dhubyani said:

The wind blew from the direction of Dhi Arl, driving the night away from its shores.

It means: you shop and pay, and from it the saying of A'sha Bani Tha'laba:

The giver of the hundred camels and her slave Awdha,

who gives birth to her children

Hatem said:

Let him weep for the guest of the cannon, and for the widow who is driven away by the night, another widow.

It means that she drives it in her hands despite its weakness and inability to walk. Therefore, it was said: **With a weak commodity**, because it is not a commodity, but rather it is permissible to permit it based on the situation of those who take it.

The interpreters differed in explaining the interpretation of this, even though the meanings of their explanation were close.

Mentioning the sayings of the people of interpretation on this:

Abu Kuraib told us, he said, Wakee' told us, he said, 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: **With a defective merchandise**, he said: Poor, counterfeit merchandise, it is not spent until some of it is put away.

Al-Hasan bin Muhammad told us, he said, Amr bin Muhammad Al-Anqazi told us, he said, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **And we came with a defective merchandise**, he said: The defective merchandise, which is not spent until some of it is put away.

Ibn Wakee' 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: **And we brought a mixed merchandise**, he said: mixed, the deception, the rope, and the thing.

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 Ibn Abi Malikah, he said: I heard Ibn Abbas, and he was asked about his statement: **And we came with a merchandise that was torn**, he said: The tattered goods, the rope, the tether, and the thing.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, he said, Ibn Uyaynah told us, on the authority of Uthman ibn Abi Sulayman, on the authority of Ibn Abi Malikah, on the authority of Ibn Abbas, the same.

Muhammad bin Saad told us, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And we brought mixed merchandise**, he said: The merchandise is dirhams, and mixed merchandise is worthless.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Ibn Abi Ziyad, on the authority of someone who told him, on the

authority of Ibn Abbas, he said: It is unsold and of no use.

Abu Kuraib told us, he said, Abu Bakr bin Ayyash told us, he said, Abu Hasin told us, on the authority of Saeed bin Jubair and Ikrimah, **And we came with defective merchandise**, Saeed said: incomplete, and Ikrimah said: poor dirhams.

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 Ikrimah, 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 Israel, on the authority of Abu Hasin, on the authority of Saeed bin Jubair, and Ikrimah: **And we came with defective merchandise**. One of them said: incomplete, and the other said: poor.

And he said: My father told us, on the authority of Sufyan, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith, who said: He was fat and woolly.

Al-Hasan told us, he said, Ali bin Asim told us, on the authority of Yazid bin Abi Ziyad, he said: A man asked Abdullah bin Al-Harith, while I was with him, about his saying: **And we brought mixed merchandise**, he said: Little, the goods of the Bedouins, wool and butter.

Ishaq bin Ziyad Al-Qattan Abu Yaqub Al-Basri told us, he said, Muhammad bin Ishaq Al-Balkhi told us, he said, Marwan bin Muawiyah Al-Fazari told us, on the authority of Marwan bin Amr Al-Azdi, on the authority of Abu Ismail, on the authority of Abu Saleh, regarding his statement: **And we brought a mixed merchandise**, he said: pine nuts and green seeds.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mughira, on the authority of Yazid bin Al-Walid, on the authority of Ibrahim, regarding his statement: **And we brought a mixed merchandise**, he said, *little*. Do you not hear his statement: **So he loaded our camels**, and they read like that.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Mughirah told us, on the authority of Ibrahim, that he said: Except for a few, because they are in the Mushaf of Abdullah: And our camels were loaded, meaning his saying: *Mizja'ah*.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Al-Qa'qa' bin Yazid, on the authority of Ibrahim, he said: Few. Didn't you hear his saying: And our camels were loaded?

Ibn Wakee' told us, he said, Amr bin Muhammad told us, on the authority of Abu Bakr al-Hudhali, on the authority of Saeed bin Jubair, and al-Hasan: a cheap commodity. Saeed said: the bad, and al-Hasan said: the little.

Ibn Wakee' told us, he said, Idris told us, on the authority of Yazid, on the authority of Abdullah bin Al-Harith, he said: The goods of the Bedouins are butter and wool.

Ibn Wakee' told us, he said, Idris told us, on the authority of his father, on the authority of Atiyah, he said: Dirhams are not worth anything.

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: *Mizja'ah*, he said: Little.

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: *Mizja'ah*, he said: Little.

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, Qubaysah bin Uqbah told us, he said, Sufyan told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abdullah bin Al-Harith: **And we came with mixed merchandise**, he said: Something of wool, and something of ghee.

He said, Amr bin Awn told us, Hisham told us, on the authority of Mansour, on the authority of Al-Hasan, who said: Few.

Ibn Wakee' told us, he said, Muhammad ibn Bakr told us, on the authority of Ibn Jurayj, on the authority of someone who told him, on the authority of Mujahid: *Mizja'ah*, he said: Little.

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, Al-Hussein told us, Abu Bakr bin Ayyash told us, on the authority of Abu Haseen, on the authority of Ikrimah, who said: Incomplete. Saeed bin Jubair said: So ask.

He said, Al-Hussein told us, Hajjaj told me, on the authority of Abu Bakr, on the authority of Saeed bin Jubair: **And we came with defective merchandise**, he said: poor.

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 unsold and not spent.

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, he said: Unsold.

Ibn Wakee' told us, he said, Abda told us, on the authority of Juwaybir, Ad-Dahhak said: It is unsold, of no use.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayy narrated to us, who said: I heard Al-Dahhak say regarding His statement: **with a defective commodity**, meaning: unsold and useless.

Ahmad bin Ishaq told us, Abu Ahmad Al-Zubayri told us, Israel told us, on the authority of Abu Hasin, on the authority of Saeed bin Jubair: **And we came with defective merchandise**, he said: incomplete, and Ikrimah said: there is an exaggeration in it.

He said, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: The bad dirhams that are not permissible except with a decrease.



Surat Yusuf 12:88

So when they entered upon him, they said, "O Exalted One, distress has seized us and our family, and we have brought mixed merchandise, so give us full measure and be charitable to us. Indeed, God rewards the charitable."

He said, Israel told us, on the authority of Abu Yahya, on the authority of Mujahid, who said: The despicable dirhams, which are not permissible except with a decrease.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi, he said: Dirhams are permissible.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And we came with a small merchandise**, meaning: a small amount.

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.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And we brought mixed merchandise**, he said: Mixed merchandise is little.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **And we came with a small amount of merchandise**, meaning: it was small and did not amount to what we used to buy from you, unless you exceeded us in it.

And his saying: "Then give us full measure... with it, and give us with it what you used to give us before at a good price and in full, permissible dirhams that are not returned," as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **Then give us full measure**, meaning: Give us what you used to give us before, for our merchandise is in short supply.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **Then give us full measure**, he said: Just as you used to give us good dirhams.

And His statement: **And be charitable to us**, the Almighty says: They said: And be generous to us with something between the price of good and bad horses, so do not reduce the price of your food for the bad price of our merchandise. **Indeed, God rewards the charitable**, meaning: God rewards those who are generous to those in need with their money.

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: **And he gave us charity**, he said: He gave us between good and bad.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Bakr, on the authority of Saeed bin Jubair: **So give us full measure and be charitable to us**, do not reduce the price for us because of the return of our dirhams.

They differed about charity. Was it permissible for the prophets before our Prophet Muhammad, may God bless him and grant him peace, or was it forbidden?

Some of them said: It was not permissible for any of the prophets, peace be upon them.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Bakr, on the authority of Saeed bin Jubair, who said: No prophet ever asked for charity, but they said: **We have come with mixed merchandise, so give us full measure and give us charity**, do not reduce the price.

It was narrated on the authority of Ibn Uyaynah that:

Al-Harith told me, he said, Al-Qasim told us, he said, it is narrated on the authority of Sufyan ibn Uyaynah that he was asked: Was charity forbidden to any of the prophets before the Prophet, may God bless him and grant him peace? He said: Did you not hear his saying: "So give us full measure and be charitable to us. Indeed, God rewards the charitable"?

Al-Harith said: Al-Qasim said: Ibn Uyaynah believes that they did not say that unless charity was permissible for them, and they were prophets, for charity was only forbidden to Muhammad, may God bless him and grant him peace, and to them.

Others said: What he meant by his saying: **And be charitable to us** is that he be charitable to us by returning our brother to us.

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 give us charity**, he said: Return our brother to us.

Abu Ja'far said: This statement that we have mentioned on the authority of Ibn Jurayj, even if it is a statement that has merit, is not the preferred statement in interpreting his statement: **And give us charity**, because charity in the common usage of the Arabs is only giving a man in need some of his possessions seeking reward from God for it, even though every good deed is charity. So directing the interpretation of God's words to the most common meaning in the words of the one in whose tongue the Qur'an was revealed is more appropriate and more appropriate.

Mujahid said something similar to what we said about that.

Al-Harith told me, he said, Al-Qasim told us, he said, Marwan bin Muawiyah told us, on the authority of Uthman bin Al-Aswad, he said: I heard Mujahid when he was asked: Is it disliked for a man to say in his supplication: O God, give me charity? He said: Yes, charity is only for those who seek reward.



## Tafsir al-Qurtubi

God Almighty said: **So when they entered upon him, they said, 'O you who are powerful.'** That is, the one who is powerful. **Affliction has befallen us and our family.** This is the third time they returned to Egypt. There is an omission in the statement, meaning they went out to Egypt. When they entered upon Joseph, they said: **Affliction has befallen us and our family,** meaning hunger and need. This is evidence of the permissibility of complaining when in distress, meaning hunger. Rather, it is obligatory for him, if he fears harm for himself from poverty or otherwise, to disclose his condition to someone from whom he hopes to benefit, just as it is obligatory for him to complain about his pain to a doctor to treat him. This is not a criticism of trust. This is as long as the complaint is not in the form of discontent. Patience and endurance in calamities are better, and refraining from asking is better. The best speech in complaint is to ask the Master to remove the affliction. This is the statement of Jacob: "I only complain of my suffering and my grief to God. And I know from God that which you do not know." That is, of His beautiful creation, His strange kindness, and His return to His servants. As for complaining without doubt, it is foolishness, unless it is in the form of consolation and consolation, as Ibn Duraid said:

Do not think, oh time, that I am afflicted with a calamity that will make me sweat like the sweat of eternity

I practiced it, even if the heavens fell on him from the sides of the atmosphere, he would not complain

But it is a sigh of relief when a mine of grief rises from its sides.

God Almighty says: **And We brought merchandise.** Merchandise is a piece of money intended to buy something. You say: I sold the thing and I bought it, meaning I made it merchandise. And in the proverb: Like someone who bought dates to Hajar.

God the Almighty says: *Mzja'ah* is an attribute of merchandise, and the market is driven by pushing, and from this is the saying of God the Almighty: **Have you not seen that God drives the clouds?** (al-Nur 24:43). The meaning is that it is merchandise that is pushed, and not everyone accepts it. Tha'lab said: The merchandise that is mixed is the incomplete, imperfect one. There is a difference of opinion about its specification here. It was said: It was dried meat and hays, mentioned by Al-Waqidi on the authority of Ali bin Abi Talib, may God be pleased with him. It was said: He created the ghara'ir and ropes, narrated on the authority of Ibn Abbas. It was said: The goods of the Bedouins are wool and ghee, said by Abdullah bin Al-Harith. It was said: The green seed and the pine, which is the pistachio, the seed of a tree in the Levant, is eaten and oil is squeezed from it for the manufacture of soap, said by Abu Saleh. So they sold it for dirhams that are not spent on food, and are spent among people, so they said: Take it from us according to the account of the good ones that are spent on food. It was said: Bad dirhams, also said by Ibn Abbas. It was said:

It did not have the image of Joseph, and the dirhams of Egypt had the image of Joseph. Ad-Dahhak said: The sandals and the leather. And from him: It was sifted gruel. And God knows best.

God Almighty says: **So give us full measure and be charitable to us.**

It has four issues:

First: The Almighty's saying: **Then give us full measure and be charitable to us.** They mean just as you sell good things for dirhams, you do not diminish us by the price of our dirhams. This is the saying of most of the commentators. Ibn Jurayj said: **Then give us full measure** means the measure that he had given to their brother. **And be charitable to us** means favor us with something between the price of good things and bad things. Said bin Jubayr, Al-Suddi and Al-Hasan said: Because charity is forbidden to the prophets. It was said that the meaning is: **Give us charity** by increasing our right, said Sufyan bin Uyaynah. Mujahid said: Charity was not forbidden except to our Prophet Muhammad, may God bless him and grant him peace. Ibn Jurayj said: The meaning is: **Give us charity** by returning our brother to us. Ibn Shajarah said: **Give us charity** is used to refer to us, and he cited as evidence the words of the poet:

Be charitable to us, O Ibn Affan, and be patient, and appoint Al-Ash'ari as our leader for the nights.

**Indeed, God rewards the charitable** meaning in the Hereafter. It is said: This is an indirect speech, because they did not think that he was of their religion, so they did not say: **Indeed, God rewards you for your charity.** So they said a word that suggests that they meant it, and it is correct for them to interpret it. Al-Naqqash said it. And in the hadith: **Indeed, in indirect speech there is an alternative to lying.**

Second: Malik and other scholars have argued that the measurer's fee is on the seller. Ibn al-Qasim and Ibn Nafi' said: Malik said: They said to Yusuf **Give us full measure**, so Yusuf was the one who gave the measure, and so was the weigher, the counter, and others, because if a man sells a known number of his food, and the contract is imposed on him, he must present it and distinguish the buyer's right from his right, unless he sells a specific amount of it - a heap or money in which there is no right to fulfill it - so he leaves it between him and it, so whatever is done with the sold item is on the buyer, and this is not the case with what has a right to fulfill it in terms of measure or weight. Do you not see that the seller is not entitled to the price except after fulfilling it, and if it is lost, it is from him before fulfilling it?

Third: As for the cash fee, it is also on the seller, because the buyer who pays his dirhams says: They are good, so you are the one who claims the bad, so look at yourself. Also, the benefit falls to him, so the fee is on him. Likewise, it is not on the one who is obligated to retaliate, because he is not obligated to cut off his own hand, unless he is able to do so willingly. Do you not see that it is obligatory for him to ransom his hand, and to make peace if the retaliator asks him to do so? So the fee for cutting off the hand is on the retaliator. Al-Shafi'i said, in the well-known

Surat Yusuf 12:88

So when they entered upon him, they said, "O Exalted One, distress has seized us and our family, and we have brought mixed merchandise, so give us full measure and be charitable to us. Indeed, God rewards the charitable."

report from him: It is on the one who is retaliated against, like the seller.

Fourth: It is disliked for a man to say in his supplication: **O God, give me charity**, because charity is only given by one who seeks reward, and God Almighty is generous with reward for all blessings, there is no god but Him. Al-Hasan heard a man saying: **O God, give me charity**, so Al-Hasan said: "O man! God does not give charity, only those who seek reward give charity. Haven't you heard the saying of God Almighty: 'Indeed, God rewards the charitable.' Say: O God, give me and be generous to me."

## Tafsir Ibn Kathir

God the Almighty says, informing us about Jacob, peace be upon him: He urged his sons to go to the land to find out report about Joseph and his brother Benjamin. Finding out is for good, and spying is for evil. He aroused them and gave them good report and ordered them not to despair of the mercy of God, meaning not to cut off their hope and expectation from God in what they seek and intend, because no one cuts off hope and despairs of the mercy of God except the disbelieving people. And His statement, **So when they entered upon him**, the meaning of the speech is: So they went and entered Egypt, and entered upon Joseph. **They said, O noble one, hardship has touched us and our family**, meaning drought, famine and lack of food, **and we have brought poor merchandise**, meaning the price of the food that we buy, and it is a small price, said by Mujahid, Al-Hasan and others. Ibn Abbas said: The bad is not spent, like the creation of the gharara, the rope and the thing, and in a narration from him: the bad dirhams that are not exchanged except with a decrease, and Qatada and Al-Suddi said the same. Saeed bin Jubair said: It is the old dirhams. Abu Saleh said: It is the pine nuts and the green seeds. Ad-Dahhak said: It is unsold and not spent. Abu Saleh said: They brought the green terebinth seeds and the pine nuts. The origin of brotherhood is to weaken something, as Hatim Tayy said:

I am at your service, Al-Malhan, a guest defender, and a widow who is being led away by the night as a widow

And the blind man of Banu Tha'laba said:

The giver of a hundred camels and her slave, a protection, she sends her children after her

And his statement, informing about them, **Then give us full measure**, meaning give us for this small price what you used to give us before that. Ibn Mas'ud read: **Then load our camels and be charitable to us**. Ibn Jurayj said: **And be charitable to us by returning our brother to us**. Sa'id ibn Jubayr and As-Suddi said: **And be charitable to us**, meaning: Give us charity by receiving this mixed merchandise, and it is permissible to do so. Sufyan ibn 'Uyaynah was asked: Was charity forbidden to any of the prophets before the Prophet,

may God bless him and grant him peace? He said: Have you not heard his saying: "Then give us full measure and be charitable to us. Indeed, God rewards the charitable." Narrated by Ibn Jarir on the authority of Al-Harith, on the authority of Al-Qasim on his authority. Ibn Jarir said: Al-Harith told us, Al-Qasim told us, Marwan ibn Mu'awiyah told us on the authority of 'Uthman ibn Al-Aswad, I heard Mujahid being asked: Is it disliked for a man to say in his supplication: O God, give me charity? He said: Yes, charity is only for those who seek reward.

## Fath al-Qadir

His saying: 88- **So when they entered upon him** meaning upon Joseph, and there is an omission in the speech, and the meaning is: So they went as their father ordered them to Egypt to find out about Joseph and his brother, and when they entered upon Joseph **they said, O Mighty** meaning the powerful and powerful king **we and our family have been touched by hardship** meaning hunger and need. And in it is evidence that it is permissible to complain in case of necessity if one fears that it will affect himself, just as it is permissible for the sick person to complain to the doctor about the illness he finds, and this time they entered Egypt was the third time as is indicated by what was mentioned previously from the context of the Noble Book **and we brought mixed merchandise** merchandise is a piece of money intended to buy something. It is said **abda'at al-shay'** and *istabda'tuhu* if you make it merchandise, and in the proverb **like mustabda' al-tamar to Hajar**. And izja' is the market by force. Al-Wahidi said: "Izja' in the language means the market and paying little by little. From this comes the Almighty's saying: 'Have you not seen that God drives the clouds?'" The meaning is: It is a commodity that is paid and not accepted by merchants. Tha'lab said: The mixed commodity is the incomplete one. Abu Ubaidah said: The bad dirhams are called *mazja'ah* because they are returned, paid and not accepted.

There was a difference of opinion about what this merchandise was. It was said that it was dried meat and hays, and it was said that it was wool and ghee, and it was said that it was green seeds and pine nuts, and it was said that it was bad dirhams, and it was said that it was sandals and leather. Then they asked him, after they informed him of the merchandise they had with them, to give them full measure: that is, to make it complete with no deficiency in it, and they asked him to give them charity either by adding to what he gave them in exchange for their merchandise, or by overlooking the poor quality of the merchandise they brought, and to make it like good merchandise in giving them full measure, and this is what most of the commentators said. It was said, how can they ask for charity for them when they are prophets and charity is forbidden for prophets? The answer is that this is specific to our Prophet Muhammad, may God bless him and grant him peace, **Indeed, God rewards those who give charity** with what He gives them of the

reward in the afterlife, or by expanding it for them in this world.

Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **Perhaps God will bring them all to me**, he said: Yusuf, his brother and Rubil. Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding the verse: Yusuf, his brother and their eldest who stayed behind. Ibn Al-Mundhir and Ibn Abi Hatim narrated through various chains of narration on the authority of Ibn Abbas regarding his statement: **Oh my grief for Joseph**, he said: Oh sorrow. Ibn Abi Shaybah, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Qatada something similar. They narrated on the authority of Mujahid who said: Oh grief. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **Then he is suppressing his grief**, he said: Sad. Ibn Al-Mubarak, Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shuyukh narrated on the authority of Qatada who said: He suppressed his grief and did not say anything but good. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ata Al-Khurasani who said: A suppressing person is distressed. Ibn Abi Hatim narrated on the authority of Ikrimah something similar. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shuyukh narrated on the authority of Ad-Dahhak who said: Al-Kazim is grief. Ibn Jarir narrated something similar on the authority of Mujahid. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shuyukh narrated on the authority of Ibn Abbas regarding his statement: **By God, you will not cease remembering Joseph** he said: You will not cease remembering Joseph **until you become ill** he said: nearing sickness **or you become among those who perish** he said: the dead.

And these people narrated something similar from Mujahid. And Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir, and Abu al-Shuyukh narrated from Qatadah regarding his statement, **You will not cease to remember Joseph**, he said: You will not cease to remember Joseph, **until you become infirm**, he said: old, **or are among those who perish**, he said: Or you die. And Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Shuyukh narrated from al-Dahhak, **until you become infirm**, he said: old, **or are among those who perish**, he said: Among the dead. And Ibn Jarir and Abd al-Razzaq narrated from Muslim ibn Yasar, tracing it back to the Prophet, may God bless him and grant him peace, who said: **Whoever persists in suffering cannot be patient**, then he recited, **I only complain of my suffering and my grief to God**, and Ibn Mandah narrated in al-Ma'rifah from Muslim ibn Yasar from Ibn Mas'ud who said: The Messenger of God, may God bless him and grant him peace, said, and he mentioned it. And Ibn Mardawayh narrated from the hadith of Abdullah ibn Amr, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, something similar. And Ibn al-Mundhir and Ibn Mardawayh narrated it from Abd al-Rahman ibn Ya'mar, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, who said: **Whoever persists in suffering cannot be patient**, then he recited, **I only complain of my suffering and my grief to God**, and Ibn Mandah narrated in al-Ma'rifah from Muslim ibn Yasar from Ibn Mas'ud who said: The Messenger

of God, may God bless him and grant him peace, said, and he mentioned it. And Ibn Mardawayh narrated from the hadith of Abdullah ibn Amr, with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, something similar. Ibn Jarir, Ibn al-Mundhir, and Abu al-Shuyukh narrated on the authority of Ibn Abbas regarding his statement: **I only complain of my distress**, he said: My anxiety. Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding his statement: **And I know from God that which you do not know**, he said: I know that Joseph's vision is true and that I will prostrate to him. Ibn Jarir narrated on the authority of al-Dahhak something similar. Ibn Jarir and Ibn Abi Hatim narrated on the authority of

Ibn Abbas, regarding his statement, **with merchandise**, said: Dirhams. *Mzja'ah*, said: unsold. Abd al-Razzaq, Saeed bin Mansour, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Sheikh narrated on his authority that he said: *Mzja'ah* means worn-out merchandise, such as a rope, a knot, or something. Abu Ubaid, Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and Abu al-Sheikh also narrated on his authority that: *Mzja'ah* means counterfeit paper that is not spent until some of it is put away. Ibn Jarir, Ibn al-Mundhir, and Abu al-Sheikh narrated on the authority of Ibn Jarir regarding his statement, **and give us charity**, that he said: Give us back our brother.

## Tafsir al-Baghawi

**88- When they entered upon him**, and it contains an implied meaning: So they went out returning to Egypt until they reached it and entered upon Joseph, peace be upon him. **They said, O noble one, hardship has touched us and our family**, meaning: hardship and hunger, **and we have brought poor merchandise**, meaning: little, poor, and unsold, and it is not spent on the price of food except by permission from the seller for it, and the origin of *izja'* is the market and payment. It was said: the merchandise is poor because it is not spent, and it is only permissible by payment from the one who takes it.

They differed about it. Ibn Abbas said: They were bad, counterfeit dirhams.

It was said: It was created by instincts and ropes.

It was said: It was a Bedouin commodity made of wool and cotton.

Al-Kalbi and Muqatil said: It was the green seed.

It was said: It was made from the gruel of the pastry.

It was said: It was leather and sandals.

**Give us full measure**, meaning: Give us what you used to give us before at a good, full price.

**And be charitable to us**, meaning: favor us with something between the good and bad prices and do not reduce it for us. This is what most commentators say.

Ibn Jurayj and Al-Dahhak said: He did us a favor by

## Surat Yusuf 12:88

So when they entered upon him, they said, "O Exalted One, distress has seized us and our family, and we have brought mixed merchandise, so give us full measure and be charitable to us. Indeed, God rewards the charitable."

returning our brother to us.

**God rewards**, "rewards," **those who give charity**.

Ad-Dahhak said: They did not say, **May God reward you**, because they did not know that he was a believer.

Sufyan ibn Uyaynah was asked: Was charity forbidden to any of the prophets other than our Prophet, peace and blessings be upon him? Sufyan said: Have you not heard the words of God Almighty: "And give us charity. Indeed, God rewards the charitable." He means that charity was permissible for them.

It was narrated that Al-Hasan heard a man saying: O God, give me charity. He said: God does not give charity, but rather he who seeks reward gives charity. Say: O God, give me or be generous to me.

## Tafsir al-Baidawi

88. "When they entered upon him, they said, 'O noble one,' after they had returned to Egypt a second time. 'Hunger has afflicted us and our family. 'And we have brought back a poor or small merchandise, returned and pushed away out of desire for it, from 'azjatuhu' if you push it away, and from it is the 'tazajjiyyat al-zaman'. It was said that their merchandise was counterfeit, and it was said that it was wool and ghee. It was said that it was pine nuts and green seeds. It was said that it was dried yogurt and gruel. 'So give us full measure,' so complete the measure for us. 'And be charitable to us,' by returning our brother or by forgiving and accepting the poor merchandise, or by increasing it beyond what is equal to it. There is a difference of opinion as to whether the prohibition of charity applies to all the prophets, peace and blessings be upon them, or is specific to our Prophet, peace and blessings be upon him. **God rewards those who give charity** is the best reward. Charity is an absolute favor, including his statement, peace and blessings be upon him, in the palace: **This is God's charity that He has bestowed upon you, so accept His charity**. However, it is specific in custom to what one seeks reward from God Almighty.

## Surat Yusuf 12:89

He said, **Do you know what you did to Joseph and his brother while you were ignorant?**

## Tafsir al-Jalalayn

89 - Then **he said** to them in rebuke **Did you know what you did to Joseph** of beating and selling and other things **and his brother** of your oppression of him after his brother's separation **while you were ignorant** of what would happen to Joseph's matter?

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: It was mentioned that when Joseph, peace be upon him, was told by his brothers: "O noble one, hardship has touched us and our family, and we have brought poor merchandise, so give us full measure and be charitable to us. Indeed, God rewards the charitable," he was overcome by tenderness, and he revealed to them what he had been concealing from them about his affair, such as:

Ibn Humayd told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: It was mentioned to me that when they spoke to him with these words, he was overcome by his soul, so his tears streamed down his cheeks as he wept. Then he revealed to them what he had concealed from them, and said: **Do you know what you did to Joseph and his brother when you were ignorant?** He did not mean by mentioning his brother what he had done to him when he took him, but to differentiate between him and his brother, since they did to Joseph what they did.

Ibn Wakee' told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **So when they entered upon him, they said, 'O Exalted One, distress has afflicted us and our family,'** the verse. He said: So he took pity on them at that time, and said to them: **Do you know what you did with Joseph and his brother when you were ignorant?**

Abu Ja'far said: The interpretation of the statement is: Do you remember what you did to Joseph and his brother, when you separated them, and did what you did while you were ignorant? Meaning: In your state of ignorance of the consequences of what you were doing to Joseph, and what his affair and your affair would lead to.

## Tafsir al-Qurtubi

The Almighty said: **He said, 'Have you known what you did with Joseph and his brother?'** This is a question that means reminding and rebuking, and it is what God said: **You will surely inform them of this affair of theirs.** (Yusuf 12:15) The verse. **When you were ignorant** is evidence that they were young at the time they took Joseph, not prophets, because no one is described as

ignorant except someone who has this characteristic. It also indicates that their situation is good now, meaning you did that when you were young and ignorant. Ibn Abbas and Al-Hasan said its meaning. And their saying: **And we were indeed sinners** is based on this, because they grew up and did not tell their father what they did out of shyness and fear of him. It was said: ignorant of the consequences. And God knows best.

## Tafsir Ibn Kathir

God Almighty says, informing about Joseph, peace be upon him, that when his brothers mentioned to him the hardship, distress, lack of food, and general drought that had befallen them, and he remembered his father and the grief he was in for the loss of his two sons, along with his own kingdom, control, and abundance, then he was overcome with tenderness, compassion, mercy, and pity for his father and brothers, and he began to cry and recognized them. It is said that he lifted the crown from his forehead, where there was a mole, and said, **Do you know what you did to Joseph and his brother when you were ignorant?** meaning how they separated him from his brother, **when you were ignorant?** meaning that what made you do this was due to the extent of what you had committed, as some of the predecessors said: Everyone who disobeyed God is ignorant, and he recited, **Then your Lord is for those who did evil in ignorance**, the verse, and it appears - and God knows best - that Joseph, peace be upon him, only recognized himself to them with God Almighty's permission for him to do so, just as he only hid himself from them both times. The first to do so were those who were ordered by God the Almighty, and God knows best. But when the situation became difficult and the matter became severe, God the Almighty relieved them of that difficulty, as He the Almighty said: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." At that point, they said, **Are you indeed Joseph?** Ubayy ibn Ka'b read, **Are you indeed Joseph?** Ibn Muhaisin read, **You are Joseph.** The famous reading is the first, because the question indicates astonishment, meaning that they were amazed by that, that they had been visiting him for two years or more without knowing him, and yet he knew them and concealed himself from them. For this reason, they said, by way of question, **Are you indeed Joseph?** He said, **I am Joseph, and this is my brother.**

And His saying: **God has bestowed His favor upon us** meaning by bringing us together after separation and after a period of time "Indeed, whoever fears God and is patient, then indeed, God does not allow to be lost the reward of those who do good. They said: By God, God has favored you over us" the verse, they say, acknowledging His favor and preference over them in creation, character, spaciousness, kingship, control, and prophethood as well, according to the saying of those who did not make them prophets, and they acknowledged to Him that they had wronged him and sinned against him "He said: There is no blame upon you today" meaning: There is no reprimand upon you or reproach upon you today, and I will not repeat your sin against me after today, then He increased their



He said, "Do you know what you did to Joseph and his brother while you were ignorant?"

supplication for their forgiveness and said: **God will forgive you, and He is the Most Merciful of the merciful.** Al-Suddi said: They apologized to Joseph, so he said: **There is no blame upon you today** meaning: I will not mention your sin to you. Ibn Ishaq and Al-Thawri said: **There is no blame upon you** meaning: There is no reprimand upon you today in My presence for what you did, **God will forgive you** meaning: God will cover what you did **and He is the Most Merciful of the merciful.**

## Fath al-Qadir

The question in His statement: 89- **Did you know?** is for rebuke and reprimand, and they were aware of that, but He intended what we mentioned, and it is understood from it that the incident is magnified because it is in the strength of: How great is the thing that you committed with Joseph and his brother, and how ugly is what you did? Just as it is said to the sinner: Do you know who you disobeyed? What they did to Joseph is what was mentioned previously of what God Almighty told us in this Surah. As for what they did to his brother, a group of commentators said that it is what they caused him of grief due to the separation from his brother Joseph, and what he suffered from them of contempt and humiliation, and He did not ask them about what they did to his father Jacob, although they suffered from them what God narrated previously of the types of harm. Al-Wahidi said: He did not mention his father, Jacob, despite the great grief that had befallen him due to his separation, out of respect for him and raising his status, and knowing that this was a trial for him from God Almighty to increase his status with Him. **When you were ignorant**, he denied them knowledge and affirmed the attribute of ignorance, because they did not know what knowledge requires. It was said that he affirmed the attribute of ignorance for them with the intention of apologizing to them and making the matter easier for them, as if he said: You only went ahead with that ugly, reprehensible act at a time when you did not know what sin it contained and your knowledge was insufficient about its consequences and what would result from it, or he meant that they were at that time in the time of youth and childhood, as an apology to them and to remove the shame and confusion that had befallen them, despite his knowledge and their knowledge that they were adults at that time.

## Tafsir al-Baghawi

89- **He said, 'Do you know what you did to Joseph and his brother while you were ignorant?'** They differed about the reason that led Joseph to say this. Ibn Ishaq said: It was mentioned to me that when they spoke to him with this speech, he was overcome by tenderness and his tears streamed down, so he revealed what he had been concealing from them.

Al-Kalbi said: He said that when he told his brothers that Malik bin Dhi'r said: I found a boy in a well in such and such a condition, so I bought him for so many

dirhams. They said: O king, we sold that boy. Joseph was enraged by that and ordered them to be killed. They went with them to kill them, but Judah turned away saying: Jacob was sad and wept over the loss of one of us until he lost his sight, so how would it be if he came to kill all his sons? Then they said to him: If you do that, send our belongings to our father, for he is in such and such a place. That was when he felt sorry for them and wept, and said those words.

It was said: He said it when he read his father's letter to him and could not hold back his tears. He said: Do you know what you did to Joseph and his brother when you separated them and did what you did while you were ignorant of what would happen to Joseph? It was also said: They were sinners and disobedient. Al-Hasan said: When you were young and had the ignorance of youth.

If it is said: How did he say what you did to Joseph and his brother, and what they did to his brother, and they did not seek to imprison him? It is said: They said to him about the Saa', it will continue to be a trial for us. And it is said: We have not seen any good from you, O sons of Rachel. And it is said: Since he was from one mother, they used to harm him after the loss of Joseph.

## Tafsir al-Baidawi

89**He said**, Have you known what you did to Joseph and his brother?" That is, have you known its ugliness, so you repented from it and what they did to his brother, separating him from Joseph and humiliating him until he could not speak to them except with weakness and humiliation. "Since you are ignorant" of its ugliness, so you went ahead with it or punished it. He only said that to advise them and incite them to repentance, and out of compassion for them when he saw their weakness and humiliation, not to reproach or rebuke them. It was said that they gave him the letter of Jacob about freeing Benjamin and mentioned to him what he was in of grief over the loss of Joseph and his brother, so he said that to them. He was ignorant of them because their action was the action of the ignorant, or because they were at that time young devils.



## Surat Yusuf 12:90

They said, **Are you indeed Joseph?** He said, "I am Joseph, and this is my brother. God has conferred favor upon us. Indeed, whoever fears God and is patient - then indeed, God does not allow to be lost the reward of the doers of good."

## Tafsir al-Jalalayn

90 - **They said** after they recognized him, when his characteristics became apparent, confirming **Are you** by realizing the two hamzas and facilitating the second and inserting an alif between them in both ways (that you are Joseph? He said, I am Joseph, and this is my brother. God has bestowed favor upon us) by bringing us together **Indeed, whoever fears God** fears God **and is patient** over what befalls him **then indeed, God does not allow to be lost the reward of those who do good** in it the apparent is placed in place of the implicit.

## Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: When Joseph said that to them, Joseph's brothers said to him: **Are you really Joseph?** He said: Yes, I am Joseph. "And this is my brother. God has conferred favor upon us," by bringing us together after you had separated us. **Indeed, he who fears God and is patient**, meaning: he who fears God and watches Him by performing His obligations and avoiding His sins, **and is patient**, meaning: and restrains himself and restrains himself from what God has forbidden him to say or do when a calamity befalls him from God, **for indeed, God does not allow the reward of those who do good to be lost**, meaning: God does not invalidate the reward of his goodness and the recompense of his obedience to Him in what He has commanded and forbidden.

There is a difference in the reading of his saying: **Are you indeed Joseph?**

The majority of the people in the countries read it as: *Aa'naka* **You are you**, as a question.

He mentioned that this is in the reading of Abi bin Kaab: Or are you Joseph?

It was narrated on the authority of Ibn Muhaisin that he read: **Indeed, you are Joseph**, as a statement, not as a question.

Abu Jaafar said: The correct reading in this regard, according to us, is the reading of those who read it with a question, due to the consensus of the evidence from the reciters on it.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: When he said that to them, meaning his saying: **Do you know what you did with Joseph and his brother when you were ignorant**, he removed the cover and they recognized him and said: **Are you indeed Joseph?** The verse.

Al-Qasim told us, he said, Al-Hussein told us, he told me who heard Abdullah bin Idris mention, on the authority of Laith, on the authority of Mujahid, his saying: **Indeed, whoever fears God and is patient**, he said: whoever fears disobeying God and is patient in prison.

## Tafsir al-Qurtubi

The Almighty said: **They said, 'Are you indeed Joseph?'** When they entered upon him and said, **Harm has afflicted us and our family**, they submitted to him and were humble. He took pity on them and introduced himself to them, saying, **Do you know what you did with Joseph and his brother?** They were alerted and said, **Are you indeed Joseph?** Ibn Ishaq said this. It was said that Joseph smiled, so they likened him to Joseph and inquired. Ibn Abbas said that when he said to them, **Do you know what you did with Joseph?** the verse, then Joseph smiled - and when he smiled his teeth were like strung pearls - so they likened him to Joseph, and they said to him in a questioning manner, **Are you indeed Joseph?** On the authority of Ibn Abbas also: His brothers did not recognize him until the crown was removed from him, and there was a mark on his horn, and Jacob had a similar mole-like mark. When he said to them: **Do you know what you have done to Joseph?** He removed the crown from him and they recognized him, and they said: **Are you Joseph?** Ibn Abbas said: Jacob wrote to him asking for the return of his son, and in the letter: From Jacob, the chosen one of God, the son of Isaac, the sacrifice of God, the son of Abraham, the friend of God, to the Aziz of Egypt - As for what follows - We are a family of trials and tribulations. God tested my grandfather Abraham with Nimrod and his fire, then He tested my father Isaac with slaughter, then He tested me with a son who was the most beloved of my sons to me until my eyesight went blind from crying, and I did not steal and I did not give birth to a thief, peace be upon him. When Joseph read the letter, his joints trembled, his skin shuddered, and he lowered his eyes from crying, and his patience was exhausted so he revealed the secret. Ibn Kathir read *innaka* as a statement, and it is possible that this reading is a question like his saying: **And that is a blessing** (Ash-Shu'ara: 26). "He said, 'I am Joseph,' meaning I am the wronged one who was intended to be killed. He did not say 'I am him,' out of respect for the story. 'God has bestowed His favor upon us,' meaning salvation and kingship. 'Indeed, he who fears God and is patient,' meaning fears God and is patient in the face of calamities and in avoiding sins. 'Indeed, God does not allow to be lost the reward of the righteous,' meaning those who are patient in His trials and who obey Him. Ibn Kathir read: 'Indeed, he who fears God,' with the addition of the ya', and reading it with this is permissible, provided that 'min' means 'who,' and 'yattaqi' is included in the relative clause, so the ya' is added and nothing else, and 'wasabir' is raised. It may be permissible to make 'wasabir' in the jussive mood, making 'yattaqi' in the jussive mood and 'min' for the condition, and the ya' is added, and the sign of the jussive mood is the deletion of the damma that was in the ya' according to the original, as he said:

Surat Yusuf 12:90

They said, "Are you indeed Joseph?" He said, "I am Joseph, and this is my brother. God has conferred favor upon us. Indeed, whoever fears God and is patient - then indeed, God does not allow to be lost the reward of the doers of good."

Then he called out, **When you enter Damascus, O Zaid bin Khalid bin Yazid.**

Another said:

Didn't the report come to you about what happened to the camels of Bani Ziyad?

The reading of the group is clear, and the letter *ha* in *that* is a metaphor for the hadith, and the sentence is the report.

## Tafsir Ibn Kathir

God Almighty says, informing about Joseph, peace be upon him, that when his brothers mentioned to him the hardship, distress, lack of food, and general drought that had befallen them, and he remembered his father and the grief he was in for the loss of his two sons, along with his own kingdom, control, and abundance, then he was overcome with tenderness, compassion, mercy, and pity for his father and brothers, and he began to cry and recognized them. It is said that he lifted the crown from his forehead, where there was a mole, and said, **Do you know what you did to Joseph and his brother when you were ignorant?** meaning how they separated him from his brother, **when you were ignorant?** meaning that what made you do this was due to the extent of what you had committed, as some of the predecessors said: Everyone who disobeyed God is ignorant, and he recited, **Then your Lord is for those who did evil in ignorance**, the verse, and it appears - and God knows best - that Joseph, peace be upon him, only recognized himself to them with God Almighty's permission for him to do so, just as he only hid himself from them both times. The first to do so were those who were ordered by God the Almighty, and God knows best. But when the situation became difficult and the matter became severe, God the Almighty relieved them of that difficulty, as He the Almighty said: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." At that point, they said, **Are you indeed Joseph?** Ubayy ibn Ka'b read, **Are you indeed Joseph?** Ibn Muhaisin read, **You are Joseph.** The famous reading is the first, because the question indicates astonishment, meaning that they were amazed by that, that they had been visiting him for two years or more without knowing him, and yet he knew them and concealed himself from them. For this reason, they said, by way of question, **Are you indeed Joseph?** He said, **I am Joseph, and this is my brother.**

And His saying: **God has bestowed His favor upon us** meaning by bringing us together after separation and after a period of time "Indeed, whoever fears God and is patient, then indeed, God does not allow to be lost the reward of those who do good. They said: By God, God has favored you over us" the verse, they say, acknowledging His favor and preference over them in creation, character, spaciousness, kingship, control, and prophethood as well, according to the saying of those who did not make them prophets, and they

acknowledged to Him that they had wronged him and sinned against him "He said: There is no blame upon you today" meaning: There is no reprimand upon you or reproach upon you today, and I will not repeat your sin against me after today, then He increased their supplication for their forgiveness and said: **God will forgive you, and He is the Most Merciful of the merciful.** Al-Suddi said: They apologized to Joseph, so he said: **There is no blame upon you today** meaning: I will not mention your sin to you. Ibn Ishaq and Al-Thawri said: **There is no blame upon you** meaning: There is no reprimand upon you today in My presence for what you did, **God will forgive you** meaning: God will cover what you did and **He is the Most Merciful of the merciful.**

## Fath al-Qadir

90-"They said, 'Are you indeed Joseph?' **Ibn Kathir read inka**" as a statement without a question. The rest read it as a question of confirmation, and that was from them in the way of astonishment and surprise: It was said that the reason for their knowing him as soon as he said to them, "What did you do with Joseph and his brother?" is that when he said that to them, they became alert and understood that no one would address them in such a way except him. It was said that when he said this to them, he took the crown off his head and they recognized him. It was also said that he smiled and they recognized his teeth. "He said, 'I am Joseph, and this is my brother.'" He answered them by confessing what they had asked him about. Ibn al-Anbari said that he made the name clear and said, "I am Joseph, **and did not say, I am he, out of respect for the injustice done to him by his brothers, as if he said,** I am the wronged one, the one who was made permissible, the one who was forbidden, and whose killing was intended." So he was satisfied with revealing the name about these meanings, and he said: And this is my brother, even though they know him and do not deny him, because what he meant is, and this is my brother who is wronged like my wrongdoing. **God has bestowed His favor upon us** with deliverance from what we have been afflicted with, and it was said that God has bestowed upon us all good in this world and the next, and it was said that He has brought us together after separation, and there is no objection to intending all of that **Indeed, whoever fears God and is patient.** The majority of scholars read it with the jussive mood, on the basis that *min* is conditional. Ibn Kathir read it with the confirmation of the *ya* in *yataqi*, as in the poet's saying:

Didn't the report come to you about what happened to the camels of Bani Ziyad?

It was said that he made *min* a relative pronoun, not a conditional one, and this is far-fetched. The meaning is: whoever does righteousness or does what protects him from sins and is patient in the face of calamities, **then indeed, God does not allow to be lost the reward of the righteous** in general, so what the context indicates is included in it primarily, and he came with

the apparent, and the situation was in the place of the implied: that is, their reward, to indicate that those described with righteousness are described with the attribute of righteousness.

### Tafsir al-Baghawi

90- "They said, 'Are you indeed Joseph?'" Ibn Kathir and Abu Ja'far read: "Indeed you" as a statement, and the others read it as a question.

Ibn Ishaq said: Joseph was speaking from behind a curtain. When Joseph said: Do you know what you have done? He removed the curtain from them and lifted the veil, and they recognized him.

Ad-Dahhak said on the authority of Ibn Abbas: When he said this, Joseph smiled, and they saw his teeth like strung pearls, so they likened him to Joseph, and they asked, **Are you really Joseph?**

Ata' said on the authority of Ibn Abbas: Joseph's brothers did not recognize him until he took the crown off his head, and he had a mark on his horn, and Jacob had a similar one, and Isaac had a similar one, and Sarah had a similar one, like a mole. So they recognized him and said: Are you really Joseph?

It was said: They said it based on imagination until, **He said, I am Joseph, and this is my brother**, Benjamin, **God has bestowed favor upon us**, He has bestowed favor upon us by bringing us together.

**He who fears God** by performing the obligatory duties and avoiding sins, **and is patient** about what God Almighty has forbidden him. Ibn Abbas said: He fears adultery and is patient about celibacy. Mujahid said: He fears sin and is patient about imprisonment, **then indeed, God does not allow to be lost the reward of the righteous.**

### Tafsir al-Baidawi

90. "They said, 'Are you indeed Joseph?' **This is a question of confirmation, and therefore it was confirmed by the addition of the letter lam**" to it. Ibn Kathir read it as an affirmation. It was said that they recognized him by his physiognomy and his features when he spoke to them, and it was said that he smiled, so they recognized him by his front teeth, and it was said that he lifted the crown from his head, so they saw a mark on his horn that resembled a white mole, and Sarah and Jacob had the same. "He said, 'I am Joseph, and this is my brother,'" from my father and mother. He mentioned it to introduce himself to him, and to magnify his status, and to include him in his statement, "God has bestowed His favor upon us," meaning safety and honor. "Indeed, whoever fears God, **meaning fears God**, and is patient," with calamities or with acts of obedience and with disobedience. "Indeed, God does not allow to be lost the reward of those who do good. **He placed the doers of good**" in the place of the pronoun to indicate that the doer of good is the one who combines piety and patience.

Surat Yusuf 12:91

They said, "By God, God has certainly preferred you over us, and we were indeed sinners."

## Surat Yusuf 12:91

They said, **By God, God has certainly preferred you over us, and we were indeed sinners.**

## Tafsir al-Jalalayn

91 - (They said: By God, God has favored you over us) with kingship and other things **and indeed** lightened, meaning indeed **we were indeed sinful** in your matter, so we humiliated you.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Joseph's brothers said to him: By God, God has favored you over us, and has given you preference in knowledge, patience, and virtue, **and indeed we were sinners**, meaning: We were not in what we did to you, in separating you from your father and your brother, and other things we did to you, except sinful, except sinful, meaning: mistaken.

It is said: So-and-so made a mistake, he made a mistake, he made a mistake, he made mistakes, and from that is the saying of Umayyah ibn al-Askar:

And the immigrants we have covered for him, by God, have made mistakes and have favored others.

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: When Joseph said to them: **I am Joseph and this is my brother**, they apologized to him and said: **By God, God has favored you over us, and we were indeed wrong**, in what we did to you.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **By God, God has preferred you over us**, and that was after He made themselves known to them. He said: May God make you a forbearing man.

## Tafsir al-Qurtubi

The Almighty said: **They said, 'By God, God has favored you over us.'** The original is two hamzas, the second of which was lightened, and it is not permissible to make it pronounced with emphasis. The active participle is mudathir, and the source is ithar. It is also said: I influenced the dust, itharatan, so I am mudathir, and it is also in the form a'fal, then a'la, and the original is athir, the movement of the ya' was transferred to the tha', so the ya' became an alif, then it was deleted due to the meeting of two quiescent letters. I influenced the hadith on fa'alt, so I am athir,

and the meaning is: God has favored you over us, and has chosen you with knowledge, patience, wisdom, reason, and kingship. **And if we were indeed sinners** meaning guilty of a mistake, one makes a mistake if he commits a sin, and within this is the question of forgiveness. It was said to Ibn Abbas: How did they say: **And if we were indeed sinners** when they did so intentionally? He said: Even if they did so intentionally, they did not do so intentionally until they missed the truth, and likewise everyone who commits a sin has transgressed the path that he is on from the truth, until he falls into doubt and disobedience.

## Tafsir Ibn Kathir

God Almighty says, informing about Joseph, peace be upon him, that when his brothers mentioned to him the hardship, distress, lack of food, and general drought that had befallen them, and he remembered his father and the grief he was in for the loss of his two sons, along with his own kingdom, control, and abundance, then he was overcome with tenderness, compassion, mercy, and pity for his father and brothers, and he began to cry and recognized them. It is said that he lifted the crown from his forehead, where there was a mole, and said, **Do you know what you did to Joseph and his brother when you were ignorant?** meaning how they separated him from his brother, **when you were ignorant?** meaning that what made you do this was due to the extent of what you had committed, as some of the predecessors said: Everyone who disobeyed God is ignorant, and he recited, **Then your Lord is for those who did evil in ignorance**, the verse, and it appears - and God knows best - that Joseph, peace be upon him, only recognized himself to them with God Almighty's permission for him to do so, just as he only hid himself from them both times. The first to do so were those who were ordered by God the Almighty, and God knows best. But when the situation became difficult and the matter became severe, God the Almighty relieved them of that difficulty, as He the Almighty said: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." At that point, they said, **Are you indeed Joseph?** Ubayy ibn Ka'b read, **Are you indeed Joseph?** Ibn Muhaisin read, **You are Joseph**. The famous reading is the first, because the question indicates astonishment, meaning that they were amazed by that, that they had been visiting him for two years or more without knowing him, and yet he knew them and concealed himself from them. For this reason, they said, by way of question, **Are you indeed Joseph?** He said, **I am Joseph, and this is my brother.**

And His saying: **God has bestowed His favor upon us** meaning by bringing us together after separation and after a period of time "Indeed, whoever fears God and is patient, then indeed, God does not allow to be lost the reward of those who do good. They said: By God, God has favored you over us" the verse, they say, acknowledging His favor and preference over them in creation, character, spaciousness, kingship, control, and prophethood as well, according to the saying of those who did not make them prophets, and they

acknowledged to Him that they had wronged him and sinned against him "He said: There is no blame upon you today" meaning: There is no reprimand upon you or reproach upon you today, and I will not repeat your sin against me after today, then He increased their supplication for their forgiveness and said: **God will forgive you, and He is the Most Merciful of the merciful.** Al-Suddi said: They apologized to Joseph, so he said: **There is no blame upon you today** meaning: I will not mention your sin to you. Ibn Ishaq and Al-Thawri said: **There is no blame upon you** meaning: There is no reprimand upon you today in My presence for what you did, **God will forgive you** meaning: God will cover what you did **and He is the Most Merciful of the merciful.**

### Fath al-Qadir

91- **They said, 'By God, God has favored you over us'** meaning, He has chosen you and favored you over us with the attributes of perfection that He has given you. This is an acknowledgment from them of His favor and great value. This does not necessarily mean that they were not prophets, for the ranks of prophets vary. God the Most High said: **These are the messengers - We have favored some of them over others** "And although we were sinners" meaning that is the case. Abu Ubaidah said: "Khataa **and** akhta'a" have the same meaning. Al-Azhari said: "The one who makes a mistake is the one who wanted to be right but then went to something else." This is how they say: "The one who strives makes mistakes and is right, **and** the one who makes a mistake is the one who deliberately does something that is not appropriate." They said this statement, which includes an admission of error and sin, in order to gain His pardon and attract His forgiveness.

### Tafsir al-Baghawi

91-**They said**, apologizing, **By God, God has favored you over us**, meaning: God chose you and favored you over us, **even though we were sinners**, meaning: We were not in all our actions except mistaken and guilty. It is said: he made a mistake if he intended it, and he made a mistake if it was unintentional.

### Tafsir al-Baidawi

91. "They said, 'By God, God has favored you over us.' He chose you over us because of your good appearance and perfect conduct. 'Even though we were sinners.'" And the fact is that we were guilty of what we did to you.



## Surat Yusuf 12:92

He said, "There is no blame upon you today. God will forgive you, and He is the Most Merciful of the merciful."

## Surat Yusuf 12:92

He said, "There is no blame upon you today. God will forgive you, and He is the Most Merciful of the merciful."

## Tafsir al-Jalalayn

92 - (He said, **There is no blame upon you today**. He singled it out for mention because it is a place where blame is likely, so others are more deserving. **God will forgive you, and He is the Most Merciful of the merciful**. He asked them about his father, and they said his eyes had gone, so he said:

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: Joseph said to his brothers: **No reproach**, meaning: There is no change upon you, nor will there be any corruption of the sanctity and brotherhood between me and you, but you have my pardon and forgiveness.

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: **There is no blame upon you**, he said, **There is no blame upon them for their actions**.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, his saying: **There is no reproach upon you today**, he said: Sufyan said: There is no reproach upon you.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: **There is no blame upon you today**, meaning: There is no blame upon you today in my view for what you did.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi, he said: They apologized to Joseph, and he said: **There is no blame upon you today**, meaning: I will not mention your sin to you.

And his saying: **God will forgive you, and He is the Most Merciful of the merciful**, this is a supplication from Joseph for his brothers, that God forgives them their sins for what they committed and committed of injustice. He says: God has pardoned you for your sin and injustice, and covered it up for you, **and He is the Most Merciful of the merciful**, meaning: God is the Most Merciful of the merciful for whoever repents from his sin and returns to His obedience by repenting from his disobedience, as:

Ibn Hamid told us, he said, Salamah told us, on the

authority of Ibn Ishaq: **God forgives you, and He is the Most Merciful of the merciful**, when they confessed their sin.

## Tafsir al-Qurtubi

The Almighty said: **No reproach upon you today** meaning Joseph - who was forbearing and successful - said: (No reproach upon you today) and the speech is complete. The meaning of *today* is time. And reproach is reproach and rebuke, meaning there is no reproach, rebuke or blame upon you today, as Sufyan al-Thawri and others said. From this is his saying, peace be upon him: **If the female slave of one of you commits adultery, let him flog her the prescribed punishment and let him not reproach her** meaning let him not reproach her. And Bishr said:

So I pardoned them with a pardon that was not blasphemous, and left them to the punishment of the Everlasting Day.

Al-Asma'i said: **I rebuked him and Arabized him** means if I criticized his actions. Al-Zajaj said: "The meaning is, there is no spoiling of the sanctity between me and you, and the right of brotherhood, and you have my pardon and forgiveness. The root of "thathrib is spoiling", and it is the language of the people of Hijaz. On the authority of Ibn Abbas, the Messenger of God, may God bless him and grant him peace, took hold of the doorposts on the day of the conquest of Mecca, and the people had taken refuge in the House, so he said: "Praise be to God, who fulfilled His promise and aided His servant and defeated the confederates alone." Then he said: "What do you think, O people of Quraysh?" They said: "Good, a noble brother, and the son of a noble brother, and I have power." He said: "And I say as my brother Joseph said: 'No reproach upon you today.'" Omar, may God be pleased with him, said: "I felt a sweat of shame at what the Messenger of God, may God bless him and grant him peace, said, because I had said to them when we entered Mecca: Today we will take revenge on you and do something. But when the Messenger of God, may God bless him and grant him peace, said what he said, I felt ashamed of my saying. May God forgive you" is a future meaning of supplication, he asked God to cover them and have mercy on them. Al-Akhfash permitted stopping at **upon you**, and the first is the one used, because stopping at **upon you** and beginning with **today God will forgive you** confirms forgiveness on the day, and that only happens through revelation, and this is clear. Ata Al-Khurasani said: Asking for needs from the youth is easier than from the elderly. Have you not seen the words of Joseph: (There is no blame upon you today. God will forgive you) and Jacob said: **I will ask forgiveness for you from my Lord**.

## Tafsir Ibn Kathir

God Almighty says, informing about Joseph, peace be



upon him, that when his brothers mentioned to him the hardship, distress, lack of food, and general drought that had befallen them, and he remembered his father and the grief he was in for the loss of his two sons, along with his own kingdom, control, and abundance, then he was overcome with tenderness, compassion, mercy, and pity for his father and brothers, and he began to cry and recognized them. It is said that he lifted the crown from his forehead, where there was a mole, and said, **Do you know what you did to Joseph and his brother when you were ignorant?** meaning how they separated him from his brother, **when you were ignorant?** meaning that what made you do this was due to the extent of what you had committed, as some of the predecessors said: Everyone who disobeyed God is ignorant, and he recited, **Then your Lord is for those who did evil in ignorance**, the verse, and it appears - and God knows best - that Joseph, peace be upon him, only recognized himself to them with God Almighty's permission for him to do so, just as he only hid himself from them both times. The first to do so were those who were ordered by God the Almighty, and God knows best. But when the situation became difficult and the matter became severe, God the Almighty relieved them of that difficulty, as He the Almighty said: "For indeed, with hardship [will be] ease. Indeed, with hardship [will be] ease." At that point, they said, **Are you indeed Joseph?** Ubayy ibn Ka'b read, **Are you indeed Joseph?** Ibn Muhaisin read, **You are Joseph.** The famous reading is the first, because the question indicates astonishment, meaning that they were amazed by that, that they had been visiting him for two years or more without knowing him, and yet he knew them and concealed himself from them. For this reason, they said, by way of question, **Are you indeed Joseph?** He said, **I am Joseph, and this is my brother.**

And His saying: **God has bestowed His favor upon us** meaning by bringing us together after separation and after a period of time "Indeed, whoever fears God and is patient, then indeed, God does not allow to be lost the reward of those who do good. They said: By God, God has favored you over us" the verse, they say, acknowledging His favor and preference over them in creation, character, spaciousness, kingship, control, and prophethood as well, according to the saying of those who did not make them prophets, and they acknowledged to Him that they had wronged him and sinned against him "He said: There is no blame upon you today" meaning: There is no reprimand upon you or reproach upon you today, and I will not repeat your sin against me after today, then He increased their supplication for their forgiveness and said: **God will forgive you, and He is the Most Merciful of the merciful.** Al-Suddi said: They apologized to Joseph, so he said: **There is no blame upon you today** meaning: I will not mention your sin to you. Ibn Ishaq and Al-Thawri said: **There is no blame upon you** meaning: There is no reprimand upon you today in My presence for what you did, **God will forgive you** meaning: God will cover what you did and **He is the Most Merciful of the merciful.**

### Fath al-Qadir

92- "He said, 'No reproach upon you.'" Reproach means reproach and rebuke: i.e. no reproach, rebuke,

or blame upon you. Al-Asma'i said, "I condemned his actions. **Al-Zajaj said**, The meaning is, there is no spoiling of the sanctity and brotherhood between me and you, and you have my peace and forgiveness." The root of reproach is corruption, and it is the language of the people of Hijaz. Ibn Al-Anbari said, "Its meaning is that my reproach upon you has ceased when you confess your sin. **Tha'lab said**, So-and-so reproached so-and-so" if he enumerated his sins. The root of reproach is from "tharab, **which is the fat that covers the belly, and its meaning is to remove reproach, just as taglid and tadjild**" are to remove the skin and slap. The word "today" is in the accusative case with reproach: i.e. no reproach upon you, or it is in the accusative case with the agent understood in "upon you," which is stable or fixed or something similar, i.e. no reproach is stable or fixed upon you. Al-Akhfash permitted stopping at "upon you, **so that today**" would be related to the verb that follows it. Ibn al-Anbari mentioned something similar to this. Then he prayed for them by saying: **May God forgive you**, assuming that the pause was on the day, or he informed them that God had forgiven them that day, assuming that the pause was on you. **And He is the Most Merciful of the merciful**, He has mercy on His servants with a mercy that they do not show mercy to one another with, so He rewards their good deeds and forgives their evil deeds.

### Tafsir al-Baghawi

92- "He said, **Joseph, who was forbearing**, There is no blame upon you today, **no reproach upon you today, and I will not mention your sin to you after today**, God will forgive you, and He is the Most Merciful of the merciful."

### Tafsir al-Baidawi

92. "He said, 'No reproach upon you.' No reproach upon you is an active verb from 'tharb' which is the fat that covers the stomach to remove like leather, so it was borrowed for the reprimand that tears the honor and takes away the face. 'Today' is related to 'tathrib' or to the estimated preposition that is the report of 'no reproach' and the meaning is there is no trace upon you today which is its suspicion, so what do you think of the rest of the days or his saying: 'God forgives you' because he pardoned their crime at that time and they confessed to it. 'And He is the Most Merciful of the merciful' because He forgives minor and major sins and is generous to the repentant. And from the generosity of Joseph, peace be upon him, is that when they knew him, they sent to him and said: You invite us to food in the morning and evening and we are ashamed of you because of what we have neglected regarding you. So he said that the people of Egypt used to look at me with the first eye and say: Glory be to He who has made a slave sold for twenty dirhams reach what he has reached, and I have honored you and have resolved in their eyes where Know that you are my brothers, I am a descendant of Abraham, peace be upon him.

Surat Yusuf 12:92

He said, "There is no blame upon you today. God will forgive you, and He is the Most Merciful of the merciful."

## Surat Yusuf 12:93

Go with this shirt of mine and throw it over my father's face; he will regain his sight. And bring me all your family.

### Tafsir al-Jalalayn

93 - **Go with this shirt of mine** which is the shirt of Abraham that he wore when he was thrown into the fire. It was around his neck in the well and it is from Paradise. Gabriel ordered him to send it and said that its fragrance is in it and that it is not thrown on an afflicted person except that he is healed **and throw it on my father's face so that he may regain his sight and bring me your family, all together**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: It was mentioned that when Joseph, peace be upon him, introduced himself to his brothers, he asked them about their father and they said: His sight has been taken away by grief! Then he gave them his shirt and said to them: **Go with this shirt of mine.**

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: What did my father do after I left? They said: When my uncle Benjamin passed away from grief. He said: "Take this shirt of mine and throw it over my father's face, and he will regain his sight. Then bring me all your family."

And his saying: **He will come seeing**, meaning: He will be considered seeing. **And bring me your entire family**, meaning: And bring me all of your family.

### Tafsir al-Qurtubi

The Almighty's saying: **Go with this shirt of mine** is an adjective for the shirt, and the shirt is masculine. As for the poet's saying:

Hawazin invites and the shirt is loose over the belt and is fastened with buttons

Its meaning: The shirt is a loose coat of mail. Al-Nahhas said it. Ibn Al-Suddi said on the authority of his father on the authority of Mujahid: Joseph said to them: **Go with this shirt of mine and throw it on my father's face, and he will regain his sight.** He said: Joseph knew God better than to know that his shirt would restore Jacob's sight, but that was the shirt of Abraham that God made him wear in the fire from the silk of Paradise, and Isaac had clothed him, and Isaac had clothed him with it, and Jacob had put that shirt in a reed of silver and hung it around Joseph's neck, because he feared the evil eye for him, and Gabriel

told him to send your shirt, for in it is the scent of Paradise, and the scent of Paradise does not fall on the sick or afflicted except by its fragrance. Al-Hasan said: If God Almighty had not informed Joseph of that, he would not have known that his sight would return to him. The one who carried his shirt was Judah, who said to Joseph: I am the one who carried your shirt with false blood, and you saddened him, and I am the one who carries it now to capture him and restore his sight. So he carried it. Al-Suddi narrated it. **And bring me your family, all of them**, so that you may take Egypt as a home. Masruq said: They were ninety-three, including men and women. It has been said that the shirt he sent was the shirt that was torn from his back, so that Jacob would know that he was protected from adultery. The first statement is more correct, and it has been narrated with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, from the hadith of Anas, on the authority of the Prophet, may God bless him and grant him peace. Al-Qushayri mentioned it, and God knows best.

### Tafsir Ibn Kathir

He says: Go with this shirt, **throw it on my father's face, and he will regain his sight**, and he had become blind from crying so much, **and bring me your family all together**, meaning all of Jacob's children. **And when the caravan departed**, meaning it left Egypt, **their father said**, meaning Jacob, peace be upon him, to those of his children who remained with him, **Indeed, I smell the fragrance of Joseph, unless you think you are ignorant**, accusing me of ignorant and old age. Abd al-Razzaq said: Israel informed us on the authority of Abu Sinan, on the authority of Abdullah bin Abi al-Hudhayl, who said: I heard Ibn Abbas say: And when the caravan departed, he said: When the caravan departed, a wind blew, and it brought Jacob the scent of Joseph's shirt, so he said: **Indeed, I smell the fragrance of Joseph, unless you think you are ignorant**, he said: So he found his scent from a distance of eight days, and Sufyan al-Thawri, Shu'bah, and others narrated it on the authority of Abu Sinan with it. Al-Hasan and Ibn Jurayj said: There were eighty farsakhs between them, and it was between him and him since they parted. Eighty years.

And his saying, **Had you not been refuted**, Ibn Abbas, Mujahid, Ata', Qatadah, and Saeed bin Jubair said, **You are foolish.** And Mujahid also said, and Al-Hasan said, **You are becoming old.** And their saying, **Indeed, you are in your old error**, Ibn Abbas said, **Indeed, in your old mistake.** Qatadah said, **That is, from the love of Joseph, you do not forget him or console yourself with him.** They said a harsh word to their father that they should not have said to their father or to the Prophet of God, may God bless him and grant him peace. And Al-Suddi and others said the same.

### Fath al-Qadir

93- His saying **Go with this shirt of mine.** It was said that this shirt is the shirt that God dressed Abraham when he was thrown into the fire, and Abraham dressed Isaac with it, and Isaac dressed Jacob with it.

## Surat Yusuf 12:93

Go with this shirt of mine and throw it over my father's face; he will regain his sight. And bring me all your family.

Jacob had put this shirt in a reed and hung it around Joseph's neck because he feared the evil eye for him, so Gabriel told Joseph to send it to Jacob so that his sight would return because it contains the scent of Paradise, and the scent of Paradise does not fall on a sick person except that he is healed, nor on an afflicted person except that he is cured. **So throw it on my father's face, and he will come back seeing.** That is, he will insist on seeing, as it is one of the sisters of *was*. Al-Farra' said: He will return seeing. Al-Suddi said: He will be counted seeing. It was said that its meaning is: He will come to me in Egypt and he will be seeing, and his blindness will be gone from him. This is supported by his saying **And bring me your families all together**, meaning all those included in the word family of women and children. It was said that they were about seventy, and it was said that they were ninety-three.

It was said that it was the inherited shirt that was used in the amulet. **Throw it over my father's face, and he will come back seeing** meaning he will return seeing, meaning he has sight. **And come to me** you and my father. **With all your families** with your women, children, and clients.

## Tafsir al-Baghawi

93-When Joseph made himself known to them, he asked them about his father, saying: What did my father do after I left? They said: His eyes have gone. So he gave them his shirt and said:

**Go with this shirt of mine and throw it over my father's face, and he will come back with his sight**, meaning: he will be able to see. It was also said: **He will come to me with his sight** because he had invited him.

Al-Hasan said: He did not know that he would regain his sight until God Almighty informed him.

Al-Dahhak said: That shirt was woven from Paradise.

On the authority of Mujahid, he said: Gabriel ordered him to send him his shirt, and that shirt was the shirt of Abraham, peace be upon him, because he was stripped of his clothes and thrown into the fire naked, so Gabriel came to him with a shirt of silk from Paradise, and dressed him in it, and that shirt remained with Abraham, peace be upon him, and when he died, Isaac inherited it, and when he died, Jacob inherited it, and when Joseph grew up, Jacob put that shirt in a reed, and covered its top, and hung it around his neck, because he feared the evil eye for him, so it would not leave him. When he was thrown into the well naked, Gabriel, peace be upon him, came to him with that talisman on Joseph, so he took out the shirt from it and dressed him in it, and at that time Gabriel, peace be upon him, came to Joseph, peace be upon him, and said: Send that shirt, for in it is the scent of Paradise, and it does not fall on a sick or afflicted person except that he recovers, so Joseph gave that shirt to his brothers and said: Throw it on my father's face and he will regain his sight, and **And bring me your family, all together.**

## Tafsir al-Baidawi

93. **Go with this shirt of mine** the shirt he was wearing.

## Surat Yusuf 12:94

And when the caravan departed, their father said, **Indeed, I sense the fragrance of Joseph, unless you do not think me to be mistaken.**

## Tafsir al-Jalalayn

94 - **And when the caravan departed** it left the hut of Egypt **their father said** to those of his sons and their children who were present **Indeed, I sense the scent of Joseph** the breeze brought it to him by His permission, the Most High, from a distance of three days or eight or more **If you did not think it was foolish, you would have believed me.**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And when the caravan of the sons of Jacob departed from Joseph, heading to Jacob, their father Jacob said: **Indeed, I smell the fragrance of Joseph.** It was mentioned that the wind asked permission from its Lord to bring Jacob the fragrance of Joseph before the bearer of good report came to him, so He gave it permission, and it brought it to him.

Who said that?

Yunus told me, he said, Ibn Wahb told us, he said, Abu Shuraih told me, on the authority of Abu Ayoub al-Hawzani, he told him: The wind asked permission to bring Jacob the scent of Joseph when he sent the shirt to his father before the bearer of good report came to him, so it did. Jacob said: **Indeed, I smell the scent of Joseph, unless you think it is false.**

Abu Kuraib told us, he said, Wakee' told us, on the authority of Israel, on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, on the authority of Ibn Abbas, regarding his statement: **And when the caravan departed, their father said, 'Indeed, I sense the fragrance of Joseph, unless you think it is false.'** He said: A wind blew and brought the fragrance of Joseph from a distance of eight nights, so he said: **Indeed, I sense the fragrance of Joseph, unless you think it is false.**

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, on the authority of Ibn Abbas, **And when the caravan departed**, he said: A wind blew and brought the scent of Joseph's shirt from a distance of eight nights.

Abu Al-Sa'ib told me, he said, Ibn Fadil told us, on the authority of Dhirar, on the authority of Ibn Abi Al-Hudhayl, he said: I heard Ibn Abbas say: Jacob smelled the scent of Joseph while he was eight nights' journey away from him.

Ibn Wakee' and Al-Hasan bin Muhammad told us, they said: Sufyan bin Uyaynah told us, on the authority of

Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, he said: I was next to Ibn Abbas and he was asked: How far did Jacob smell the scent of his shirt? He said: From a distance of seven or eight nights.

Ibn Wakee' narrated, he said: Jarir narrated, on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, he said: My companions said to me: You go to Ibn Abbas, so ask him for us. He said: I said: I will not ask him about anything, but I will sit behind the throne, and the people of Kufa will come to him and ask about their needs and my needs, and I heard him say: Jacob smelled the scent of Joseph's shirt from a distance of eight nights. Ibn Abi Al-Hudhayl said: I said: That is like the location of Basra in Kufa.

Al-Hasan bin Muhammad told us, he said, Ali bin Asim told us, on the authority of Dhirar bin Murrah, on the authority of Abdullah bin Abi Al-Hudhayl, he said: I heard Ibn Abbas say: Jacob smelled the scent of Joseph's shirt from a distance of eight nights. He said: I said to myself: This is like the location of Basra in Kufa.

Abu Kuraib narrated, he said: Wakee' narrated, and Ibn Wakee' narrated, he said: My father narrated, on the authority of Sufyan, on the authority of Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, on the authority of Ibn Abbas, regarding his statement: **Indeed, I smell the fragrance of Joseph**, he said: He smelled the fragrance of Joseph's shirt from a distance of eight nights. He said: I said to him: That is like the distance between Basra and Kufa. And the wording is from the hadith of Abu Kuraib.

Al-Husayn ibn Muhammad told us, he said, Asim and Ali told us, they said, Shu'bah told us, he said, Abu Sinan told me, he said, I heard Abdullah ibn Abi al-Hudhayl, on the authority of Ibn Abbas, regarding this verse: **Indeed, I sense the fragrance of Joseph**, he said: He sensed his fragrance from a distance between Basra and Kufa.

Al-Muthanna told me, he said, Adam Al-Asqalani told us, he said, Shu'bah told us, he said, Abu Sinan told us. He said: I heard Abdullah bin Abi Al-Hudhayl narrating, on the authority of Ibn Abbas, something similar.

He said, Abu Naim told us, Sufyan told us, on the authority of Abu Sinan, on the authority of Abdullah bin Abi Al-Hudhayl. He said: We were with Ibn Abbas and he said: **I smell the scent of Joseph.** He said: He smelled the scent of his shirt from a distance of eight nights.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Israel told us, on the authority of Abu Sinan, on the authority of Abdullah bin Abi al-Hudhayl, he said: I heard Ibn Abbas say: **And when the caravan departed**, he said: When the caravan set out, a wind blew and brought Jacob the scent of Joseph's shirt, so he said: **Indeed, I smell the scent of Joseph, unless you think it false**, he said: So he smelled his scent from a distance of eight nights.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan: It was mentioned to us that there were eighty farsakhs between them on that day, Joseph in

## Surat Yusuf 12:94

And when the caravan departed, their father said, "Indeed, I sense the fragrance of Joseph, unless you do not think me to be mistaken."

the land of Egypt, and Jacob in the land of Canaan, and a long time had passed since that.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Indeed, I smell the scent of Joseph**, he said: It has reached us that there was a distance of eighty farsakhs between them on that day. And he said: **Indeed, I smell the scent of Joseph**, and he had been separated from him for seventy-seven years before that.

Ahmad bin Ishaq told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Abu Sinan, on the authority of Abdullah bin Abi Al-Hudhayl, on the authority of Ibn Abbas, regarding his statement: **Indeed, I smell the scent of Joseph**, he said: He smelled the scent of the shirt from a distance of eight days.

He said, Abu Ahmad told us, he said, Israel told us, on the authority of Abu Sinan, on the authority of Abdullah bin Abi Al-Hudhayl, on the authority of Ibn Abbas, regarding his statement: **And when the caravan departed**, he said: When the caravan departed, a wind blew and carried the scent of Joseph's shirt to Jacob, and he said: **Indeed, I smell the scent of Joseph**, he said: And he smelled the scent of his shirt from a distance of eight days.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: When the caravan departed from Egypt, Jacob smelled the scent of Joseph, so he said to those of his children who were with him: **I smell the scent of Joseph, if only you would not deny it.**

As for his saying: **If you were not to refute**, he means: If you were not to scold me, to make me helpless, to blame me, and to call me a liar.

And from it the poet said:

My friend, stop blaming and refuting me, for what has passed of my affair will not be returned.

It is said: Time ruined someone, meaning it corrupted him. From this is the saying of Ibn Muqbil:

Let time do what it wants, for if it is tasked with destroying people, it will destroy them.

The interpreters differed about its meaning.

Some of them said: It means: If you did not make me foolish.

Who said that?

Ibn Wakee' told us, he said, Ibn Uyaynah told us, on the authority of Abu Sufyan, on the authority of Ibn Abi Al-Hudhayl, on the authority of Ibn Abbas: **If only you would not be fooled**, he said: you would be foolish.

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 Abu Sinan, on the authority of Ibn Abi Al-Hudhayl, on the authority of

Ibn Abbas, the same.

And he said, my father told us, on the authority of Sufyan, on the authority of Khasif, on the authority of Mujahid: **If only you would not be refuted**, he said: you would be foolish.

Al-Muthanna and Ali bin Dawud told me, they said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: **Had you not been refuted**, he said: you would be ignorant.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Abu Sinan, on the authority of Abdullah bin Abi Al-Hudhayl, on the authority of Ibn Abbas: **Had it not been that you would be refuted**, he said: Had it not been that you would be foolish.

Ahmad told us, he said, Abu Ahmad told us, and Al-Muthanna told me, he said, Abu Naim told us, they both said, Sufyan told us, on the authority of Khasif, on the authority of Mujahid: **Had it not been that you would refute**, he said: Had it not been that you would be foolish.

Al-Muthanna told me, he said, Al-Hammani told us, he said, Sharik told us, on the authority of Abu Sinan, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas - and Salim, on the authority of Saeed - **If only you would not refute**, one of them said: You are foolish, and the other said: You are lying.

Yaqub told me, he said, Hisham told us, he said, Abdul Malik bin Abi Sulayman told us, on the authority of Ata': **If only you would not be refuted**, he said: If only you would not lie, if only you would be foolish.

Ibn Wakee' told us, he said, Yazid bin Harun told us, on the authority of Abdul Malik, on the authority of Ata', he said: You are foolish.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, **If only you would not be refuted**, he said: If only you would not be foolish.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Had it not been that you would be refuted**, he said: Had it not been that you would be foolish.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Israel told us, on the authority of Abu Sinan, on the authority of Abdullah bin Abi al-Hudhayl, he said: I heard Ibn Abbas say: **If only you would not be refuted**, he said: you would be foolish.

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: **Had it not been that you would be refuted**, he said: His mind was gone.

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: **You refute**, he



said: His mind has gone.

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: **Had it not been that you would be refuted**, he said: His mind had gone.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **If only you would not be refuted**, he said: If only you would not say: Your mind is gone.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **If you did not refute me**, he said: If you did not weaken me.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Had it not been that you would be refuted**, he said: The one who has no mind, that is the one who is executed. He says: He does not have a mind.

Others said: Its meaning is: If you were not lying.

Who said that?

Ibn Wakee' told us, he said, Suwaid bin Amr Al-Kalbi told us, on the authority of Sharik, on the authority of Salim, on the authority of Saeed: **If you were not to be refuted**, he said: You would lie.

He said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi, who said: If it were not for the fact that you would grow old and lie.

He said, Muhammad bin Bakr told us, on the authority of Ibn Jurayj, who said: It was reported to me on the authority of Mujahid, who said: You are lying.

He said, Abda and Abu Khalid told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, who said: If you were not lying.

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 regarding His statement: **If only you would not be refuted**, that you would lie.

Al-Muthanna told me, he said, Amr told us, he said, Hisham told us, on the authority of Abdul-Malik, on the authority of Ata', regarding his statement: **If only you would not refute**, he said: You would be foolish, or you would lie.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Had you not been refuted**, he said: you would lie.

Others said: It means: you grow old.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **If only you would not be refuted**, he said: If only you would not become old.

Ibn Wakee' told us, he said, Ubaid God told us, on the authority of Israel, on the authority of Abu Yahya, on the authority of Mujahid, the same.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan. He said: You grow old.

Yaqub told me, he said, Hisham told us, he said, Abu Al-Ashhab told us, on the authority of Al-Hasan: **If only you would not be refuted**, he said: you would become old.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Abu Al-Ashhab, and others, on the authority of Al-Hasan, similarly.

Abu Ja'far said: We have explained that the root of refutation is corruption. Since that is the case, weakness, old age, lying, loss of reason, and all meanings of corruption are included in refutation, because the root of all of that is corruption. Corruption in the body is old age, loss of reason, and weakness, and in action is lying and false blame. Therefore, Jarir ibn `Atiyah said:

Oh, you who criticize me, blame has come and gone. Love has been long and you have prolonged the refutation.

Meaning: blame. It has become clear, since the matter was as we described, that the statements made by those we mentioned regarding His statement: **Had it not been that you would be refuted**, despite the differences in their expressions regarding its interpretation, are close in meaning, and all of them are possible according to the apparent meaning of the revelation, since there was no evidence in the verse that some of that was meant by it and not some of it.

## Tafsir al-Qurtubi

The Almighty said: **And when the caravan departed** meaning it set out from Egypt to Syria. It is said: **He departed several times**, and I departed him a separation, so it is intransitive and transitive. **Their father said** meaning he said to those of his relatives who were present but did not go to Egypt, and they were his grandsons: **Indeed, I smell the scent of Joseph**. It may be possible that some of his sons went out, so he said to those who remained: **Indeed, I smell the scent of Joseph, unless you think it is false**. Ibn Abbas said: A wind blew and carried the scent of Joseph's shirt to him, and between them was a journey of eight nights. Al-Hasan said: A journey of ten nights, and it was also narrated from him a journey of a month. Malik bin Anas, may God be pleased with him, said: He only conveyed its scent from the one who conveyed the throne of Bilqis before it blinked at Solomon, peace be upon him. Mujahid said: A wind blew and slapped the shirt, and the scents of Paradise wafted into the world and reached Jacob. He found the scent of Paradise and knew that there was no scent of Paradise in the world except what was from that shirt. Then he said: **Indeed, I find** meaning I smell, so it is a presence through the sense of smell. **If only you would**

Surat Yusuf 12:94

And when the caravan departed, their father said, "Indeed, I sense the fragrance of Joseph, unless you do not think me to be mistaken."

**be refuted** Ibn Abbas and Mujahid said: If only you would be foolish. And from the sayings of Al-Nabigha:

Except for Solomon, when the king said to him, **Go into the wilderness and determine its location.**

That is, about foolishness. Saeed bin Jubair and Ad-Dahhak said: If you did not lie. And Al-Fand is lying. He lied, and from it is the saying of the poet:

Is there anyone who would like to be proud of the generous, or is there anyone who would refute the words of al-Saduq?

Any lie. It was said: If you did not find fault, Abu Amr said it. Refutation means defamation. The poet said:

My friend, stop blaming and refuting me, for what has passed of my affair will not be returned.

Ibn al-A'rabi said: **If it were not for you to refute** if it were not for you to weaken my opinion, and Ibn Ishaq said the same. The weakness of opinion comes from arrogance. A fourth saying: you go astray, said by Abu Ubaidah. Al-Akhfash said: you blame me, and refutation is blame and weakening of opinion. Al-Hasan, Qatadah, and Mujahid also said: you become old, and all of them are close in meaning, and it refers to the incapacity and weakening of opinion. It is said: he refuted him if he made him incapable, as he said:

He ruined me with blame and refutation.

It is said: *afand* if he spoke incorrectly. *afand* is a mistake in speech and opinion, as Al-Nabigha said:

..... So specify it from the hotel

That is, prevent it from corrupting the mind. Hence it was said: Blame is refutation. The poet said:

Oh, you who criticize me, blame has come and gone. Love has been long and you have prolonged the refutation.

It is said: Time ruined someone, and from this is the saying of Ibn Muqbil:

Let time do what it wants, for if it is tasked with destroying people, it will destroy them.

## Tafsir Ibn Kathir

He says: Go with this shirt, **throw it on my father's face, and he will regain his sight**, and he had become blind from crying so much, **and bring me your family all together**, meaning all of Jacob's children. **And when the caravan departed**, meaning it left Egypt, **their father said**, meaning Jacob, peace be upon him, to those of his children who remained with him, **Indeed, I smell the fragrance of Joseph, unless you think you are ignorant**, accusing me of ignorant and old age. Abd al-Razzaq said: Israel informed us on the authority of Abu Sinan, on the authority of Abdullah bin Abi al-Hudhayl, who said: I heard Ibn Abbas say: And

when the caravan departed, he said: When the caravan departed, a wind blew, and it brought Jacob the scent of Joseph's shirt, so he said: **Indeed, I smell the fragrance of Joseph, unless you think you are ignorant**, he said: So he found his scent from a distance of eight days, and Sufyan al-Thawri, Shu'bah, and others narrated it on the authority of Abu Sinan with it. Al-Hasan and Ibn Jurayj said: There were eighty farsakhs between them, and it was between him and him since they parted. Eighty years.

And his saying, **Had you not been refuted**, Ibn Abbas, Mujahid, Ata', Qatadah, and Saeed bin Jubair said, **You are foolish**. And Mujahid also said, and Al-Hasan said, **You are becoming old**. And their saying, **Indeed, you are in your old error**, Ibn Abbas said, **Indeed, in your old mistake**. Qatadah said, **That is, from the love of Joseph, you do not forget him or console yourself with him**. They said a harsh word to their father that they should not have said to their father or to the Prophet of God, may God bless him and grant him peace. And Al-Suddi and others said the same.

## Fath al-Qadir

94- **And when the caravan departed** meaning it set out from Egypt to the Levant. It is said that it departed several times, and I separated it from a time, transitive and intransitive. It is said that he departed from the country several times: if he separated from it and passed its walls. **Their father** meaning Jacob to those of his family who were with him in the land of Canaan said, **Indeed, I smell the scent of Joseph**. It was said that a wind blew and carried the scent of the shirt to Jacob despite the long distance, so he informed them of what he found, then he said, **If only you would not refute** if you would not attribute me to fand, which is the loss of reason due to old age. It is said that a man is senile and his mind has changed. Abu Ubaidah said, **If only you would not be foolish**, so he made fand foolishness. Al-Zajaj said, **If only you would not be ignorant**, so he made fand ignorance. The statement of those who said that it is foolishness is supported by the statement of Al-Nabigha:

Except for Solomon, when the king said to him, **Go into the wilderness and determine its location.**

That is, prevent her from being foolish. Abu Omar Al-Shaibani said: Refutation means disgrace, and from this comes the saying of the poet:

My friend, do not blame or refute me, for what has passed of my affair will not be returned.

It was said that it is lying, and from it the poet said:

Is there anyone who would like to be proud of the generous person, or is there anyone who would refute the words of a friend?

Ibn al-A'rabi said: **Lawla an tafnadoon** means if you do not weaken my opinion. A similar narration was narrated from Abu Ubaidah. Al-Akhfash said: Tafnad is blame and weakening of opinion. All of these meanings refer to incapacitating and weakening

opinion. It is said that he fandahu tafnadhan: if he made someone incapable, and afanda: if he spoke incorrectly. Fandad is a mistake in speech. What indicates that it is used to mean blame is the saying of the poet:

Oh, you who criticize me, blame has come and gone.  
Love has been long and you have prolonged the refutation.

Jacob told them that the morning had brought him the scent of his beloved, and that if he had not feared being refuted, he would not have doubted that:

The morning breeze is a wind that blows on a worried soul, revealing its worries.

If I say this, I will live, and the morning breeze will excite me from where the dawn rises.

And the breeze blows to me from its land, and the touch of your breeze is pleasant and pleasant.

## Tafsir al-Baghawi

94- **And when the caravan departed**, that is, it left the hut of Egypt heading to Canaan, **their father said**, that is, Jacob said to his grandson, **I smell the scent of Joseph**.

It was narrated that the morning wind asked permission from its Lord to bring Jacob the scent of Joseph before the bearer of good report came to him.

Mujahed said: Jacob smelled the scent of Joseph from a distance of three days. It was narrated on the authority of Ibn Abbas: from a distance of eight nights.

Al-Hasan said: There were eighty farsakhs between them.

It was said: A wind blew and slapped the shirt, and the scent of the shirt carried it to Jacob, who found the scent of Paradise. He knew that there was no scent of Paradise on earth except what was from that shirt, so he said: I find the scent of Joseph.

**If only you would refute me**, you would make me foolish. Ibn Abbas said: you would ignore me. Ad-Dahhak said: you would grow old and say old.

An old man who has lost his mind. It was said: You are making me weak. Abu Ubaidah said: You are misleading me. The root of *fand* is corruption.

## Tafsir al-Baidawi

94. **And when the caravan departed** from Egypt and left its inhabited areas. **Their father said** to those who were present. **Indeed, I smell the scent of Joseph** God created it, the scent of what was fragrant on his shirt from his scent when Judah brought him to him from eighty leagues. **If only you would not refute** you would attribute me to refutation, which is a mental deficiency that occurs from old age. Therefore, it is not said that she is an refuted old woman because the deficiency of her mind is intrinsic. The answer to **if only** is omitted,

meaning that you would have believed me or I would have said that it is close.

Surat Yusuf 12:95

They said, "By God, you are indeed in your old error."

## Surat Yusuf 12:95

They said, **By God, you are indeed in your old error.**

## Tafsir al-Jalalayn

95 - **They said** to him **By God, you are indeed in your error** your old mistake from your excessive love for him and your hope of meeting him despite the long time.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Those to whom Jacob spoke from his sons said: **Indeed, I smell the fragrance of Joseph, unless you deny it.** By God, O man, you are in your old mistake and error because of your love for Joseph and your remembrance of him. You do not forget him nor are you comforted by him.

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: **Indeed, you are in your old error**, meaning: your old mistake.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **They said, 'By God, you are indeed in your old error,'** meaning: from the love of Joseph, you will not forget him or console yourself with him. They said harsh words to their father, which they should not have said to their father, nor to the Prophet of God, may God bless him and grant him peace.

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **They said, 'By God, you are indeed in your old error.'** He said: Concerning the matter of Joseph.

Ahmad told us, he said, Abu Ahmad told us, he said, Sufyan said: **By God, you are in your old error**, he said: From your love for Joseph.

Ibn Wakee' told us. He said, Amr told us, on the authority of Sufyan, something similar.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **They said, 'By God, you are indeed in your old error.'** He said: In your old love.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **They said, 'By God, you are indeed in your old error,'** meaning: You are among those who mentioned Joseph in the falsehood that you are upon.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **By God, you are indeed in your old error**, he said: They mean his old

grief over Joseph, and in your old error, in your old mistake.

## Tafsir al-Qurtubi

God the Almighty said: "They said: By God, you are indeed in your old error." That is, you are still straying from the right path. Ibn Abbas and Ibn Zayd said: In your past mistake of loving Joseph, do not forget it. Saeed bin Jubair said: In your old madness. Al-Hasan said: This is disobedience. Qatada and Sufyan said: In your old love. It was said: They said this because, according to them, Joseph had died. It was said: The one who told him that was his remaining son, and they did not know the report. It was said: The one who was with him from his family and relatives told him that. It was said: His grandsons, and they were young, but God knows best.

## Tafsir Ibn Kathir

He says: Go with this shirt, **throw it on my father's face, and he will regain his sight**, and he had become blind from crying so much, **and bring me your family all together**, meaning all of Jacob's children. **And when the caravan departed**, meaning it left Egypt, **their father said**, meaning Jacob, peace be upon him, to those of his children who remained with him, **Indeed, I smell the fragrance of Joseph, unless you think you are ignorant**, accusing me of ignorant and old age. Abd al-Razzaq said: Israel informed us on the authority of Abu Sinan, on the authority of Abdullah bin Abi al-Hudhayl, who said: I heard Ibn Abbas say: And when the caravan departed, he said: When the caravan departed, a wind blew, and it brought Jacob the scent of Joseph's shirt, so he said: **Indeed, I smell the fragrance of Joseph, unless you think you are ignorant**, he said: So he found his scent from a distance of eight days, and Sufyan al-Thawri, Shu'bah, and others narrated it on the authority of Abu Sinan with it. Al-Hasan and Ibn Jurayj said: There were eighty farsakhs between them, and it was between him and him since they parted. Eighty years.

And his saying, **Had you not been refuted**, Ibn Abbas, Mujahid, Ata', Qatadah, and Saeed bin Jubair said, **You are foolish**. And Mujahid also said, and Al-Hasan said, **You are becoming old**. And their saying, **Indeed, you are in your old error**, Ibn Abbas said, **Indeed, in your old mistake**. Qatadah said, **That is, from the love of Joseph, you do not forget him or console yourself with him**. They said a harsh word to their father that they should not have said to their father or to the Prophet of God, may God bless him and grant him peace. And Al-Suddi and others said the same.

## Fath al-Qadir

95- **They said, 'By God, you are indeed in your old error.'** That is, those of his family present with him said: O Jacob, you are indeed straying from the right path that you were on in the past, due to your excessive

love for Joseph. You do not forget him, nor do you slacken off from him. And Jacob's inner voice was saying to them:

Only those who suffer from longing know what it is, and only those who experience it know what it is.

Do not blame the one who is yearning for his yearnings until your heart is in his entrails

It was said that the meaning is: You are in your old madness, and it was said: In your old erasure.

### **Tafsir al-Baghawi**

95- **They said**, meaning: his grandchildren's grandchildren, **By God, you are indeed in your old error**, meaning: your old mistake in mentioning Joseph, do not forget it, and error is going astray from the right path, for they believe that Joseph has died and they see that Jacob has been busy mentioning him.

### **Tafsir al-Baidawi**

95. **They said**, meaning those present. **By God, you are indeed in your old error**, in your going astray from the right path in the past by excessively loving Joseph, mentioning him often, and anticipating meeting him.

Surat Yusuf 12:96

So when the bearer of good news came, he threw it on his face, and he regained his sight. He said, "Did I not tell you that I know from God that which you do not know?"

## Surat Yusuf 12:96

So when the bearer of good report came, he threw it on his face, and he regained his sight. He said, **Did I not tell you that I know from God that which you do not know?**

## Tafsir al-Jalalayn

96 - **So when** Zaydah **the bearer of good report** came to Judah with the shirt, and he had carried the shirt of blood, so he wanted to make him happy as it had saddened him **he threw it** he threw the shirt (over his face, and he regained his sight. He said, **Did I not tell you that I know from God that which you do not know?**)

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: When Jacob, the bearer of good tidings, came from his son Joseph, and he was the bearer of good tidings of Joseph's message, and that was a messenger, as mentioned, Joseph was the one who sent him the message.

The messenger, as mentioned, and the herald, was Judah, son of Jacob, Joseph's brother on his father's side.

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **So when the bearer of good tidings came, he threw it on his face.** He says: **The bearer of good tidings** is the messenger.

Al-Qasim told us, Al-Hussein told us, Hisham told us, Juwaybir told us, on the authority of Al-Dahhak: **When the bearer of good report came**, he said: the postman.

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: **When the bearer of good report came**, he said: the postman.

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: **So when the bearer of good tidings came**, he said: Judah, son of Jacob.

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 bearer of good tidings**, he said: Judah bin Ya'qub.

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: Judah bin Ya'qub.

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, who said: He is Judah bin Ya'qub.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **When the bearer of good tidings came**, he said: Judah bin Ya'qub, he was the bearer of good tidings.

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 Abu Jurayj, on the authority of Mujahid: **When the bearer of good tidings came**, he said: He is Judah bin Jacob.

Sufyan said: Ibn Masoud used to recite: And the bearer of good tidings came from before the caravan.

Ibn Wakee' told us: Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **When the bearer of good tidings came**, he said: The messenger, and he is Judah bin Ya'qub.

He said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi, who said: Joseph said: "Go with this shirt of mine and throw it over my father's face, and he will regain his sight. Then bring me all your family." Judah said: I went with the shirt stained with blood to Jacob and told him that Joseph had been eaten by a wolf. Today I will go with the shirt and tell him that he is alive, and I will make him happy as I made him sad. So he was the bearer of good tidings.

Ahmad bin Ishaq told us, Abu Ahmad told us, Hisham told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **When the bearer of good report came**, he said: the postman.

Abu Ja'far said: Some of the Arab scholars from Kufa used to say: *An* in his statement: **Fal-ma anta ja' al-Basheer** and its omission have the same meaning. He used to say: This is in *lama* and *hatta* in particular. It is mentioned that the Arabs sometimes include it in them and sometimes omit it, as God the Most High said: **And when our messengers came**, and He said in another place: **And when our messengers came**, and he said: It is a relative clause and has no place in these two places. It is said: **Hatta kana kana** or **Hatta an kana kana**

And his saying: **He threw it on his face**, means: The bearer of good tidings threw Joseph's shirt on Jacob's face, as:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: When the bearer of good report came, he threw the shirt over his face.

And His statement: **So he regained his sight**, meaning: He returned and regained sight with his eyes, after he had become blind. "He said: Did I not tell you that I know from God that which you do not know?" God Almighty says: Jacob said to those of his sons who were with him at that time: Did I not tell you, O my sons, that I know from God that He will return Joseph to me and reunite me with him? And you did not know of that



what I knew, because Joseph's vision was true, and God had decreed that I and you should prostrate before Him, so I was certain of His decree.

### Tafsir al-Qurtubi

The Almighty said: **So when the bearer of good report came, he threw it on his face** meaning on his eyes. **And he regained his sight** *an* is redundant, and it was said that the bearer of good report is Simeon. It was also said that Judah said: I will go with the shirt today as I went with it, stained with blood, said Ibn Abbas. And on the authority of Al-Suddi that he said to his brothers: You know that I went to him with the shirt of sorrow, so let me go to him with the shirt of joy. And Yahya bin Yaman said on the authority of Sufyan: When the bearer of good report came to Jacob, he said to him: On what religion did you leave Joseph? He said: On Islam. He said: Now the blessing is complete. And Al-Hasan said: When the bearer of good report came to Jacob, he did not find anything with him to reward him with, he said: By God, you did not find anything with us, and we have not baked anything for seven nights, but God made the throes of death easy for you.

I said: This supplication is one of the greatest rewards, and the best gifts and treasures. This verse indicates the permissibility of giving and offering gifts when receiving good report. In this regard, there is the long hadith of Ka'b ibn Malik, in which he says: **When the one whose voice I heard giving me good report came to me, I took off my garment and covered them with it as a sign of his good report.** He mentioned the hadith, and it was presented in full in the story of the three who were left behind. Ka'b's covering of his two garments for the one who brought good report, even though he had no other, is evidence of the permissibility of such a thing if he hopes to obtain what he is happy about, and it is evidence of the permissibility of showing joy after the disappearance of sorrow and grief. From this regard is the permissibility of children's cleverness and feeding people in it. Omar slaughtered a camel after memorizing Surah Al-Baqarah. And God knows best.

God Almighty said: **He said, 'Did I not tell you that I know from God that which you do not know?'** He reminded them of His statement: **I only complain of my suffering and my grief to God, and I know from God that which you do not know.**

### Tafsir Ibn Kathir

Ibn Abbas and Ad-Dahhak said: *Al-Basheer* means the messenger. Mujahid and As-Suddi said: It was Judah bin Ya'qub. As-Suddi said: He only brought it because he was the one who brought the shirt stained with false blood, so he wanted to wash it with this, so he brought the shirt and threw it on his father's face and he regained his sight. Then he said to his sons: **Did I not tell you that I know from God that which you do not know?** That is, I know that God will return him to me. And I said to you: **Indeed, I smell the fragrance of**

**Joseph, unless you think it is false.** Then they said to their father, being gentle with him: "O our father, ask forgiveness for us for our sins. Indeed, we were sinners. He said: I will ask forgiveness for you from my Lord. Indeed, it is He who repents to Him, He will accept his repentance." Ibn Mas'ud, Ibrahim At-Taymi, Amr bin Qais, Ibn Jurayj and others said: He postponed them until the time of dawn. Ibn Jarir said: Abu al-Sa'ib told me, Ibn Idris told us, I heard Abd al-Rahman ibn Ishaq mentioning on the authority of Muharib ibn Dithar who said: Umar, may God be pleased with him, used to come to the mosque and hear a man saying: O God, You called upon me and I answered, You commanded me and I obeyed, and this is the last part of the night, so forgive me. He said: So he listened to the voice, and it was from the house of Abdullah ibn Mas'ud, so he asked Abdullah about that, and he said: Indeed, Jacob delayed his sons until the last part of the night by saying: **I will ask forgiveness for you from my Lord.** It was mentioned in the hadith that this was on Friday night, as Ibn Jarir also said: Al-Muthanna told me, Sulayman ibn Abd al-Rahman Ayyub al-Dimashqi told us, al-Walid told us, Ibn Jurayj told us on the authority of Ata' and Ikrimah on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, **I will ask forgiveness for you from my Lord,** meaning: until Friday night comes, and it is the saying of the brother of Jacob to his sons. **This is strange from this perspective, and there is a problem with its being attributed to the Prophet, and God knows best.**

### Fath al-Qadir

They said that to him because they had not heard of the arrival of the bearer of good report 96- **So when the bearer of good report came** The commentators said that the bearer of good report is Judah, son of Jacob. He said to his brothers: I came to him with the shirt stained with blood, so give me your shirt today so that I may tell him that you are alive, and I will make him happy as you made him sad. **He threw it on his face** meaning the bearer of good report threw Joseph's shirt on Jacob's face, or Jacob threw it on his own face. **So he regained his sight.** Reversion: the reversal of something to a state it had been in, and the meaning is: it returned and returned to its original state of healthy sight. "He said: Did I not tell you?" meaning Jacob said to those of his family who were with him to whom he said: **Indeed, I smell the scent of Joseph:** Did I not tell you this statement and you said what you said? His saying: **Indeed, I know from God what you do not know** is an introductory statement that is not related to the statement. It is possible that the phrase **Indeed, I know from God what you do not know** is the statement of the statement, and he means by that to inform them of what He said previously: **I only complain of my suffering and my grief to God, and I know from God that which you do not know.**

### Tafsir al-Baghawi

96- **So when the bearer of good tidings came,** meaning the bearer of good tidings on behalf of Joseph, Ibn Masoud said: The bearer of good tidings

## Surat Yusuf 12:96

So when the bearer of good news came, he threw it on his face, and he regained his sight. He said, "Did I not tell you that I know from God that which you do not know?"

came before the caravan.

Ibn Abbas said: He is Judah.

Al-Suddi said: Judah said: I went to Jacob with the shirt stained with blood and told him that Joseph was eaten by a wolf. So I will go to him today with the shirt and tell him that his son is alive and make him happy as I made him sad.

Ibn Abbas said: Judah carried him and went out barefoot and bareheaded, running with seven loaves of bread, which he did not finish eating until he reached his father. The distance was eighty farsakhs.

It was said: Al-Basheer is Malik bin Dha'ar.

**He threw it on his face**, meaning: the bearer of good report threw Joseph's shirt on Jacob's face, **and he regained his sight**. So he regained his sight after he had been blind, and his strength returned to him after weakness, his youth after old age, and his joy after sadness.

He said, **Did I not tell you that I know from God that which you do not know?** From the life of Joseph and that God will bring us together.

It was narrated that he said to the bearer of good tidings: How did you leave Joseph? He said: He is the king of Egypt. Jacob said: What should I do with the king? In what religion did you leave him? He said: In the religion of Islam. He said: Now the blessing is complete.

## Tafsir al-Baidawi

96. **When the bearer of good report came** Judah. It was narrated that he said: Just as you saddened him by carrying his blood-stained shirt to him, so make him happy by carrying this to him. **He threw it on his face** The bearer of good report threw the shirt on the face of Jacob, peace be upon him, or Jacob himself. **So he regained his sight** He regained his sight because of the strength that had revived in him. "He said: Did I not tell you that I know from God that which you do not know?" From the life of Joseph, peace be upon him, and the descent of joy. It was said that I know is the speech of a beginner and what is said is **Do not despair of the relief of God**. Or **Indeed, I sense the fragrance of Joseph**.

## Surat Yusuf 12:97

They said, "O our father, ask forgiveness for our sins. Indeed, we were sinners."

## Tafsir al-Jalalayn

97 - (They said, "O our father, ask forgiveness for us for our sins. Indeed, we were sinners.")

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty said: "They said, 'O our father, ask forgiveness for us for our sins. Indeed, we were sinners.'"

## Tafsir al-Qurtubi

The Almighty said: "They said, 'O our father, ask forgiveness for our sins. Indeed, we were sinners.'" There is an omission in the speech, the meaning is: So when they returned from Egypt, they said, 'O our father.' This indicates that the one who said to him, 'By God, you are indeed in your old error,' was his grandchildren or others from his relatives and family, not his children, for they were absent, and that would have been an increase in disobedience. And God knows best. They only asked him for forgiveness because they brought upon him such pain and grief that he could not be relieved of it except by making it lawful.

I said: This ruling is established for one who wrongs a Muslim in his person, his money, or anything else, unjustly. He must seek forgiveness for him and inform him of the wrong and its extent. Does an absolute forgiveness benefit him or not? There is a difference of opinion on this, and the correct view is that it does not benefit, because if he were to inform him of a wrong that is significant and disastrous, the wronged person may not be content to seek forgiveness for it. And God knows best. In Sahih al-Bukhari and others, on the authority of Abu Hurayrah, he said: The Messenger of God, may God bless him and grant him peace, said: "Whoever has wronged his brother in his honor or anything else, let him forgive him today before there will be neither dinar nor dirham. If he has good deeds, they will be taken from him according to the extent of his wrong, and if he has no good deeds, some of his companion's bad deeds will be taken and loaded on him." Al-Muhallab said: So his statement, may God bless him and grant him peace, **He will be taken from him according to the extent of his wrong**, means that the wrong must be of known extent, indicated, and explained. And God knows best.

## Tafsir Ibn Kathir

Ibn Abbas and Ad-Dahhak said: *Al-Basheer* means the messenger. Mujahid and As-Suddi said: It was Judah bin Ya'qub. As-Suddi said: He only brought it because he was the one who brought the shirt stained with false blood, so he wanted to wash it with this, so he brought the shirt and threw it on his father's face and he regained his sight. Then he said to his sons: **Did I not tell you that I know from God that which you do not know?** That is, I know that God will return him to me. And I said to you: **Indeed, I smell the fragrance of Joseph, unless you think it is false.** Then they said to their father, being gentle with him: "O our father, ask forgiveness for us for our sins. Indeed, we were sinners. He said: I will ask forgiveness for you from my Lord. Indeed, it is He who repents to Him, He will accept his repentance." Ibn Mas'ud, Ibrahim At-Taymi, Amr bin Qais, Ibn Jurayj and others said: He postponed them until the time of dawn. Ibn Jarir said: Abu al-Sa'ib told me, Ibn Idris told us, I heard Abd al-Rahman ibn Ishaq mentioning on the authority of Muharib ibn Dithar who said: Umar, may God be pleased with him, used to come to the mosque and hear a man saying: O God, You called upon me and I answered, You commanded me and I obeyed, and this is the last part of the night, so forgive me. He said: So he listened to the voice, and it was from the house of Abdullah ibn Mas'ud, so he asked Abdullah about that, and he said: Indeed, Jacob delayed his sons until the last part of the night by saying: **I will ask forgiveness for you from my Lord.** It was mentioned in the hadith that this was on Friday night, as Ibn Jarir also said: Al-Muthanna told me, Sulayman ibn Abd al-Rahman Ayyub al-Dimashqi told us, al-Walid told us, Ibn Jurayj told us on the authority of Ata' and Ikrimah on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, **I will ask forgiveness for you from my Lord**, meaning: until Friday night comes, and it is the saying of the brother of Jacob to his sons. **This is strange from this perspective, and there is a problem with its being attributed to the Prophet, and God knows best.**

## Fath al-Qadir

97- "They said, 'O our father, ask forgiveness for our sins. Indeed, we were sinners.'" They asked him to ask forgiveness for them, and they confessed their sin. There is an omission in the speech, and the meaning is: When they returned from Egypt and reached their father, they said this, and he promised them what they asked of him.

## Tafsir al-Baghawi

97- "They said, 'O our father, ask forgiveness for us for our sins. Indeed, we were sinners.'"

## Tafsir al-Baidawi

97. "They said, 'O our father, ask forgiveness for us for our sins. Indeed, we were sinners.'" It is the right of the

Surat Yusuf 12:97

They said, "O our father, ask forgiveness for our sins. Indeed, we were sinners."

one who confesses his sin to be forgiven and asked for forgiveness.

## Surat Yusuf 12:98

He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."

## Tafsir al-Jalalayn

98 - (He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful.") He delayed that until the early hours of the morning to be closer to being answered, or until Friday night. Then they headed to Egypt, and Joseph and the nobles went out to meet them.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The sons of Jacob who had separated him from Joseph said: O our father, ask your Lord to pardon us and cover for us our sins that we committed in you and in Joseph, so that He will not punish us for them on the Day of Resurrection. **Indeed, we were sinners**, in what we did to him, for we have confessed our sins. **He said, 'I will ask forgiveness for you from my Lord,'** God Almighty says: Jacob said: I will ask my Lord to pardon you for your sins that you committed in me and in Joseph.

Then the scholars differed about the time when Jacob delayed the supplication for his sons to seek forgiveness for their sins.

Some of them said: Postpone it until dawn.

Who said that?

Abu Al-Sa'ib told me, he said, Ibn Idris told us, he said, I heard Abd Al-Rahman bin Ishaq mentioning on the authority of Muharrir bin Dithar who said: My uncle used to come to the mosque and he heard a man saying: O God, You called upon me and I answered, and You commanded me and I obeyed, and this is magic, so forgive me. He said: So he listened to the voice and it was from the house of Abdullah bin Mas'ud. So he asked Abdullah about that and he said: Jacob delayed his sons until magic by saying: **I will ask forgiveness for you from my Lord.**

Ibn Wakee' told us, he said, Ibn Fadil told us, on the authority of Abd al-Rahman ibn Ishaq, on the authority of Muharrir bin Dithar, on the authority of Abdullah ibn Masoud: **I will ask forgiveness for you from my Lord**, he said: He delayed them until dawn.

He said, Abu Sufyan Al-Himyari told us, on the authority of Al-Awam, on the authority of Ibrahim Al-Taimi, regarding Jacob's saying to his sons: **I will ask forgiveness for you from my Lord**, he said: He delayed them until dawn.

He said, Amr told us, on the authority of Khallad al-Saffar, on the authority of Amr bin Qais: **I will ask forgiveness for you from my Lord**, he said: in the night prayer.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **I will ask forgiveness for you from my Lord**, he said: He delayed that until dawn.

Others said: He postponed it until Friday night.

Who said that?

Al-Muthanna told me, he said, Sulayman ibn Abd al-Rahman Abu Ayyub al-Dimashqi told us, he said, al-Walid told us, he said, Ibn Jurayj told us, on the authority of Ata' and Ikrimah, on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace: **I will ask forgiveness for you from my Lord**, he said: until Friday night comes, and this is what my brother Jacob said to his sons.

Ahmad ibn al-Hasan al-Tirmidhi told us, he said, Sulayman ibn Abd al-Rahman al-Dimashqi told us, he said, al-Walid ibn Muslim told us, he said, Ibn Jurayj told us, on the authority of Ata' and Ikrimah, the freed slave of Ibn Abbas, on the authority of Ibn Abbas, he said, the Messenger of God, may God bless him and grant him peace, said: My brother Jacob said: **I will ask forgiveness for you from my Lord**, meaning: until Friday night comes.

And His saying: **He is the Forgiving, the Most Merciful**, means: My Lord is the One who covers the sins of those who repent to Him for their sins, **the Most Merciful**, towards them, so that He does not punish them after they repent from them.

## Tafsir al-Qurtubi

God the Almighty said: **He said, 'I will ask forgiveness for you from my Lord.'** Ibn Abbas said: He delayed his supplication until dawn. Al-Muthanna bin Al-Sabah said on the authority of Tawus that he said: The dawn of Friday night, and that coincided with the night of Ashura. In the supplication of preservation - from the book of Al-Tirmidhi - on the authority of Ibn Abbas that he said: While we were with the Messenger of God, may God bless him and grant him peace, Ali bin Abi Talib - may God be pleased with him - came to him and said: - may my father and mother be sacrificed for you - this Qur'an has slipped from my chest, and I do not find myself able to do it, so the Messenger of God, may God bless him and grant him peace, said to him: **Shall I not teach you words by which God will benefit you and benefit those you teach them and will make firm what you have learned in your chest?** He said: Yes, O Messenger of God! So teach me. He said: If it is Friday night, if you are able to get up in the last third of the night, then it is a witnessed hour and supplication in it is answered. My brother Jacob said to his sons, **I will ask forgiveness for you from my Lord**, meaning until Friday night comes. And he mentioned the hadith. Ayyub bin Abi Tamima Al-Sakhtiyani said on the authority of Saeed bin Jubair who said: **I will ask forgiveness for you from my Lord** on the white nights, on the thirteenth, fourteenth, and fifteenth, for supplications are answered on them. And on the authority of Amer Al-Shaabi who said: **I will ask**

Surat Yusuf 12:98

He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."

**forgiveness for you from my Lord** meaning I will ask Joseph if He forgives you, I will ask forgiveness for you from my Lord. Sanid bin Dawud mentioned: Hisham told us, Abdul Rahman bin Ishaq told us on the authority of Muharib bin Dithar on the authority of his uncle who said: I used to come to the mosque at dawn and I would pass by the house of Ibn Masoud and I would hear him saying: O God, You commanded me and I obeyed, and You called upon me and I answered, and this is dawn, so forgive me. So I met Ibn Masoud and I said: What words do I hear you say at dawn? He said: Jacob delayed his sons until dawn by saying: **I will ask forgiveness for you from my Lord.**

## Tafsir Ibn Kathir

Ibn Abbas and Ad-Dahhak said: *Al-Basheer* means the messenger. Mujahid and As-Suddi said: It was Judah bin Ya'qub. As-Suddi said: He only brought it because he was the one who brought the shirt stained with false blood, so he wanted to wash it with this, so he brought the shirt and threw it on his father's face and he regained his sight. Then he said to his sons: **Did I not tell you that I know from God that which you do not know?** That is, I know that God will return him to me. And I said to you: **Indeed, I smell the fragrance of Joseph, unless you think it is false.** Then they said to their father, being gentle with him: "O our father, ask forgiveness for us for our sins. Indeed, we were sinners. He said: I will ask forgiveness for you from my Lord. Indeed, it is He who repents to Him, He will accept his repentance." Ibn Mas'ud, Ibrahim At-Taymi, Amr bin Qais, Ibn Jurayj and others said: He postponed them until the time of dawn. Ibn Jarir said: Abu al-Sa'ib told me, Ibn Idris told us, I heard Abd al-Rahman ibn Ishaq mentioning on the authority of Muharib ibn Dithar who said: Umar, may God be pleased with him, used to come to the mosque and hear a man saying: O God, You called upon me and I answered, You commanded me and I obeyed, and this is the last part of the night, so forgive me. He said: So he listened to the voice, and it was from the house of Abdullah ibn Mas'ud, so he asked Abdullah about that, and he said: Indeed, Jacob delayed his sons until the last part of the night by saying: **I will ask forgiveness for you from my Lord.** It was mentioned in the hadith that this was on Friday night, as Ibn Jarir also said: Al-Muthanna told me, Sulayman ibn Abd al-Rahman Ayyub al-Dimashqi told us, al-Walid told us, Ibn Jurayj told us on the authority of Ata' and Ikrimah on the authority of Ibn Abbas, on the authority of the Messenger of God, may God bless him and grant him peace, **I will ask forgiveness for you from my Lord,** meaning: until Friday night comes, and it is the saying of the brother of Jacob to his sons. **This is strange from this perspective, and there is a problem with its being attributed to the Prophet, and God knows best.**

## Fath al-Qadir

98- **He said, 'I will ask forgiveness for you from my Lord.'** Al-Zajaj said: Jacob wanted to ask forgiveness

for them at the time of dawn, because he is more likely to have his supplications answered, not that he was stingy with asking forgiveness for them. It was said that he delayed it until Friday night, and it was said that he delayed it until he asked forgiveness for them from Joseph, and he did not know that he had forgiven them. The phrase **Indeed, He is the Forgiving, the Merciful** is an explanation for what preceded it. Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Ikrimah regarding his statement: **No reproach**, he said: No reproach. Abu Al-Sheikh narrated on the authority of Amr bin Shuaib on the authority of his father on the authority of his grandfather who said: He said, "When the Messenger of God, may God bless him and grant him peace, conquered Mecca, he turned to the people and said: What do you say and what do you think? They said: A generous cousin. He said: No reproach upon you today. May God forgive you." Ibn Mardawayh narrated on the authority of Ibn Abbas with a chain of transmission traceable to the Prophet, similar to this. Al-Bayhaqi narrated in Al-Dala'il on the authority of Abu Hurayrah with a chain of transmission traceable to the Prophet, similar to this. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ata Al-Khurasani, who said: Asking for needs from young people is easier than asking from old people. Have you not seen the words of Joseph, **There is no blame upon you today?** And Jacob said, **I will ask forgiveness for you from my Lord.**

I say: There is a consideration in this statement, for they asked Joseph to pardon them by saying: God has favored you over us, and he said: There is no blame upon you today, because their intention was for him to pardon them, and they asked their father Jacob to seek forgiveness from God for them, and this can only happen by asking God Almighty for that, and there is a difference between the two situations, so Jacob's promise to them was not miserliness towards them in asking God for them, especially if what was mentioned above is true, that he delayed that until the time of the answer, for if he had asked it for them immediately, he would not have had knowledge of the acceptance.

Al-Hakim Al-Tirmidhi and Abu Al-Sheikh narrated on the authority of Wahn bin Munabbih, who said: When the matter of Joseph's brothers happened, Jacob wrote to Joseph, not knowing that he was Joseph: In the name of God, the Most Gracious, the Most Merciful, from Jacob, son of Isaac, son of Abraham, to the Aziz of the family of Pharaoh. Peace be upon you, for I praise God to you, there is no god but Him. As for what follows: We are a family that is infatuated with the causes of affliction. My grandfather, Abraham, the friend of God, was thrown into the fire in obedience to his Lord, so God made it cool and safe for him. God ordered my grandfather to slaughter my father for him, so God ransomed him with what He ransomed him for. I had a son who was one of the dearest people to me, so I lost him, and my grief over him took away the light of my sight. He had a brother from his mother, and whenever I remembered him, I would hug him to my chest, so he took away some of my sorrow. He is the one who is imprisoned with you for theft. I tell you that I



steal, and I did not give birth to a thief. When Joseph read the letter, he cried and cried out, saying, **Go with this shirt of mine and throw it over my father's face, and he will regain his sight.** Abu al-Sheikh narrated on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said in his words, **Go with this shirt of mine**, that when Nimrod threw Abraham into the fire, Gabriel came down to him with a shirt from Paradise and a carpet from Paradise. He dressed him in the shirt and seated him on the carpet. He sat with him and talked. Then God revealed to the fire, **Be cool and safe.** Had he not said, **And safe**, the cold would have harmed him. Abu Al-Sheikh narrated on the authority of Ibn Abbas, with a chain of transmission traceable to the Prophet, that God clothed Abraham with a garment from Paradise, and Abraham clothed him with Isaac, and Isaac clothed him with Jacob. Jacob took it and put it in an iron reed and hung it around Joseph's neck. If his brothers had known when they threw him into the well, they would have taken him. When God wanted to return Joseph to Jacob, there were forty years between his vision and its interpretation. He ordered the herald to give him good report of eight stages. Jacob smelled its scent and said, **I smell the scent of Joseph, unless you think it is false.** When he threw it on his face, his sight returned. Nothing from Paradise befalls any of the ailments of this world except that it heals it by God's permission. And Abd al-Razzaq, al-Firyabi, Ahmad in al-Zuhd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **And when the caravan departed**, he said: When the caravan set out, the wind blew and brought Jacob the scent of Joseph's shirt, so he said: **Indeed, I smell the scent of Joseph, unless you are foolish.** So he smelled it from a distance of eight days. Ibn Abi Hatim and Abu al-Shaykh narrated on his authority that he smelled it from a distance of ten days. Ibn Abi Hatim narrated from another chain of transmission on his authority that he found it from a distance of eighty farsakhs. Ibn Jarir and Abu al-Shaykh also narrated on his authority: **Unless you are foolish**, he said: You are ignorant. Ibn Jarir also narrated on his authority that he said: You are lying. Ibn Jarir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Mujahid that he said: You become old, they say your mind has gone. Abd ibn Hamid and Ibn al-Mundhir narrated on the authority of al-Rabi' that he said: **Unless you are foolish.** Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **Indeed, you are in your old error**, meaning: your old mistake. Ibn Abi Hatim narrated on the authority of Saeed Ibn Jubayr, who said: your old madness. Ibn Jarir narrated on the authority of Mujahid, who said: your old love. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: the bearer of good tidings is the messenger. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Ad-Dahhak similarly. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Sufyan, who said: the bearer of good tidings is Judah, son of Jacob. Ibn Abi Hatim narrated on the authority of Al-Hasan, who said: When the bearer of good tidings came to Jacob and threw the shirt over him, he said: On what religion did you leave Joseph? He said: On Islam. He said: Now the blessing is complete. Abu Ubaid, Saeed Ibn Mansour,

Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and At-Tabarani narrated on the authority of Ibn Masoud, regarding his statement, **I will ask forgiveness for you from my Lord**, he said: Jacob delayed his sons until dawn. Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: he delayed them until dawn. And he used to pray at dawn. Abu Al-Sheikh and Ibn Mardawayh narrated on his authority that he said: He delayed them until dawn because the supplication at dawn is answered. Ibn Jarir and Abu Al-Sheikh also narrated on his authority that the Prophet, may God bless him and grant him peace, said in a story: "It is the saying of my brother Jacob to his sons: I will ask forgiveness for you from my Lord, he says until Friday night comes."

## Tafsir al-Baghawi

**98- He said, 'I will ask forgiveness for you from my Lord.'** Most commentators said: He delayed the supplication until dawn, which is the time when God Almighty says: Is there anyone who supplicates so that I may answer him? When Jacob reached the appointed time, he stood up to pray at dawn. When he finished, he raised his hands to God Almighty and said: O God, forgive me for my grief over Joseph and my lack of patience with him, and forgive my children for what they did to their brother Joseph. Then God Almighty revealed to him that I have forgiven you and them all.

On the authority of Ikrimah, on the authority of Ibn Abbas, may God be pleased with them both: I will ask forgiveness for you from my Lord, meaning on Friday night.

Wahb said: He used to ask forgiveness for them every Friday night for more than twenty years.

Tawus said: He delayed the supplication until the sun sets on Friday night, so it coincided with the night of Ashura.

On the authority of Al-Sha'bi, he said: I will ask forgiveness for you from my Lord. He said: I will ask Joseph, if He forgives you, I will ask forgiveness for you from my Lord. **He is the Forgiving, the Merciful.**

It is narrated that Joseph had sent two hundred camels and much equipment with the herald to Jacob to bring Jacob, his family and his children. Jacob prepared to go out to Egypt, and they went out, seventy-two men and women. Masruq said: They were ninety-three. When he approached Egypt, Joseph spoke to the king who was above him, so Joseph and the king went out with four thousand soldiers, and the people of Egypt rode with them to meet Jacob. Jacob was walking, leaning on Judah, and he looked at the horses and the people and said: O Judah, this is the Pharaoh of Egypt. He said: No, this is your son. When each one approached his companion, Joseph went to begin greeting him, but Gabriel said: Not until Jacob begins greeting him. Jacob said: Peace be upon you, O remover of sorrows.

It was narrated that they got off and embraced each other.

## Surat Yusuf 12:98

He said, "I will ask forgiveness for you from my Lord. Indeed, it is He who is the Forgiving, the Merciful."

Al-Thawri said: When Jacob and Joseph, peace be upon them, met, each of them embraced the other and cried. Joseph said: O my father, you cried until you lost your sight. Didn't you know that the Day of Resurrection would bring us together? He said: Yes, my son, but I was afraid that your religion would be taken away and a separation would occur between me and you.

## Tafsir al-Baidawi

98. "He said, 'I will ask forgiveness for you from my Lord. Indeed, He is the Forgiving, the Merciful.'" He delayed it until dawn, or until the night prayer, or until Friday night, seeking the time for the response, or until he sought forgiveness for them from Joseph, or he knew that he had forgiven them, for the forgiveness of the wronged is a condition for forgiveness. This is supported by what was narrated that he faced the qiblah standing and supplicating, and Joseph stood behind him, believing, and they stood behind them, humbled and submissive, until Gabriel descended and said, 'Indeed, God has answered your supplication regarding your son, and has made covenants with them after you on prophethood.' If this is true, then it is evidence of their prophethood and that what they did was before their being called prophets.

## Surat Yusuf 12:99

So when they entered upon Joseph, he sheltered his parents and said, **Enter Egypt, if God wills, in safety.**

## Tafsir al-Jalalayn

99 - **So when they entered upon Joseph** in his camp **he sheltered** he gathered **his parents** his father and mother or his aunt **and said** to them **Enter Egypt, if God wills, in safety** so they entered and Joseph sat on his bed

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **So when they entered upon Joseph, he took his parents into his care and said, 'Enter Egypt, if God wills, in safety.'**

## Tafsir al-Qurtubi

The Almighty said: **So when they entered upon Joseph** meaning a palace that he had there. **He took his parents into his care.** It was said that Joseph sent two hundred camels and equipment with the bearer of good report, and asked Jacob to bring him his family and all his children. So when they entered upon him, he took his parents into his care, meaning he took them in. By his parents, he meant his father and his aunt. His mother had died in giving birth to his brother Benjamin. It was said that God revived his mother in fulfillment of the vision, so that she prostrated to him. This was said by Al-Hasan. It was mentioned previously in *Al-Baqarah* that God Almighty revived the father and mother of His Prophet, peace be upon him, so they believed in him.

God the Almighty said: **Enter Egypt, if God wills, in safety.** Ibn Jurayj said: That is, I will ask forgiveness for you from my Lord, if God wills. He said: This is from the Qur'an's bringing it forward and delaying it. An-Nahhas said: Ibn Jurayj believes that they had entered Egypt, so how can he say: **Enter Egypt, if God wills.** It was said: He only said: **If God wills** as a blessing and as a confirmation. *Safe* from famine, or from Pharaoh, and they would not enter it except with his permission.

## Tafsir Ibn Kathir

God Almighty tells about the arrival of Jacob, peace be upon him, to Joseph, peace be upon him, and his arrival in the land of Egypt, when Joseph had asked his brothers to bring him all their families, so they all carried them, and departed from the land of Canaan heading to the land of Egypt, so when Joseph, peace be upon him, was informed of their approach, he went out to meet them and the king ordered his princes and

the most prominent people to go out with Joseph to meet the Prophet of God, Jacob, peace be upon him, and it is said: The king also went out to meet him, and this is more likely, and his statement: **He took his parents into his care and said, 'Enter Egypt,'** has been confusing to many commentators, so some of them said: This is from the introduction and the delay, and the meaning of the statement is **And he said, 'Enter Egypt, if God wills, in safety'** and he took his parents into his care and raised them to the throne, and Ibn Jarir rejected this, and he did well in that, then he chose what he narrated from Al-Suddi that Joseph took his parents into his care when he met them, then when they reached the gate of the city he said: **Enter Egypt, if God wills, in safety** and there is also a consideration in this, because the shelter is only It is in the house, as he said, **He took his brother into his home,** and in the hadith, **He who takes in an innovator.** What prevents him from saying to them after they entered upon him and he took them into his home: **Enter Egypt,** and he included in it, **Reside in Egypt, God willing, in safety,** meaning from the hardship and famine you were in. It is said - and God knows best - that God Almighty lifted from the people of Egypt the rest of the barren years by the blessing of Jacob's arrival upon them, just as He lifted the rest of the years that the Messenger of God, may God bless him and grant him peace, prayed for against the people of Mecca when he said, **O God, help me against them with seven like the seven of Joseph.** Then when they supplicated to him and sought intercession with him, and sent Abu Sufyan in that, he prayed for them and lifted the rest of that from them by the blessing of his prayer, peace be upon him.

And his saying: **And he took his parents to him** Al-Suddi and Abd al-Rahman ibn Zayd ibn Aslam said: It was his father and his maternal aunt, and his mother had died long ago. Muhammad ibn Ishaq and Ibn Jarir said: His father and mother were alive. Ibn Jarir said: There is no evidence that his mother died, and the apparent meaning of the Qur'an indicates that she was alive, and this is the one who supported him, the victorious one, as indicated by the context. And his saying: **And he raised his parents upon the throne** Ibn Abbas, Mujahid and more than one said: It means the bed, i.e. he seated them with him on his bed, **and they fell down before him in prostration** i.e. his parents and the rest of his brothers prostrated before him. They were eleven men, and he said, **O my father, this is the interpretation of my vision of old,** meaning the one he had told his father before, **Indeed, I saw eleven stars,** the verse. This was permissible in their laws, if they greeted the elder, they would prostrate to him, and this remained permissible from the time of Adam until the law of Jesus, peace be upon him, then this was forbidden in this religion, and prostration was made specific to the side of the Lord, glory be to Him, the Most High. This is the meaning of the statement of Qatada and others.

It is narrated in the hadith that Muadh came to Ash-Sham and found them prostrating to their bishops. When he returned, he prostrated to the Messenger of God, may God bless him and grant him peace, and he said, **What is this, O Muadh?** He said, **I saw them prostrating to their bishops, and you are more deserving of being prostrated to, O Messenger of God.**

Surat Yusuf 12:99

So when they entered upon Joseph, he sheltered his parents and said, "Enter Egypt, if God wills, in safety."

He said, **If I were to command anyone to prostrate to anyone, I would have commanded the woman to prostrate to her husband because of the great right he has over her.** In another hadith: Salman met the Prophet, may God bless him and grant him peace, on one of the streets of Medina. Salman was a new convert to Islam, so he prostrated to the Prophet, may God bless him and grant him peace, and he said: **Do not prostrate to me, O Salman, but prostrate to the Ever-Living One who does not die.** The point is that this was permissible in their law, and for this reason they prostrated to him. Then Joseph said: "O my father, this is the interpretation of my vision of before. My Lord has made it come true." That is, this is what the matter has come to, for interpretation is applied to what a matter will come to, as God Almighty said: **Do they await anything but its interpretation? The Day its interpretation comes?** That is, on the Day of Resurrection, what they were promised of good and evil will come to them.

And his saying: **My Lord has made it true** meaning, it is true and true, mentioning the blessings of God upon him, **And He was kind to me when He brought me out of prison and brought you from the desert** meaning, the desert. Ibn Jurayj and others said: They were people of the desert and livestock, and he said: They lived in the Arabs in the land of Palestine from the Ghor of Ash-Sham, and he said: And some say: They were in Al-Awlaj from the direction of a valley lower than Hisma, and they were people of the desert and sheep and camels, "After Satan had sown dissension between me and my brothers. Indeed, my Lord is Subtle to whom He wills" meaning, if He wills a matter, He provides for it the means and decrees it and makes it easy. **Indeed, it is He who is the Knowing** of the interests of His servants, **the Wise** in His words and actions and His judgment and decree and what He chooses and wills. Abu Uthman Al-Nahdi said, on the authority of Sulayman: There were forty years between Joseph's vision and its interpretation. Abdullah bin Shaddad said: And this is where the farthest point of the vision ends. Narrated by Ibn Jarir. He also said: Umar bin Ali told us, Abdul Wahhab Al-Thaqafi told us, Hisham told us, on the authority of Al-Hasan, who said: It was eighty years from the time Joseph left Jacob until they met. Sorrow never left his heart, and his tears ran down his cheeks. There was no servant on the face of the earth more beloved to God than Jacob.

Hisham said, on the authority of Yunus, on the authority of Al-Hasan: Eighty-three years. Mubarak bin Fadala said, on the authority of Al-Hasan: Joseph was thrown into the well when he was seventeen years old, so he was absent from his father for eighty years. He lived after that for twenty-three years, then he died at the age of one hundred and twenty years. Qatada said: There were thirty-five years between them. Muhammad bin Ishaq said: It was mentioned - and God knows best - that Joseph's absence from Jacob was eighteen years. He said: The People of the Book claim that it was forty years or so, and that Jacob, peace be upon him, remained with Joseph after he came to him in Egypt for seventeen years, then God

took him to Himself. Abu Ishaq Al-Subai'i said, on the authority of Abu Ubaidah, on the authority of Abdullah bin Mas'ud, who said: The Children of Israel entered Egypt and they were sixty-three people, and they left it with six hundred and seventy thousand. Abu Ishaq said, on the authority of Masruq: They entered and they were three hundred and ninety, between men and women. And God knows best. Musa bin Ubaidah said, on the authority of Muhammad bin Kaab Al-Qurazi, on the authority of Abdullah bin Shaddad: The family of Jacob gathered with Joseph in Egypt, and they were eighty-six al-Nas 114: young and old, male and female, and they left it, and they were more than six hundred thousand.

### Fath al-Qadir

His statement: 99- **So when they entered upon Joseph** Perhaps there is an omission in the speech that is understood, which is that Jacob and his children and his family traveled to Egypt, and when they entered upon Joseph, he took his parents to him: that is, he embraced them and settled them with him. The commentators said: What is meant by the parents here is Jacob and his wife, Joseph's aunt, because his mother had died while giving birth to his brother Benjamin, as mentioned above. It was also said that God revived his mother to fulfill the vision until she prostrated to him. **And he said, 'Enter Egypt, if God wills, in safety'** from what you hate, and in the past they feared the kings of Egypt, and they would not enter it except with their permission. It was said that the restriction to the will refers to safety, and there is no objection to its referring to everyone, because their entry does not happen except with the will of God Almighty, just as they are not safe except with His will. It was also said that the restriction to the will refers to His statement: **I will ask forgiveness for you from my Lord**, which is far-fetched. The apparent meaning of the Qur'anic system is that Joseph said this statement to them: **Enter Egypt before they entered it.** It has been said that he met them outside Egypt, so he stood waiting for them in a place or tent, and they entered upon him. **He took his parents into his house and said, 'Enter Egypt.'** So when they entered Egypt and entered upon him again in the place he had in Egypt.

### Tafsir al-Baghawi

99-Therefore, the Almighty's saying: **So when they entered upon Joseph, he took to him** means: he took to him **his parents**. Most of the commentators said: He was his father and his aunt Leah, and his mother Rachel had died during Benjamin's childbirth.

Al-Hassan said: He is his father and mother, and she was alive.

In some interpretations, God Almighty revived his mother until she came with Jacob to Egypt.

**And he said, 'Enter Egypt, if God wills, in safety.'** If it is said: He said, **When they entered upon Joseph, he**

**took his parents into his care.** So how did he say, **Enter Egypt, if God wills, in safety**, after he had informed us that they had entered it? What is the point of this exception when the entry had taken place?

It was said: Joseph said this to them when he met them before they entered Egypt. There is an inversion in the verse, and the exception is due to seeking forgiveness, which is from what Jacob said to his sons: I will seek forgiveness for you from my Lord, God willing.

It was said: The exception goes back to security from the passport because they did not enter Egypt before that except with a passport from their kings. He says: Security from the passport, God Almighty willing, as He said: **You will surely enter the Sacred Mosque, God willing, in safety** (al-Fath 48:27).

It was said: *If* here means *when*, meaning: if God wills, as God Almighty says: **And you will be superior if you are believers** (Al Imran 3:139). That is: if you are believers.

## Tafsir al-Baidawi

99. **When they entered upon Joseph** It was narrated that he sent him mounts and money to prepare for him with those who were with him, and Joseph and the king received him with the people of Egypt, and his children who entered Egypt with him were seventy-two men and women, and when they left with Moses, peace be upon him, they were six hundred thousand five hundred and seventy-some men, in addition to the children and the elderly. **He took his parents to him** He took his father and his aunt to him and embraced them, placing her in the position of a mother, placing the uncle in the position of a father in the Almighty's saying: **And the God of your fathers, Abraham, Ishmael, and Isaac** or because Jacob, peace be upon him, married her after his mother, and the fourth is called a mother. **And he said, Enter Egypt, if God wills, in safety** from drought and various kinds of hardships, and the will is related to the entry conditioned by safety, and the first entry was in a place outside the city when he received them.

## Surat Yusuf 12:100

And he raised his parents to the throne, 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. And He has been gracious to me when He brought me out of prison and brought you from the desert after Satan had sown discord between me and my brothers. Indeed, my Lord is Kind to whom He wills. Indeed, He is the All-Wise." The All-Knowing, the All-Wise

## Surat Yusuf 12:100

And he raised his parents to the throne, 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. And He has been gracious to me when He brought me out of prison and brought you from the desert after Satan had sown discord between me and my brothers. Indeed, my Lord is Kind to whom He wills. Indeed, He is the All-Wise." The All-Knowing, the All-Wise

## Tafsir al-Jalalayn

100 - **And he raised his parents** he seated them with him **on the throne** the bed **and they** that is, his parents and brothers **prostrated themselves before him** a prostration of bowing, not placing their foreheads, and that was their greeting at that time (and said, "O my father, this is the interpretation of my vision of before. My Lord has made it come true, and He was kind to me" to me (when He brought me out of the prison) he did not say from the well out of generosity lest his brothers be ashamed **and brought you from the desert** the desert **after Satan had sown** corrupted (between me and my brothers. Indeed, my Lord is Subtle to whom He wills. Indeed, it is He who is the Knowing) of His creation **the Wise** in His making. And his parents stayed with him for twenty-four or seventeen years, and the period of his separation was eighteen or forty or eighty years, and death came to him, so he commanded Joseph to carry him and bury him with his father, so he went himself and buried him there, then he returned to Egypt and stayed after him for twenty-three years, and when his matter was completed and he knew that it would not last His soul yearned for the eternal kingdom, so he said:

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja`far said: God Almighty says: When Jacob, his sons, and their families entered upon Joseph, **he took his parents into his care**, meaning he took his parents into his care, and said to them: **Enter Egypt, God willing, in safety.**

If someone says: How did Joseph say to them: **Enter Egypt, God willing, in safety**, after they had entered it, and God Almighty informed us about them that when they entered it to Joseph and he had taken his parents to him, he said this to them?

It was said: The people of interpretation differed on that.

Some of them said: Jacob entered upon Joseph with his son, and Joseph sheltered his parents with him before entering Egypt. They said: This is because Joseph met his father as an honor to him before he entered Egypt, so he sheltered him with him, then he said to him and those with him: **Enter Egypt, God willing, in safety**, before entering it.

Who said that?

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: So they brought their families and children to him, and when they reached Egypt, Joseph spoke to the king who was above him, so he and the kings went out to meet them, and when they reached Egypt, he said: **Enter Egypt, God willing, in safety.** "And when they entered upon Joseph, he took his parents into his care."

Al-Harith told me, he said, Abdul Aziz told us, he said, Jaafar bin Sulaiman told us, on the authority of Farqad Al-Sabkhi, he said: When the shirt was thrown over his face, he regained his sight and said: **Bring me all your family**, so Jacob and Joseph's brothers carried him. When he approached, he informed Joseph that he had approached him, so he went out to meet him. He said: The people of Egypt rode with him, and they were honoring him. When one of them approached the other, and Jacob was walking leaning on a man from his sons called Judah, he said: Jacob looked at the horses and the people and said: O Judah, is this the Pharaoh of Egypt? He said: No, this is your son! He said: When each of them approached the other, Joseph tried to greet him first, but he was prevented from doing so, and Jacob was more deserving of it and better than him, so he said: Peace be upon you, O Remover of my sorrows, this is what he said: O Remover of my sorrows.

Al-Qasim told us, Al-Hussein told us, Hajjaj said: It reached me that Joseph and the king went out with four thousand to meet Jacob and his sons.

He said, and I was told by someone who heard Ja`far bin Sulayman narrating on the authority of Farqad al-Sabkhi, who said: Yusuf went out to meet Jacob, and the people of Egypt rode with Yusuf. Then he mentioned the rest of the hadith, similar to the hadith of al-Harith, on the authority of Abd al-Aziz.

Others said: Rather, his saying, **God willing**, is an exception to Jacob's saying to his sons, **I ask forgiveness for you from my Lord**. He said: It is from the word *mukhdhir* which means **to bring forward**. They said: Rather, the meaning of the statement is: He said: I ask forgiveness for you from my Lord, God willing. Indeed, He is the Forgiving, the Merciful. So when they entered upon Joseph, he took his parents to him and said: Enter Egypt, and he raised his parents.

Who said that?



Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said: I will ask forgiveness for you from my Lord, God willing, while you are safe, and between that is what he explained about presenting the Qur'an.

Abu Ja'far said: meaning Ibn Jurayj: And between that is what he explained about the presentation of the Qur'an, that between His saying: **I will ask forgiveness for you from my Lord**, and His saying: **God willing**, there is some speech that has entered, and its place, according to him, is that it follows His saying: **I will ask forgiveness for you from my Lord**.

Abu Ja'far said: The correct statement regarding this matter, according to us, is what al-Suddi said, which is that Joseph said this to his parents and those with them of their children and their families before they entered Egypt when he met them, because that is how it appears in the revelation, so there is no evidence that indicates the correctness of what Ibn Jurayj said, and there is no reason to advance something from the Book of God from its place or delay it from its place except with a clear argument.

It was said: What he meant by his saying: **He took his parents to him** was his father and his maternal aunt. Those who said this statement said: Joseph's mother had died before, and what was with Jacob at that time was his maternal aunt, his mother's sister, whom he married after his mother.

Who said that?

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **So when they entered upon Joseph, he took his parents to himself**, he said: his father and his maternal aunt.

Others said: Rather, it was his father and mother.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq: **So when they entered upon Joseph, he took his parents to himself**, he said: his father and his mother.

Abu Ja'far said: The more correct of the two statements on this matter is what Ibn Ishaq said, because that is what is most common in people's usage and familiarity with each other regarding two parents, unless what is said is correct, that Joseph's mother had died before that for a reason that must be accepted, in which case it must be accepted for her.

And his saying: **And he said, 'Enter Egypt, if God wills, in safety,'** from the drought and famine you were experiencing in your desert.

His saying: **And he raised his parents to the throne**, means: to the bed, as:

Ibn Wakee' told us, he said, Amr told us, on the authority of Asbat, on the authority of Al-Suddi: **And he raised his parents to the throne**, he said: the bed.

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, he said: **The Throne** is the bed.

He said, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And he raised his parents to the throne**, he said: the bed.

Muhammad bin Amr told us, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Al-Muthanna told me, he said, Abu 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-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, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And he raised his parents to the throne**, he said: his bed.

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 Throne**, he said: On the bed.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And he raised his parents to the throne**, he said: He raised his parents to the bed.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan said: **And he raised his parents to the throne**, he said: On the bed.

Yunus told me: Ibn Wahb told us: Ibn Zayd said regarding his statement: **And raised his parents to the throne**, he said: His seat.

Ibn Abd al-Rahim al-Barqi told me, he said, Amr ibn Abi Salamah told us, he said, I asked Zayd ibn Aslam about the statement of God: **And raised his parents to the throne**, and I said: Have you been informed that she is his maternal aunt? He said: Some of the people of knowledge said that, they say that his mother died before that, and that this is his maternal aunt.

And his saying: **And they fell down before him in prostration**, means: Jacob, his son, and his mother fell down before Joseph in prostration.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And they fell down before him in prostration**, meaning: He raised his parents onto the bed and prostrated before him, and his brothers prostrated before him.

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: He - meaning Jacob - carried his family until they came to Joseph. When Jacob's sons gathered to him, they entered upon Joseph. When they saw him, they fell down in prostration to him, and that was the greeting of the kings at that time, his father, his mother, and his

## Surat Yusuf 12:100

And he raised his parents to the throne, 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. And He has been gracious to me when He brought me out of prison and brought you from the desert after Satan had sown discord between me and my brothers. Indeed, my Lord is Kind to whom He wills. Indeed, He is the All-Wise." The All-Knowing, the All-Wise

brothers.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And they fell down before him in prostration.** This was a greeting before you, with which they would greet one another. Then God gave this nation peace, the greeting of the people of Paradise, as an honor from God, the Blessed and Exalted, which He hastened for them, and a blessing from 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: **And they fell down before him in prostration.** He said: The greeting of the people on that day was for some of them to prostrate to one another.

Ahmad bin Ishaq told us, Abu Ishaq told us, Sufyan said: **And they fell down prostrating before him,** he said: It was a greeting among them.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **And they fell down before him in prostration,** his parents and his brothers. That was their greeting, as people do today.

Ibn Wakee' told us, he said, Al-Maharibi told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And they fell down before him in prostration,** he said: a greeting between them.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And they fell down before him in prostration,** he said: That prostration is for his honor, just as the angels prostrated to Adam for his honor, it is not a prostration of worship.

What was meant by the statement that prostration was a greeting between them was that it was done by them to people, not as an act of worship from one another. What indicates that this was not part of the morals of the people in ancient times before Islam, other than as an act of worship from one another, is the statement of A'sha of Banu Tha'labah:

When he came to us in the middle of the night, we prostrated to him and raised Ammar.

And His saying: "O my father, this is the interpretation of my vision of before. My Lord has made it come true," He, the Most High, says: Joseph said to his father: O my father, this prostration that you, my mother, and my brothers prostrated to me, **is the interpretation of my vision of before,** meaning: what my vision that I had seen had come to, and it was his vision that he had seen before his brothers did what they did to him: that eleven stars and the sun and the moon were prostrating to him, **my Lord has made it come true,** meaning: my Lord has fulfilled it, because its interpretation came to be correct.

Scholars have differed about the amount of time

between Joseph's vision and its interpretation.

Some of them said: The duration of that was forty years.

Who said that?

Muhammad bin Abdul A'la told me, he said, Al-Mu'tamir told us, on the authority of his father, he said, Abu Uthman told us, on the authority of Salman Al-Farsi, he said: There were forty years between Joseph's vision and his seeing its interpretation.

Yaqub bin Burhan and Yaqub bin Ibrahim told me, they said, Ibn Ulayyah told us, he said, Sulayman al-Taymi told us, on the authority of Abu Uthman al-Nahdi, he said, Uthman said: There were forty years between Joseph's vision and when he saw its interpretation. He said: Then he mentioned.

Ibn Wakee' told us, he said, Ibn Ulayyah told us, on the authority of Al-Taymi, on the authority of Abu Uthman, on the authority of Salman, who said: There were forty years between Joseph's vision and its interpretation.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Abu Sinan, on the authority of Abdullah bin Shaddad, he said: He saw the interpretation of his dream after forty years.

He said, Sufyan told us, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman, on the authority of Salman, the same.

Abu Al-Saib told me, he said, Ibn Fadil told us, on the authority of Dhirar, on the authority of Abdullah bin Shaddad: That he heard some people disputing about a dream that one of them had seen while he was praying. When he finished, he asked them about it, but they concealed it from him. So he said: Indeed, the interpretation of Joseph's dream came after forty years.

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 Dhirar bin Murrah Abi Sinan, on the authority of Abdullah bin Shaddad, he said: There were forty years between Joseph's vision and its interpretation.

Ibn Wakee' told us, he said, Ibn Fadil and Jarir told us, on the authority of Abu Sinan, he said: Abdullah Ibn Shaddad heard some people disputing about a dream, so he mentioned something similar to the hadith of Abu Al-Sa'ib on the authority of Ibn Fadil.

Ahmad told us, Abu Ahmad told us, Sufyan told us, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman, on the authority of Salman, who said: He saw the interpretation of his dream after forty years.

Al-Hasan bin Muhammad told us, he said, Ibn Uyaynah told us, on the authority of Abu Sinan, on the authority of Abdullah bin Shaddad, he said: Joseph's

vision occurred after forty years, and the end of the vision ends there.

He said, Muadh bin Muadh told us, Sulayman al-Taymi told us, on the authority of Abu Uthman, on the authority of Salman, who said: There were forty years between Joseph's vision and when he saw its interpretation.

He said, Abdul Wahhab bin Ata' told us, on the authority of Sulayman al-Taymi, on the authority of Abu Uthman, on the authority of Salman, who said: There were forty years between Joseph's vision and its interpretation.

He said, Saeed bin Suleiman told us, Hisham told us, on the authority of Suleiman al-Taymi, on the authority of Abu Uthman, on the authority of Salman, who said: There were forty years between Joseph's vision and his seeing its interpretation.

He said, Amr bin Muhammad Al-Anqazi told us, he said, Israel told us, on the authority of Abu Sinan, on the authority of Abdullah bin Shaddad, he said: There were forty years between Joseph's vision and its interpretation.

Others said: It lasted for eighty years.

Who said that?

Amr bin Ali told us, he said, Abdul Wahhab Al-Thaqafi told us, he said, Hisham told us, on the authority of Al-Hasan, he said: It was eighty years from the time Joseph left Jacob until they met, and sadness did not leave his heart, and his tears ran down his cheeks, and there was not on the face of the earth that day a servant more beloved to God than Jacob.

Ibn Hamid told us, he said, Salamah told us, on the authority of Abu Ja'far Jisr ibn Farqad, he said: There were eighty years between the time Jacob lost Joseph until the day he was returned to him.

Ibn Wakee' told us, he said, Hassan bin Ali told us, on the authority of Fadil bin Ayyad, he said: I heard that there were eighty years between Joseph's separation from Jacob's stone until they met.

Al-Hasan bin Muhammad told us, he said, Dawud bin Mihran told us, he said, Abdul Wahid bin Ziyad told us, on the authority of Yunus, on the authority of Al-Hasan, he said: Joseph was thrown into the well when he was seventeen years old, and between that and his meeting with Jacob there were eighty years, and he lived after that for twenty-three years, and he died when he was one hundred and twenty years old.

He said, Saeed bin Sulaiman told us, Hisham told us, on the authority of Yunus, on the authority of Al-Hasan, something similar, except that he said: eighty-three years.

He said, Dawud bin Mihran told us, he said, Ibn Ulayyah told us, on the authority of Yunus, on the authority of Al-Hasan, he said: Joseph was thrown into the well when he was seventeen years old, and he was in slavery and in prison as a king for eighty years, then God Almighty reunited him, and he lived after that for twenty-three years.

Al-Harith told me, he said, Abdul Aziz told us, he said, Mubarak bin Fadala told us, on the authority of Al-Hasan, he said: Joseph was thrown into the well when he was seventeen years old, and he was absent from his father for eighty years. Then he lived after God reunited him and he saw the interpretation of his dream for twenty-three years, and he died when he was one hundred and twenty years old.

Mujahid told us, Yazid told us, Hisham told us, on the authority of Al-Hasan, who said: Joseph was absent from his father in the well and in prison until they met for eighty years, and Jacob's eyes never dried, and there was no one on earth more honorable to God than Jacob.

Others said: It lasted eighteen years.

Who said that?

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: It was mentioned to me, and God knows best, that Joseph's absence from Jacob was eighteen years. He said: The People of the Book claim that it was forty years or thereabouts, and that Jacob remained with Joseph after he came to him in Egypt for seventeen years, then God took him to Himself.

And His saying: **And He was kind to me when He brought me out of prison and brought you from the desert**, the Most High says, informing about what Joseph said: And God was kind to me in bringing me out of the prison in which I was confined, and in bringing you from the desert. And that is because the dwelling of Jacob and his son, as mentioned, was in the desert of Palestine, likewise:

Ibn Hamid told us, he said, Salamah told us, on the authority of Ibn Ishaq, he said: The home of Jacob and his son, according to what some scholars have told me, was in the Arabats, the land of Palestine, the borders of the Levant. Some say: in Al-Awlaj, on the side of the valley. He was a Bedouin, he had camels and sheep.

Ibn Wakee' told us, he said, Amr told us, he said, an old man of ours told us: Jacob was in the desert of Palestine.

Bishr told us, Yazid told us, Saeed told us, on the authority of Aqtada: **And He was kind to me when He brought me out of prison and brought you from the desert**. Jacob and his sons were in the land of Canaan, people of livestock and the wilderness.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **And he brought you from the Bedouins**, he said: They were people of the desert and livestock.

Bedouins, a noun derived from the saying: So-and-so went to the desert, if he went to the desert, he went to the desert.

He mentioned that Jacob entered Egypt with his sons, their families, and their children on the day they entered it, and they were less than a hundred.

They left it on the day they left it, and they were more than six hundred thousand.

## Surat Yusuf 12:100

And he raised his parents to the throne, 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. And He has been gracious to me when He brought me out of prison and brought you from the desert after Satan had sown discord between me and my brothers. Indeed, my Lord is Kind to whom He wills. Indeed, He is the All-Wise." The All-Knowing, the All-Wise

The novel mentioned that:

Ibn Wakee' told us, he said, Zaid bin Al-Habbab and Amr bin Muhammad told us, on the authority of Musa bin Ubaidah, on the authority of Muhammad bin Ka'b Al-Qurazi, on the authority of Abdullah bin Shaddad, who said: The family of Jacob gathered with Joseph in Egypt, and they were eighty-six people, young and old, male and female. And they left Egypt on the day that Pharaoh expelled them, and they were more than six hundred thousand.

He said, Amr told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Abdullah, who said: The people of Joseph left Egypt, and they were six hundred and seventy thousand, and Pharaoh said: **Indeed, these are a small group.**

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Israel and Al-Masoudi, on the authority of Abu Ishaq, on the authority of Abu Ubaidah, on the authority of Ibn Masoud, who said: The Children of Israel entered Egypt and they were sixty-three people. And they left it and they were six hundred thousand. Israel said in his hadith: six hundred thousand and seventy thousand.

Ibn Wakee' told us, he said, Amr told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Masruq, he said: The people of Joseph entered Egypt, and they were three hundred and ninety, including men and women.

His saying: **After Satan has caused discord between me and my brothers**, means: after he has corrupted what is between me and them, and some of us have become ignorant of others.

It is said: The devil sowed discord between so-and-so and so-and-so, he sows discord and discord.

And his saying: **Indeed, my Lord is Kind to whomever He wills**, he says: Indeed, my Lord is Kind and does what He wills, and from His kindness and doing is that He brought me out of prison and brought my family from the Bedouins, after what had been between me and them of separation from home, and after what I had been in of slavery and bondage, like that which:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, my Lord is Kind to whomever He wills**, He was kind to Joseph and did for him until He brought him out of prison, and brought his family from the desert, and removed from his heart the instigation of Satan and his incitement against his brothers.

And His saying: **He is the All-Knowing**, of the interests of His creation and other things. The beginnings and consequences of things are not hidden from Him. **The All-Wise**, in His management.

## Tafsir al-Qurtubi

The Almighty said: **And raised his parents on the throne.** Qatada said: He means the bed, and its meanings have been mentioned before. The throne may also be used to refer to the king and the king himself, and from this is the saying of Al-Nabigha Al-Dhubyani:

Thrones were sacrificed after glory and security

It has been presented.

God Almighty said: **And they fell down before him in prostration.**

There are three issues:

The first: The Almighty's saying: **And they fell down before him in prostration.** It was said that the *ha* in **they fell down before him** refers back to God the Almighty, meaning: And they fell down in prostration in gratitude to God, and Yusuf is like a qiblah for the fulfillment of his vision. It was narrated from Al-Hasan. Al-Naqqash said: This is a mistake, and the *ha* refers back to Yusuf because God the Almighty said at the beginning of the surah: **I saw them prostrating to me.** And their greeting was that the lowly would prostrate to the noble, and the young to the old. Jacob, his aunt, and his brothers prostrated to Yusuf, peace be upon him, and his skin shuddered and he said: **This is the interpretation of my vision from before.** And between Yusuf's vision and its interpretation were twenty-two years. Salman Al-Farsi and Abdullah bin Shaddad said: Forty years. Abdullah bin Shaddad said: And that is the last time a vision takes time. Qatadah said: Thirty-five years. Al-Suddi, Saeed bin Jubayr, and Ikrimah said: Thirty-six years. Al-Hasan, Jisr bin Farqad, and Fadil bin Ayyad said: Eighty years. Wahb ibn Munabbih said: Joseph was thrown into the well when he was seventeen years old, and he was absent from his father for eighty years. He lived twenty-three years after he met his father, and he died when he was one hundred and twenty years old. In the Torah, it says one hundred and twenty-six years. Joseph had Ephraim, Manasseh, and Rahmah, the wife of Job, from the wife of Al-Aziz. There were four hundred years between Joseph and Moses. It was said that Jacob stayed with Joseph for twenty years, then he died, peace be upon him. It was also said that he stayed with him for eighteen years. Some of the hadith scholars said: forty-odd years, and there were thirty-three years between Jacob and Joseph until God brought them together. Ibn Ishaq said: eighteen years, and God knows best.

Second: Saeed bin Jubair said on the authority of Qatada on the authority of Al-Hasan - regarding his statement: **And they fell down before him in prostration**



- he said: It was not prostration, but it was a Sunnah that was among them, they would nod their heads, and that was their greeting. Al-Thawri, Ad-Dahhak and others said: It was a prostration like the prostration that is customary among us, and that was their greeting. It was said: It was a bowing like bowing, and it was not falling to the ground, and that is how their greeting was by covering their faces and bowing, and God abrogated all of that in our law, and made speech a substitute for bowing. The commentators agreed that that prostration, whatever its form, was a greeting, not an act of worship. Qatada said: This was the greeting of kings among them, and God gave this nation peace, the greeting of the people of Paradise.

I said: This bowing and shrugging which was abrogated from us has become a custom in Egypt and among the Persians, as well as their standing up for one another, to the point that if one of them does not stand up for him he feels as if he is not paid attention to and that he has no value. Likewise, when they meet, they bow to one another, a continuing custom and a stable inheritance, especially when princes and leaders meet. They have deviated from the Sunnah and turned away from the Sunnah. Anas bin Malik narrated that he said: We said, O Messenger of God! Should we bow to one another when we meet? He said: No. We said: Should we embrace one another? He said: No. We said: Should we shake hands with one another? He said: Yes. Abu Omar narrated it in Al-Tamhid. If it is said: "The Messenger of God (peace and blessings of God be upon him) said: 'Stand up for your master and best among you' - meaning Sa'd ibn Mu'adh - we say: That was specific to Sa'd because the specific situation required it. It was also said: Their standing was only to get him down from the donkey. Also, it is permissible for an old man to do so if it does not affect him, but if it affects him and he is pleased with it and sees a share for himself, it is not permissible to help him in that, because the Messenger of God (peace and blessings of God be upon him) said: 'Whoever is pleased for people to stand up for him, let him take his seat in Hellfire.' It was narrated from the Companions **may God be pleased with them all** that there was no face more honorable to them than the face of the Messenger of God (peace and blessings of God be upon him), and they did not stand up for him when they saw him, because they knew that he disliked that.

Third: If it is said: What do you say about pointing with the finger? It is said to him: That is permissible if he is far from you, to specify the time for the greeting, but if he is close, then no. It has been said that it is forbidden in both closeness and distance, because of what was reported from the Messenger of God, may God bless him and grant him peace, that he said: "Whoever imitates others is not one of us." And he said: **Do not greet as the Jews and Christians greet, because the Jews greet with the palms and the Christians greet with the gesture.** And if he greets, then he does not bow, nor does he kiss his hand with the greeting, because bowing in the sense of humility is only appropriate for God. As for kissing the hand, then it is from the actions of the non-Arabs, and they should not be followed in their actions that they innovated out of respect for their leaders. The Prophet, may God bless him and grant him peace, said: **Do not stand at my**

**head as the non-Arabs stand at the heads of their kings.** This is similar. There is nothing wrong with shaking hands, as the Prophet (peace and blessings of God be upon him) shook hands with Ja'far ibn Abi Talib when he returned from Abyssinia, and he commanded it and encouraged it, and said: **Shake hands, and rancor will go away.** Ghalib al-Tammar narrated on the authority of al-Sha'bi that the companions of the Prophet (peace and blessings of God be upon him) would shake hands when they met, and when they returned from a journey, they would embrace. If it is said: So Malik disliked shaking hands? We say: Ibn Wahb narrated on the authority of Malik that he disliked shaking hands and hugging, and Sahnun and others of our companions held this view. It has been narrated on the authority of Malik that it is contrary to that, that shaking hands is permissible, and this is what is indicated by the meaning of what is in al-Muwatta'. The majority of scholars from the early and later generations agreed on the permissibility of shaking hands. Ibn al-Arabi said: Malik disliked shaking hands because he did not see it as a general matter in the religion, nor as a transmitted transmission of greetings, and if it had been from him, it would have been the same.

I said: There is a hadith about shaking hands that indicates the encouragement of shaking hands, and the persistence and preservation of it. It is what was narrated by Al-Bara' bin Azib, who said: "I met the Messenger of God, may God bless him and grant him peace, and he took my hand. I said: O Messenger of God! I used to think that shaking hands was for non-Arabs. He said: We are more deserving of shaking hands than they are. There are no two Muslims who meet and one of them takes the hand of the other out of affection and sincere advice between them, except that their sins are cast between them."

God Almighty said: **And He was kind to me when He brought me out of prison.** He did not say **from the well** as a use of generosity, so that his brothers would not remember their actions after he forgave them by saying: **There is no blame upon you.**

I said: This is the origin of the Sufi sheikhs: mentioning harshness at the time of purity is harshness, and it is a correct statement indicated by the Book. It was said: because his entering the prison was by his choice, as he said: **The Lord of prison is more beloved to me than what they are calling me to,** and he was in the well by the will of God Almighty for him. It was said: because he was in prison with the thieves and sinners, and in the well with God Almighty, and also the blessing of being saved from prison was greater, because he entered it because of a matter he intended to do, and also he entered it by his choice as he said: **The Lord of prison is more beloved to me,** so the distress in it was greater, and he also said in it: **Remember me with your Lord,** so he was punished in it. **And He brought you from the desert** It is narrated that Jacob's dwelling was in the land of Canaan, and they were people of livestock and wilderness, and it was said: Jacob moved to the desert and lived there, and that God did not send a prophet from the people of the desert. It was said: he went out to Bada, which is a place, and Jamil meant it in his saying:

## Surat Yusuf 12:100

And he raised his parents to the throne, 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. And He has been gracious to me when He brought me out of prison and brought you from the desert after Satan had sown discord between me and my brothers. Indeed, my Lord is Kind to whom He wills. Indeed, He is the All-Wise." The All-Knowing, the All-Wise

You are the one who made me love the trouble that appeared to me and made me settle in other countries

And Jacob had a mosque in this place under a mountain. It is said: The people came in a bada if they came in a bada, just as it is said: they went to a ghor, meaning they came to the ghor, and the meaning is: And he brought you from a place where he came in a bada, mentioned by Al-Qushayri, and Al-Mawardi narrated it on the authority of Ad-Dahhak on the authority of Ibn Abbas. **After Satan had sown dissension between me and my brothers** by causing envy, said Ibn Abbas. It was also said: He corrupted what was between me and my brothers, he attributed their sin to Satan out of his generosity. **Indeed, my Lord is Kind to whom He wills** meaning He is gentle with His servants. Al-Khattabi said: The Kind is the one who is kind to His servants, who is kind to them from where they do not know, and brings about their interests from where they do not expect, like His saying: "God is Kind to His servants. He provides for whom He wills" (al-Shura 42:19). It was also said: The Kind is the one who knows the details of things, and what is meant here is honor and kindness. Qatada said: He was kind to Joseph by releasing him from prison, and brought him his family from the desert, and removed from his heart the whisperings of Satan. It is narrated that when Jacob arrived with his family and children and approached the land of Egypt, and Joseph heard of this, he asked Pharaoh - whose name was Rayyan - for permission to meet his father Jacob, and he informed him of his arrival, so he gave him permission and ordered the nobles from his companions to ride with him. So Joseph went out and the king with him with four thousand princes with every prince that God created, and the people of Egypt rode with them to meet Jacob. Jacob was walking leaning on Judah's hand, so Jacob looked at the horses, the people and the armies and said: O Judah! Is this the Pharaoh of Egypt? He said: No, this is your son Joseph. When each of them approached the other, Joseph went to greet him first, but he was prevented from doing so, and Jacob was more deserving of that than him and better, so Jacob began with the greeting and said: Peace be upon you, O remover of sorrows, and he cried and Joseph cried with him, so Jacob cried out of joy, and Joseph cried when he saw his father's sadness. Ibn Abbas said: There are four types of crying: crying out of fear. And crying from grief, crying from joy, and crying out of hypocrisy. Then Jacob said: Praise be to God who comforted my eyes after worries and sorrows, and he entered Egypt with eighty-two of his family, and they did not leave Egypt until they reached six hundred thousand and more than a thousand, and they crossed the sea with Moses, peace be upon him, narrated by Ikrimah from Ibn Abbas. Ibn Masoud narrated that they entered Egypt and they were ninety-three people, between men and women, and they left with Moses and they were six hundred thousand and seventy thousand. Al-Rabi' bin

Khaitham said: They entered it and they were seventy-two thousand, and they left with Moses and they were six hundred thousand. Wahb bin Munabbih said: Jacob and his sons entered Egypt and they were ninety people, between men, women, and children, and they left it with Moses fleeing from Pharaoh, and they were six hundred thousand and five hundred and seventy-some fighting men, in addition to the offspring, the old and the weak, and the offspring were one thousand thousand and two hundred thousand in addition to the fighting men. Historians said: Jacob stayed in Egypt for twenty-four years in the most blessed state and comfort, and he died in Egypt, and he ordered his son Joseph to carry his body until he buried it with his father Isaac in Syria, and he did, then he returned to Egypt. Saeed bin Jubair said: Jacob, peace be upon him, was transferred in a teak coffin to Jerusalem, and that coincided with the day Esau died, so they were buried in one grave, and from then on the Jews and their dead were transferred to Jerusalem, whoever among them did that, and Jacob and Esau were born in one womb, and they were buried in one grave, and their ages were one hundred and forty-seven years.

## Tafsir Ibn Kathir

God Almighty tells about the arrival of Jacob, peace be upon him, to Joseph, peace be upon him, and his arrival in the land of Egypt, when Joseph had asked his brothers to bring him all their families, so they all carried them, and departed from the land of Canaan heading to the land of Egypt, so when Joseph, peace be upon him, was informed of their approach, he went out to meet them and the king ordered his princes and the most prominent people to go out with Joseph to meet the Prophet of God, Jacob, peace be upon him, and it is said: The king also went out to meet him, and this is more likely, and his statement: **He took his parents into his care and said, 'Enter Egypt,'** has been confusing to many commentators, so some of them said: This is from the introduction and the delay, and the meaning of the statement is **And he said, 'Enter Egypt, if God wills, in safety'** and he took his parents into his care and raised them to the throne, and Ibn Jarir rejected this, and he did well in that, then he chose what he narrated from Al-Suddi that Joseph took his parents into his care when he met them, then when they reached the gate of the city he said: **Enter Egypt, if God wills, in safety** and there is also a consideration in this, because the shelter is only It is in the house, as he said, **He took his brother into his home**, and in the hadith, **He who takes in an innovator**. What prevents him from saying to them after they entered upon him and he took them into his home: **Enter Egypt**, and he included in it, **Reside in Egypt, God willing, in safety**, meaning from the hardship and famine you were in. It is said - and God knows best -



that God Almighty lifted from the people of Egypt the rest of the barren years by the blessing of Jacob's arrival upon them, just as He lifted the rest of the years that the Messenger of God, may God bless him and grant him peace, prayed for against the people of Mecca when he said, **O God, help me against them with seven like the seven of Joseph**. Then when they supplicated to him and sought intercession with him, and sent Abu Sufyan in that, he prayed for them and lifted the rest of that from them by the blessing of his prayer, peace be upon him.

And his saying: **And he took his parents to him** Al-Suddi and Abd al-Rahman ibn Zayd ibn Aslam said: It was his father and his maternal aunt, and his mother had died long ago. Muhammad ibn Ishaq and Ibn Jarir said: His father and mother were alive. Ibn Jarir said: There is no evidence that his mother died, and the apparent meaning of the Qur'an indicates that she was alive, and this is the one who supported him, the victorious one, as indicated by the context. And his saying: **And he raised his parents upon the throne** Ibn Abbas, Mujahid and more than one said: It means the bed, i.e. he seated them with him on his bed, **and they fell down before him in prostration** i.e. his parents and the rest of his brothers prostrated before him. They were eleven men, and he said, **O my father, this is the interpretation of my vision of old**, meaning the one he had told his father before, **Indeed, I saw eleven stars**, the verse. This was permissible in their laws, if they greeted the elder, they would prostrate to him, and this remained permissible from the time of Adam until the law of Jesus, peace be upon him, then this was forbidden in this religion, and prostration was made specific to the side of the Lord, glory be to Him, the Most High. This is the meaning of the statement of Qatada and others.

It is narrated in the hadith that Muadh came to Ash-Sham and found them prostrating to their bishops. When he returned, he prostrated to the Messenger of God, may God bless him and grant him peace, and he said, **What is this, O Muadh?** He said, **I saw them prostrating to their bishops, and you are more deserving of being prostrated to, O Messenger of God**. He said, **If I were to command anyone to prostrate to anyone, I would have commanded the woman to prostrate to her husband because of the great right he has over her**. In another hadith: Salman met the Prophet, may God bless him and grant him peace, on one of the streets of Medina. Salman was a new convert to Islam, so he prostrated to the Prophet, may God bless him and grant him peace, and he said: **Do not prostrate to me, O Salman, but prostrate to the Ever-Living One who does not die**. The point is that this was permissible in their law, and for this reason they prostrated to him. Then Joseph said: "O my father, this is the interpretation of my vision of before. My Lord has made it come true." That is, this is what the matter has come to, for interpretation is applied to what a matter will come to, as God Almighty said: **Do they await anything but its interpretation? The Day its interpretation comes?** That is, on the Day of Resurrection, what they were promised of good and evil will come to them.

And his saying: **My Lord has made it true** meaning, it is true and true, mentioning the blessings of God upon

him, **And He was kind to me when He brought me out of prison and brought you from the desert** meaning, the desert. Ibn Jurayj and others said: They were people of the desert and livestock, and he said: They lived in the Arabs in the land of Palestine from the Ghor of Ash-Sham, and he said: And some say: They were in Al-Awlaj from the direction of a valley lower than Hisma, and they were people of the desert and sheep and camels, "After Satan had sown dissension between me and my brothers. Indeed, my Lord is Subtle to whom He wills" meaning, if He wills a matter, He provides for it the means and decrees it and makes it easy. **Indeed, it is He who is the Knowing of the interests of His servants, the Wise** in His words and actions and His judgment and decree and what He chooses and wills. Abu Uthman Al-Nahdi said, on the authority of Sulayman: There were forty years between Joseph's vision and its interpretation. Abdullah bin Shaddad said: And this is where the farthest point of the vision ends. Narrated by Ibn Jarir. He also said: Umar bin Ali told us, Abd Wahhab Al-Thaqafi told us, Hisham told us, on the authority of Al-Hasan, who said: It was eighty years from the time Joseph left Jacob until they met. Sorrow never left his heart, and his tears ran down his cheeks. There was no servant on the face of the earth more beloved to God than Jacob.

Hisham said, on the authority of Yunus, on the authority of Al-Hasan: Eighty-three years. Mubarak bin Fadala said, on the authority of Al-Hasan: Joseph was thrown into the well when he was seventeen years old, so he was absent from his father for eighty years. He lived after that for twenty-three years, then he died at the age of one hundred and twenty years. Qatada said: There were thirty-five years between them. Muhammad bin Ishaq said: It was mentioned - and God knows best - that Joseph's absence from Jacob was eighteen years. He said: The People of the Book claim that it was forty years or so, and that Jacob, peace be upon him, remained with Joseph after he came to him in Egypt for seventeen years, then God took him to Himself. Abu Ishaq Al-Subai'i said, on the authority of Abu Ubaidah, on the authority of Abdullah bin Mas'ud, who said: The Children of Israel entered Egypt and they were sixty-three people, and they left it with six hundred and seventy thousand. Abu Ishaq said, on the authority of Masruq: They entered and they were three hundred and ninety, between men and women. And God knows best. Musa bin Ubaidah said, on the authority of Muhammad bin Kaab Al-Qurazi, on the authority of Abdullah bin Shaddad: The family of Jacob gathered with Joseph in Egypt, and they were eighty-six al-Nas 114: young and old, male and female, and they left it, and they were more than six hundred thousand.

## Fath al-Qadir

100- **He raised his parents to the throne** meaning he seated them with him on the bed on which he sits as is the custom of kings **and they fell down before him in prostration** meaning the parents and brothers, and the meaning is that they fell down before Joseph in prostration, and that was permissible in their law and was given the status of greeting, and it was said that it was not prostration but rather a mere gesture, and that was their greeting, and it contradicts the meaning of:

Surat Yusuf 12:100

And he raised his parents to the throne, 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. And He has been gracious to me when He brought me out of prison and brought you from the desert after Satan had sown discord between me and my brothers. Indeed, my Lord is Kind to whom He wills. Indeed, He is the All-Wise." The All-Knowing, the All-Wise

and they fell down before him in prostration, because falling down in the language restricted to prostration does not happen except by placing the face on the ground, and it was said that the pronoun in his saying to him refers to God Almighty, meaning and they fell down before God in prostration, and this is very far-fetched, and it was said that the pronoun refers to Joseph, and the lam is for al-Sharh 94: meaning and they fell down for his sake, and in it also there is a dimension and Joseph said **O my father, this is the interpretation of my vision** meaning the one mentioned previously *before* meaning before this time **my Lord has made it come true** by its interpretation occurring as it indicated **and He was kind to me when He brought me out of prison** the origin is that The verb of kindness is transitive with the preposition *to*, and it may be transitive with the preposition *to*, as in the Almighty's saying: **And to parents, do good**. It was said that he included the best meaning of **be kind to me, a benefactor**. He did not mention his being taken out of the well, because in mentioning it there is a kind of reproach to the brothers, and he said: **There is no reproach upon you**. The reason for his imprisonment and the length of his stay in it has already been mentioned. It was said that the reason for not mentioning his being taken out of the well is that the favor of taking him out of prison was greater than the favor of taking him out of the well, and there is a consideration in this. **And he brought you from the desert**, meaning the desert, which is the land of Canaan in the Levant, and they were people of livestock and wilderness. It was said that God did not send a prophet from the desert, and that the place where Jacob was was called Bada, and Jamil meant it in his saying:

You are the one who made a people beloved to me and made my homeland beloved to other countries.

And in it is a view: **After Satan had sown discord between me and my brothers**, meaning he corrupted us and made some of us fight each other. It is said that he nudged him if he prodded him, so its origin is from the prodding of an animal to strengthen its gait. Joseph attributed the sin of his brothers to Satan out of generosity and politeness. **Indeed, my Lord is Kind to whomever He wills**. Al-Lateef Al-Rafeeq. Al-Azhari said: Al-Lateef is one of the names of God, meaning the Kind to His servants. It is said that someone was kind to someone, meaning he was gentle with him. Amr bin Abi Amr said: Al-Lateef is the one who brings your concerns to you in kindness. Al-Khattabi said: Al-Lateef is the one who is kind to His servants, who is kind to them from where they do not know, and brings about their interests from where they do not expect. It was said that Al-Lateef is the one who knows the details of matters, and the meaning of **whenever He wills** is: for the sake of what He wills until it comes out right. **Indeed, He is the Knowing, the Wise**, meaning the One who knows matters and is wise in His actions.

When God completed His blessings upon Joseph, peace be upon him, by saving him from great trials and granting him kingship and knowledge, his soul yearned for the eternal and unending good of the afterlife.

## Tafsir al-Baghawi

100- **And he raised his parents to the throne**, meaning: on the bed, he made them sit. Raising means moving to the heights. **And they fell down before him in prostration**, meaning: Jacob, his aunt, and his brothers.

The greeting of the people on that day was prostration, and prostration did not mean placing the foreheads on the ground, but rather bowing and humility.

It was said: They placed their foreheads on the ground, and that was as a way of greeting and reverence, not as a way of worship. That was permissible among previous nations, but it was abrogated in this Sharia.

It was narrated on the authority of Ibn Abbas that he said: Its meaning is: They fell down prostrating before God Almighty in front of Joseph. The first is more correct.

**And he said**, Joseph at that time: "O my father, this is the interpretation of my vision of before. My Lord has made it come true," which is his saying: **Indeed, I saw eleven stars and the sun and the moon; I saw them prostrating to me**.

"And He has been kind to me," my Lord, meaning: He has bestowed His blessings upon me, **when He brought me out of prison**, and He did not say **from the well**, even though it was a more severe trial than prison, using generosity, so that his brothers would not be ashamed after he said to them: **There is no blame upon you today**, and because God's blessing upon him in bringing him out of prison is greater, because after leaving the well he became a slave and a servant, and after leaving prison he became a king, and because his falling into the well was due to the envy of his brothers, and in prison he was a reward from God Almighty for a mistake he made.

**And he brought you from the Bedouins**, and the Bedouins are a simple land inhabited by livestock people with their livestock, and they were people of the desert and livestock. It is said that he went to the desert. **After the devil had incited** corrupted, **between me and my brothers**, with envy.

**My Lord is Kind**, meaning: He is kind, **to whomever He wills**, and it was said that it means **to whomever He wills**.

The truth of Al-Lateef is: He who conveys kindness to

others through gentleness. **He is the All-Knowing, the All-Wise.**

Historians said: Jacob stayed in Egypt with Joseph for twenty-four years in the most blessed state and the most comfortable life, then he died in Egypt. When death approached him, he ordered his son Joseph to carry his body until he buried it with his father Isaac, so Joseph did that, and went with it until he buried it in the Levant, then he returned to Egypt.

Saeed bin Jubair said: Jacob, peace be upon him, was transported in a teak coffin to Jerusalem, and that coincided with the day on which Esau died, so they were buried in one grave. They were born in one womb, and their age was one hundred and forty-seven years.

## Tafsir al-Baidawi

100. **And he raised his parents to the throne and they fell down to him in prostration** as a greeting of honor to him, for prostration was their way of life. It was said that its meaning is that they fell down on his behalf in prostration to God in gratitude. It was said that the pronoun refers to God Almighty, and the waw refers to his parents and brothers, and the nominative case is delayed from the fall, although it was presented verbally to emphasize his glorification of them. "And he said, 'O my father, this is the interpretation of my vision of old,' which I saw in my youth. 'My Lord has made it true,' 'true,' and He was kind to me when He brought me out of prison.' He did not mention the well lest it be a reproach to them. 'And He brought you from the Bedouins,' from the Bedouins because they were the owners of livestock and the people of the Bedouins. 'After Satan had sown discord between me and my brothers,' 'he caused corruption between us and stirred up trouble,' from the spurring of a trainer on an animal when he prods it and urges it to run. 'Indeed, my Lord is Kind to whomever He wills,' 'Kind in His management, for there is nothing difficult except that His will is carried out in it and made easy without it.' 'Indeed, He is the All-Knowing,' of the existence of interests and management, 'the Wise,' who does everything in its time and in a manner that requires wisdom. It was narrated that Joseph toured his father's treasures, peace and blessings be upon them both. When he brought him the treasury of the papers, he said: "O my son, what is wrong with you? You have these papers and what you wrote to me in eight stages." He said: "Gabriel, peace be upon him, commanded me." He said: **Or what do you ask him?** He said: **You are more lenient with him than I am, so ask him.** Gabriel said: "God commanded me to do that, because you said: 'And I fear that the wolf will eat him.'" He said: **Why didn't you fear me?**

## Surat Yusuf 12:101

My Lord, You have given me of the kingdom and taught me of the interpretation of dreams. Creator of the heavens and the earth, You are my protector in this world and the Hereafter. Cause me to die in submission and join me with the righteous.

## Surat Yusuf 12:101

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## Tafsir al-Jalalayn

101 - **My Lord, You have given me of the kingdom and taught me of the interpretation of dreams** interpretation of dreams *Creator* **Creator of the heavens and the earth, You are my protector** Guardian of my good in this world and the Hereafter, **cause me to die a Muslim and join me with the righteous** of my fathers. Then he lived after that for a week or more and died at the age of one hundred and twenty years. The Egyptians quarrelled over his grave, so they put him in a marble box and buried him in the upper Nile so that blessings would spread on both sides. Glory be to He whose kingdom has no end.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Joseph said, after God had gathered his parents and brothers for him, and had extended to him from the world what He had extended of honor, and had established him on the earth, longing to meet his righteous fathers: **My Lord, You have given me of the kingdom**, meaning: of the kingdom of Egypt, **and taught me of the interpretation of dreams**, meaning of the expression of the vision, enumerating God's blessings upon him, and thanking Him for them, **Creator of the heavens and the earth**, meaning: O Creator of the heavens and the earth, O Creator and Maker of them, **You are my protector in this world and the Hereafter**, meaning: You are my protector in my world against those who oppose me and wish me harm with Your support, and You nourish me in it with Your favor, and You make me gentle in the Hereafter with Your grace and mercy, **Let me die as a Muslim**, meaning: Take me to You as a Muslim, **And join me with the righteous**, meaning: And join me with the righteous of my fathers, Abraham and Isaac and those before them of Your prophets and messengers. .

It was said: None of the prophets wished for death before Joseph.

Who said that?

Ibn Wakee' told us, he said, Amr told us, he said, Asbat told us, on the authority of Al-Suddi: **My Lord, You have given me of the kingdom and taught me of the interpretation of dreams**, the verse. Ibn Abbas used to say: The first prophet to ask God for death was

Joseph.

Al-Qasim narrated to us, he said, Al-Hussein narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, he said, Ibn Abbas said: His statement, **My Lord, You have given me of the kingdom**, the verse, he said: He longed to meet his Lord, and he wanted to join Him and his fathers, so he asked God to take him and join him with them. And no prophet ever asked for death except Joseph, who said, **My Lord, You have given me of the kingdom and taught me of the interpretation of dreams**, the verse. Ibn Jurayj said: In some of the Qur'an, there are some prophets who said: Take me.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Let me die as a Muslim and join me with the righteous**, when he had gathered his affairs and satisfied his eyes, and he was on that day immersed in the vegetation of the world, its kingdom and its freshness, so he longed for the righteous before him. Ibn Abbas used to say: No prophet ever wished for death before Joseph.

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 said: When Joseph's affairs were gathered together and blessings were bestowed upon him, he asked to meet his Lord and said: "My Lord, You have given me of the kingdom and taught me of the interpretation of dreams. Creator of the heavens and the earth, You are my protector in this world and the Hereafter. Cause me to die a Muslim and join me with the righteous." Qatada said: No one ever wished for death, prophet or otherwise, except Joseph.

Al-Muthanna told me, he said, Hisham told us, he said, Al-Walid bin Muslim told us, he said, more than one person told me, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: That when the Prophet Joseph, may God bless him and grant him peace, was reunited with his father and brothers, and he was at that time the king of Egypt, he longed for God and for his righteous fathers, Abraham and Isaac, so he said: "My Lord, You have given me of the kingdom and taught me of the interpretation of dreams. Creator of the heavens and the earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous."

Al-Muthanna told me, he said, Ishaq told us, he said, Hisham told us, on the authority of Muslim bin Khalid, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And you taught me the interpretation of dreams**, he said: the phrase.

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: **Let me die as a Muslim and join me with the righteous**, meaning: Let me die in obedience to You, and forgive

me when You let me die.

Ibn Humayd narrated that Salamah narrated on the authority of Ibn Ishaq that he said: Joseph said, when he saw what he saw of God's honor and favor upon him and his family, when God reunited him and returned him to his father, and united him with him in what he was in of kingship and joy: "O my father, this is the interpretation of my vision of before. My Lord has made it come true," until His saying: **Indeed, it is He who is the Knowing, the Wise.** Then Joseph was frightened and remembered that what he was in of this world was perishing and going away, so he said: "My Lord, You have given me of the kingdom and taught me of the interpretation of dreams. Creator of the heavens and the earth, You are my protector in this world and in the Hereafter. Cause me to die a Muslim and join me with the righteous."

He mentioned that the sons of Jacob who did what they did to Joseph, their father asked forgiveness for them, so God repented to them and pardoned them, and forgave them their sin.

Who said that?

Al-Qasim narrated, Al-Hussein narrated, Hajjaj narrated, on the authority of Salih Al-Mari, on the authority of Yazid Al-Raqashi, on the authority of Anas bin Malik, who said: When God, the Blessed and Exalted, reunited Jacob and made his eyes happy, He left his sons alone, and some of them said to one another: Do you not know what you did, what the old man suffered from you, and what Joseph suffered from you? They said: Yes. He said: Does their forgiveness of you deceive you, so what will you do with your Lord? So their affair was settled so that they went to the old man and sat before him, and Joseph was sitting beside his father. They said: O our father, we have come to you regarding a matter like which we have never come to you regarding before, and a matter has befallen us like which has never befallen us, until they stirred him up, and the prophets are the most merciful of creation. He said: What is the matter with you, my sons? They said: Do you not know what happened from us to you, and what happened from us to our brother Joseph? He said: Yes. They said: Have you not forgiven? They said: Yes. They said: Your pardon will not avail us at all if God has not pardoned us. He said: What do you want, my sons? They said: We want you to supplicate to God for us, and when the revelation comes to you from God that He has pardoned what we have done, our eyes will be comforted and our hearts will be reassured, otherwise we will never have comfort in this world. He said: So the old man stood up and faced the Qiblah, and Joseph stood behind his father, and they stood behind them, humbled and submissive. He said: So he supplicated and Joseph responded, but they did not respond for twenty years. Salih al-Muri said: He frightened them. He said: Then when it was the beginning of the twenty, Gabriel, peace be upon him, descended to Jacob, peace be upon him, and said: God, the Blessed and Exalted, has sent me to you to give you good report that He has answered your supplication regarding your son, and that He has pardoned what they have done, and that He has honored their covenants on prophethood after you.

Al-Muthanna told me, he said, Al-Harith told us, he said, Abdul Aziz told us, he said, Jaafar bin Sulaiman told us, on the authority of Abu Imran Al-Joni, he said: By God, if the killing of Joseph had happened, God would have thrown them all into Hell, but God, may He be glorified and exalted, held back Joseph's soul so that He might convey His command to him, and out of mercy for them. Then he says: By God, God did not tell us their story to reproach them for that, for they are prophets from the people of Paradise, but God told us their story so that His servant would not despair.

He mentioned that Jacob died before Joseph, and he made a will to Joseph, and ordered him to bury him next to the grave of his father Isaac.

Who said that?

Ibn Wakee' narrated, Amr narrated, on the authority of Asbat, on the authority of Al-Suddi, who said: When death approached Jacob, he instructed Joseph to bury him near Abraham and Isaac. When he died, myrrh was breathed into him and he was carried to Ash-Sham. He said: When they reached that place, Esau, Jacob's brother, came and said: He defeated me in the call, but by God, he will not defeat me in the grave. But he refused to let them bury him. When they were delayed, Hisham bin Dan bin Jacob - and Hisham was deaf - said to some of his brothers: Why is my grandfather not being buried? They said: This is your uncle preventing him. He said: Show him to me, where is he? When he saw him, Hisham raised his hand and struck Esau's head with it, and suddenly his eyes fell on Jacob's thigh, so they were buried in one grave.

## Tafsir al-Qurtubi

The Almighty said: **My Lord, You have given me of the kingdom and taught me of the interpretation of dreams.** Qatada said: No one wished for death, prophet or otherwise, except Joseph, peace be upon him, when the blessings were complete for him and his family was gathered together, longing to meet his Lord, the Almighty. It was said: Joseph did not wish for death, but rather he wished to die in Islam, meaning when my time comes, let me die as a Muslim, and this is the opinion of the majority. Sahl bin Abdullah al-Tustari said: No one wishes for death except three: a man who is ignorant of what comes after death, or a man who flees from the decrees of God, the Almighty, upon him, or one who longs and loves to meet God, the Almighty. It was proven in Sahih on the authority of Anas that the Messenger of God, may God bless him and grant him peace, said: "Let none of you wish for death because of a calamity that has befallen him. If he must wish for it, then let him say: O God, keep me alive as long as life is good for me, and let me die if death is good for me." Narrated by Muslim. And in it, 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 wish for death or supplicate for it before it comes to him, for when one of you dies, his deeds come to an end, and it only increases the believer in goodness.** If this is proven, then how can it be said that Joseph, peace be upon



My Lord, You have given me of the kingdom and taught me of the interpretation of dreams. Creator of the heavens and the earth, You are my protector in this world and the Hereafter. Cause me to die in submission and join me with the righteous.

him, wished for death, departure from this world, and the end of his deeds? This is far-fetched! Unless it is said that this was permissible in his law. As for it being permissible to wish for death and supplicate for it when tribulations appear and prevail, and one fears the loss of one's religion, as we have explained in the Book of Remembrance, and the *min* in his saying: **min al-mulk** is for the genus, like his saying: **And You taught me of the interpretation of dreams** because the kingship of Egypt was not all kingship, and the science of interpretation was not all sciences. It was said: *min* is for the genus, like his saying: **So avoid the uncleanness of idols** (al-Hajj 22:30). It was said: for emphasis, meaning You gave me the kingdom and taught me the interpretation of dreams.

The Almighty's saying: **The Originator of the heavens and the earth** is an adjective for calling, and He is Lord, and it is a calling with an addition, and the meaning is: O Lord! It is permissible for it to be a second calling. And the Originator is the Creator, so He, glory be to Him, is the Originator of all beings, meaning their Creator, their Originator, their Maker, and their Inventor absolutely from nothing, and no previous example, and this meaning was presented in full in *Al-Baqarah*, when He said: **The Originator of the heavens and the earth**, and we added an explanation of it in the Most Sublime Book in explaining the Most Beautiful Names of God. **You are my Guardian** meaning my Supporter and the One who takes care of my affairs in this world and the Hereafter. **Let me die as a Muslim and join me with the righteous.** He meant his three fathers, Abraham, Isaac, and Jacob. God took him - pure and good, may God bless him and grant him peace - in Egypt, and he was buried in the Nile in a marble box. This is because when he died, the people argued over him, each one wanting to be buried in their own neighborhood, because of what they hoped for from his blessing. They agreed on that until they wanted to fight. They decided to bury him in the Nile from where the water splits in Egypt, so that the water would pass over him and then spread throughout all of Egypt, so that they would be in it by law. So they did. When Moses left with the Children of Israel, he took him out of the Nile and transferred his coffin after four hundred years to Jerusalem, so they buried him with his fathers because of his supplication: **And join me with the righteous.** He was one hundred and seven years old. On the authority of Al-Hasan, he said: Joseph was thrown into the well when he was seventeen years old, and he was in slavery, prison, and kingship for eighty years, then his family was reunited and he lived after that for twenty-three years, and he had children Ephraim, Manasseh, and Rahmah, the wife of Job, according to Abu Lahi'ah. Al-Zuhri said: Ephraim - son of Joseph - had a son, Nun son of Ephraim, and Joshua was a son to Nun, so he is Joshua son of Nun, and he is the youth of Moses who was with him as his master, and God gave him prophecy in the time of Moses, peace be upon him, so he was a prophet after him, and he is the one who conquered Jericho, and killed the giants who were in it, and the sun stopped for him according to what was

mentioned in *Al-Ma'idah*. And Moses son of Manasseh was born to Manasseh son of Joseph, before Moses son of Imran. The people of the Torah claim that he is the one who sought the scholar to learn from him until he caught up with him, and the scholar is the one who breached the ship, killed the boy, and built the wall, and Moses son of Manasseh was with him until he reached where he reached, and Ibn Abbas denied that, and what Ibn Abbas said is true, and so is in the Qur'an. Then there were nations and generations between Joseph and Moses, and between them was Shu'ayb, may God's prayers and peace be upon them all.

### Tafsir Ibn Kathir

This is a supplication from Joseph the Truthful, he supplicated to his Lord Almighty with it when God's blessing was completed upon him by his meeting with his parents and brothers, and what God bestowed upon him of prophethood and kingship. He asked his Lord Almighty, just as He completed His blessing upon him in this world, to continue it upon him in the hereafter, and to cause him to die as a Muslim when he dies. Ad-Dahhak said: And to join him with the righteous, who are his brothers from the prophets and messengers, may God's prayers and peace be upon them all. This supplication may have been said by Joseph, peace be upon him, when it was abbreviated, as was proven in the two Sahihs on the authority of Aisha, may God be pleased with her, that the Messenger of God, may God's prayers and peace be upon him, would raise his finger when dying and say: **O God, in the highest company** three times. It may also be that he asked to die as a Muslim and to join the righteous when his time came and his life ended, not that he asked Him to fulfill it as the supplicant says to another: May God cause you to die as a Muslim, and the supplicant says: O God, let us live as Muslims, and cause us to die as Muslims, and join us with the righteous. It is possible that he asked for that in full, and that was permissible in their religion, as Qatada said regarding his statement: **Let me die as a Muslim and join me with the righteous**, when God gathered his affairs and comforted his eyes, and he was on that day immersed in the world, its kingdom and its freshness, and he longed for the righteous before him.

Ibn Abbas used to say: No prophet ever wished for death before Joseph, peace be upon him. Ibn Jarir and Al-Suddi also mentioned on the authority of Ibn Abbas that he was the first prophet to pray for that. This means that he was the first to ask for death in Islam, just as Noah was the first to say: **My Lord, forgive me and my parents and whoever enters my house as a believer.** It is also possible that he was the first to ask for that to be fulfilled, and this is the apparent context of Qatada's statement, but this is not permissible in our Sharia. Imam Ahmad ibn Hanbal, may God have mercy on him, said: Ismail ibn Ibrahim told us, Abdul Aziz ibn Suhaib told us, on the authority of Anas ibn



Malik, who said: The Messenger of God, may God bless him and grant him peace, said: "Let none of you wish for death because of a calamity that has befallen him. If he must wish for death, then let him say: O God, keep me alive as long as life is good for me, and take me if death is good for me." And they included it in the two Sahihs, and they have it: "Let none of you wish for death because of a calamity that has befallen him, either he is a good person, so he increases his good deeds, or he is a bad person, so perhaps he will repent. But let him say: O God, keep me alive as long as life is good for me, and take me if death is good for me."

Imam Ahmad said: Abu Al-Mughira told us, Ma'an bin Rafa'ah told us, Ali bin Yazid told me on the authority of Al-Qasim on the authority of Abu Umamah who said: We sat with the Messenger of God, may God bless him and grant him peace, and we mentioned and felt tenderness, and Sa'd bin Abi Waqqas cried and cried a lot, and said: I wish I were dead. The Prophet, may God bless him and grant him peace, said: **O Sa'd, do you wish for death with me?** He repeated that three times, then he said: **O Sa'd, if you were created for Paradise, then the longer your life and the better your deeds are, the better for you.** Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Abu Yunus told us, and he is Salim ibn Jubayr, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, that he said: "Let none of you wish for death because of a calamity that has befallen him, nor supplicate for it before it befalls him, unless he is confident in his deeds, for when one of you dies, his life is cut short, and nothing increases the life of the believer except good." Ahmad alone reported it. This is if the calamity is specific to him. However, if it is a trial in religion, then it is permissible to ask for death, as God Almighty said, informing about the magicians when Pharaoh wanted them to abandon their religion and threatened them with death: **Our Lord, pour out upon us patience and let us die as Muslims.** And Mary said, when the labor pains came to her, that is, the contractions, to the trunk of the palm tree: **Oh, I wish I had died before this and was forgotten.** This is because she knew that people were accusing her of immorality, because she did not have a husband, and she had become pregnant and given birth. They said: "O Mary, you have certainly done a thing unprecedented. O sister of Aaron, your father was not a man of evil, nor was your mother unchaste." So God made a way out and a way out for her from that state, and made the child speak in the cradle that he was the servant of God and His Messenger. So it was a great sign and a dazzling miracle, may the peace and blessings of God be upon him. And in the hadith of Muadh, which was narrated by Imam Ahmad and Al-Tirmidhi in the story of the dream and the supplication in which it says, **And if you intend for a people a trial, then take me to You before I am tested.**

Imam Ahmad said: Abu Salamah told us, Abdul Aziz bin Muhammad told us, on the authority of Amr, on the authority of Asim bin Omar bin Qatada, on the authority of Mahmoud bin Labid, that the Prophet, may God bless him and grant him peace, said: "There are two things that the son of Adam hates: he hates death, and death is better for the believer than trials, and he hates lack of wealth, and lack of wealth means less accountability." So when trials occur in religion, it is

permissible to ask for death. For this reason, Ali bin Abi Talib, may God be pleased with him, said at the end of his caliphate when he saw that things were not going well for him and that things were only getting worse, so he said: O God, take me to You, for I am tired of them and they are tired of me. Al-Bukhari, may God have mercy on him, said: When that trial happened to him and what happened to him with the Emir of Khurasan happened, he said: O God, take me to You. And in the hadith: "A man passes by a grave - meaning in the time of the Antichrist - and says: I wish I were in your place," because of what he sees of trials, earthquakes, troubles, and terrible things that are a trial for every tempted person. Abu Jaafar bin Jarir said: It was mentioned that the sons of Jacob who did to Joseph what they did, their father asked forgiveness for them, so God repented to them, forgave them, and pardoned their sins.

### Mention who said that

Al-Qasim narrated to us, Al-Hussein narrated to us, Hajjaj narrated to me, on the authority of Salih Al-Mari, on the authority of Yazid Al-Raqashi, on the authority of Anas bin Malik, who said: When God, the Most High, gathered his family together with his two eyes, He left his sons alone, and some of them said to one another: Do you not know what you have done? And what the old man suffered from you, and what Joseph suffered from you? They said: Yes. He said: So their forgiveness of you deceives you, so what will you do with your Lord? So their affair was settled so that they went to the old man, and they sat before him, and Joseph was sitting beside his father. They said: O our father, we have come to you for a matter like which we have never come to you for before, and a matter has befallen us like which has never befallen us before, until they stirred it up, and the prophets, peace be upon them, are the most merciful of creation. He said: What is the matter with you, my sons? They said: Do you not know what happened from us to you and what happened from us to our brother Joseph? He said: Yes. They said: Have you not forgiven us? They said: Yes. They said: Your forgiveness will not avail us at all, if God has not forgiven us. He said: What do you want, my sons? They said: We want you to pray to God for us, so that when the revelation comes to you from God that He has forgiven us, our eyes will be comforted and our hearts will be reassured, otherwise we will never have comfort in this world. He said: So the old man stood up and faced the qiblah and Yusuf stood behind his father, and they stood behind them, humbled and submissive. He said: So he prayed and Yusuf responded, but they did not answer for twenty years. Salih al-Murri said: He was frightening them. He said: Until when he was on the verge of twenty, Gabriel, peace be upon him, descended upon Jacob, peace be upon him, and said: God the Almighty has sent me to you to give you good report that He has answered your prayer regarding your son and that God the Almighty has forgiven what they did, and that He has fulfilled their covenants after you regarding prophethood. This narration is attributed to Anas. Yazid al-Raqashi and Salih al-Murri are very weak. Al-Suddi mentioned that when death approached Jacob, peace be upon him, he recommended to Joseph that he be buried near Abraham and Isaac, so when he died, he was patient and sent him to Syria,

Surat Yusuf 12:101

My Lord, You have given me of the kingdom and taught me of the interpretation of dreams. Creator of the heavens and the earth, You are my protector in this world and the Hereafter. Cause me to die in submission and join me with the righteous.

and he was buried near them, peace be upon them.

### Fath al-Qadir

He said: 101- **My Lord, You have given me of the kingdom** Min is for partiality: meaning some of the kingdom, because he was not given all of the kingdom, but rather he was given a special kingdom, which is the kingdom of Egypt at a special time. **And You taught me of the interpretation of dreams** meaning some of it, because he was not given all of the knowledge of interpretation, whether it is intended by it absolute knowledge and understanding, or merely the interpretation of dreams. It was said that Min is for the genus as in His saying: **So avoid the uncleanness of idols.** It was said that it is redundant: meaning You gave me the kingdom and taught me the interpretation of dreams. **Creator of the heavens and the earth** is in the accusative case as an attribute of Lord, because it is a vocative with an added word. It is permissible for it to be in the accusative case as a vocative with an implied letter: meaning O Creator, and the Creator is the Creator, the Originator, the Inventor, and the Maker. **You are my protector** meaning my helper and the one who takes care of my affairs. **In this world and the hereafter** You are my protector in them. **Leave me as a Muslim and join me with the righteous** meaning let me die upon Islam, it will not leave me until I die and join the righteous prophets from my fathers and others, so that I may obtain their reward from you and their ranks with you. It was said that when he supplicated with this supplication, God the Almighty took him. It was said that his age when he was thrown into the well was seventeen years, and he was in slavery, prison, and kingship for eighty years until the arrival of his father, Jacob, peace be upon him. Then he lived after their reunion until he completed his lifespan to the amount that will come and God took him. It was said that no one wished for death except Joseph, neither prophet nor anyone else. The majority went to the view that he did not wish for death with this supplication, but rather he supplicated to his Lord to take him as a Muslim and join him with the righteous among His servants when his time came.

Abu Al-Sheikh narrated on the authority of Abu Hurairah, who said: Jacob entered Egypt during the reign of Joseph when he was one hundred and thirty years old, and he lived during his reign for thirty years, and Joseph died when he was one hundred and twenty years old.

Abu Hurairah said: It was reported to me that the age of Abraham, the friend of God, was one hundred and ninety-five years. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **He took his parents into his care** he said: His father and mother took them in. They narrated on the authority of Wahb who said: And his maternal aunt. Joseph's mother had died during the confinement of his brother Benjamin. Abu Al-Shaykh narrated something similar on the authority of Sufyan bin Uyaynah. Ibn Jarir and Ibn Abi Hatim narrated on the

authority of Ibn Abbas regarding his statement: **And raised his parents upon the throne** he said: The bed. Ibn Abi Hatim narrated on the authority of Adi bin Hatim regarding his statement: **And they fell down before him in prostration** he said: It was the greeting of those who came before you, then God gave you peace in its place. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated something similar on the authority of Qatada.

Ibn Jarir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Ibn Zaid who said: This is a prostration of honor, just as the angels prostrated in honor for Adam, and it is not a prostration of worship. Abu Sheikh narrated on the authority of Qatada regarding his statement: **Indeed, my Lord is Kind to whomever He wills,** he said: He was kind to Joseph and did for him when He brought him out of prison, and brought his family from the desert, and removed from his heart the whisperings of Satan and his incitement against his brothers. Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: No prophet asked for death except Joseph. Ibn Jarir, Ibn Al-Mundhir and Abu Sheikh narrated on his authority who said: He longed to meet God and wanted to join Him and his fathers. So he supplicated to God to take him and join him with them. Abu Sheikh narrated on the authority of Ad-Dahhak regarding his statement: **And join me with the righteous,** he said: He means Abraham, Ishmael, Isaac and Jacob. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah who said: He means the people of Paradise.

### Tafsir al-Baghawi

101-When God gathered Joseph together, he knew that the pleasures of this world would not last. He asked God for a good end, and said: **My Lord, You have given me of the kingdom,** meaning: the kingdom of Egypt. The kingdom is the vastness of destiny for the one who has politics and management. **And You have taught me of the interpretation of dreams,** meaning: the interpretation of dreams. **Creator,** meaning: O Creator, **of the heavens and the earth,** meaning: their Creator. **You are my protector,** meaning: my helper and the one who takes care of my affairs. **In this world and in the Hereafter, cause me to die a Muslim,** meaning: take me to You as a Muslim, **and join me with the righteous,** meaning my prophet fathers.

Qatada said: No prophet asked for death except Joseph.

In the story: When God reunited him and brought his parents and family to him, he longed for his Lord, the Almighty, and said this statement.

Al-Hasan said: He lived for many years after this. Another said: When he said this, less than a week passed before he died.

They differed about the duration of Joseph's absence from his father. Al-Kalbi said: Twenty-two years.

It was said: forty years.

Al-Hasan said: Joseph was thrown into the well when he was seventeen years old, and he was absent from his father for eighty years. He lived twenty-three years after meeting Jacob, and he died when he was one hundred and twenty years old.

In the Torah, he died at the age of one hundred and ten years, and Joseph had three sons from the wife of Al-Aziz: Ephraim, Mesha, and Rahmah, the wife of the afflicted Job, peace be upon him.

It was said: Joseph lived sixty years after his father. It was said: more. And the sayings about him differed.

He died at the age of one hundred and twenty years, and they buried him in the Nile in a marble box. When he died, people argued over him, and the people of each neighborhood asked that he be buried in their neighborhood, hoping for his blessing. They even wanted to fight, so they decided to bury him in the Nile, where the waters of Egypt disperse, so that the water would flow over him and his blessing would reach all of them.

Akrima said: He was buried on the right side of the Nile, so that side became fertile and the other side became barren. He was then moved to the left side, so that side became fertile and the other side became barren. They buried him in the middle of it, and they estimated that with a chain, so both sides became fertile until Moses took him out and buried him near his fathers in the Levant.

from Rachel Ephraim and Mesha, and he is the grandfather of Joshua bin Nun, and the mercy of Job, peace be upon him.

## **Tafsir al-Baidawi**

101. **My Lord, You have given me of the kingdom** some of the kingdom, which is the king of Egypt. **And You have taught me of the interpretation of dreams** books or visions, and *of* is also for partiality because He was not given all the interpretation. **Creator of the heavens and the earth** their creator and its accusative is as an attribute of the one being called or the one being called by his own name. **You are my protector** my helper and the one who takes care of my affairs. **In this world and the hereafter** or the one who takes care of me with favor in them. **Take me as a Muslim** take possession. **And join me with the righteous** of my fathers or with the generality of the righteous in rank and honor. It was narrated that Jacob, peace be upon him, stayed with him for twenty-four years, then he died and left a will to be buried in Syria next to his father. So he went with him and buried him, then he returned and lived after him for twenty-three years. Then his soul yearned for eternal kingship, so he wished for death, so God took him pure and good. The people of Egypt argued about his burial place until they wanted to fight. They decided to put him in a marble box and bury him in the Nile so that the water would flow over him, then he would reach Egypt so that they would be a law in it. Then Moses, peace be upon him, moved him to the burial place of his fathers, and he was one hundred and twenty years old. He had

## Surat Yusuf 12:102

This is from the news of the unseen which We reveal to you, and you were not with them when they agreed upon their plan while they were plotting.

## Surat Yusuf 12:102

This is from the report of the unseen which We reveal to you, and you were not with them when they agreed upon their plan while they were plotting.

## Tafsir al-Jalalayn

102 - *That* mentioned about the matter of Joseph **is of the report of the report of the unseen** that which is hidden from you, O Muhammad **We reveal it to you, and you were not with them** with Joseph's brothers **when they gathered their plan** in plotting against him, that is, they resolved upon him **while they were plotting** against him, that is, you were not present with them so that you would know their story and tell it, but rather you obtained its knowledge from God.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: This report that I have told you, of the report of Joseph and his father Jacob and his brothers and the rest of what is in this Surah, is **from the report of the unseen**, meaning: from the report of the unseen that you have not seen or witnessed, but We reveal it to you and make it known to you so that we may strengthen your heart and encourage your heart, and you may be patient with the harm that befell you from your people for the sake of God, and you may know that those before you from the Messengers of God, when they were patient with what befell them in it, and took to forgiveness, and enjoined what is right, and turned away from the ignorant, they won victory, and were supported with triumph, and were empowered in the land, and they defeated those who intended from their enemies and the enemies of God's religion. God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: **O Muhammad, take a lead in them, and narrate their traces.** "And you were not with them when they decided on their plan while they were plotting." He says: **And you were not present with Joseph's brothers when they decided on their plan while they were plotting.** He says: **And you were not present with Joseph's brothers when they decided on their plan while they were plotting.** He says: "And you were not present with Joseph's brothers when they agreed ... when they were plotting." He says: **And you were not present with Joseph when they were plotting.** He says: **And you were not present with Joseph when they were plotting.** He says: **And you were plotting.**

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And you were not with them**, meaning Muhammad, may God bless him and grant him peace, he said: I was not with them while they were throwing him into the bottom of the well, **and they were plotting**,

meaning: against Joseph.

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: **And you were not with them when they decided on their plan and they were plotting**, the verse. He said: They are the sons of Jacob.

## Tafsir al-Qurtubi

The Almighty said: **That is from the report of the unseen** is a subject and a predicate. **We reveal it to you** is a second predicate. Al-Zajjaj said: It is possible that *that* means that, **We reveal it to you** is its predicate, that is, that which from the report of the unseen We reveal to you, meaning it is what We related to you, O Muhammad, from the report of the unseen **We reveal it to you** that is, We inform you of this revelation to you. **And you were not with them** that is, with Joseph's brothers **when they decided their plan** to throw Joseph into the well. **And they were plotting** that is, against Joseph to throw him into the well. It was said: **They were plotting** against Jacob when they brought him the shirt stained with blood, that is, you did not witness those conditions, but God informed you of them.

## Tafsir Ibn Kathir

God Almighty says to Muhammad, peace be upon him, when he told him the story of Joseph's brothers, and how God raised him up over them, and made for him the end, victory, kingship and rule, despite what they intended for him of evil, destruction and execution, this and similar things, O Muhammad, from the previous report of the unseen, **We reveal it to you** and we inform you of it, O Muhammad, because it contains a lesson for you, and a warning for those who oppose you, **and you were not with them** present with them nor watching them **when they decided their plan** that is, to throw him into the well **and they were plotting** against him, but We informed you of it as a revelation to you and a revelation to you, like His saying: **And you were not with them when they cast their pens** *verse*, and God Almighty said: **And you were not on the western side when We decreed the matter to Moses** *verse*, until His saying: **And you were not on the side of the Mount when We called** *verse*, and He said: **And you were not residing among the people of Madyan, reciting to them Our verses** *verse*, and He said: **I had no knowledge of the highest assembly when they disputed.** \* It is not revealed to me except that I am a clear warner. God Almighty says: He is His Messenger and He has informed him of the report of what had come before, which contains a lesson for people and salvation for them in their religion and their worldly life. Despite this, most people did not believe, and for this reason He said: **And most people are not believers, even if you were eager to do so.** And He said: **And if you obey most of those on the earth, they will mislead**

you from the way of God. Like His statement: **Indeed in that is a sign, but most of them are not believers.** And His statement: **And you do not ask them for any reward for it.** That is, you do not ask them, O Muhammad, for this advice and call to goodness and guidance for any reward, that is, any reward or wage for that, rather you do it seeking the face of God and advising His creation. **It is only a reminder for the worlds.** They remember by it and are guided and saved by it in this world and the hereafter.

### Fath al-Qadir

The address is in the words: 102- *That* is for the Messenger of God, may God bless him and grant him peace, and it is a subject whose predicate is **from the report of the unseen**, and **We reveal it to you** is a second predicate. Al-Zajaj said: It is possible that that means that which and We reveal it to you is its predicate: that is, that which from the report of the unseen We reveal to you. Meaning: God Almighty informing His Messenger, may God bless him and grant him peace, that what he told him about the matter of Joseph and his brothers was from the report that was hidden from the Messenger of God, may God bless him and grant him peace, so God revealed it to him and informed him of it and he did not have anything of that before the revelation. In it is an allusion to the infidels of Quraysh, because they were denying him, may God bless him and grant him peace, what he brought, out of denial, stubbornness and envy, even though they knew the truth of the situation. **And you were not with them**, meaning with Joseph's brothers, **when they decided to throw him into the well.** Consensus: determination: meaning, you were not with Joseph's brothers when they all decided to throw him into the well. **And they**, in that state, *plotted* against him, meaning against Joseph in this act that they did to him and sought to cause him calamities. It was said that the pronoun refers to Jacob, meaning they plotted against Jacob when they brought Joseph's shirt stained with blood and said that a wolf had eaten him. If the Messenger of God, may God bless him and grant him peace, was not with them when they did that, then his knowledge of that was negated by observation, and there was no knowledge among people who had knowledge of the conditions of nations. The predecessors, nor did he mix with them nor did they mix with him, so his knowledge of that was negated by way of narration from others, so there remained no way for his knowledge of that except mere revelation from God Almighty, so this necessitates belief in what he brought, so when those of the infidels who were his contemporaries did not believe in that.

### Tafsir al-Baghawi

102- *That*, which you mentioned, **is from the report of the unseen which We reveal to you, and you were not with them**, meaning: you, O Muhammad, were not with the sons of Jacob, **when they decided on their plan**, meaning: they resolved to throw Joseph into the well, **and they were plotting**, against Joseph.

### Tafsir al-Baidawi

102. *That* refers to what was mentioned of the report of Joseph, peace be upon him, and the address in it is to the Messenger, peace be upon him, and it is the beginning. **Of the report of the unseen which We reveal to you** are two pieces of report for him, **And you were not with them when they decided on their plan and they were plotting** as evidence for them, and the meaning is: This report is unseen and you did not know it except through revelation because you were not present with Joseph's brothers when they decided to do what they intended to do, which was to put him in the bottom of the well, and they were plotting against him and his father to send him with them. And it is known and not hidden from those who deny you that you did not meet anyone who heard that and learned it from him, and this part was only omitted because it was sufficient to mention it in a story other than this, like His saying: **You did not know it, you or your people, before this.**



Surat Yusuf 12:103

And most of the people will not be believers, no matter how eager you are.

## Surat Yusuf 12:103

And most of the people will not be believers, no matter how eager you are.

## Tafsir al-Jalalayn

103 - **And most of the people** meaning the people of Mecca **are not believers, even if you were keen on their belief** (

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja`far said: God Almighty says: How many are the polytheists among your people, O Muhammad. Even if you were keen for them to believe in you, confirm you, and follow what you brought them from your Lord, they would not believe you or follow you.

## Tafsir al-Qurtubi

The Almighty said: **And most of the people, even if you were eager, would not believe.** He thought that when the Arabs asked him about this story and he told them, they would believe, but they did not believe. So the verse was revealed as a consolation to the Prophet, peace and blessings be upon him, meaning that you are not able to guide whomever you want to guide. You say: *haras yaharis*, like *daraba yadhurub*. And in a weak language, *haras yaharis*, like *hamada yahamd*. And harass is seeking something by choice.

## Tafsir Ibn Kathir

God Almighty says to Muhammad, peace be upon him, when he told him the story of Joseph's brothers, and how God raised him up over them, and made for him the end, victory, kingship and rule, despite what they intended for him of evil, destruction and execution, this and similar things, O Muhammad, from the previous report of the unseen, **We reveal it to you** and we inform you of it, O Muhammad, because it contains a lesson for you, and a warning for those who oppose you, **and you were not with them** present with them nor watching them **when they decided their plan** that is, to throw him into the well **and they were plotting** against him, but We informed you of it as a revelation to you and a revelation to you, like His saying: **And you were not with them when they cast their pens** (verse), and God Almighty said: **And you were not on the western side when We decreed the matter to Moses** *verse*, until His saying: **And you were not on the side of the Mount when We called** *verse*, and He said: **And you were not residing among the people of Madyan, reciting to them Our verses** *verse*, and He said: **I had no knowledge of the highest assembly when they**

**disputed.** \* It is not revealed to me except that I am a clear warner. God Almighty says: He is His Messenger and He has informed him of the report of what had come before, which contains a lesson for people and salvation for them in their religion and their worldly life. Despite this, most people did not believe, and for this reason He said: **And most people are not believers, even if you were eager to do so.** And He said: **And if you obey most of those on the earth, they will mislead you from the way of God.** Like His statement: **Indeed in that is a sign, but most of them are not believers.** And His statement: **And you do not ask them for any reward for it.** That is, you do not ask them, O Muhammad, for this advice and call to goodness and guidance for any reward, that is, any reward or wage for that, rather you do it seeking the face of God and advising His creation. **It is only a reminder for the worlds.** They remember by it and are guided and saved by it in this world and the hereafter.

## Fath al-Qadir

God the Almighty said, mentioning this 103- **And most of the people are not believers, even if you were eager to guide them.** That is, most of the people who are your contemporaries, O Muhammad, or most of the people in general, even if you were eager to guide them and went to extremes in that, are not believers in God because of their insistence on disbelief, which is the religion of their fathers. It is said *ḥarāṣa yaḥrāṣa* like *ḍarāb yaḍarūb*, and in a weak language *ḥarāṣa yaḥrāṣa* like *ḥamād yaḥmād*, and eagerness is seeking something with diligence. Al-Zajjaj said that its meaning is: Most of the people are not believers, even if you were eager to guide them, because you do not guide whom you love, but God guides whom He wills. Ibn al-Anbari said: The Quraysh and the Jews asked the Messenger of God, may God bless him and grant him peace, about the story of Joseph and his brothers, so he explained them in a comprehensive manner, hoping that this would be a reason for their conversion to Islam, but they contradicted his assumption, and the Messenger of God, may God bless him and grant him peace, was saddened by that, so God consoled him by saying: **And most of the people are not believers.**

## Tafsir al-Baghawi

103- **And most people are not believers, O Muhammad, even if you were eager to do so,** because of their belief.

It was narrated that the Jews and Quraysh asked the Messenger of God, may God bless him and grant him peace, about the story of Joseph. When he told them in accordance with the Torah, they did not submit. The Prophet, may God bless him and grant him peace, was saddened, and it was said to him: They will not believe, even if you are keen for them to believe.



### **Tafsir al-Baidawi**

103. **And most people, even if you were keen** on their belief and exaggerated in showing them signs **would not be believers** because of their stubbornness and determination to disbelieve.

Surat Yusuf 12:104

And you do not ask them for any payment for it. It is only a reminder to the worlds.

## Surat Yusuf 12:104

And you do not ask them for any payment for it. It is only a reminder to the worlds.

## Tafsir al-Jalalayn

104 - **And you do not ask them for it** meaning the Qur'an **of any reward** that you will take **it is** meaning the Qur'an **only a reminder** an admonition **for the worlds**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says to Muhammad, peace and blessings of God be upon him: What do you ask, O Muhammad, of those who deny your prophethood and refuse to believe in you and acknowledge what you have brought them from your Lord, for what you call them to of sincere worship of your Lord, abandoning the worship of idols and obeying the Most Merciful, **of reward**? Meaning: of reward and recompense from them, but your reward and the reward of your work is with God. He says: What do you ask of them for that as a reward, so that they say to you: You only want by calling us to follow you that we give you our wealth since you asked us for that. And since you do not ask them for that, it is right for them to know that you are calling them to what you are calling them to, following the command of your Lord, and advising them, and that they should not deceive you.

And His saying: **It is only a reminder to the worlds**, God Almighty says: What is this with which your Lord sent you, O Muhammad, of prophecy and message, **except a reminder**, meaning: Except an admonition and reminder to the worlds, so that they may learn from it and remember it.

## Tafsir al-Qurtubi

The Almighty says: **And you do not ask them for any reward for it.** *From* is a relative clause, meaning you do not ask them for any reward. **It is** meaning what it is, meaning the Qur'an and the revelation. **Except a reminder** meaning a lesson and a reminder **for the worlds.**

## Tafsir Ibn Kathir

God Almighty says to Muhammad, peace be upon him, when he told him the story of Joseph's brothers, and how God raised him up over them, and made for him the end, victory, kingship and rule, despite what they intended for him of evil, destruction and execution, this and similar things, O Muhammad, from the previous report of the unseen, **We reveal it to you** and we inform

you of it, O Muhammad, because it contains a lesson for you, and a warning for those who oppose you, **and you were not with them** present with them nor watching them **when they decided their plan** that is, to throw him into the well **and they were plotting** against him, but We informed you of it as a revelation to you and a revelation to you, like His saying: **And you were not with them when they cast their pens** *verse*, and God Almighty said: **And you were not on the western side when We decreed the matter to Moses** *verse*, until His saying: **And you were not on the side of the Mount when We called** *verse*, and He said: **And you were not residing among the people of Madyan, reciting to them Our verses** *verse*, and He said: **I had no knowledge of the highest assembly when they disputed.** \* It is not revealed to me except that I am a clear warner. God Almighty says: He is His Messenger and He has informed him of the report of what had come before, which contains a lesson for people and salvation for them in their religion and their worldly life. Despite this, most people did not believe, and for this reason He said: **And most people are not believers, even if you were eager to do so.** And He said: **And if you obey most of those on the earth, they will mislead you from the way of God.** Like His statement: **Indeed in that is a sign, but most of them are not believers.** And His statement: **And you do not ask them for any reward for it.** That is, you do not ask them, O Muhammad, for this advice and call to goodness and guidance for any reward, that is, any reward or wage for that, rather you do it seeking the face of God and advising His creation. **It is only a reminder for the worlds.** They remember by it and are guided and saved by it in this world and the hereafter.

## Fath al-Qadir

Verse 104 - **And whatever payment you ask of them for it** meaning for the Qur'an and what you recite to them of it, or for the faith and your eagerness for it to happen to them, or for what you tell them of this hadith of a reward of money that they give you and make it for you as their rabbis do. *It* meaning the Qur'an or the hadith that you told them **is only a reminder for the worlds** meaning it is only a reminder for all the worlds and is not specific to them alone.

## Tafsir al-Baghawi

104- **And you do not ask them for it**, meaning: for conveying the message and calling to God Almighty, **of reward**, making and recompense, **it is**, meaning the Qur'an, **except a reminder**, a sermon and a reminder, **for the worlds.**

## Tafsir al-Baidawi

104. **And what you ask them about** about the report or the Qur'an. **Of reward** from whoever makes as the bearers of report do. **It is only a reminder** an admonition from God Almighty **for the worlds** in

general.

## Surat Yusuf 12:105

And how many a sign is there in the heavens and the earth that they pass by while they are turning away from it!

## Surat Yusuf 12:105

And how many a sign is there in the heavens and the earth that they pass by while they are turning away from it!

## Tafsir al-Jalalayn

105 - **And how many** and how many *signs* indicating the oneness of God **in the heavens and the earth they pass by** witnessing them **while they turn away from them** not contemplating them

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And how many are the signs in the heavens and the earth for God, and a lesson and an argument, such as the sun, the moon, the stars, and other signs of the heavens, and the mountains, the seas, the plants, the trees, and other signs of the earth, **they pass by them**, meaning: they see them and pass by them, turning away from them, not considering them, nor thinking about them and what they indicate of the oneness of their Lord, and that divinity is only appropriate for the One, the Compeller, who created them and created everything, and managed them.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And how many a sign in the heavens and the earth they pass by**, and in the Mushaf of Abdullah it is: they walk by it, the heavens and the earth are two great signs.

## Tafsir al-Qurtubi

The Almighty said: **And how many a sign is there in the heavens and the earth**. Al-Khalil and Sibawayh said: It *i.e.* the kaf of comparison entered it and was built with it, so the meaning of **how much** came into the speech. The discussion of it has already been completed in **Al Imran**. The discussion of the verse **the heavens and the earth** has already been completed in **Al Baqarah**. It has been said: The signs are the effects of the punishments of the previous nations, *i.e.* they are heedless and turn away from contemplating them. Ikrimah and Amr ibn Fa'id read **and the earth** in the nominative case as a subject, and its predicate is **they pass over it**. Al-Suddi read **and the earth** in the accusative case with an implied verb, and the pause on these two readings is on **the heavens**. Ibn Masoud read: **they walk over it**.

## Tafsir Ibn Kathir

The Almighty tells us about the heedlessness of most people in contemplating the signs of God and the evidence of His Oneness, with what God has created in the heavens and the earth of shining fixed planets, and planets and revolving orbits, all of which are subject to Him. How many adjacent pieces are there on the earth, and gardens and paradises, and steadfast mountains, and abundant seas, and turbulent waves, and vast deserts, and how many living and dead people, and animals and plants, and fruits similar and different in tastes, smells, colors and qualities, so glory be to the One, the Unique, Creator of all kinds of creatures, the One who is unique in perpetuity, survival and self-sufficiency of names and qualities, and other than that.

And His statement: **And most of them do not believe in God except while they associate others with Him**. Ibn Abbas said: Part of their faith is that when it is said to them: Who created the heavens, and who created the earth, and who created the mountains? They say: God, while they associate others with Him. And this is what Mujahid, Ata', Ikrimah, Ash-Sha'bi, Qatadah, Ad-Dahhak, and Abd ar-Rahman ibn Zayd ibn Aslam said. And in the two Sahih: That the polytheists used to say in their Talbiyah: **Here I am, you have no partner except a partner who is yours, you own him and what he owns**. And in Sahih Muslim it is mentioned that when they said: Here I am, you have no partner, the Messenger of God (peace and blessings of God be upon him) would say: **Qad qad** meaning enough, enough, do not say more than this. And God the Most High said: **Indeed, associating others with God is a great wrong**. And this is the greatest polytheism, worshipping someone other than God, as in the two Sahih on the authority of Ibn Mas'ud. I said: O Messenger of God, which sin is the greatest? He said: **To make a rival to God even though He created you**.

Al-Hasan al-Basri said about his statement: **And most of them do not believe in God except while they associate others with Him**. He said: That hypocrite acts when he acts to show off to people, and he is a polytheist by his action. He means the statement of God the Almighty: "Indeed, the hypocrites seek to deceive God, but it is He who deceives them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering God except a little." And there is another hidden polytheism that its doer is usually not aware of, as Hammad ibn Salamah narrated on the authority of Asim ibn Abi al-Najud on the authority of Urwah, who said: Hudhayfah entered upon a sick person and saw a belt on his arm, so he cut it off - or pulled it out - and then said: **And most of them do not believe in God except while they associate others with Him**. And in the hadith: **Whoever swears by other than God has committed polytheism**. It was narrated by al-Tirmidhi and he authenticated it from the narration of Ibn Umar. And in

the hadith that Ahmad, Abu Dawud and others narrated on the authority of Ibn Saud, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, incantations, amulets and love charms are polytheism.** And in a wording of theirs: **Superstition is polytheism, and there is none of us who does not, but God removes it through reliance.** And it was narrated by Imam Ahmad said more simply than this: Abu Muawiyah told us, Al-A'mash told us, on the authority of Amr bin Murrah, on the authority of Yahya Al-Jazzar, on the authority of Zainab's nephew, on the authority of Zainab, the wife of Abdullah bin Masoud, who said: When Abdullah came to the door to do something he needed, he would clear his throat and spit, not wanting to attack us with something he disliked. She said: One day he came and cleared his throat, and I had an old woman with me to treat me with a cold sore, so I brought her under the bed. She said: He came in and sat next to me, and he saw a string around my neck, so he said: What is this string? She said: I said: A string of incantation for me, so he took it and cut it and then said: The family of Abdullah are rich and do not need polytheism. I heard the Messenger of God, may God bless him and grant him peace, say: **Incantations, amulets and charms are polytheism.** She said: I said to him: Why did you say that when my eyes were squinting, and I used to go to so-and-so the Jew to incantate over them, and when he incantated over them they would calm down, so he said: That is from the devil, he was prodding them with his hand, and when he incantated over them he would stop. It would have been sufficient for you to say as the Prophet, may God bless him and grant him peace, said: "Remove the affliction, O Lord of mankind, heal, for You are the Healer. There is no healing except Your healing, a healing that leaves no illness behind."

In another hadith narrated by Imam Ahmad on the authority of Wakee', on the authority of Ibn Abi Laila, on the authority of Isa bin Abdul Rahman, he said: I visited Abdullah bin Ukaim while he was sick, and he was asked: Why don't you hang on to something? He said: Why don't you hang on to something when the Messenger of God, may God bless him and grant him peace, said: **Whoever hangs on to something will be entrusted to it.** Al-Nasa'i narrated it on the authority of Abu Hurairah, and in the Musnad of Imam Ahmad on the authority of Uqbah bin Amir, he said: The Messenger of God, may God bless him and grant him peace, said: **Whoever hangs on an amulet has committed shirk.** And in another narration: "Whoever hangs on an amulet, may God not complete his affairs, and whoever hangs on a charm, may God not grant him peace." And on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, he said: I heard the Messenger of God, may God bless him and grant him peace, say: "God said: I am the most independent of partners from shirk. Whoever does an action and associates someone with Me in it, I will leave him and his partner." Narrated by Muslim.

On the authority of Abu Saeed bin Abi Fadal, he said: I heard the Messenger of God, may God bless him and grant him peace, say: "When God gathers the first and the last on a Day about which there is no doubt, a caller will call out: 'Whoever associated others

with God in a deed he did for the sake of God, let him seek his reward from other than God, for God is the One Who has no need of partners.'" Narrated by Imam Ahmad. Ahmad said: Yunus told us, Laith told us, on the authority of Yazid, meaning Ibn al-Hadi, on the authority of Amr, on the authority of Mahmud bin Labid, that the Messenger of God, may God bless him and grant him peace, said: **What I fear most for you is minor polytheism.** They said: What is minor polytheism, O Messenger of God? He said: "Showing off. God the Most High will say on the Day of Resurrection when He rewards people for their deeds: 'Go to those for whom you showed off in the world and see if you find any reward with them.'" Ismail bin Ja'far narrated it on the authority of Amr bin Abi Amr, the freed slave of al-Muttalib, on the authority of Asim bin Umar bin Qatadah, on the authority of Mahmud bin Labid, with the same chain of transmission. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Ibn Hubayrah told us, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever is prevented from his need by superstition has committed shirk.** They said: O Messenger of God, what is the expiation for that? He said: "That one of them should say: O God, there is no good except Your good, and no omen except Your omen, and there is no god but You."

Imam Ahmad said: Abdullah bin Numair told us, Abdul Malik bin Abi Sulaiman Al-Arzami told us on the authority of Abu Ali - a man from Bani Kahil - who said: Abu Musa Al-Ash'ari delivered a sermon to us and said: O people, beware of this polytheism, for it is more hidden than the crawling of an ant. Abdullah bin Hazn and Qais bin Al-Mudharib stood up and said: By God, you must either leave what you said, or we will come to Umar with or without permission. He said: Rather leave what you said. The Messenger of God, may God bless him and grant him peace, delivered a sermon to us one day and said: O people, beware of this polytheism, for it is more hidden than the crawling of an ant. Then whoever God willed to say it said to him: How can we beware of it when it is more hidden than the crawling of an ant, O Messenger of God? He said: Say: O God, we seek refuge in You from associating anything with You knowingly, and we ask Your forgiveness for what we do not know. It was narrated from another source, and in it that the questioner in that is the friend, as narrated by Al-Hafiz Abu Ya'la Al-Mawsili from the hadith of Abdul Aziz bin Muslim, from Laith bin Abi Salim, from Abu Muhammad, from Muqal bin Yasar, who said: I witnessed the Prophet, may God bless him and grant him peace, or he said: Abu Bakr Al-Siddiq told me, from the Messenger of God, may God bless him and grant him peace, that he said: **Polytheism is more hidden among you than the crawling of an ant.** Abu Bakr said: Is polytheism anything other than calling upon another god with God? The Messenger of God, may God bless him and grant him peace, said: **Polytheism is more hidden among you than the crawling of an ant.** Then he said: "Shall I not guide you to something that will remove from you both the small and the great of that? Say: O God, I seek refuge in You from associating partners with You while I know, and I seek Your forgiveness for what I do not know."



## Surat Yusuf 12:105

And how many a sign is there in the heavens and the earth that they pass by while they are turning away from it!

Al-Hafiz Abu al-Qasim al-Baghawi narrated it on the authority of Shaiban ibn Farukh, on the authority of Yahya ibn Katheer, on the authority of al-Thawri, on the authority of Ismail ibn Abi Khalid, on the authority of Qais ibn Abi Hazim, on the authority of Abu Bakr al-Siddiq, who said: The Messenger of God, may God bless him and grant him peace, said: **Polytheism is more hidden among my nation than the crawling of an ant on a rock.** Abu Bakr said: O Messenger of God, how is salvation and a way out of it? He said: **Shall I not tell you of something that, if you say it, you will be absolved of its little or much, its small or great?** He said: **Yes, O Messenger of God.** He said: "Say: O God, I seek refuge in You from associating anything with You while I know, and I ask Your forgiveness for what I do not know." Ad-Daraqutni said: This Yahya ibn Katheer, who is called Abu An-Nadr, is an abandoned hadith narrator. Imam Ahmad, Abu Dawud, At-Tirmidhi **who authenticated it** and An-Nasa'i narrated from the hadith of Ya'la ibn Ata', I heard Amr ibn Asim, I heard Abu Hurairah say: Abu Bakr As-Siddiq **may God be pleased with him** said: O Messenger of God, teach me something to say when I wake up and when I go to bed, he said: "Say: O God, Creator of the heavens and the earth, Knower of the unseen and the seen, Lord of everything and its King, I bear witness that there is no god but You, I seek refuge in You from the evil of my soul and from the evil of Satan and his polytheism." Narrated by Abu Dawud and An-Nasa'i **who authenticated it**, and Imam Ahmad added in his narration: From the hadith of Layth ibn Abi Sulaym from Mujahid, from Abu Bakr As-Siddiq, he said: The Messenger of God (blessings and peace of God be upon him) commanded me to say - and he mentioned this supplication and added at the end of it - **and that I commit an evil against myself or cause it to be directed to a Muslim.**

And His statement: **Do they then feel secure that there will not come upon them an overwhelming punishment from God** *verse*, meaning, do these polytheists feel secure that a matter will come upon them that will overwhelm them from where they do not perceive, as God the Almighty said: "Do those who plot evil deeds then feel secure that God will not cause the earth to swallow them up, or that the punishment will come upon them from where they do not perceive? Or that He will seize them in their turning (about [astray]), so they will not escape. Or that He will seize them while they are in fear? Indeed, your Lord is Kind and Merciful." And His statement: "Do the people of the towns then feel secure that Our punishment will not come upon them at night while they are asleep? Or do the people of the towns then feel secure that Our punishment will not come upon them at noon while they are playing? Do they then feel secure against the plan of God? But none feels secure from the plan of God except the losing people."

## Fath al-Qadir

105- **And how many a sign is there in the heavens and the earth?** Al-Khalil and Sibawayh said: The majority of scholars say that the root of **how many** is the letter

*ka-ayn*, meaning that the letter *kaf* was added to it, but it was erased from the two individual letters, and the plural became *ka-ma*, meaning *ka-ma*, the report. The majority of scholars include *min* in its distinguishing feature, which is a distinguishing feature from the letter *kaf*, not *an*, meaning **like you are a man**. We have already discussed this in detail in Al Imran. Meaning: How many signs guide them to the Oneness of God, in the heavens, from being erected without pillars, decorated with the bright, moving and fixed planets, and on the earth, from its mountains, deserts, seas, plants and animals, guide them to the Oneness of God, the Most High, and that He is the Creator of that, the Provider, the Giver of life and death. But most people pass by these signs without contemplating them, nor thinking about them, nor paying attention to what they indicate of the existence of their Creator, and that He is the One alone in divinity, even though they are witnessing them. **They pass by them, turning away from them.** And if they look at them with their eyes, they have turned away from what is the fruit of looking with the pupil, which is contemplation, consideration and reasoning. Ikrimah and Amr ibn Fayid read the word **the earth** in the nominative case as the subject, and its predicate is **they pass by it**. Al-Suddi read the word **the earth** in the accusative case as a verb. Ibn Masoud read **they walk on it**.

## Tafsir al-Baghawi

105- **And how many**, and how many, **of a sign**, a lesson and an indication, **in the heavens and the earth which they pass over while they are turning away from them**, they do not think about them nor take heed of them.

## Tafsir al-Baidawi

105. **And how many a sign** And how many a sign. The meaning is, and as many as you want of the evidence indicating the existence of the Creator and His wisdom and as for His power and His oneness. **In the heavens and the earth they pass over them** over the signs and witness them. **And they turn away from them** they do not think about them nor consider them. **And the earth** was read in the nominative case as a subject whose predicate is **they pass**, so the pronoun in **over it** is for it, and in the accusative case on **they tread the earth**. And it was read, **And the earth they walk over** meaning they frequent it and see the traces of the perished nations.

## Surat Yusuf 12:106

And most of them do not believe in God except while they associate others with Him.

### Tafsir al-Jalalayn

106 - **And most of them do not believe in God** since they acknowledge that He is the Creator and Provider **except that they associate others with Him** by worshipping idols. That is why they used to say in their Talbiyah: **Here I am, You have no partner except a partner who is Yours, You own him and what he owns.** They meant it.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Most of these people - whom God Almighty described in His words: **And how many a sign is there in the heavens and the earth which they pass by while they are turning away from it** - do not acknowledge God as their Creator and Provider and the Creator of everything, **except that they are polytheists** in their worship of idols and statues, and their taking lords besides Him, and their claim that He has a son. God is exalted above what they say.

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

Who said that?

Ibn Wakee' told us, he said, Imran bin Uyaynah told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And most of them do not believe in God**, the verse. He said: Of their faith, when it is said to them: Who created the heaven? Who created the earth? Who created the mountains? They say: God, and they are polytheists.

Hannad told us, he said, Abu Al-Ahwas told us, on the authority of Samak, on the authority of Ikrimah, regarding his statement: **And most of them do not believe in God except while they associate others with Him**, he said: You ask them: Who created them? And who created the heavens and the earth? They say: God. So that is their belief in God, while they worship other than Him.

Abu Kuraib told us, he said, Wakee' told us, on the authority of Israel, on the authority of Jabir, on the authority of Amer and Ikrimah: **And most of them do not believe in God**, the verse. They said: They know that He is their Lord and that He created them, and they associate others with Him.

Ibn Wakee' told us, he said, my father told us, on the authority of Israel, on the authority of Jabir, on the authority of Amer and Ikrimah, something similar.

He said, Ibn Numayr told us, on the authority of Nadr, on the authority of Ikrimah: **And most of them do not believe in God except while they associate others with**

**Him**. He said: From their faith, when it is said to them: Who created the heavens? They say: God. And when it is asked: Who created them? They say: God. And they associate others with Him after that.

He said, Abu Naim told us, on the authority of Al-Fadl bin Yazid Al-Thamali, on the authority of Ikrimah, who said: It is the saying of God: **And if you ask them, Who created the heavens and the earth? they will surely say, God.** So if they are asked about God and His description, they describe Him with descriptions other than His, and attribute to Him a son, and associate others with Him.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on his saying: **And most of them do not believe in God except while they associate others with Him**, their belief is their saying: God is our Creator, He provides for us, and He causes us to die.

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 most of them do not believe in God except while they associate others with Him**. So their belief is their saying: God is our Creator, He provides for us, and He causes us to die.

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 most of them do not believe in God except while they associate others with Him**. Their belief is their saying: God is our Creator, He provides for us, and He causes us to die. So this is belief along with their association with others by worshipping others besides Him.

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 most of them do not believe in God except while they associate others with Him**. He said: Their belief is their saying: God is our Creator, He provides for us, and He causes us to die.

Ibn Wakee' told us, he said, Hani' bin Saeed and Abu Mu'awiyah told us, on the authority of Hajjaj, on the authority of Al-Qasim, on the authority of Mujahid, he said: They say: God is our Lord, and He provides for us, and they are still associating partners with Him.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: Their faith is their saying: God is our Creator, He provides for us, and He causes us to die.

He said, Al-Husayn told us, Abu Tamila told us, on the authority of Abu Hamza, on the authority of Jabir, on the authority of Ikrimah, Mujahid, and Aamer: that they said about this verse: **And most of them do not believe in God except while they associate others with Him**. He said: There is no one who does not know that God created him and created the heavens and the earth, so this is their belief, and they disbelieve in everything other than that.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And most of them do not believe in God**

And most of them do not believe in God except while they associate others with Him.

**except while they associate others with Him**, regarding their belief in this. You will not meet anyone among them except that he informs you that God is his Lord, and He is the One who created him and provided for him, and he is an associate in his worship.

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 most of them do not believe in God**, the verse, he said: Do not ask any of the polytheists: Who is your Lord? except that he will say: My Lord is God, and he is associating partners with God in that.

Muhammad ibn Sa'd told me, he said, my father told us, he said, my uncle told me, he said, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement: **And most of them do not believe in God except while they associate others with Him**, meaning the Christians. He says: **And if you ask them who created the heavens and the earth, they will surely say, 'God,'** "And if you ask them who created them, they will surely say, 'God,'" and if you ask them: Who provides for you from the heaven and the earth? they will surely say, *God*. And yet they associate others with Him and worship other than Him, and prostrate to rivals besides Him.

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, he said: They used to associate others with Him in their Talbiyah.

Ibn Wakee' told us, he said, Ibn Numayr told us, on the authority of Abd al-Malik, on the authority of Ata': **And most of them do not believe in God**, the verse, he said: They know that God is their Lord, and they associate others with Him after that.

Al-Muthanna told me, he said, Amr bin Awn told us, he said: Hisham told us, on the authority of Abdul Malik, on the authority of Ata', regarding his statement: **And most of them do not believe in God except while they associate others with Him**, he said: They know that God is their Creator and Provider, and they associate others with Him.

Yunus told me, he said, Ibn Wahb told us, he said, I heard Ibn Zayd say: **And most of them do not believe in God**, the verse, he said: No one worships other than Him with God except that he believes in God, and knows that God is his Lord, and that God is his Creator and Provider, and he associates others with Him. Do you not see how Abraham said: **Have you seen what you used to worship, you and your forefathers of old? Indeed, they are an enemy to me, except the Lord of the worlds**. He knew that they worship the Lord of the worlds along with what they worship. He said: No one associates others with Him except that he believes in Him. Do you not see how the Arabs used to respond, saying: Here I am, O God, here I am, here I am, You have no partner, except a partner who is Yours, You own him and what he owns? The polytheists used to say this.

## Tafsir al-Qurtubi

The Almighty's saying: **And most of them do not believe in God except while they associate others with Him**. It was revealed about a people who acknowledged God as their Creator and the Creator of all things, yet they worship idols. This was stated by Al-Hasan, Mujahid, Amir Al-Sha'bi, and most of the commentators. Ikrimah said that it is His saying: **And if you ask them, who created them, they will surely say, 'God'** (al-Zukhruf 43:87). Then they describe Him with other than His description and attribute rivals to Him. Al-Hasan also said: They are People of the Book who have both polytheism and faith. They believed in God and disbelieved in Muhammad, may God bless him and grant him peace. So their faith is not valid. This was narrated by Ibn Al-Anbari. Ibn Abbas said: It was revealed about the Talbiyah of the polytheists of the Arabs: "Here I am, You have no partner except a partner who is Yours. You own him and what he owns." It was also narrated from him that they are the Christians. It was also narrated from him that they are the anthropomorphists, who believed in general terms and associated others with God in detail. It was said: It was revealed about the hypocrites, meaning: **And most of them do not believe in God** that is, with their tongues, except that they are disbelievers in their hearts. Al-Mawardi also mentioned this on the authority of Al-Hasan. Ata' said: This is about supplication, because the disbelievers forget their Lord in times of ease, but when afflicted they are sincere in supplication. Its explanation is: **And they think that they are surrounded** (Yunus 10:22). And His statement: **And when harm touches man, he calls upon Us at his side** (Yunus 10:12). And in another verse: **And when evil touches him, he is one of fervent supplication** (Fussilat 41:51). It was said: Its meaning is that they call upon God to save them from destruction, and when He saves them, one of them says: If it were not for so-and-so, we would not have been saved, and if it were not for the dog, the thief would have entered upon us," and so on, so they attribute the blessing of God to so-and-so, and His protection to the dog.

I said: Many ordinary Muslims may fall into this statement and the one before it, and there is no power or strength except with God, the Most High, the Almighty. It was said: This verse was revealed in the story of the smoke, and that is because when the people of Mecca were covered by smoke during the years of famine, they said: **Our Lord, remove the punishment from us, indeed we are believers** (al-Dukhan 44:12). So that was their faith, and their polytheism was their return to disbelief after the punishment was removed, as explained by His statement: **Indeed, you will return** (al-Dukhan 44:15). And returning only occurs after beginning, so the meaning of: **except while they are polytheists** is except while they are returning to polytheism, and God knows best.

## Tafsir Ibn Kathir

The Almighty tells us about the heedlessness of most people in contemplating the signs of God and the evidence of His Oneness, with what God has created in the heavens and the earth of shining fixed planets, and planets and revolving orbits, all of which are subject to Him. How many adjacent pieces are there on the earth, and gardens and paradises, and steadfast mountains, and abundant seas, and turbulent waves, and vast deserts, and how many living and dead people, and animals and plants, and fruits similar and different in tastes, smells, colors and qualities, so glory be to the One, the Unique, Creator of all kinds of creatures, the One who is unique in perpetuity, survival and self-sufficiency of names and qualities, and other than that.

And His statement: **And most of them do not believe in God except while they associate others with Him.** Ibn Abbas said: Part of their faith is that when it is said to them: Who created the heavens, and who created the earth, and who created the mountains? They say: God, while they associate others with Him. And this is what Mujahid, Ata', Ikrimah, Ash-Sha'bi, Qatadah, Ad-Dahhak, and Abd ar-Rahman ibn Zayd ibn Aslam said. And in the two Sahihs: That the polytheists used to say in their Talbiyah: **Here I am, you have no partner except a partner who is yours, you own him and what he owns.** And in Sahih Muslim it is mentioned that when they said: Here I am, you have no partner, the Messenger of God (peace and blessings of God be upon him) would say: **Qad qad** meaning enough, enough, do not say more than this. And God the Most High said: **Indeed, associating others with God is a great wrong.** And this is the greatest polytheism, worshipping someone other than God, as in the two Sahihs on the authority of Ibn Mas'ud. I said: O Messenger of God, which sin is the greatest? He said: **To make a rival to God even though He created you.**

Al-Hasan al-Basri said about his statement: **And most of them do not believe in God except while they associate others with Him.** He said: That hypocrite acts when he acts to show off to people, and he is a polytheist by his action. He means the statement of God the Almighty: "Indeed, the hypocrites seek to deceive God, but it is He who deceives them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering God except a little." And there is another hidden polytheism that its doer is usually not aware of, as Hammad ibn Salamah narrated on the authority of Asim ibn Abi al-Najud on the authority of Urwah, who said: Hudhayfah entered upon a sick person and saw a belt on his arm, so he cut it off - or pulled it out - and then said: **And most of them do not believe in God except while they associate others with Him.** And in the hadith: **Whoever swears by other than God has committed polytheism.** It was narrated by al-Tirmidhi and he authenticated it from the narration of Ibn Umar. And in the hadith that Ahmad, Abu Dawud and others narrated on the authority of Ibn Saud, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, incantations, amulets and love charms are polytheism.** And in a wording of theirs: **Superstition is polytheism,**

**and there is none of us who does not, but God removes it through reliance.** And it was narrated by Imam Ahmad said more simply than this: Abu Muawiyah told us, Al-A'mash told us, on the authority of Amr bin Murrah, on the authority of Yahya Al-Jazzar, on the authority of Zainab's nephew, on the authority of Zainab, the wife of Abdullah bin Masoud, who said: When Abdullah came to the door to do something he needed, he would clear his throat and spit, not wanting to attack us with something he disliked. She said: One day he came and cleared his throat, and I had an old woman with me to treat me with a cold sore, so I brought her under the bed. She said: He came in and sat next to me, and he saw a string around my neck, so he said: What is this string? She said: I said: A string of incantation for me, so he took it and cut it and then said: The family of Abdullah are rich and do not need polytheism. I heard the Messenger of God, may God bless him and grant him peace, say: **Incantations, amulets and charms are polytheism.** She said: I said to him: Why did you say that when my eyes were squinting, and I used to go to so-and-so the Jew to incantate over them, and when he incantated over them they would calm down, so he said: That is from the devil, he was prodding them with his hand, and when he incantated over them he would stop. It would have been sufficient for you to say as the Prophet, may God bless him and grant him peace, said: "Remove the affliction, O Lord of mankind, heal, for You are the Healer. There is no healing except Your healing, a healing that leaves no illness behind."

In another hadith narrated by Imam Ahmad on the authority of Wakee', on the authority of Ibn Abi Laila, on the authority of Isa bin Abdul Rahman, he said: I visited Abdullah bin Ukaim while he was sick, and he was asked: Why don't you hang on to something? He said: Why don't you hang on to something when the Messenger of God, may God bless him and grant him peace, said: **Whoever hangs on to something will be entrusted to it.** Al-Nasa'i narrated it on the authority of Abu Hurairah, and in the Musnad of Imam Ahmad on the authority of Uqbah bin Amir, he said: The Messenger of God, may God bless him and grant him peace, said: **Whoever hangs on an amulet has committed shirk.** And in another narration: "Whoever hangs on an amulet, may God not complete his affairs, and whoever hangs on a charm, may God not grant him peace." And on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, he said: I heard the Messenger of God, may God bless him and grant him peace, say: "God said: I am the most independent of partners from shirk. Whoever does an action and associates someone with Me in it, I will leave him and his partner." Narrated by Muslim.

On the authority of Abu Saeed bin Abi Fadal, he said: I heard the Messenger of God, may God bless him and grant him peace, say: "When God gathers the first and the last on a Day about which there is no doubt, a caller will call out: 'Whoever associated others with God in a deed he did for the sake of God, let him seek his reward from other than God, for God is the One Who has no need of partners.'" Narrated by Imam Ahmad. Ahmad said: Yunus told us, Laith told us, on the authority of Yazid, meaning Ibn al-Hadi, on the authority of Amr, on the authority of Mahmud bin Labid,



And most of them do not believe in God except while they associate others with Him.

that the Messenger of God, may God bless him and grant him peace, said: **What I fear most for you is minor polytheism.** They said: What is minor polytheism, O Messenger of God? He said: "Showing off. God the Most High will say on the Day of Resurrection when He rewards people for their deeds: 'Go to those for whom you showed off in the world and see if you find any reward with them.'" Ismail bin Ja'far narrated it on the authority of Amr bin Abi Amr, the freed slave of al-Muttalib, on the authority of Asim bin Umar bin Qatadah, on the authority of Mahmud bin Labid, with the same chain of transmission. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Ibn Hubayrah told us, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever is prevented from his need by superstition has committed shirk.** They said: O Messenger of God, what is the expiation for that? He said: "That one of them should say: O God, there is no good except Your good, and no omen except Your omen, and there is no god but You."

Imam Ahmad said: Abdullah bin Numair told us, Abdul Malik bin Abi Sulaiman Al-Arzami told us on the authority of Abu Ali - a man from Bani Kahil - who said: Abu Musa Al-Ash'ari delivered a sermon to us and said: O people, beware of this polytheism, for it is more hidden than the crawling of an ant. Abdullah bin Hazn and Qais bin Al-Mudharib stood up and said: By God, you must either leave what you said, or we will come to Umar with or without permission. He said: Rather leave what you said. The Messenger of God, may God bless him and grant him peace, delivered a sermon to us one day and said: O people, beware of this polytheism, for it is more hidden than the crawling of an ant. Then whoever God willed to say it said to him: How can we beware of it when it is more hidden than the crawling of an ant, O Messenger of God? He said: Say: O God, we seek refuge in You from associating anything with You knowingly, and we ask Your forgiveness for what we do not know. It was narrated from another source, and in it that the questioner in that is the friend, as narrated by Al-Hafiz Abu Ya'la Al-Mawsili from the hadith of Abdul Aziz bin Muslim, from Laith bin Abi Salim, from Abu Muhammad, from Muqal bin Yasar, who said: I witnessed the Prophet, may God bless him and grant him peace, or he said: Abu Bakr Al-Siddiq told me, from the Messenger of God, may God bless him and grant him peace, that he said: **Polytheism is more hidden among you than the crawling of an ant.** Abu Bakr said: Is polytheism anything other than calling upon another god with God? The Messenger of God, may God bless him and grant him peace, said: **Polytheism is more hidden among you than the crawling of an ant.** Then he said: "Shall I not guide you to something that will remove from you both the small and the great of that? Say: O God, I seek refuge in You from associating partners with You while I know, and I seek Your forgiveness for what I do not know."

Al-Hafiz Abu al-Qasim al-Baghawi narrated it on the authority of Shaiban ibn Farukh, on the authority of Yahya ibn Katheer, on the authority of al-Thawri, on the authority of Ismail ibn Abi Khalid, on the authority

of Qais ibn Abi Hazim, on the authority of Abu Bakr al-Siddiq, who said: The Messenger of God, may God bless him and grant him peace, said: **Polytheism is more hidden among my nation than the crawling of an ant on a rock.** Abu Bakr said: O Messenger of God, how is salvation and a way out of it? He said: **Shall I not tell you of something that, if you say it, you will be absolved of its little or much, its small or great?** He said: **Yes, O Messenger of God.** He said: "Say: O God, I seek refuge in You from associating anything with You while I know, and I ask Your forgiveness for what I do not know." Ad-Daraqutni said: This Yahya ibn Katheer, who is called Abu An-Nadr, is an abandoned hadith narrator. Imam Ahmad, Abu Dawud, At-Tirmidhi **who authenticated it** and An-Nasa'i narrated from the hadith of Ya'la ibn Ata', I heard Amr ibn Asim, I heard Abu Hurairah say: Abu Bakr As-Siddiq **may God be pleased with him** said: O Messenger of God, teach me something to say when I wake up and when I go to bed, he said: "Say: O God, Creator of the heavens and the earth, Knower of the unseen and the seen, Lord of everything and its King, I bear witness that there is no god but You, I seek refuge in You from the evil of my soul and from the evil of Satan and his polytheism." Narrated by Abu Dawud and An-Nasa'i **who authenticated it**, and Imam Ahmad added in his narration: From the hadith of Layth ibn Abi Sulaym from Mujahid, from Abu Bakr As-Siddiq, he said: The Messenger of God (blessings and peace of God be upon him) commanded me to say - and he mentioned this supplication and added at the end of it - **and that I commit an evil against myself or cause it to be directed to a Muslim.**

And His statement: **Do they then feel secure that there will not come upon them an overwhelming punishment from God** *verse*, meaning, do these polytheists feel secure that a matter will come upon them that will overwhelm them from where they do not perceive, as God the Almighty said: "Do those who plot evil deeds then feel secure that God will not cause the earth to swallow them up, or that the punishment will come upon them from where they do not perceive? Or that He will seize them in their turning (about [astray]), so they will not escape. Or that He will seize them while they are in fear? Indeed, your Lord is Kind and Merciful." And His statement: "Do the people of the towns then feel secure that Our punishment will not come upon them at night while they are asleep? Or do the people of the towns then feel secure that Our punishment will not come upon them at noon while they are playing? Do they then feel secure against the plan of God? But none feels secure from the plan of God except the losing people."

## Fath al-Qadir

106- **And most of them do not believe in God** meaning, and most people do not believe and acknowledge God as the Creator, the Provider, the Giver of Life and Death **except that they associate others with Him** with God, worshipping others besides Him as the people of ignorance used to do, for they acknowledge God, the Exalted, and that He is their Creator **And if you ask them who created them, they will surely say, 'God'**

"And if you ask them who created the heavens and the earth, they will surely say, 'God', **but they used to attribute partners to Him and worship them to bring them closer to God** We only worship them that they may bring us closer to God" and like those who took their rabbis and monks as lords besides God, who believe that the dead are able to do what only God, the Exalted, is able to do, as many of the grave worshippers do. This does not contradict what was said that the verse was revealed about a specific people, so consideration is given to what the wording indicates, not what the reason indicates of being specific to those who were the reason for the revelation of the ruling.

### Tafsir al-Baghawi

106- "And most of them do not believe in God except while they associate others with Him." So their faith was that when they were asked: Who created the heavens and the earth? They said: God. And when they were asked: Who sends down the rain? They said: God. Then despite that, they worship idols and associate others with Him.

On the authority of Ibn Abbas, he said: It was revealed regarding the Talbiyah of the polytheists among the Arabs. They used to say in their Talbiyah: "Here I am, O God, here I am, here I am. You have no partner except a partner who is Yours. You own him and what he owns."

Ata' said: This is about supplication, because the disbelievers forgot their Lord in times of ease, but when calamity befell them, they were sincere in supplication, as God Almighty said: **And they thought that they were surrounded, so they supplicate God, sincere to Him in religion** (Yunus 10:22). And God Almighty said: "So when they embark on a ship, they supplicate God, sincere to Him in religion. But when He delivers them to land, at once they associate others with Him" (al-Ankabut 29:65), and other verses.

### Tafsir al-Baidawi

106. "And most of them do not believe in God" in their acknowledgement of His existence and His creation. "Except that they associate others with Him" by worshipping other than Him or taking the rabbis as lords. And attributing adoption to Him, the Most High, or saying about light and darkness or looking at causes and the like. It was said that the verse was about the polytheists of Mecca, and it was said about the hypocrites, and it was said about the People of the Book.



## Surat Yusuf 12:107

Do they then feel secure that there will not come upon them an overwhelming punishment from God, or that the Hour will come upon them suddenly while they perceive not?

## Surat Yusuf 12:107

Do they then feel secure that there will not come upon them an overwhelming punishment from God, or that the Hour will come upon them suddenly while they perceive not?

## Tafsir al-Jalalayn

107 - **Do they then feel secure that there will not come upon them a covering punishment from God, or that the Hour will come upon them suddenly while they do not perceive** the time of its coming?

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Are these people who do not acknowledge that God is their Lord except while they are associating others with Him in their worship of Him, **safe from a covering of the punishment of God coming upon them**, covering them with God's punishment and torment for their associating partners with God, or the Resurrection coming upon them suddenly while they are persisting in their associating partners with God and disbelieving in their Lord, so God Almighty will make them dwell in His Fire forever, and they will not know of its coming and occurrence.

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: **That there will come upon them an overwhelming punishment from God**, he said: It will overwhelm them.

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: **A covering of the punishment of God**, he said: It covers them.

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

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.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Do they then feel secure that there will not**

**come to them an overwhelming punishment from God?** meaning: a punishment from the punishment of God.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **A covering of the punishment of God**. He said, **A covering** is a calamity that will cover them from the punishment of God.

## Tafsir al-Qurtubi

The Almighty said: **Do they then feel secure that there will not come upon them an overwhelming punishment from God?** Ibn Abbas said: **A great punishment**. Mujahid said: **A torment that will overwhelm them**, similar to it. **The Day the punishment will overwhelm them from above them and from beneath their feet**. (al-Ankabut 29:55). Qatada said: **A calamity that will befall them**. Ad-Dahhak said: **It means thunderbolts and calamities**. "Or the Hour will come upon them?" meaning the Resurrection. "Suddenly" is an accusative of state, and its original form is a verbal noun. Al-Mubarrad said: The Arabs came with a state after an indefinite noun, which is their saying: "A matter happened suddenly." An-Nahhas said: "The meaning of 'suddenly' is an unexpected blow. And they do not perceive," and it is an emphasis. And his saying: "Suddenly," Ibn Abbas said: "The blast will call out to the people while they are in their markets and places, as He said: **It will seize them while they are disputing**. (Yasin~: 49) as will come.

## Tafsir Ibn Kathir

The Almighty tells us about the heedlessness of most people in contemplating the signs of God and the evidence of His Oneness, with what God has created in the heavens and the earth of shining fixed planets, and planets and revolving orbits, all of which are subject to Him. How many adjacent pieces are there on the earth, and gardens and paradises, and steadfast mountains, and abundant seas, and turbulent waves, and vast deserts, and how many living and dead people, and animals and plants, and fruits similar and different in tastes, smells, colors and qualities, so glory be to the One, the Unique, Creator of all kinds of creatures, the One who is unique in perpetuity, survival and self-sufficiency of names and qualities, and other than that.

And His statement: **And most of them do not believe in God except while they associate others with Him**. Ibn Abbas said: Part of their faith is that when it is said to them: Who created the heavens, and who created the earth, and who created the mountains? They say: God, while they associate others with Him. And this is what Mujahid, Ata', Ikrimah, Ash-Sha'bi, Qatadah, Ad-Dahhak, and Abd ar-Rahman ibn Zayd ibn Aslam said. And in the two Sahihs: That the polytheists used to say in their Talbiyah: **Here I am, you have no**

**partner except a partner who is yours, you own him and what he owns.** And in Sahih Muslim it is mentioned that when they said: Here I am, you have no partner, the Messenger of God (peace and blessings of God be upon him) would say: **Qad qad** meaning enough, enough, do not say more than this. And God the Most High said: **Indeed, associating others with God is a great wrong.** And this is the greatest polytheism, worshipping someone other than God, as in the two Sahih on the authority of Ibn Mas'ud. I said: O Messenger of God, which sin is the greatest? He said: **To make a rival to God even though He created you.**

Al-Hasan al-Basri said about his statement: **And most of them do not believe in God except while they associate others with Him.** He said: That hypocrite acts when he acts to show off to people, and he is a polytheist by his action. He means the statement of God the Almighty: "Indeed, the hypocrites seek to deceive God, but it is He who deceives them. And when they stand up for prayer, they stand lazily, showing off to the people and not remembering God except a little." And there is another hidden polytheism that its doer is usually not aware of, as Hammad ibn Salamah narrated on the authority of Asim ibn Abi al-Najud on the authority of Urwah, who said: Hudhayfah entered upon a sick person and saw a belt on his arm, so he cut it off - or pulled it out - and then said: **And most of them do not believe in God except while they associate others with Him.** And in the hadith: **Whoever swears by other than God has committed polytheism.** It was narrated by al-Tirmidhi and he authenticated it from the narration of Ibn Umar. And in the hadith that Ahmad, Abu Dawud and others narrated on the authority of Ibn Saud, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, incantations, amulets and love charms are polytheism.** And in a wording of theirs: **Superstition is polytheism, and there is none of us who does not, but God removes it through reliance.** And it was narrated by Imam Ahmad said more simply than this: Abu Muawiyah told us, Al-A'mash told us, on the authority of Amr bin Murrah, on the authority of Yahya Al-Jazzar, on the authority of Zainab's nephew, on the authority of Zainab, the wife of Abdullah bin Masoud, who said: When Abdullah came to the door to do something he needed, he would clear his throat and spit, not wanting to attack us with something he disliked. She said: One day he came and cleared his throat, and I had an old woman with me to treat me with a cold sore, so I brought her under the bed. She said: He came in and sat next to me, and he saw a string around my neck, so he said: What is this string? She said: I said: A string of incantation for me, so he took it and cut it and then said: The family of Abdullah are rich and do not need polytheism. I heard the Messenger of God, may God bless him and grant him peace, say: **Incantations, amulets and charms are polytheism.** She said: I said to him: Why did you say that when my eyes were squinting, and I used to go to so-and-so the Jew to incantate over them, and when he incantated over them they would calm down, so he said: That is from the devil, he was prodding them with his hand, and when he incantated over them he would stop. It would have been sufficient for you to say as the Prophet,

may God bless him and grant him peace, said: "Remove the affliction, O Lord of mankind, heal, for You are the Healer. There is no healing except Your healing, a healing that leaves no illness behind."

In another hadith narrated by Imam Ahmad on the authority of Wakee', on the authority of Ibn Abi Laila, on the authority of Isa bin Abdul Rahman, he said: I visited Abdullah bin Ukaim while he was sick, and he was asked: Why don't you hang on to something? He said: Why don't you hang on to something when the Messenger of God, may God bless him and grant him peace, said: **Whoever hangs on to something will be entrusted to it.** Al-Nasa'i narrated it on the authority of Abu Hurairah, and in the Musnad of Imam Ahmad on the authority of Uqbah bin Amir, he said: The Messenger of God, may God bless him and grant him peace, said: **Whoever hangs on an amulet has committed shirk.** And in another narration: "Whoever hangs on an amulet, may God not complete his affairs, and whoever hangs on a charm, may God not grant him peace." And on the authority of Al-Ala', on the authority of his father, on the authority of Abu Hurairah, may God be pleased with him, he said: I heard the Messenger of God, may God bless him and grant him peace, say: "God said: I am the most independent of partners from shirk. Whoever does an action and associates someone with Me in it, I will leave him and his partner." Narrated by Muslim.

On the authority of Abu Saeed bin Abi Fadalah, he said: I heard the Messenger of God, may God bless him and grant him peace, say: "When God gathers the first and the last on a Day about which there is no doubt, a caller will call out: 'Whoever associated others with God in a deed he did for the sake of God, let him seek his reward from other than God, for God is the One Who has no need of partners.'" Narrated by Imam Ahmad. Ahmad said: Yunus told us, Laith told us, on the authority of Yazid, meaning Ibn al-Hadi, on the authority of Amr, on the authority of Mahmud bin Labid, that the Messenger of God, may God bless him and grant him peace, said: **What I fear most for you is minor polytheism.** They said: What is minor polytheism, O Messenger of God? He said: "Showing off. God the Most High will say on the Day of Resurrection when He rewards people for their deeds: 'Go to those for whom you showed off in the world and see if you find any reward with them.'" Ismail bin Ja'far narrated it on the authority of Amr bin Abi Amr, the freed slave of al-Muttalib, on the authority of Asim bin Umar bin Qatadah, on the authority of Mahmud bin Labid, with the same chain of transmission. Imam Ahmad said: Hasan told us, Ibn Lahi'ah told us, Ibn Hubayrah told us, on the authority of Abu Abd al-Rahman al-Habli, on the authority of Abdullah ibn Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **Whoever is prevented from his need by superstition has committed shirk.** They said: O Messenger of God, what is the expiation for that? He said: "That one of them should say: O God, there is no good except Your good, and no omen except Your omen, and there is no god but You."

Imam Ahmad said: Abdullah bin Numair told us, Abdul Malik bin Abi Sulaiman Al-Arzami told us on the authority of Abu Ali - a man from Bani Kahil - who said: Abu Musa Al-Ash'ari delivered a sermon to us and said:

Do they then feel secure that there will not come upon them an overwhelming punishment from God, or that the Hour will come upon them suddenly while they perceive not?

O people, beware of this polytheism, for it is more hidden than the crawling of an ant. Abdullah bin Hazn and Qais bin Al-Mudharib stood up and said: By God, you must either leave what you said, or we will come to Umar with or without permission. He said: Rather leave what you said. The Messenger of God, may God bless him and grant him peace, delivered a sermon to us one day and said: O people, beware of this polytheism, for it is more hidden than the crawling of an ant. Then whoever God willed to say it said to him: How can we beware of it when it is more hidden than the crawling of an ant, O Messenger of God? He said: Say: O God, we seek refuge in You from associating anything with You knowingly, and we ask Your forgiveness for what we do not know. It was narrated from another source, and in it that the questioner in that is the friend, as narrated by Al-Hafiz Abu Ya'la Al-Mawsili from the hadith of Abdul Aziz bin Muslim, from Laith bin Abi Salim, from Abu Muhammad, from Muqal bin Yasar, who said: I witnessed the Prophet, may God bless him and grant him peace, or he said: Abu Bakr Al-Siddiq told me, from the Messenger of God, may God bless him and grant him peace, that he said: **Polytheism is more hidden among you than the crawling of an ant.** Abu Bakr said: Is polytheism anything other than calling upon another god with God? The Messenger of God, may God bless him and grant him peace, said: **Polytheism is more hidden among you than the crawling of an ant.** Then he said: "Shall I not guide you to something that will remove from you both the small and the great of that? Say: O God, I seek refuge in You from associating partners with You while I know, and I seek Your forgiveness for what I do not know."

Al-Hafiz Abu al-Qasim al-Baghawi narrated it on the authority of Shaiban ibn Farukh, on the authority of Yahya ibn Katheer, on the authority of al-Thawri, on the authority of Ismail ibn Abi Khalid, on the authority of Qais ibn Abi Hazim, on the authority of Abu Bakr al-Siddiq, who said: The Messenger of God, may God bless him and grant him peace, said: **Polytheism is more hidden among my nation than the crawling of an ant on a rock.** Abu Bakr said: O Messenger of God, how is salvation and a way out of it? He said: **Shall I not tell you of something that, if you say it, you will be absolved of its little or much, its small or great?** He said: **Yes, O Messenger of God.** He said: "Say: O God, I seek refuge in You from associating anything with You while I know, and I ask Your forgiveness for what I do not know." Ad-Daraqutni said: This Yahya ibn Katheer, who is called Abu An-Nadr, is an abandoned hadith narrator. Imam Ahmad, Abu Dawud, At-Tirmidhi **who authenticated it** and An-Nasa'i narrated from the hadith of Ya'la ibn Ata', I heard Amr ibn Asim, I heard Abu Hurairah say: Abu Bakr As-Siddiq **may God be pleased with him** said: O Messenger of God, teach me something to say when I wake up and when I go to bed, he said: "Say: O God, Creator of the heavens and the earth, Knower of the unseen and the seen, Lord of everything and its King, I bear witness that there is no god but You, I seek refuge in You from the evil of my soul and from the evil of Satan and his polytheism." Narrated by Abu Dawud and An-Nasa'i **who**

**authenticated it**, and Imam Ahmad added in his narration: From the hadith of Layth ibn Abi Sulaym from Mujahid, from Abu Bakr As-Siddiq, he said: The Messenger of God (blessings and peace of God be upon him) commanded me to say - and he mentioned this supplication and added at the end of it - **and that I commit an evil against myself or cause it to be directed to a Muslim.**

And His statement: **Do they then feel secure that there will not come upon them an overwhelming punishment from God** *verse*, meaning, do these polytheists feel secure that a matter will come upon them that will overwhelm them from where they do not perceive, as God the Almighty said: "Do those who plot evil deeds then feel secure that God will not cause the earth to swallow them up, or that the punishment will come upon them from where they do not perceive? Or that He will seize them in their turning (about [astray]), so they will not escape. Or that He will seize them while they are in fear? Indeed, your Lord is Kind and Merciful." And His statement: "Do the people of the towns then feel secure that Our punishment will not come upon them at night while they are asleep? Or do the people of the towns then feel secure that Our punishment will not come upon them at noon while they are playing? Do they then feel secure against the plan of God? But none feels secure from the plan of God except the losing people."

## Fath al-Qadir

107- **Do they then feel secure that there will not come upon them an overwhelming punishment from God?** The question is for denial, and the overwhelming is that which covers them and engulfs them from the punishment, as in the saying of God the Almighty: **The Day the punishment will cover them from above them and from beneath their feet**, and it was said that it is the Hour, and it was said that it is thunderbolts and calamities, and there is nothing preventing it from being carried on the generality **or the Hour will come upon them suddenly** meaning suddenly, and the accusative of *suddenly* is a state. Al-Mubarrad said: The Arabs came with a state after an indefinite noun, and it is their saying that a matter occurred suddenly, and it is said that the matter surprised them suddenly and suddenly: if it surprised them **while they were not aware** of its coming, and it is permissible to make the accusative of *suddenly* as an attribute of a deleted source.

## Tafsir al-Baghawi

107- **Do they then feel secure that there will not come upon them an overwhelming punishment from God?** That is, a severe punishment. Mujahid said: A punishment that will overwhelm them, similar to the Almighty's statement: **The Day the punishment will overwhelm them from above them** (al-Ankabut 29:55). Qatada said: A calamity. Ad-Dahhak said: He means thunderbolts and calamities. **Or that the Hour will come**

**upon them suddenly**, suddenly, **while they perceive not**, of its occurrence.

Ibn Abbas said: The shout will stir up people while they are in their markets.

### **Tafsir al-Baidawi**

107. **Do they then feel secure that there will not come upon them an overwhelming punishment from God** a punishment that will overwhelm them and encompass them. **Or that the Hour will come upon them suddenly** suddenly without any previous sign. **And they perceive not** its coming, not being prepared for it.

## Surat Yusuf 12:108

Say, "This is my way; I invite to God with insight, I and whoever follows me. And exalted is God, and I am not of those who associate others with God."

## Surat Yusuf 12:108

Say, "This is my way; I invite to God with insight, I and whoever follows me. And exalted is God, and I am not of those who associate others with God."

## Tafsir al-Jalalayn

108 - Say to them **This is my way** and he explained it by saying I **call to the religion of God with insight** clear evidence I **and whoever follows me** believes in me, in apposition to I, the subject informed about by what preceded it **and glory be to God** purifying Him from partners **and I am not of those who associate others with God** from His way also.

## 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: This is the call to which I call, and the method which I am on, of calling to the Oneness of God, and sincere worship of Him without deities and idols, and ending with His obedience, and abandoning His disobedience, **my way**, my method and my call, I call to God alone with no partner for Him, **with insight**, with that and certainty of knowledge from me, and he who follows me, believes in me, and has faith in me also calls to it with insight, **and glory be to God**, God Almighty says to him: And say, in glorification of God, and in glorification of Him from having a partner in His kingdom, or a deity other than Him in His authority: **and I am not of the polytheists**, meaning: I am innocent of the people of polytheism with Him, I am not of them and they are not of me.

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

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Ibn Abi Ja'far told us, on the authority of his father, on the authority of Al-Rabi' bin Anas, regarding his statement: "Say, 'This is my way. I invite to God with insight.'" He said: This is my call.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: "Say, 'This is my way. I invite to God with insight.'" He said: **This is my way**, this is my command, my way, and my method. I **invite to God with insight, I and whoever follows me**, he said: And it is the right of God upon whoever follows him to call to what he called to, and to remind with the Qur'an and preaching, and to forbid the disobedience of God.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, regarding his statement: **Say, 'This is my**

**way,**' meaning, this is my call.

Ibn Hamid told us, he said, Hakam told us, on the authority of Abu Ja'far, on the authority of Al-Rabi': **Say, 'This is my way.'** He said: This is my call.

## Tafsir al-Qurtubi

The Almighty said: **Say, 'This is my way.'** is a subject and predicate, meaning say, O Muhammad, this is my way, my Sunnah, and my method, as Ibn Zayd said. Al-Rabi' said: My call. Muqatil: My religion, and the meaning is the same, meaning that which I am upon and call to leads to Paradise. **On insight** means on certainty and truth, and from it: So-and-so is insightful about this. /is an emphasis. **And whoever follows me** is in apposition to the pronoun. **And glory be to God** means say, O Muhammad: **And glory be to God. And I am not of the polytheists** who take rivals besides God.

## Tafsir Ibn Kathir

God the Almighty says to His Messenger, may God bless him and grant him peace, to the two kinds of beings: mankind and jinn, commanding him to inform people that this is his way, his method, his way, and his Sunnah, which is the call to testify that there is no god but God alone, with no partner for Him. He calls to God with it on the basis of insight, certainty, and proof. He and everyone who follows him calls to what the Messenger of God, may God bless him and grant him peace, called to on the basis of insight, certainty, and rational and legal proof. And His statement: **And glory be to God** means that God is far above having a partner, equal, peer, rival, son, parent, companion, minister, or advisor. Blessed, sanctified, transcendent, and exalted above all of that, "The seven heavens and the earth and whoever is in them glorify Him. And there is not a thing but glorifies Him with praise, but you do not understand their glorification. Indeed, He is Forbearing and Forgiving."

## Fath al-Qadir

108- "Say: This is my way" meaning, say, O Muhammad, to the polytheists, this is the call to which I call and the method which I am on. My way: meaning, my path and my Sunnah. The demonstrative pronoun is the subject and its predicate is my way. This was explained by saying: I **call to God with insight** meaning, with clear evidence. Insight is the knowledge by which truth is distinguished from falsehood. The sentence is in the accusative case as a state. I **and whoever follows me** meaning, whoever follows me and is guided by my guidance calls to it. Al-Farra' said: The meaning is, whoever follows me calls to God as I call. This is evidence that every follower of the Messenger of God, may God bless him and grant him peace, has the right to follow his example in calling to faith in him, to His Oneness, and to act according to what He has



prescribed for His servants. **And glory be to God, and I am not of those who associate others with God** meaning, and say, O Muhammad, to them, glory be to God, and I am not of those who associate others with God who take others besides Him as equals. Ibn al-Anbari said: It is permissible to complete the speech when he said: **I call to God**, then he began, saying: **With insight, I and whoever follows me.**

Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ibn Abbas regarding his statement: **And you were not with them when they decided their plan and they were plotting**, he said: They are the sons of Jacob when they were plotting against Joseph. Ibn Jarir and Abu Al-Sheikh narrated on the authority of Qatada regarding the verse: **And you were not with them when they threw him into the bottom of the well while they were plotting against Joseph.** Abu Al-Sheikh narrated on the authority of Ad-Dahhak: **And how many a sign**, he said: How many a sign in the heaven, meaning its sun, moon, stars and clouds, and on the earth and what it contains of creation, rivers, mountains, cities and palaces. Ibn Jarir, Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Ibn Abbas regarding his statement: **And most of them do not believe in God except while they are associating others with Him**, he said: Ask them who created them and who created the heavens and the earth, and they will say: God. That is their belief while they worship other than Him. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Ata' regarding the statement of God, **And most of them do not believe in God except while they associate others with Him**, that he said: They knew that God is their Lord and He is their Creator and Provider, and yet they associated others with Him. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ad-Dahhak regarding the verse, that he said: They associated others with Him in their Talbiyah, saying, **Here I am, O God, to You, You have no partner except a partner whom You possess and what He possesses.** Abu Al-Shaykh narrated on the authority of Al-Hasan regarding the verse, that he said: That hypocrite acts out of hypocrisy and he is an associate in his actions. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah regarding the statement of God, **A covering from the punishment of God**, that he said: A calamity will overwhelm them. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the statement of God, **This is my way**, that he said: Say, **This is my supplication.** Abu Al-Shaykh narrated on his authority, **Say, "This is my way**, that he said: My prayer. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding the verse, he said: My command, my will, and my way. They narrated on the authority of Qatada regarding his statement: **On insight** meaning on guidance, **I and whoever follows me.**

### Tafsir al-Baghawi

108- *Say*, O Muhammad, *This*, the call to which I call and the method I follow, **my way**, my tradition and my approach. Muqatil said: My religion, similar to His statement: **Invite to the way of your Lord** (al-Nahl

16:125), meaning: to His religion.

**I call to God with insight**, with certainty. Insight is the knowledge that distinguishes between right and wrong. **I and those who follow me**, meaning, whoever believes in me and trusts me also calls to God. This is what Al-Kalbi and Ibn Zayd said. They said: It is the right of those who follow him to call to what he called to, and to remind them of the Qur'an.

It was said: The speech was completed when he said: **I call to God**, then he resumed: **With insight, I and whoever follows me**, meaning: I have insight from my Lord and everyone who follows me.

Ibn Abbas said: He means that the companions of Muhammad, may God bless him and grant him peace, were on the best path and the most direct guidance, the source of knowledge, the treasure of faith, and the soldiers of the Most Merciful.

Abdullah bin Masoud said: Whoever wants to follow our example, let him follow the example of those who have died, for the living are not safe from temptation. Those are the companions of Muhammad, may God bless him and grant him peace. They were the best of this nation, the most pious of heart, the most profound in knowledge, and the least pretentious. They were a people whom God chose to be companions of His Prophet, may God bless him and grant him peace, and to establish His religion. So recognize their virtue, follow their footsteps, and hold fast to whatever you can of their morals and conduct, for they were on the straight path.

God Almighty says: **And glory be to God**, meaning: Say glory be to God, sanctifying Him from what they associate with Him. **And I am not of the polytheists.**

### Tafsir al-Baidawi

108. **Say, 'This is my way.'** This means calling to monotheism and preparing for the afterlife. Therefore, the way was explained by saying, **I call to God**. It was said that it is a state of the ya'. **On insight** is a clear and not blind statement and argument. / is an emphasis on what is hidden in *call* or **on insight** because it is a state of it or a subject whose predicate is **on insight**. "And whoever follows me" is conjoined with it. "And glory be to God, and I am not of the polytheists." And I declare Him to be completely free from partners.

## Surat Yusuf 12:109

And We did not send before you, [O Muhammad], except men to whom We revealed, from among the people of the cities. Have they not traveled through the land and observed what was the end of those before them? And the home of the Hereafter is better for those who fear God. Then will you not reason?

## Surat Yusuf 12:109

And We did not send before you, [O Muhammad], except men to whom We revealed, from among the people of the cities. Have they not traveled through the land and observed what was the end of those before them? And the home of the Hereafter is better for those who fear God. Then will you not reason?

## Tafsir al-Jalalayn

109 - **And We did not send before you except men to whom revelation was sent** and in another reading with the letter noon and the letter ha' with a kasra **from the people of the towns** because they are more knowledgeable and more patient, unlike the people of the deserts due to their rudeness and ignorance **Have they not traveled** the people of Mecca **throughout the land and observed how was the end of those before them** that is, the end of their affair from their destruction for denying their messengers **And the home of the Hereafter** that is, Paradise **is better for those who fear God** **So will you not reason** with the letter ya' and the letter ta', O people of Mecca, this is so that you may believe

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We did not send, O Muhammad, before you, except men, not women nor angels, **to whom We revealed**, Our signs, calling to obey Us and to worship Us alone, **from the people of the towns**, meaning: from the people of the cities, not the people of the deserts, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And We did not send before you except men to whom We revealed from the people of the towns**, because they were more knowledgeable and patient than the people of the pillar.

And His statement: **Have they not traveled through the land**, God Almighty says: Have these polytheists who belie you, O Muhammad, and reject your prophethood, and deny what you brought them of the Oneness of God, and sincere obedience and worship of Him, not traveled through the land and observed how was the end of those before them, when they rejected Our messengers? Did We not inflict Our punishment upon them, destroying them with it, and save from it Our messengers and followers, so that they might reflect on that and take heed?

Who said that?

Al-Qasim narrated to us, he said: Al-Husayn narrated

to us, he said: Hajjaj narrated to me, he said: Ibn Jurayj said: His statement: {And We did not send before you, [O Muhammad], except men to whom We revealed}, he said: They said: {God has not sent down anything to any human being}, he said: And His statement: {And most of the people are not believers, even if you desire it. And you do not ask them for any payment for it}, and His statement: {And how many a sign is there in the heavens and the earth that they pass by}, and His statement: {Do they then feel secure that there will not come upon them an overwhelming punishment from God}, and His statement: {Have they not traveled through the land and seen}, who We have destroyed? He said: So about all of that he said to the Quraysh 106: Did they not travel through the land and see their traces, and take heed and reflect?

And His statement: **And the home of the Hereafter is better**, the Most High says: This is what We did in this world with the people of Our authority and obedience, that when Our punishment descends upon the people of Our disobedience and polytheism, We save them from it, and what is in the home of the Hereafter is better for them.

And he left out mentioning what we mentioned, being content with the indication of his saying: **And the home of the Hereafter is better for those who fear God**, upon it, and the home was added to the Hereafter, which is the Hereafter, due to the difference in their wording, as it was said: **Indeed, this is the certain truth**, and as it was said: I came to you in the year of the first, and the night of the first, and the night of the first, and on Thursday, and as the poet said:

You praise Faq'as and criticize Abs. By God, your mother is from a hybrid.

Even if the land of Abs could overpower you, you would know humiliation with certainty.

Meaning: knowing him with certainty.

Abu Jaafar said: The interpretation of the words is: The Hereafter is better for those who fear God, by performing His duties and avoiding His sins.

And His statement: **Do you not understand?** He says: Do these polytheists not understand the truth of what we say to them and inform them of, about the evil consequences of disbelief and the fate of what will become of its people, along with what they have witnessed, seen and heard of what happened to the nations before them who disbelieved and denied the messengers of their Lord?

## Tafsir al-Qurtubi

The Almighty said: **And We did not send before you, [O Muhammad], except men to whom We revealed, from the people of the towns.** This is a response to

those who say: **Why was an angel not sent down to him?** (Al-An'am: 8), meaning We sent men among whom there was no woman, jinn, or angel. This refutes what is narrated from the Prophet, may God bless him and grant him peace, that he said: "Among women there are four prophetesses: Eve, Asiya, the mother of Moses, and Mary." Something of this has already been mentioned in *Al-Imran*. **Of the towns** means cities. God did not send a prophet from the desert because of the prevalence of harshness and cruelty among the people of the desert, and because the origin of the cities is more rational, patient, better, and more knowledgeable. Al-Hasan said: God never sent a prophet from the desert, nor from women, nor from the jinn. Qatada said: **Of the towns** meaning from the people of the cities, because they are more knowledgeable and patient. The scholars said: One of the conditions of the Messenger is that he be a human, civilized man. They only said human as a precaution, based on His statement: **They seek refuge with men from among the jinn** (al-Jinn 72:6). And God knows best.

God Almighty says: **Have they not traveled through the land and observed** the fates of the nations who denied their prophets so that they might take heed. **And the home of the Hereafter is better** is a subject and predicate. Al-Farra' claimed that the home is the Hereafter, and the thing was attributed to itself because of the difference in wording, like Thursday and the first night. The poet said:

Even if the land of Abs could overpower you, you would know humiliation with certainty.

That is, with certainty of knowledge. Al-Kisa'i used as evidence their saying: **the first prayer**. Al-Akhfash used as evidence the mosque of the congregation. Al-Nahas said: "Adding something to itself is impossible, because something is only added to something else to be recognized by it. The best is the first prayer. Whoever says the first prayer means: at the first obligatory prayer. It was called the first because it was the first prayer when prayer was made obligatory, and the first to be revealed. That is why it was also called the noon prayer. The meaning is: and the abode of the hereafter is better. This is the saying of the Basrans. What is meant by this abode is Paradise, meaning it is better for the righteous. It was read: "and the abode of the hereafter." Nafi', Asim, Ya'qub, and others read **Do you not understand?** with a ta' as an address. The rest read it with a ya' as a statement.

## Tafsir Ibn Kathir

The Almighty informs us that He only sent His messengers from men, not from women, and this is the opinion of the majority of scholars, as indicated by the context of this noble verse that God did not inspire a woman from the daughters of Adam with legislative inspiration. Some of them claimed that Sarah, the wife of Abraham and the mother of Moses, and Mary, the daughter of Imran, the mother of Jesus, were prophetesses, and they argued that the angels gave Sarah the good report of Isaac and after Isaac, Jacob,

and by His saying: **And We inspired the mother of Moses, saying, 'Suckle him'** *verse*, and by the angel coming to Mary and giving her the good report of Jesus, peace be upon him, and by His saying: "When the angels said, 'O Mary, indeed God has chosen you and purified you and chosen you above the women of the worlds. O Mary, be devoutly obedient to your Lord and prostrate and bow with those who bow.'" This amount was granted to them, but it does not necessarily mean that they were prophetesses because of that. If the one who says that their prophethood is intended to honor them, then there is no doubt about that, and the discussion with him remains as to whether this is sufficient to join the ranks of prophethood on its own or not? What the Sunnis and the community are upon, and what Sheikh Abu al-Hasan Ali bin Ismail al-Ash'ari transmitted from them, is that there are no prophetesses among women, but rather there are female friends, as God Almighty said, informing us about the most honorable of them, Mary, daughter of Imran, where God Almighty said: "The Messiah, son of Mary, was no more than a messenger; messengers passed away before him. And his mother was a friend. They both used to eat food." So He described her in the most honorable of her positions as a friend. If she were a prophet, that would have been mentioned in a position of honor and respect, so she is a friend according to the text of the Qur'an.

Ad-Dahhak said on the authority of Ibn Abbas regarding his statement: **And We did not send before you, except men** 1:13, meaning they are not from the people of heaven as you said. This statement of Ibn Abbas is supported by the statement of God the Almighty: **And We did not send before you any messengers except that they ate food and walked in the markets** 1:13, and the statement of God the Almighty: "And We did not make them bodies that did not eat food, nor were they immortal. Then We fulfilled for them the promise and saved them and whom We willed and destroyed the transgressors." 1:13. And the statement of God the Almighty: **Say, 'I am not an innovation among the messengers'** 1:13. And his statement: **Of the people of the towns** 1:13, what is meant by the towns are the cities, not that they are from the people of the deserts who are the most rude of people in nature and morals. This is the well-known norm that the people of the cities are more delicate in nature and gentle than the people of the blacks, and the people of the countryside and the blacks are closer in condition to those who live in the deserts. For this reason God the Almighty said: **The desert Arabs are more severe in disbelief and hypocrisy** 1:13. Qatada said regarding his statement: **Of the people of the towns** 1:13, because they are more knowledgeable and patient than the people of the cities. In another hadith, a Bedouin man presented a camel to the Messenger of God, may God bless him and grant him peace, and he kept giving him more and more until he was satisfied. Then the Messenger of God, may God bless him and grant him peace, said: **I was thinking of not giving a gift except to a Qurayshi, Ansari, Thaqafi, or Dawsi.**

Imam Ahmad said: Hajjaj told us, Shu'bah told us, on the authority of Al-A'mash, on the authority of Yahya bin Waththab, on the authority of a sheikh from the

Surat Yusuf 12:109

And We did not send before you, [O Muhammad], except men to whom We revealed, from among the people of the cities. Have they not traveled through the land and observed what was the end of those before them? And the home of the Hereafter is better for those who fear God. Then will you not reason?

companions of the Messenger of God, may God bless him and grant him peace. Al-A'mash said: He is Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, that he said: **The believer who mixes with people and is patient with their harm is better than the one who does not mix with them and is not patient with their harm.** And His saying: **Have they not traveled through the land** means those who denied you, O Muhammad, on the earth **and observed how was the end of those before them** meaning of the nations who denied the messengers, how God destroyed them and the disbelievers like them, like His saying: **Have they not traveled through the land and had hearts by which to reason** the verse, so when they heard the report of that they would see that God had destroyed the disbelievers and saved the believers, and this was His way with His creation, and for this reason the Most High said: **And the home of the Hereafter is better for those who fear God** meaning just as We saved the believers in this world, so We wrote for them salvation in the home of the Hereafter, and it is much better for them than this world, like His saying: "Indeed, We will support Our messengers and those who believe during the worldly life and on the Day when the witnesses will stand \* The Day when their excuse will not benefit the wrongdoers, and for them is the curse, and for them is the worst home" and He added the home to the hereafter, so He said: **And the home of the Hereafter** as it is said: the first prayer and the congregational mosque, and the first year, and the first evening, and Thursday. And the poet said:

You praise Faqqas and criticize Abs. By God, your mother is from a hybrid.

Even if the land of Abs could overpower you, you would know humiliation with certainty.

## Fath al-Qadir

His statement 109- **And We did not send before you except men** This is a response to those who said **Why was an angel not sent down to him:** meaning, We did not send from the prophets to those before you except men, not angels, so how can they deny sending you. The verse indicates that God Almighty did not send a prophet from among women or from among the jinn, and this responds to those who said: There were four prophets among women: Eve, Asiya, the mother of Moses, and Mary. The sending of prophets from among men and not women was a well-known matter among the Arabs, to the point that Qays bin Asim said about Sajjah the prophetess:

Our prophet has become a female we circumambulate and the prophets of God have become male

May God curse all people and whoever tempted us with blame

**We reveal to them** as We reveal to you **from the people of the towns** meaning the cities, not the people

of the desert, due to the prevalence of harshness and cruelty among the Bedouins and because the people of the cities are more perfect in mind, more complete in patience and more noble in virtue. **Have they not traveled through the land and observed how was the end of those before them?** meaning the polytheists who denied the prophethood of Muhammad, may God bless him and grant him peace: meaning, have these polytheists not traveled and observed the fates of past nations and taken a lesson from them so that they may abandon their denial? **And the home of the Hereafter is better for those who fear God** meaning the home of the Last Hour, or the state of the Hereafter, with the deletion of the described. Al-Farra' said: The home is the Hereafter, and the thing is attributed to itself due to the difference in wording, such as Friday, the first prayer, and the congregational mosque, and the discussion of that is explained in the books of grammar. What is meant by this home is Paradise, meaning it is better for the righteous than the home of this world. It was read **and for the home of the Hereafter** and Nafi', 'Asim, and Ya'qub read **Do you not then understand** with the superscript ta' as an address.

## Tafsir al-Baghawi

109-**And We did not send before you**, O Muhammad, **except men**, not angels, **to whom We revealed**, Hafs read: **We revealed** with a noon and a kasra on the ha', and the others read it with a ya' and a fatha on the ha'.

**From the people of the villages**, meaning: from the people of the cities rather than the deserts, because the people of the cities are more intelligent, better, more knowledgeable, and more patient.

Al-Hassan said: God did not send a prophet from the Bedouins, nor from the jinn, nor from women.

It was said: He was not sent from the desert because of their roughness and harshness.

**Have they not traveled through the land**, meaning: these polytheistic deniers, **and observed what was the end**, the last command, **of those before them**, meaning: the nations who deniers, so that they might take heed.

**And the home of the Hereafter is better for those who fear God**, says the Most High: This is for the people of our guardianship and obedience, that we will save them when the punishment descends, and what is in the home of the Hereafter is better for them, so we left what we mentioned out of sufficiency, because the speech indicates it.

God Almighty says: **And for the home of the Hereafter.** It was said that its meaning is for the home of the present and the Hereafter.

It was said: It is adding something to itself, like His saying: **Indeed, this is the absolute truth** (al-Waqi'ah

56:959) and like their saying: Thursday, and Rabi' al-Akhir. **Do you not understand?** So you believe.

### Tafsir al-Baidawi

109. **And We did not send before you except men** is a response to their saying **If our Lord had willed, He would have sent down angels**. It was said that its meaning is the denial of the women's request **We reveal to them** as He reveals to you and they are distinguished by that from others. Hafsun and Nuhayr read throughout the Qur'an and Hamza and Al-Kisa'i agreed with him in Surat Al-Anbiya. **From the people of the towns** because its people are more knowledgeable and patient than the people of the desert. **Have they not traveled through the land and seen what was the end of those before them** of those who denied the messengers and the signs so they would beware of denying you, or of those who are preoccupied with the world and are infatuated with it so they give up their love for it. **And the home of the Hereafter** and the home of the present or the hour or the life of the Hereafter. **is better for those who fear** polytheism and sins. **Do you not understand?** They use their minds to know that it is good. Nafi', Ibn 'Amir, 'Asim, and Ya'qub read with the letter *ta'* based on his statement: **Say, 'This is my way'**, meaning say to them, **Do you not understand?**



## Surat Yusuf 12:110

Until, when the messengers despaired and thought that they had been denied, there came to them Our victory, and whomever We willed was saved. And Our punishment cannot be repelled from the criminal people.

## Surat Yusuf 12:110

Until, when the messengers despaired and thought that they had been denied, there came to them Our victory, and whomever We willed was saved. And Our punishment cannot be repelled from the criminal people.

## Tafsir al-Jalalayn

110 - *Until* the end of what it indicates {And We did not send before you except men} meaning their victory was delayed until **when the messengers despaired despaired and thought** the messengers were certain **that they had been denied** with emphasis, a denial after which there is no faith, and with emphasis, meaning the nations thought that the messengers had broken their promise of victory **Our victory came to them, so We save** with two stressed and unstressed noons and with stressed past noons **whoever We will, and Our punishment cannot be repelled** from the criminal people) the polytheists.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And We did not send before you, except men to whom We revealed, from the people of the towns**, so they called upon those to whom We sent, but they denied them and rejected what they brought from God, **until when the messengers despaired**, those to whom We sent them of them that they would believe in God and believe them in what they brought them from God, and those to whom We sent from the nations who denied thought that the messengers whom We sent had denied them in what they had told them from God, of His promise to them of victory over them, **Our victory came to them**.

This is what a group of interpreters say.

Who said that?

Abu Al-Sa'ib bin Janadah told us, he said, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Ibn Abbas, regarding his statement: **Until when the messengers despaired and thought that they had been denied**, he said: When the messengers despaired that their people would respond to them, and their people thought that the messengers had denied them, victory came to them in that regard, so We save whom We will.

Al-Hasan bin Muhammad told us, he said, Abu Muawiyah Al-Dharee' told us, he said, Al-A'mash told us, on the authority of Muslim, on the authority of Ibn Abbas, something similar, except that he said in his hadith, he said: The messengers despaired, and he

did not say: When they despaired.

Muhammad bin Bashir told us, he said, Muammil told us, he said, Sufyan told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair: **Until when the messengers despaired** that their people would submit, and the people of the messengers thought that the messengers had lied, then Our victory came to them.

Ibn Bashir told us, he said, Muammil told us, he said, Sufyan told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Ibn Abbas, the same.

Ibn Wakee' told us, he said, Imran bin Uyaynah told us, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **Until when the messengers despaired of their people and thought that they had been denied**, he said: Until when the messengers despaired of their people and their people thought that the messengers had been denied, **Our victory came to them**.

Ibn Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Hisin, on the authority of Imran al-Salami, on the authority of Ibn Abbas: **Until the messengers despaired and thought that they had been denied**, he said: The messengers despaired of their people believing them, and their people thought that the messengers had denied them.

Amr bin Abdul Hamid told us, he said, Jarir told us, on the authority of Hisin, on the authority of Imran bin Al-Harith Al-Salami, on the authority of Abdullah bin Abbas, regarding his statement: **Until when the messengers despaired**, he said: The messengers despaired of their people responding to them, **and they thought that they had been denied**, he said: Their people thought that they had come to them with lies.

Abu Kuraib told us, he said, Ibn Idris told us, he said, I heard Hasin, on the authority of Imran bin Al-Harith, on the authority of Ibn Abbas: Until when the messengers despaired of their people responding to them, and their people thought that they had been denied, **Our victory came to them**.

Abu Hasin Abdullah bin Ahmad bin Yunus told me, he said, Abthar told us, he said, Hasin told us, on the authority of Imran bin Al-Harith, on the authority of Ibn Abbas, regarding this verse: **Until when the messengers despaired**, he said: The messengers despaired of their people believing, and their people thought that the messengers had lied to them in what they had promised and lied, **Our victory came to them**.

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 Imran ibn al-Harith, on the authority of Ibn Abbas, who said: **Until the messengers despaired** of their people's victory, **and thought that they had been denied**, their people thought that they had been denied.

Al-Hasan bin Muhammad told us, he said, Muhammad bin Al-Sabah told us, he said, Hisham told us, he said, Hisin told us, on the authority of Imran bin Al-Harith, on the authority of Ibn Abbas, regarding his statement: **Until when the messengers despaired**, he said: from their people that they would believe in them, and that they would respond to him, and their people thought that the messengers had denied them, **Our victory came to them**, meaning the messengers.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Hisin, on the authority of Imran bin Al-Harith, on the authority of Ibn Abbas, similarly.

Al-Hasan bin Muhammad told us, he said, Abdul-Wahhab bin Ata' told us, on the authority of Harun, on the authority of Ibad Al-Qurashi, on the authority of Abdul-Rahman bin Muawiyah, on the authority of Ibn Abbas: **And they thought that they had been lied to**, light, and its interpretation according to him is: And the people thought that the messengers had been lied to.

Abu Bakr told us, he said, Talq bin Ghannam told us, on the authority of Zaidah, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Ibn Abbas, who said: **Until when the messengers despaired** of their people believing them, and their people thought that their messengers had lied to them, **Our victory came to 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, his statement: **Until when the messengers despaired and thought that they had been denied**, meaning: the messengers despaired that their people would follow them, and their people thought that the messengers had been denied, so God gave victory to the messengers and sent the punishment.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Until when the messengers despaired of their people obeying them and following them, and their people thought that their messengers had denied them**, "Our victory came to them".

Al-Muthanna told me, he said, Ishaq told us, he said, Muhammad bin Fadil told me, on the authority of Hisin, on the authority of Imran bin Al-Harith, on the authority of Ibn Abbas: **Until the messengers despaired** of their people, **and thought that they had been denied**, he said: So nothing delayed them except those who thought that they had been denied.

He said, Adam Al-Asqalani told us, he said, Shu'bah told us, he said, Husayn bin Abd Al-Rahman told us, on the authority of Imran bin Al-Harith, he said, I heard Ibn Abbas say: **And they thought that they had been lied to**, light, and Ibn Abbas said: The people thought that the messengers had lied to them, light.

Ibn Wakee' told us, he said, Jarir told us, on the authority of Ata', on the authority of Saeed bin Jubair, regarding his statement: **Until the messengers despaired** of their people, and their people thought that

the messengers had denied them.

He said, Muhammad bin Fadil told us, on the authority of Khasif, who said, I asked Saeed bin Jubair about his statement: **Until the messengers despaired**, of their people, and the disbelievers thought that they were the ones who had lied.

Yaqub and Al-Hasan bin Muhammad told me, they said: Ismail bin Aliyah told us, he said: Kalthum bin Jabr told us, on the authority of Sa'd bin Jubayr, regarding his statement: **Until the messengers despaired** of their people believing, and their people thought that the messengers had lied to them.

Al-Muthanna told me, he said, Arim Abu Al-Nu'man told us, he said, Hammad bin Zaid told us, he said, Shu'aib told us, he said, Ibrahim bin Abi Harrah Al-Jazari told me, he said: A young man from Quraysh asked Saeed bin Jubayr and said to him: O Abu Abdullah, how do you recite this letter, for whenever I come to it I wish that I had not recited this surah: **Until when the messengers despaired of their people and thought that they had been denied**, he said: Yes, until when the messengers despaired of their people believing them, and the ones to whom they were sent thought that the messengers had been denied.

He said: Al-Dahhak bin Muzahim said: I have never seen a man called to knowledge who hesitates like today. If I traveled to Yemen in this way, it would be little.

Al-Muthanna told me, Al-Hajjaj told us, Rabia bin Kulthum told us, my father told me: Muslim bin Yasar asked Saeed bin Jubair and said: O Abu Abdullah, a verse has reached me very deeply: **Until when the messengers despair and think that they have been denied**, this is death, that the messengers think that they have been denied, or think that they have been denied, lightened. He said: So Saeed bin Jubair said: O Abu Abd al-Rahman, until when the messengers despaired of their people responding to them, and their people think that the messengers have denied them, **Our victory has come to them, so We save whom We will, but Our punishment cannot be repelled from the criminal people**, he said: So Muslim went to Saeed and embraced him and said: May God relieve you as You relieved me.

Al-Hasan bin Muhammad told us, Yahya bin Abbad told us, Wahib told us, Abu Al-Mu'alla Al-Attar told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbad: **Until the messengers despaired of their people's faith, and their people thought that the messengers had denied them what they were telling them and conveying to them**. He said: The messengers despaired of their people's faith, and their people thought that the messengers had denied them what they were telling them and conveying to them.

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: **Until when the messengers despaired**, that their people would believe them, and their people thought that the messengers had lied, the messengers came with Our victory.

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

## Surat Yusuf 12:110

Until, when the messengers despaired and thought that they had been denied, there came to them Our victory, and whomever We willed was saved. And Our punishment cannot be repelled from the criminal people.

Nujayh, on the authority of Mujahid, the same.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, regarding this verse: Until when the messengers despaired of their people, and their people thought that the messengers had been denied.

He said, Hammad told us, on the authority of Kalthoum bin Jabr, who said, Saeed bin Jubair said to me: One of your masters asked me about this verse, so I said: The messengers despaired of their people, and their people thought that the messengers had lied.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement: **Until, when the messengers gave up hope and thought that they had been denied**, he said: The messengers gave up hope that their people would believe in them, and their polytheist people thought that the messengers had denied what God had promised them of His victory over them, and they had broken their promise. And he recited: **Our victory came to them**, he said: Victory came to the messengers at that time. He said: My father used to recite it: **They were denied**.

Al-Hasan bin Muhammad told us, he said, Abdul-Wahhab bin Ata' told us, on the authority of Saeed, on the authority of Abu al-Mutawakkil, on the authority of Ayoub bin Abi Safwan, on the authority of Abdullah bin al-Harith, that he said: **Until the messengers despaired** of the faith of their people, **and thought that they had been denied**, and the people thought that they had been denied in what they had brought them.

Al-Hasan bin Muhammad told us, he said, Abdul Wahhab told us, on the authority of Juwaybir, on the authority of Al-Dahhak, he said: Their people thought that their messengers had lied to them about what they had promised them.

Al-Qasim told us, he said, Al-Hussein told us, he said, Muhammad bin Fadil told us, on the authority of Jahsh bin Ziyad Al-Dhabi, on the authority of Tamim bin Hudlam, he said: I heard Abdullah bin Masoud say about this verse: **Until when the messengers despaired and thought that they had been denied**, he said: The messengers despaired of their people believing in them, and their people thought when the matter was delayed that they had been denied, with the alleviation.

Abu Al-Muthanna told us, he said, Muhammad bin Ja'far told us, he said, Shu'bah told us, on the authority of Abu Al-Mu'alla, on the authority of Sa'id bin Jubayr, regarding his statement: **Until the messengers despaired**, he said: The messengers despaired of their people's victory, and the people of the messengers thought that the messengers had lied to them.

Ahmad bin Ishaq told us, Abu Ahmad told us, Amr bin Thabit told us, on the authority of his father, on the

authority of Saeed bin Jubair: Until the messengers despaired of being believed, and their people thought that the messengers had lied to them.

He said, Abu Ahmad told us, he said, Israel told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: Until the messengers despaired of their people believing them, and their people thought that the messengers had lied to them.

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 regarding his statement: **Until when the messengers despaired**, meaning: they despaired of their people responding to them and believing in them, **and they thought**, meaning: the people of the messengers thought that the messengers had denied them the promise.

Abu Jaafar said: The reading is based on this interpretation that we mentioned in his statement: **They lied** with a damma on the kaf and a light dhal. This is also the reading of some of the readers of the people of Medina and most of the readers of the people of Kufa.

We have chosen this interpretation and reading because it follows His statement: "And We sent not before you, [O Muhammad], except men to whom We revealed, from the people of the towns. So have they not traveled through the land and observed what was the end of those before them?" This was evidence that the despair of the messengers was due to the faith of their people who were destroyed, and that what is implied in His statement: **And they thought that they had been denied**, is only from mentioning those before them from the perished nations. This was also made clearer by God's following in the context of the report about the messengers and their nations His statement: **Then We saved whom We willed**, since those who were destroyed were those who thought that the messengers had denied them, so they denied them, thinking that they had been denied.

Some of those who read this reading went to an interpretation other than the one we chose, and they directed its meaning to: until the messengers despaired of the faith of their people, and the messengers thought that they had been lied to in what they were promised of victory.

Who said that?

Al-Hasan bin Muhammad told us, he said, Uthman bin Omar told us, he said, Ibn Jurayj told us, on the authority of Ibn Abi Malekah, he said: Ibn Abbas read: **Until the messengers despaired and thought that they had been denied**, he said: They were human beings who were weak and despaired.

He said, Hajjaj bin Muhammad told us, on the authority of Ibn Jurayj, who said, Ibn Abi Malekah told me, on the authority of Ibn Abbas, who recited: **And they thought that they had been denied**, lightly. Ibn Jurayj

said: I say as he says: They broke their promise. Abdullah said: Ibn Abbas told me: They were human beings. And Ibn Abbas recited: "Until the Messenger and those who believed with him say: When is the help of God? Unquestionably, the help of God is near." Ibn Jurayj said: Ibn Abi Malekah said: He meant by it that they were weak and thought that they had broken their promise.

Ibn Bashar told us, he said, Muammil told us, he said, Sufyan told us, on the authority of Al-A'mash, on the authority of Abu Al-Dhaha, on the authority of Masruq, on the authority of Abdullah, that he read: **Until the messengers despaired and thought that they had been denied**, in a lightened form. Abdullah said: It is what you hate.

He said, Abu Amer told us, Sufyan told us, on the authority of Sulayman, on the authority of Abu al-Dhaha, on the authority of Masruq: That a man asked Abdullah bin Masoud: **Until the messengers despaired and thought that they had been lied to**, he said: It is what you hate, lightened.

He said, Muhammad bin Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Sa'id bin Jubayr: that he said regarding this verse: **Until when the messengers despaired and thought that they had been denied**, I said: **They were denied**, he said: Yes, were they not human beings?

Al-Harith told us, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **Until the messengers despaired and thought that they had been denied**, he said: They were human beings who thought.

Abu Ja'far said: This is an interpretation and a statement. Any other interpretation is more correct in my opinion, and any statement contrary to it is more similar to the attributes of the prophets. And if it is permissible for the messengers to doubt God's promise to them and to doubt the truth of His report, while they have witnessed from God's proofs and evidence what the one to whom they were sent did not witness, and they are excused for that, then the one to whom they were sent is more deserving of an excuse for that than they are. And that is a statement that if someone said it, its matter would not be hidden.

This interpretation, which we mentioned recently, was mentioned by Ibn Abbas to Aisha, and she denied it most strongly, according to what was mentioned to us.

He mentioned the narration about her, may God be pleased with her.

Al-Hasan bin Muhammad narrated, he said: Uthman bin Umar narrated, he said: Ibn Jurayj narrated, on the authority of Ibn Abi Malekah, he said: Ibn Abbas recited: **Until, when the messengers despaired and thought that they had been denied**, and he said: They were human beings, they became weak and despaired. Ibn Abi Malekah said: So I mentioned that to Urwah, and he said: Aisha said: God forbid, God and His Messenger never told him anything except that he knew that it would happen before he died, but the trials of the messengers continued until the prophets thought that those who followed them had denied them.

So she would recite it: They had been denied, and she would make it heavy.

He said, Hajjaj narrated to us, on the authority of Ibn Jurayj, who said, Ibn Abi Malekah informed me: Ibn Abbas recited: **And they thought that they had been denied**, lightly. Abdullah said: Then Ibn Abbas said to me: They were human beings, and Ibn Abbas recited: "Until the Messenger and those who believed with him say: When is the help of God? Unquestionably, the help of God is near." Ibn Jurayj said: Ibn Abi Malekah said: It goes to the point that they were weak and thought that they had broken their promise. Ibn Jurayj said: Ibn Abi Malekah said: Urwah informed me on the authority of Aishah that she contradicted that and refused it, and said: God did not promise Muhammad, may God bless him and grant him peace, anything except that He knew that it would happen until he died, but the trials of the messengers continued until they thought that those who were with them from the believers had denied them. Ibn Abi Malekah said in the hadith of Urwah: Aishah used to recite it: **And they thought that they had been denied**, heavy, for denial.

He said: Sulayman ibn Dawud al-Hashimi told us, he said: Ibrahim ibn Saad told us, he said: Salih ibn Kaysan told me, on the authority of Ibn Shihab, on the authority of Urwah, on the authority of Aisha, he said: I said to her: His statement: **Until when the messengers despaired and thought that they had been denied**, he said: Aisha said: They were certain that they had been denied. I said: **They had been denied**. She said: God forbid, the messengers did not think about their Lord, they were only the followers of the messengers, when the revelation was commissioned on their behalf and the affliction became severe upon them, the messengers thought that their followers had denied them, **Our victory came to them**.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammal, on the authority of al-Zuhri, on the authority of Urwah, on the authority of Aisha, she said: Until the messengers despaired of those among their people who had denied them that they would believe them, and the messengers thought that those among their people who had believed had denied them, then the victory of God came to them at that time.

Abu Ja'far said: This is what was narrated about that from Aisha, except that she used to read: **they lied**, with emphasis and a damma on the kaf, meaning what we mentioned about her: that the messengers thought that their followers who had believed in them had lied to them and had turned away from their religion, because they were impatient for victory.

We have shown that what we choose from reading and interpretation in this regard is different from it in this letter in particular.

Others who read his statement: **They denied**, with a damma on the kaf and a shaddah on the dhal, said: The meaning of that is: until when the messengers despaired of their people believing in them and confirming them, and the messengers thought, meaning: and were certain, that their nations had denied them, the messengers came to our aid. They said: Suspicion, in this, means knowledge, from the



## Surat Yusuf 12:110

Until, when the messengers despaired and thought that they had been denied, there came to them Our victory, and whomever We willed was saved. And Our punishment cannot be repelled from the criminal people.

saying of the poet:

They thought that two thousand knights were wearing their robes in the Persian coat of arms.

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 Al-Hasan - and this is the statement of Qatada: - until when the messengers despaired of the faith of their people, and thought that they had been lied to, that is: they were certain that there was no report among their people and no faith, **Our victory came to them.**

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **Until when the messengers despaired**, he said: from their people, and they thought that they had been lied to, he said: and they knew that they had been lied to, **Our victory came to them.**

Abu Jaafar said: This is the reading that was recited by most of the readers of Medina, Basra, and the Levant. I mean by emphasizing the dhal from khadhdhbu and adding a damma to its kaf.

This interpretation that Al-Hasan and Qatada went to in that, if it is read with a shaddah on the dhal and a damma on the kaf, is contrary to what we mentioned from the sayings of all those we have mentioned from the companions, because none of them directed suspicion in this place to the meaning of knowledge and certainty, even though suspicion was used by the Arabs in place of knowledge in what was knowledge acquired through report or other than through observation and witnessing. As for what was knowledge acquired through witnessing and witnessing, suspicion is not used in it. You hardly say: I think I am alive, and I think I am a human, meaning: I know that I am a human, and I know that I am alive. And the messengers whom their nations denied, there is no doubt that they were witnesses to their nations, and heard of their denial of them, so it is said about them: they thought that their nations denied them.

It was narrated on the authority of Mujahid regarding this matter that he said something that is contrary to all the sayings of the past ones whose names we have mentioned and whose sayings we have mentioned, and an interpretation that is different from their interpretation, and a reading that is different from the reading of all of them, which is that, according to what was narrated on his authority, he used to read: **And they thought that they had lied**, with the kaf and dhal open and the dhal softened.

He mentioned the narration about it:

Ahmad bin Yusuf told me, he said, Abu Ubaid told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, that he read it: **They lied**, with the kaf open and with a light pronunciation.

He interpreted it as:

Al-Qasim narrated to us, he said, Al-Husayn narrated to us, he said, Hajjaj narrated to me, on the authority of Ibn Jurayj, on the authority of Mujahid: The messengers despaired of their people being punished, and their people thought that the messengers had lied. **Our victory has come to them**, he said: The messengers have come with Our victory. Mujahid said: He said in: Al-Mu'min: **But when their messengers came to them with clear proofs, they rejoiced in what they had of knowledge**, he said: Their saying: We are more knowledgeable than them and will not be punished, and His statement: **And that which they used to ridicule overtook them**, he said: The truth that their messengers brought overtook them.

Abu Ja'far said: This is a reading that I do not permit reading, because the proof from the readings of the regions is unanimously agreed upon to the contrary. If reading this way were permissible, it would allow for a way of interpretation, which is better than what Mujahid interpreted, which is: until when the messengers despaired of God's punishment of their people who denied them, and the messengers thought that their people had lied and fabricated against God by their disbelief in them, and the thought would then be directed to the meaning of knowledge, according to what Al-Hasan and Qatadah interpreted.

As for his saying: **Then We will save whom We will**, the readings differed in its reading.

The majority of the people of Medina, Mecca and Iraq read it as: **Fanji Man Nasha We will save whomever We will**, with two *nuns* pronounced lightly, meaning: "We will save whomever We will of Our messengers and those who believe in Us, except for the disbelievers who denied Our messengers. When the messengers come, We will help them."

Those who read it in this way argued that it was written in the Qur'an with one *nun*, and its rule is that it should be with two *nuns*, because one of the two *nuns* is a letter from the root of the word from **anja yanji**, and the other *nun* comes to indicate the future from the action of a group informing about themselves, because they are two letters, I mean the two *nuns*, of the same type, the second of which is hidden from being shown in speech, so it was deleted from the script, and the confirmed one was sufficient from the deleted one, as is done with the two letters, one of which is assimilated into the other.

Some Kufians read it with this meaning, except that they assimilated the second *nun* and stressed the *jim*.

Another of them read it with emphasis on the *jim* and the *ya'* in the accusative case, meaning he did that to him, from: Najeetuhu anjihū.

Some Meccans read it as: **Fanaja man nasha** with the opening of the *nun* and the emphasis, from: **Najaa yanjuu**.

Abu Ja'far said: The correct reading in this regard, according to us, is the reading of those who read: **Fanji**



**man nasha** with two noons, because this is the reading that is followed in the regions. And whoever differs from it from those who read it with some of the aspects that we mentioned, then his reading is unique from what the evidence is unanimously upon from the readings. And it is not permissible to differ from what was widely read in the readings of the regions.

Abu Jaafar said: The interpretation of the statement is: Then We save the messengers and whomever We will of Our believing servants when Our victory comes, as:

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **Then We save whomever We will, so We save the messengers and whomever We will, "And Our punishment cannot be averted from the criminal people,** and that is because God, the Blessed and Exalted, sent the messengers, so they called their people, and informed them that whoever obeyed would be saved, and whoever disobeyed would be punished and led astray.

And His statement: **And Our punishment will not be averted from the criminal people,** meaning: And Our punishment and Our wrath will not be averted from those whom We afflicted among the disbelievers, from us and from the people who committed crimes and disbelieved in God, and disobeyed His messengers and what they brought to them from Him.

## Tafsir al-Qurtubi

The Almighty said: **Until when the messengers despaired.** The reading of it and its meaning has been presented. **And they thought that they had been denied** This verse contains the exoneration of the prophets and their infallibility from what is not befitting of them. This chapter is important, and its danger is grave, and it should be stopped at so that a person does not slip and end up in the midst of Hell. The meaning is: We did not send before you, O Muhammad, except men, and then We did not punish their nations with torment. **Until when the messengers despaired** meaning they despaired of the belief of their people. **And they thought that they had been denied** with emphasis, meaning they were certain that their people denied them. It was said that the meaning is: They thought that those of their people who believed in them denied them, not that the people denied them, but the prophets thought and thought that they were denying them, meaning they feared that doubt would enter the hearts of their followers, so **and they thought** is in its context in this interpretation. Ibn Abbas, Ibn Masoud, Abu Abdul Rahman Al-Sulami, Abu Jaafar bin Al-Qaqa, Al-Hasan, Qatadah, Abu Raja Al-Attardi, Asim, Hamza, Al-Kisa'i, Yahya bin Wathab, Al-A'mash and Khalaf read *kadhhdhba* with a light pronunciation, meaning the people thought that the messengers lied to them about what they told them about the punishment, and they did not believe them. It was said that the meaning is that the nations thought that the messengers lied about what they promised them of victory. In the narration of Ibn Abbas, the messengers thought that God had broken His promise to them. It

was said that this narration is not authentic, because such a thought is not thought of the messengers, and whoever thinks such a thought does not deserve consideration, so how could he say: **Our victory came to them?! Al-Qushayri** Abu Nasr said: It is not far-fetched, if the narration is authentic, that what is meant is that this occurred to the hearts of the messengers without them realizing it in their souls. In the hadith: God the Almighty has forgiven my nation for what their souls have thought about as long as they have not uttered it or acted upon it. It is permissible to say: they came close to that thought, like you say: I reached the home, meaning I came close to it. Al-Tha'labi and Al-Nahhas reported on the authority of Ibn Abbas that he said: They were human beings who became weak due to the length of the affliction, and they forgot and thought that they had failed, then he recited: **Until the Messenger and those who believed with him say, 'When is the victory of God?'** (al-Baqarah 2:214). Al-Tirmidhi Al-Hakim said: The reason for it in our view is that the messengers were afraid after God had promised victory, not because of suspicion of God's promise, but because of suspicion in their souls that they had done something that would break that condition and covenant that was entrusted to them, so if the period was prolonged, despair and suspicions entered them from this aspect. Al-Mahdawi said on the authority of Ibn Abbas: The messengers thought that they had failed in what befalls humans, and he cited as evidence the words of Abraham, peace be upon him: **My Lord, show me how You give life to the dead** (al-Baqarah 2:260) and the verse. The first reading is better. Mujahid and Hamid read - **Qad qaddabu** with the opening of the kaf and the dhal, with a lightened meaning: And the people of the messengers thought that the messengers had been forgotten, when they saw the favor of God, the Almighty, in delaying the punishment. It is possible that the meaning is: When the messengers were certain that their people had lied about God through their disbelief, the messengers came with Our victory. In Bukhari, on the authority of Urwah, on the authority of Aisha, she said to him while he was asking her about the statement of God, the Almighty: **Until when the messengers despaired,** he said: I said: Did they lie or were they lied to? Aisha said: They lied: They were certain that their people had lied to them, so what is it by conjecture? She said: Yes! By my life! They were certain of that, so I said to her: **And they thought that they had been lied to** She said: God forbid! The messengers did not think that about their Lord. I said: What is this verse? She said: They are the followers of the messengers who believed in their Lord and believed them, so the affliction was prolonged for them, and victory was delayed from them until when the messengers despaired of those from their people who had lied to them, and the messengers thought that their followers had lied to them, then Our victory came to them at that time. And concerning the words of God the Almighty: **Our victory came to them** there are two sayings: One of them: The Messengers came with God's victory, said by Mujahid. The second: The punishment of God came to their people, said by Ibn Abbas. **Then We will save whom We will** it was said: The prophets and those who believed with them. It was narrated from Asim **Then We will save whom We will** with one noon and an open yaa, and *ofis* in the nominative case, a

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Until, when the messengers despaired and thought that they had been denied, there came to them Our victory, and whomever We willed was saved. And Our punishment cannot be repelled from the criminal people.

noun whose agent is not named, and Abu Ubaid chose this reading because it is in the Mushaf of Uthman and all the Mushafs of the countries with one noon. Ibn Muhaysin read **Then We willed** as a past tense verb, and *ofis* is in the nominative case because it is the agent, and according to the reading of the rest it is in the accusative case as the object. **And Our punishment is not repelled** meaning Our punishment. **From the criminal people** meaning the disbelieving polytheists.

## Tafsir Ibn Kathir

The Almighty mentions that His victory descends upon His messengers, may God's prayers and peace be upon them all, when the situation is difficult and they are waiting for relief from God at the most needed times, as in His Almighty's saying: **And they were shaken until the Messenger and those who believed with him said, 'When is the victory of God?'** (Al-Baqarah 2:177). And in His saying: **They denied**, there are two readings, one of them with emphasis: **They denied**. And that is how Aisha, may God be pleased with her, used to read it. Al-Bukhari said: Abdul Aziz bin Abdullah told us, Ibrahim bin Saad told us, on the authority of Salih, on the authority of Ibn Shihab, who said: Urwah bin Az-Zubayr told me, on the authority of Aisha, that she said to him while he was asking her about the saying of God Almighty: **Until when the messengers despaired**, he said: I said: Did they deny or did they lie? Aisha said: They lied. I said: They were certain that their people had denied them, so what is it by suspicion? She said: Yes, by my life, they were certain of that. I said to her: **And they thought that they had been denied**. She said: God forbid! The messengers would not have thought that about their Lord. I said: What is this verse? She said: They are the followers of the messengers who believed in their Lord and confirmed them, but the affliction was prolonged for them and victory was delayed from them **until the messengers despaired** of those among their people who had denied them, and the messengers thought that their followers had denied them, then the victory of God came. Abu Al-Yaman told us, Shu'bah told us on the authority of Al-Zuhri who said: Urwah told us, so I said to her: Perhaps it is **they were denied** in the light form? She said: God forbid. End of what he mentioned.

Ibn Jurayj said: Ibn Abi Malekah told me that Ibn Abbas read it as **and they thought that they had been denied** lightly. Abdullah said: He is Ibn Abi Malekah. Then Ibn Abbas said to me: They were human beings. Then he recited: "Until the Messenger and those who believed with him say: When is the help of God? Unquestionably, the help of God is near." Ibn Jurayj said: Ibn Abi Malekah told me, and Urwah told me on the authority of Aisha that she contradicted that and refused it, and said: God did not promise Muhammad, may God bless him and grant him peace, anything except that He knew that it would happen until he died. However, the trials of the messengers continued until

they thought that those who were with them from the believers had denied them. Ibn Abi Malekah said in the hadith of Urwah: Aisha used to read it as **and they thought that they had been denied** heavy from the denial. Ibn Abi Hatim said: Yunus bin Abdul A'la told us, Ibn Wahb told us, Sulayman bin Bilal told me on the authority of Yahya bin Sa'id, who said: A man came to Al-Qasim bin Muhammad and said: Muhammad bin Ka'b Al-Qurazi recited this verse: **Until when the messengers gave up hope and thought that they were denied**. Al-Qasim said: Tell him on my authority that I heard Aisha, the wife of the Prophet, may God bless him and grant him peace, say: **Until when the messengers gave up hope and thought that they were denied**. She said: Their followers denied them. The chain of transmission is also sound.

The second reading is with a light pronunciation, and they differed in its interpretation. Ibn Abbas said what was mentioned above. And on the authority of Ibn Masoud, in what Sufyan al-Thawri narrated on the authority of al-A'mash, on the authority of Abu al-Dhaha, on the authority of Masruq, on the authority of Abdullah, that he read **Until when the messengers gave up hope and thought that they had been denied** with a light pronunciation. Abdullah said: It is what you hate. This is on the authority of Ibn Abbas and Ibn Masoud, may God be pleased with them, and it contradicts what others narrated on their authority. As for Ibn Abbas, al-A'mash narrated on the authority of Muslim on the authority of Ibn Abbas regarding his statement: **Until when the messengers gave up hope and thought that they had been denied**, he said: When the messengers gave up hope that their people would respond to them and their people thought that the messengers had denied them, victory came to them for that, **And We saved whom We willed**. And similarly it was narrated on the authority of Saeed bin Jubair, Imran bin al-Harith al-Sulami, Abd al-Rahman bin Muawiyah, Ali bin Abi Talhah, and al-Awfi on the authority of Ibn Abbas with a similar word.

Ibn Jarir said: Al-Muthanna told me, Arim Abu Al-Nu'man told us, Hammad bin Zaid told us, Shu'aib told us, Ibrahim bin Abi Harrah Al-Jazari told us: A young man from Quraysh asked Saeed bin Jubayr and said to him: O Abu Abdullah, what is this letter, for when I come to it I wish that I had not read this surah **Until when the messengers despaired and thought that they had been denied**? He said: Yes, until the messengers despaired of their people believing them, and the ones to whom they were sent thought that the messengers had lied. Ad-Dahhak ibn Muzahim said: I have never seen a man called to knowledge who hesitates like today. If I traveled to Yemen for this, it would be little. Then Ibn Jarir also narrated from another source that Muslim ibn Yasar asked Saeed ibn Jubayr about that, and he answered him with this answer. So he went to Saeed and embraced him and said: May God relieve you as you relieved me. And it was narrated from more than one source from Saeed ibn Jubayr that he interpreted it in this way. And Mujahid ibn Jabr and more than one of the early

Muslims interpreted it in this way, until Mujahid read it **and they thought that they had lied** with the opening of the dhal. It was narrated by Ibn Jarir, except that some of those who interpreted it in this way return the pronoun in his statement **and they thought that they had lied** to the followers of the messengers from the believers, and some of them return it to the disbelievers among them, meaning that the disbelievers thought that the messengers had lied, lightening what they were promised of victory. As for Ibn Mas'ud, Ibn Jarir said: Al-Qasim told us, Al-Husayn told us, Muhammad ibn Fadil told us, on the authority of Jahsh ibn Ziyad Al-Dhabi, on the authority of Tamim ibn Hudlam, who said: I heard Abdullah ibn Mas'ud say about this verse, **Until the messengers despaired** of their people believing in them, and their people thought when the matter was delayed that they had been lied to due to the alleviation - so these two narrations are from both Ibn Mas'ud and Ibn Abbas, and Aisha denied that to those who interpreted it in that way, and Ibn Jarir supported her, and he addressed the well-known view of the majority and refuted the other view completely, and rejected it and refused it and did not accept it or approve of it, and God knows best.

### Fath al-Qadir

And the rest read with the letter ta'tiyah 110- **Until when the messengers despaired** This is the end of an omission indicated by the speech, and its meaning is: And We did not send before you, O Muhammad, except men, and We did not hasten to punish their nations who did not believe in what they brought, **Until when the messengers despaired** of victory by punishing their people, or until when the messengers despaired of their people's belief because they were immersed in disbelief, **and they thought that they had been denied**. Ibn Abbas, Ibn Masoud, Abu Abd al-Rahman al-Sulami, Abu Ja'far ibn al-Qa'qa', al-Hasan, Qatadah, Abu Raja' al-'Attardi, 'Asim, Hamza, al-Kisa'i, Yahya ibn Wathab, al-A'mash and Khalaf read it with a light sukoon: The people thought that the messengers had lied to them about what they had told them about the punishment and they did not believe them. It was also said that the meaning is: The people thought that the messengers had lied to them about what they claimed about their victory. It was also said that the meaning is: The messengers thought that their own selves had lied to them when they told them that they would be victorious over them, or their hope for victory had lied to them. The rest read it with a shaddah, and the meaning is clear: That is, the messengers thought that their people had lied to them about what they had promised them of punishment. It is permissible in this case for the subject of the word dhan **they thought that the people had sent to them** to mean that they thought that the messengers had lied about what they had brought of promise and threat. Mujahid and Hamid read **Qad kuddasha** with the opening of the kaf and the dhal, and with a light sukoon, meaning: And the people of the messengers thought that the messengers had been lied to. It has been said that the word *suspect* in this verse means certainty, because the messengers were certain that their people had lied to them, and it was not just a thought on their part. What should be interpreted as

certainty in such a scenario and interpreted with its original meaning in what is merely a thought from the previous scenarios is **Our victory came to them** meaning the messengers were suddenly given victory from God Almighty, or the people of the messengers who had lied to them were given victory from God for His messengers by inflicting punishment on the deniers. **So We saved whom We willed** Asim read *Fanji* with one *nun*. The rest read *Fanji* with two *nuns*. Abu Ubaidah chose the first reading because it is also in the Mushaf of Uthman. Ibn Muhaisin read *fanja* in the active form, so *min* in the first reading is in the nominative case as a deputy subject, and in the second reading it is in the accusative case as a direct object, and in the third reading it is in the nominative case as a subject. And those whom God saved are the messengers and those who believed with them, and the deniers perished. **And Our punishment cannot be averted from the criminal people** when it descends upon them, and in it is a statement of whomever God wills to save from the punishment, and they are those other than these criminals.

### Tafsir al-Baghawi

110- **Until, when the messengers despaired and thought that they had been denied, Our victory came to them.** The reciters differed regarding his saying: **they had been denied**:

The people of Kufa and Abu Jaafar read: **They lied** with a light pronunciation, and Aisha rejected this reading.

Others read it with emphasis.

Whoever is severe said: Its meaning is until the messengers despaired of the faith of their people.

It was narrated on the authority of Mujahid that he read: **And they denied**, with the kaf open and the dhal lightened, and it has two interpretations: One of them means: that the polytheistic people thought that the messengers had lied. The second means: that the messengers thought - that is, knew - that their people had fabricated a lie against God by their disbelief in their people's faith.

They thought: that is, they were certain - meaning the messengers - that the nations had denied them with a denial that could not be hoped for after their belief.

Suspicion means certainty: This is the meaning of Qatada's statement.

Some of them said: Its meaning is: Until the messengers despaired of those among their people who denied them believing them, and they thought that those among their people who believed in them had denied them and turned away from their religion, due to the severity of the trial and affliction upon them and the slowness of victory. And whoever reads it with the light vowel said: Its meaning is: Until the messengers despaired of the belief of their people and thought, i.e. their people thought that the messengers had denied them in the threat of punishment.

It was narrated on the authority of Ibn Abbas: Its

## Surat Yusuf 12:110

Until, when the messengers despaired and thought that they had been denied, there came to them Our victory, and whomever We willed was saved. And Our punishment cannot be repelled from the criminal people.

meaning is the weakness of the hearts of the messengers, meaning: The messengers thought that they had been lied to regarding the victory they were promised. They were human beings, so they became weak and despaired and thought that they had failed to fulfill their promise. Then he recited: **Until the Messenger and those who believed with him say, 'When is the victory of God?'** (al-Baqarah 2:214), meaning: The messengers came to grant us victory.

Ibn Amir, Asim and Yaqub on the past tense passive voice and it was read as *Fanaja* "And Our punishment is not repelled from the criminal people" if it befalls them and it contains a clarification of the two wills.

**And We save whom We will.** The common people read it with two noons, meaning: We save whom We will. Ibn Amir, Hamza, Asim, and Ya'qub read it with one noon with a dammah, a shaddah on the jim, and a fathah on the ya' for what the agent is not named, because it is written in the Qur'an with one noon, so the position of *whom* is nominative, according to this reading. According to the first reading, it is accusative, so **We save whom We will from the descent of the punishment**, and they are the obedient believers.

**Our punishment cannot be averted from the criminal people**, meaning the polytheists.

## Tafsir al-Baidawi

110. **Until the messengers despaired** is an omitted goal indicated by the speech, meaning that the passing of their days should not deceive them, for those before them were given respite until the messengers despaired of victory over them in this world, or of their belief because they were immersed in disbelief, indulgent and persistent in it without restraint.

**And they thought that they had been denied** meaning that they had lied to themselves when they told them that they would be victorious, or the people had lied to them about the promise of belief. It was said that the pronoun refers to those to whom it was sent, meaning that the ones to whom it was sent thought that the messengers had lied to them about the call and the threat. It was said that the first refers to those to whom it was sent and the second refers to the messengers, or that they thought that the messengers had lied and failed to fulfill what God had promised them of victory and had confused the matter for them. What was narrated from Ibn Abbas, may God be pleased with them both, that the messengers thought that they had failed to fulfill what God had promised them of victory, if it is true, then what he meant by suspicion is what comes to mind through whispers. This is what is meant by it is exaggeration in the delay and respite by way of example. Other than the Kufians, they read it with emphasis, meaning that the messengers thought that the people had lied to them in what they promised them. It was read **they lied** with emphasis and the active participle, meaning that they thought that they had lied in what they told their people when he delayed it from them and they did not see any trace of it. **Our victory came to them, so We saved whom We willed** the Prophet and the believers. He did not specify them to indicate that they are the ones who deserve that He will their salvation, and no one else shares it with them. And he read

## Surat Yusuf 12:111

There was certainly in their stories a lesson for those of understanding. It was not a fabricated statement, but a confirmation of what was before it and a detailed explanation of all things and a guidance and mercy for a people who believe.

## Tafsir al-Jalalayn

111 - **Indeed in their stories** meaning the messengers **is a lesson for those of understanding** those with intellects **this Qur'an was not a fabricated statement** invented *but* it was **a confirmation of what was before it** of the books before it **and a detailed explanation of everything** needed in religion **and guidance** from misguidance **and mercy for a people who believe** they were specifically mentioned because they benefit from it and no one else.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: There was in the stories of Joseph and his brothers a lesson for the people of wisdom and intellects to take heed from, and an admonition to be exalted by. And that is because after Joseph was thrown into the well to perish, then he was sold as a slave for a low price, and after the long imprisonment and confinement, He made him king of Egypt, empowered him in the land, and raised him above those of his brothers who sought to harm him, and reunited him with his parents and brothers by His power, after a long period, and brought them to Him from the distant, distant plain, so He, the Most High, said to the polytheists of Quraysh, from the people of His Prophet Muhammad, may God bless him and grant him peace: There was indeed for you, O people, in their stories a lesson if you would take heed, that the One who did that to Joseph and his brothers, it is not difficult for Him to do the same to Muhammad, may God bless him and grant him peace, so He brought him out from among you, then made him victorious over you, empowered him in the country, and supported him with soldiers and men from among the followers and companions, even if hardships befell him, and days, nights, ages and times came against him.

Mujahid used to say: The meaning of this is: There was a lesson in their stories for Joseph and his brothers.

The novel mentioned that:

Muhammad bin Amr told us, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **There was certainly in their stories a lesson**, for Joseph and his brothers.

Al-Hasan bin Muhammad told us, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: A lesson for Joseph and his

brothers.

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, regarding his statement: **There was certainly in their stories a lesson for those of understanding**, he said: Joseph and his brothers.

Abu Ja'far said: This statement that Mujahid said, even if it has a possible interpretation, what we have said about it is more appropriate, because it follows the report about our Prophet Muhammad, may God bless him and grant him peace, and about his people from the polytheists, and follows their threat and warning for disbelief in God and in His Messenger Muhammad, may God bless him and grant him peace, and is separate from the report of Joseph and his brothers. Despite that, it is a general report about all people of understanding that their stories are a lesson for them, and it is not specific to some of them and not others. So if the matter was as we described in that, then it is more likely to be a report that it is a lesson for others. The narration that we mentioned from Mujahid from the narration of Ibn Jurayj is more likely to be from his statement, because that is in agreement with the statement that we have said about that.

And His saying: **It was not a fabricated hadith**, God Almighty says: This statement was not a fabricated hadith, lied about, or guessed, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **It was not a fabricated hadith**, and fabrication is lying.

**But the confirmation of what is before it**, he says: But the confirmation of what is before it of the books of God that He revealed before it to His prophets, such as the Torah, the Gospel, and the Psalms, he confirms all of that and bears witness to it that all of it is true from God, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **But the confirmation of what was before it**, and the Criterion is the confirmation of the books that came before it, and it bears witness to them.

And His saying: **And the details of everything**, the Most High says: It is also the details of everything that the servants need from the clarification of God's commands and prohibitions, His lawful and unlawful things, and His obedience and disobedience.

And His statement: **And guidance and mercy for a people who believe**, God Almighty says: It is a clarification of His command and guidance for those who are ignorant of the path of truth and are blind to it, if they follow it and are guided by it from their misguidance, **and mercy**, for those who believe in it and act according to what is in it, saving them from the wrath of God and His painful punishment, and inheriting His Paradise in the Hereafter and eternal bliss, **for a people who believe**, He says: for a people who believe in the Qur'an and what is in it of God's promise and threat, His command and prohibition, so



## Surat Yusuf 12:111

There was certainly in their stories a lesson for those of understanding. It was not a fabricated statement, but a confirmation of what was before it and a detailed explanation of all things and a guidance and mercy for a people who believe.

they act according to what is in it of His command and refrain from what is in it of His prohibition.

## Tafsir al-Qurtubi

The Almighty said: **There was certainly in their stories** meaning in the story of Joseph, his father and his brothers, or in the stories of the nations. **A lesson** meaning an idea, reminder and sermon. **For those of understanding** meaning the intellects. Muhammad ibn Ishaq said on the authority of Al-Zuhri on the authority of Muhammad ibn Ibrahim ibn Al-Harith At-Taymi: Jacob lived one hundred and forty-seven years, and his brother Esau died with him on the same day, and they were buried in the same grave, so His statement: **There was certainly in their stories a lesson for those of understanding** to the end of the surah. **It was not a fabricated story** meaning the Qur'an was not a fabricated story, or this story was not a fabricated story. **But a confirmation of that which was before it** meaning but it was a confirmation, and it is permissible to raise it in the meaning of but it is the confirmation of that which was before it, meaning what was before it of the Torah and the Gospel and the rest of the Books of God Almighty, and this is the interpretation of those who claim that it is the Qur'an. **And a detailed account of everything** that the servants need of what is permissible and what is forbidden, and the laws and rulings. **And guidance and mercy for a people who believe.**

## Tafsir Ibn Kathir

God Almighty says: Indeed, in the report of the messengers with their people, and how We saved the believers and destroyed the disbelievers, **is a lesson for those of understanding**, meaning the intellects, **It is not a forged statement**, meaning this Qur'an could not have been forged by anyone other than God, meaning it could be lied to or fabricated, **but a confirmation of what was before it**, meaning: of the books sent down from the heavens, and it confirms what is correct in them, and denies what has occurred in them of distortion, alteration, and change, and rules on them as abrogated or confirmed, **and a detailed account of everything**, of what is permissible and forbidden, what is beloved and disliked, and other than that of commanding obedience, obligations, and recommended actions, and forbidding what is forbidden and what is similar to it of disliked things, and informing about clear matters, and about the future unseen, both general and detailed, and informing about the Lord, Blessed and Exalted be He, and about the names and attributes, and His transcendence from resembling the creations, so for this reason it was **guidance and mercy for a people who believe**, by which their hearts are guided from error to right guidance, and from misguidance. To the payment, and they seek mercy from the Lord of the

servants, in this worldly life and on the Day of Resurrection, so we ask God Almighty to make us among them in this world and the Hereafter, on the day when those whose faces are white and radiant will win the profit, and those whose faces are blackened by the losing deal will return. The last interpretation of Surat Yusuf, peace be upon him, and praise and thanks be to God, and with Him is help sought.

## Fath al-Qadir

111- **There was in their stories** meaning the stories of the messengers and the nations to whom they were sent, or in the stories of Joseph, his brothers, and his father **a lesson for those of understanding**. A lesson is the idea and insight that frees one from ignorance and confusion. It was said that it is a type of consideration, and it is the passage from the known side to the unknown side, and the people of understanding are those with sound minds who consider with their minds and know what is in the interests of their religion, and this story was a lesson because it included report that matches reality despite the long period between the Prophet, may God bless him and grant him peace, and the messengers whose story he narrated, including Joseph, his brothers and his father, although he did not know their report nor contact their rabbis. **It was not a story that was invented**, meaning that this story that is indicated by mentioning the stories, which is the Qur'an that includes that, was not a story that was invented, **but a confirmation of what was before it**, meaning what came before it from the revealed books such as the Torah, the Gospel and the Psalms. It was read with the nominative case of confirmation as the report of a deleted subject: meaning it is the confirmation and detail of everything from the general laws that need to be detailed, because God Almighty did not neglect anything in the book. It was said that the detail of everything from the story of Joseph with his brothers and his father. It was said that what is meant by it is not what it entails of generality, but rather what is meant by it are the principles and laws and what leads to them, **and guidance** in this world by which everyone whom God wants to guide is guided, **and mercy** in the Hereafter by which God has mercy on His servants who act according to what is in it the condition of correct faith. For this reason, He said: **for a people who believe**, meaning they believe in it and what it includes of belief in God, His angels, His books, His messengers, His laws, and His destiny. As for those other than them, they do not benefit from it nor are they guided by what it includes of guidance, so they do not deserve what they deserve.

Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And We did not send before you, except men**, he said: That is, they were not from the people of heaven as you said. Ibn Jarir, Ibn Abi Hatim and Abu Sheikh narrated on the authority of Qatada regarding the verse: He said: We do not know that God ever sent a messenger except from the people of the villages, because they were more

knowledgeable and patient than the people of the inhabited world. Ibn Abi Hatim narrated on the authority of Al-Hasan regarding his statement: **How was the end of those before them?** He said: How did God punish the people of Noah, the people of Lot, the people of Salih and the nations that God punished. Al-Bukhari and others narrated on the authority of Urwah that he asked Aisha about the statement of God, the Most High: Meaning: **When the messengers despair and think that they have been denied**, he said: I said: Did they deny or were they denied? Meaning, is this word light or heavy? She said: Rather, they lied, meaning with emphasis. I said: By God, they were certain that their people lied to them, so it is not a matter of suspicion. She said: Yes, by my life, they were certain of that. I said: Perhaps it is **and they thought that they had been lied** light. She said: God forbid, the messengers would not have thought that of their Lord. I said: What is this verse? She said: They are the followers of the messengers who believed in them and confirmed them, and the affliction was prolonged for them and victory was delayed for them, until when the messengers despaired of those among their people who had lied to them and the messengers thought that their followers had lied to them, then victory came to them at that time. Ibn Jarir, Ibn al-Mundhir, al-Tabarani, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Abdullah ibn Abi Malekah that Ibn Abbas recited it to him: **and they thought that they had been lied** to lightly, meaning they broke their promise. Ibn Abbas said: They were human beings, and he recited: "Until the Messenger and those who believed with him say: When is the victory of God?" Ibn Abi Malekah said: And Urwah told me on the authority of Aisha that she disagreed with that and refused it, and she said: By God, God did not promise a Messenger anything except that He knew that it would happen before he died, but the trials of the Messengers continued until they thought that the believers who were with them had denied them, and she used to recite it with a heavy vowel. Ibn Mardawayh narrated on the authority of Urwah on the authority of Aisha that the Prophet, may God bless him and grant him peace, recited: **And they thought that they had been denied** with a light vowel. Abu Ubaid, Saeed bin Mansour, Al-Nasa'i, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, and Ibn Mardawayh narrated on the authority of Ibn Abbas that he used to recite **They had been denied** with a light vowel. He said: The Messengers despaired of their people responding to them, and their people thought that the Messengers had denied them with what they had brought. **Our victory has come to them** he said: The Messengers have come with Our victory. And Abd al-Razzaq, Sa'id ibn Mansur, Ibn Jarir, Ibn al-Mundhir, al-Tabarani and Abu al-Shaykh narrated on the authority of Tamim ibn Hudlam who said: I recited the Qur'an to Ibn Mas'ud, and he only accepted two letters from me. Each one came to him in humiliation, so he said: **They came to him** in the light form. And I recited to him: **And they thought that they had been denied** in the light form. He said: **They were denied** in the light form. He said: The messengers despaired of their people believing in them, and their people thought when the matter was delayed that they had been lied to. Ibn Mardawayh narrated on the authority of Abu al-Ahwas on his authority that he memorized from the

Messenger of God, may God bless him and grant him peace, in Surat Yusuf 12: **And they thought that they had been denied** in the light form. And the predecessors have a statement on this that goes back to what we mentioned of the disagreement from the Companions. Ibn Jarir narrated on the authority of Ibn Abbas: **Then We will save whom We will** in the light form. He said: So We will save the messengers and whom We will. **And Our punishment will not be averted from the criminal people** in the light form. That is because God sent the messengers to call their people, and they informed them that whoever obeys God will be saved, and whoever disobeys Him will be punished and led astray. Abu Al-Sheikh narrated on his authority that he said: **Our victory has come to them** meaning the punishment. Abu Al-Sheikh narrated on the authority of Al-Suddi that **Our punishment cannot be repelled** meaning His punishment. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **There was certainly in their stories** meaning Joseph and his brothers. Ibn Jarir, Ibn Abi Hatim, and Abu Al-Sheikh narrated that **a lesson for those of understanding** meaning: well-known to those of intellect. Ibn Jarir and Abu Al-Sheikh narrated on the authority of Qatada that **it was not a fabricated statement** meaning: a lie **but a confirmation of what was before it** meaning: the Qur'an confirms the books that came before it from the books of God that He sent down to His prophets such as the Torah, the Gospel, and the Psalms, and confirms all of that and bears witness to it that all of it is the truth from God. **And the details of everything** meaning God distinguished between what is lawful and unlawful, and between obedience and disobedience to Him.

### Tafsir al-Baghawi

111- **There was in their stories**, that is, in the story of Joseph and his brothers, **a lesson**, a sermon, "for those of understanding. It was not", that is, the Qur'an, **a fabricated story**, that is, invented, **but a confirmation of that**, that is, but it was a confirmation of that which was **before it**, of the Torah and the Gospel, **and a detailed account of everything**, of what the servants need of what is permissible and forbidden, commands and prohibitions, **and guidance and mercy**, clarification and blessing, **for a people who believe**.

### Tafsir al-Baidawi

111. **There was in their stories** in the stories of the prophets and their nations or in the story of Joseph and his brothers **a lesson for those of understanding** for those with minds - free from the impurities of familiarity and reliance on the senses. **It was not a fabricated story** the Qur'an was not a fabricated story. **But the confirmation of what was before it** of the divine books. **And the details of everything** needed in religion, since there is no religious matter except that it has a support from the Qur'an with or without a middle way. **And guidance** from misguidance. **And mercy** by which he attains the best of both worlds. **For a people who believe** who believe in him. "And from the Prophet,

#### Surat Yusuf 12:111

There was certainly in their stories a lesson for those of understanding. It was not a fabricated statement, but a confirmation of what was before it and a detailed explanation of all things and a guidance and mercy for a people who believe.

may God bless him and grant him peace, teach your slaves Surat Yusuf, for any Muslim who recites it and 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."

## Surat al-Ra'd 13:1

These are the verses of the Book, and what has been revealed to you from your Lord is the truth, but most of the people do not believe.

### Tafsir al-Jalalayn

1 - **The bitter** God knows best what He meant by that *those* these verses **the verses of the Book** the Qur'an and the addition means from **and that which has been revealed to you from your Lord** meaning the Qur'an is the subject and its predicate **is the truth** there is no doubt about it **but most of the people** meaning the people of Mecca **do not believe** that it is from Him, the Most High.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: We have already explained the interpretation of His statement: **Alif, Lam, Ra, and Alif, Lam, Ra**, and their counterparts from the letters of the alphabet with which the beginnings of some of the chapters of the Qur'an are opened, in what has passed, sufficient to repeat them, except that we will mention from the narration what came specifically for each chapter that began its beginning with something from it.

What came in the narration about that in this surah from Ibn Abbas from the transmission of Abu al-Dhaha Muslim bin Subayh and Saeed bin Jubair from him, is the distinction between the meaning of what began with it at the beginning, with the addition of the meem in it over the rest of the surahs with alif-l-ra, and the meaning of what began with its sisters, with that being missing from it.

He mentioned the narration about it:

Ibn Al-Muthanna told us, he said, Abd Al-Rahman told us, on the authority of Hisham, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: *Al-Mar*, he said: I am God, I see.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sharik told us, on the authority of Ata bin Al-Saib, on the authority of Abu Al-Dhaha, on the authority of Ibn Abbas, regarding his statement: **The bitter**, he said: I am God, I see.

Al-Muthanna told me, he said, Abu Naim Al-Fadl bin Dukayn told us, he said, Sufyan told us, on the authority of Mujahid: *Al-Mar* is an opening with which he begins his speech.

And His saying: **These are the verses of the Book**, the Most High says: Those whose story I have told you are the verses of the Book that I revealed before this Book that I revealed to you, to those to whom I revealed it from among My messengers before you.

It was said: He meant the Torah and the Gospel.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **These are the verses of the Book**, the books that came before the Qur'an.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Mujahid: **These are the verses of the Book**, he said: the Torah and the Gospel.

And His saying: **And that which has been revealed to you from your Lord is the truth**, the Qur'an, so act according to what is in it and hold fast to it.

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

Who said that?

Al-Muthanna told me, he said, Abu Naim Al-Fadl bin Dukayn told us, he said, Sufyan told us, on the authority of Mujahid: **And that which has been revealed to you from your Lord is the truth**, he said: the Qur'an.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And that which has been revealed to you from your Lord is the truth**, meaning: this Qur'an.

In his saying: **And He who revealed to you**, there are two aspects of parsing:

One of them: raising, as it is a new statement, so it is raised by the truth and the truth by it. And on this face is the interpretation of Mujahid and Qatada which we mentioned before from them.

The other: the lowering, in conjunction with **the Book**, so the meaning of the speech then is: those are the verses of the Torah, the Gospel, and the Qur'an. Then he begins: the truth, meaning: that truth, so its raising is by an implied part of the speech, which is dispensed with by the apparent meaning of it.

And if it is said: The meaning of that is: Those are the verses of the Book that was revealed to you from your Lord, the truth, and the waw was only inserted in **and which**, and it is a description of the Book, just as the poet inserted it in his saying:

To the honorable king, the son of the hero, and the lion of the battalion in the crowded place

So, the conjunction with the letter waw, and all of that is from the description of one, was a way of interpretation. But if that is interpreted in this way, then the correct reading in truth is the accusative, as it is an attribute of the one who.

And His saying: **But most people do not believe**, but most of the people from the polytheists of your people do not believe in the truth that was revealed to you from your Lord, and they do not acknowledge this Qur'an and the decisive verses in it.

Surat al-Ra'd 13:1

These are the verses of the Book, and what has been revealed to you from your Lord is the truth, but most of the people do not believe.

## Tafsir al-Qurtubi

It was revealed in Mecca according to Al-Hasan, Ikrimah, Ata' and Jabir, and Medinan according to Al-Kalbi and Muqatil. Ibn Abbas and Qatadah said: It was revealed in Medinan except for two verses that were revealed in Mecca, which are the words of God Almighty: **And if there were a Qur'an by which mountains could be moved** (Ar-Ra'd: 31) and so on.

God the Almighty said: **These are the verses of the Book**. We have already discussed them. **And that which has been revealed to you** means this is the Qur'an that has been revealed to you. **From your Lord is the truth** not as the polytheists say: You bring it of your own accord, so hold fast to it and act according to what is in it. Muqatil said: It was revealed when the polytheists said: Muhammad brought the Qur'an of his own accord. **And that** is in the nominative case in apposition to *verses* or to the subject, and **the truth** is its predicate. It is permissible for its position to be in the genitive case based on the estimation: and the verses of that which has been revealed to you, and the nominative case of **the truth** based on this is based on the implication of a subject, the estimation of which is: that truth, like God the Almighty's saying: **And they know** the truth means that truth. Al-Farra' said: If you wish, you can make *that* in the genitive case as an attribute of the Book, even if it contains the letter *and* as it is said: This book came to us from Abu Hafs and Al-Faruq, and from this is the saying of the poet:

To the venerable king, the son of the hero, and the lion of the battalion in the crowded place

He wants: To the king, Al-Qarm bin Al-Hammam, the lion of the battalion. **But most people do not believe.**

## Tafsir Ibn Kathir

As for the discussion of the disconnected letters at the beginning of the surahs, it was mentioned at the beginning of Surah Al-Baqarah, and we mentioned that every surah that begins with these letters contains the victory of the Qur'an and clarification that its revelation from God is true, without doubt, uncertainty, or suspicion. For this reason, He said: **These are the verses of the Book**, meaning these are the verses of the Book, which is the Qur'an. It was also said: the Torah and the Gospel, as Mujahid and Qatadah said, and there is a view in it, rather it is far-fetched. Then He connected to that the connection of attributes, so He said: **And that which has been revealed to you**, meaning O Muhammad, **from your Lord is the truth**, a predicate whose subject preceded, which is His saying: **And that which has been revealed to you from your Lord**, this is the correct one that matches the interpretation of Mujahid and Qatadah. Ibn Jarir chose that the *waw* be extra or a conjunction of an attribute with an attribute, as we mentioned, and he cited as evidence the saying of the poet:

To the venerable king, the son of the hero, and the lion

of the battalion in the crowded place

His saying: **But most people do not believe** is like his saying: **And most people, even if you strive to do so, will not believe.** That is, despite this clarification, clarity, and plainness, most of them do not believe because of the discord, stubbornness, and hypocrisy within them.

## Fath al-Qadir

There was a dispute over whether it was revealed in Mecca or Medina. An-Nahhas narrated in his Naskh on the authority of Ibn Abbas that it was revealed in Mecca. Abu Al-Shaykh and Ibn Mardawayh narrated on his authority that it was revealed in Medina. Among those who held that it was revealed in Mecca are Saeed bin Jubair, Al-Hasan, Ikrimah, Ata' and Jabir bin Zayd. Among those who claimed that it was revealed in Medina are Ibn Al-Zubayr, Al-Kalbi and Muqatil. A third opinion is that it was revealed in Medina except for two verses, which were revealed in Mecca, namely the words of God the Most High: **And if there were a Qur'an by which mountains could be moved** and it was said that it was: **And those who disbelieve will continue to be struck by what they have done by a terrible calamity.** This was also narrated on the authority of Ibn Abbas and Qatadah. Ibn Abi Shaybah and Al-Marwazi narrated in Funerals on the authority of Jabir bin Zayd who said: It was recommended that when a person is present, Surat Ar-Ra'd be recited near him, as this makes things easier for the person who is dying, and it makes his death easier and his situation easier.

His saying: 1- *Al-Murr* We have already discussed these letters that occur at the beginning of the surahs in a way that makes repetition unnecessary. It is the name of the surah, raised in position as the predicate of a deleted subject, or as a subject whose predicate is what follows it. The meaning is that this surah is its name, and the reference in his saying: *That* is to the verses of this surah, and what is meant by the book is the surah: that is, those verses are the verses of the complete surah that are amazing in their status. And his saying: **And that which has been revealed to you from your Lord is the truth** is intended to mean the entire Qur'an: that is, it is the truth that has reached this description. Or the reference in his saying: *That* is to the verses of the Qur'an as a whole, so that what is meant by the book is the entire Qur'an, and his saying: **And that which has been revealed to you from your Lord is the truth** is a sentence explaining that this one who was revealed is the truth. Al-Farra' said: And that which is raised by resumption and its predicate is the truth. He said: And if you wish, you can make that which is lowered an attribute of the book, even if there is a *waw* in it as in his saying:

To the venerable king and son of the hero

It is possible that the place of **and the one who revealed to you** is the accusative, based on the estimation: and the verses of what was revealed to you, so the truth, according to this, is the predicate of the omitted subject, **but most people do not believe** in this truth that God revealed to you.



## Tafsir al-Baghawi

1- Meccan, except for His saying: **And those who disbelieve will not cease**, and His saying: **And those who disbelieve will say, 'You are not a messenger,'** and it is forty-three verses.

*Al-Mar* Ibn Abbas said: Its meaning is: I am God, I know and I see. **These are the verses of the Book**, meaning: those are the report that the verses of the Torah, the Gospel, and the previous books have told you. **And that which has been revealed to you**, meaning: and this Qur'an that has been revealed to you, **from your Lord is the truth**, meaning: it is the truth, so hold fast to it.

The position of *who* is raised as a subject, and **the truth** is its predicate.

It was said: Its place is in the accusative case, meaning: Those are the verses of the Book and the verses of what was revealed to you, then he began: **the truth**, meaning: that is the truth.

Ibn Abbas said: He meant by the Book the Qur'an, and its meaning is: These are the verses of the Book, meaning the Qur'an. Then he said: And this Qur'an that was revealed to you from your Lord is the truth.

**But most people do not believe.** Muqatil said: It was revealed about the polytheists of Mecca when they said: Muhammad says it on his own. He rejected their statement and then explained the evidence of his Lordship. The Almighty said:

## Tafsir al-Baidawi

It was said that it was revealed in Mecca, except for His saying: **And those who disbelieve say...** the verse, which is forty-three verses.

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

1. *Al-Mar* is said to mean: **God knows best and sees.** "Those are the verses of the Book **means the Surah by the Book, and those**" refers to its verses, i.e.: those verses are the verses of the complete Surah or the Qur'an. "And that which has been revealed to you from your Lord **is the entire Qur'an, and its place is in the accusative case by conjunction with the Book by conjunction of the general with the specific or one of the two attributes with the other or by raising with the beginning or its predicate** with the truth" and the sentence is like the argument for the first sentence, and the definition of the predicate, even if it indicates that the revealed is specific to being true, it is more general than the revealed explicitly or implicitly, like that which is established by analogy and other things that the revealed has spoken of as good to follow. "But most people do not believe" because of their failure to consider and reflect on it.

## Surat al-Ra'd 13:2

God is He who raised the heavens without pillars that you can see. Then He established Himself on the Throne and subjected the sun and the moon, each running for a specified term. He directs the affair. He details the signs that you may be certain of the meeting with your Lord.

## Surat al-Ra'd 13:2

God is He who raised the heavens without pillars that you can see. Then He established Himself on the Throne and subjected the sun and the moon, each running for a specified term. He directs the affair. He details the signs that you may be certain of the meeting with your Lord.

## Tafsir al-Jalalayn

2 - **God is He who raised the heavens without pillars that you can see** meaning pillars are the plural of pillar, which is a column, and it is true that there are no pillars at all **then He established Himself on the Throne** an establishment that befits Him **and subjected** He subdued **the sun and the moon, each** of them *running* in its orbit **for a specified term** the Day of Resurrection **He directs the affair** He decides the affair of His kingdom **He details** He clarifies **the signs** the evidence of His power **that you** O people of Mecca **of the meeting with your Lord** of the Resurrection **will be certain**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: God, O Muhammad, is the one who raised the seven heavens without any pillars that you can see, and made them a raised ceiling for the earth.

The pillars are the plural of column, which are the masts and what the building is supported with, as Al-Nabigha said:

The jinn are vile. I have given them permission to build Palmyra with stones and columns.

The plural of *pillar* is *amd*, just as the plural of *adeem* is *adam*. If it is pluralized with a dammah and it is said *amad*, it is permissible, just as the plural of *messenger* is *rusul*, and *thankfulness* is *thankfulness*.

The interpreters differed in their interpretation of His statement: **He raised the heavens without pillars that you can see**.

Some of them said: The interpretation of that is: God is the One who raised the heavens with pillars that you do not see.

Who said that?

Ahmad bin Hisham told us, he said, Muadh bin Muadh told us, he said, Imran bin Hudayr told us, on the authority of Ikrimah, he said: I said to Ibn Abbas: So-and-so says that it is on pillars, meaning the sky. He said: He said: Read it: **without pillars that you see it**, meaning: you do not see it.

Al-Hasan bin Muhammad bin Al-Sabah told us, he said, Muadh bin Muadh told us, on the authority of Imran bin Hadir, on the authority of Ikrimah, on the authority of Ibn Abbas, the same.

Al-Hasan bin Muhammad told us, he said, Affan told us, he said, Hammad told us, Hamid told us, on the authority of Al-Hasan bin Muslim, on the authority of Mujahid, regarding his statement: **Without intention that you see it**, he said: With intention that you do not see it.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Hamid, on the authority of Al-Hasan bin Muslim, on the authority of Mujahid, regarding the statement of God: **Without pillars that you see**, he said: It is: you do not see 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: *Unintentionally*, he says: intentionally, you do not see it.

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

He said, Ishaq told us, Abd al-Razzaq told us, on the authority of Muammar, on the authority of al-Hasan and Qatada, regarding his statement: **God is He who raised the heavens without pillars that you can see**, Qatada said: Ibn Abbas said: With pillars, but you cannot see them.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sharik told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **He raised the heavens without pillars that you can see**, he said: How do you know? Perhaps it is with pillars that you cannot see.

Whoever interprets this in this way intends the Arabs' approach of presenting denial from the end of a word to its beginning, like the poet's saying:

I do not see her still being unjust, causing me misfortune and resentment.

He wants: I see that she is still unjust, so he presented the denial from its place from the word *still*, and as the other said:

If you like the state of a person's life, leave him and live by his condition and the nights.

They come back to what is good for them, even if it is something that people do not see as a tool.

Meaning: Even if people see him as someone who does not spare any effort.

Others said: Rather, it was raised unintentionally.

Who said that?

Muhammad bin Khalaf Al-Asqalani told us, he said,

Adam told us, he said, Hammad bin Salamah told us, on the authority of Iyas bin Muawiyah, regarding his statement: **He raised the heavens without pillars that you can see**, he said: The sky is vaulted over the earth like a dome.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Without you seeing it, without intention**, he said: He raised it without intention.

Abu Ja'far said: The most correct of the sayings about this is to say as God Almighty said: **God is He who raised the heavens without pillars that you can see**, so they are raised without pillars that we can see, as our Lord, may His praise be glorified, said, and there is no report other than that, nor is there any proof that must be accepted by the saying of anyone other than Him.

As for his saying: **Then He rose above the Throne**, it means: He rose above it.

We have explained the meaning of *istiwa'*, the differences of those who differed about it, and the correct statement in what they said about it, with its evidence in what has passed, so that there is no need to repeat it in this place.

And His saying: **And He subjected the sun and the moon**, meaning: He made the sun and the moon move in the sky and subjected them therein for the interests of His creation, and He made them subservient to their benefits, so that they might know by their movement therein the number of years and the reckoning, and by it they might separate between night and day.

And His saying: **Everything runs for a specified term**, God Almighty says: All of that runs in the heavens, **for a specified term**, meaning: for a known time, and that is until the end of the world and the Day of Resurrection, when the sun will be rolled up, the moon will be eclipsed, and the stars will be extinguished.

This was omitted from the speech, so that the listeners from the people of the language in whose language the Qur'an was revealed would understand its meaning, and that *a//* must be added to what surrounds it.

And similar to what we said about his statement: **for a specified term**, the people of interpretation said.

Who said that?

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And He has subjected the sun and the moon, each running for a specified term**, he said: the world.

And His saying: **He directs the matter**, the Most High says: God, who raised the heavens without pillars that you can see, decrees all the affairs of this world and the Hereafter, and He directs all of that alone, without partner, supporter, or helper. Glory be to Him.

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

Who said that?

Al-Muthanna told me, he said, Abu Hudhayfah told us,

he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **He manages the matter**, he decides it alone.

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.

And His statement: **He details the verses**, meaning: Your Lord details the verses of His Book for you, making them clear to you, as an argument against you, O people, **that you may be certain of the meeting with your Lord**, meaning: that you may fulfill your meeting with God and the return to Him, so that you may believe in His promise and His threat, and refrain from worshipping gods and idols, and devote your worship to Him if you are certain of that.

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

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **Perhaps you will be certain of the meeting with your Lord**, and God, Blessed and Exalted be He, only revealed His Book and sent His Messengers so that we would believe in His promise and be certain of meeting Him.

## Tafsir al-Qurtubi

The Almighty said: **God is He Who raised the heavens without pillars that you can see** the verse. When the Almighty explained that the Qur'an is true, He explained that the One who sent it down is capable of perfection, so look at His creations to know the perfection of His power, and this meaning has been presented. And in His saying: **without pillars that you can see** there are two opinions: The first: that it was raised without pillars that you can see, said by Qatada, Iyas bin Muawiyah and others. The second: it has pillars, but we do not see it, Ibn Abbas said: it has pillars on Mount Qaf, and it can be said according to this opinion: the pillars are His power with which He holds the heavens and the earth, and they are not visible to us, mentioned by Al-Zajjaj. Ibn Abbas also said: it is the monotheism of the believer. He raised the pillars of the sky when it was about to burst from the disbelief of the disbeliever, mentioned by Al-Ghaznawi. And the pillar is any column, Al-Nabigha said:

The jinn are despicable. I have given them permission to build Palmyra with stones and columns.

**Then He established Himself on the Throne** has been discussed above. **And He subjected the sun and the moon** meaning He made them subservient to the benefit of His creation and the interests of His servants, and every creation is subservient to the Creator. **Each runs for a specified term** meaning until a known time, which is the passing of this world and the

## Surat al-Ra'd 13:2

God is He who raised the heavens without pillars that you can see. Then He established Himself on the Throne and subjected the sun and the moon, each running for a specified term. He directs the affair. He details the signs that you may be certain of the meeting with your Lord.

establishment of the Hour at which the sun will be rolled up, the moon will be eclipsed, the stars will be extinguished, and the planets will be scattered. Ibn Abbas said: By the specified term He meant their degrees and stations which they will reach and will not exceed. It was said: The meaning of the specified term is that the moon completes its orbit in a month, and the sun in a year. **He directs the affair** meaning He directs it as He wills. **He details the signs** meaning He explains them, meaning He who has power over these things has power over the return, and for this reason He said: **Perhaps you will be certain of the meeting with your Lord.**

## Tafsir Ibn Kathir

God Almighty tells us about the perfection of His power and the greatness of His authority, that He is the One by whose permission and command He raised the heavens without pillars, but by His permission, command and subjugation He raised them above the earth to a distance that cannot be reached or comprehended. The lowest heaven surrounds all of the earth and what is around it of water and air from all its sides, directions and corners, rising above it from every side equally, and the distance between it and the earth from every side is a journey of five hundred years, and its thickness in itself is a journey of five hundred years. Then the second heaven surrounds the lowest heaven and what it contains, and between them from the distance of the journey is five hundred years, and its thickness is five hundred years, and so on for the third, fourth, fifth, sixth and seventh heavens, as God Almighty said: **God is He who created seven heavens and of the earth the like thereof** *verse*.

In the hadith: "The seven heavens and what is in them and what is between them in relation to the Kursi are like a ring thrown in a deserted land, and the Kursi in relation to the Glorious Throne is like that ring in that desert." In another narration: **And the Throne is only estimated by God, the Almighty and Majestic.** It was reported from some scholars that the distance between the Throne and the Earth is a journey of fifty thousand years, and the distance between its two poles is a journey of fifty thousand years, and it is made of red ruby. His statement: **Without pillars that you see it**, was reported from Ibn Abbas, Mujahid, Al-Hasan, Qatadah and more than one other that they said: It has pillars but they are not seen. Iyas bin Muawiyah said: The sky is above the earth like a dome, meaning without pillars. This is also narrated from Qatadah, and this is what is appropriate to the context, and what is apparent from the Almighty's saying: **And He holds back the sky from falling upon the earth except by His permission.** Based on this, His saying: **You see it** is an emphasis on the negation of that, meaning it is raised without pillars as you see it, and this is the most perfect in ability. And in the poetry of Umayyah bin Abi al-Salt, whose poetry believed, but whose heart disbelieved as mentioned in the hadith,

and it is narrated from Zayd bin Amr bin Nufayl, may God be pleased with him:

And you are the one who, out of your grace and mercy, sent a messenger to Moses, calling out

I said to him: Go with Aaron and call to God Pharaoh, who was a tyrant.

And say to him: Did you do this without a peg so that it became independent as it is?

And say to him: Did you raise this without intention or did you build on that?

And say to him: Did you make the middle of it lit up when the night comes to you?

And say to him: Who sends the sun in the morning, so that whatever it touches of the earth becomes bright?

And say to him: Who made the seed grow in the soil, so that the grass sways and grows from it?

And his love comes out of his heads? In that are signs for whoever is aware.

The Almighty's saying: **Then He established Himself on the Throne** has been explained in Surat Al-A'raf, and that it passes as it came without any specification, likening, nullification, or representation. Exalted be God, far above. And His saying: **And He has subjected the sun and the moon, each running for a specified term.** It has been said that what is meant is that they run until they cease with the coming of the Hour, like His Almighty's saying: **And the sun runs to its resting place.** It has also been said that what is meant is their resting place, which is under the Throne, which is adjacent to the belly of the Earth on the other side. For if they and all the other planets reach there, they will be the furthest thing from the Throne, because according to the correct view upon which the evidence is based, it is a dome adjacent to the world from this side, and it is not encompassing like the other spheres, because it has pillars and bearers who carry it, and this is not conceivable in a round sphere. This is clear to whoever ponders what has been reported in the verses and authentic hadiths. Praise and thanks be to God.

He mentioned the sun and the moon because they are the most prominent of the seven planets, which are more noble and greater than the fixed ones. So if He has subjected these, then it is even more appropriate that the other planets should be included in the subjection, as He indicated in His Most High's saying: **Do not prostrate to the sun or to the moon, but prostrate to God, who created them, if it is Him that you worship.** Although He made this clear in His saying: "And the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." And His saying: **He details the signs that you may be certain of the meeting with your Lord.** That is, He explains the signs and evidence indicating that there is no god but Him, and that He will restore

creation if He wills, just as He began it.

### Fath al-Qadir

Al-Zajjaj said: When he mentioned that they do not believe, he mentioned the evidence that requires belief in the Creator, so he said: 2- **God is He who raised the heavens without pillars.** The pillars are the plural of *pillar*: meaning standing without pillars that are relied upon, and they are called pillars, but we do not see them. Al-Zajjaj said that the pillars are His power by which He holds the heavens, and they are not visible to us, and it was read as *pillars* as the plural of *pillar* that is supported by it: meaning it is leaned on. Al-Nabigha said:

And the jinn were informed that I had given them permission to build a grove of stones and columns.

The sentence **you see it** is a new sentence, as evidence of their seeing it like that. It was said that it is an attribute of *pillars*. It was said that there is an advancement and delay in the speech, and the meaning is: He raised the heavens, you see them, without pillars, and there is no resort to such an effort. **Then He established Himself on the Throne** means He took control of it by preservation and management, or His command was established, or He turned to the creation of the Throne. The speech on this has already been presented in full. And establishing Himself on the Throne is an attribute of God, the Most High, without how, as is established in its place in the science of theology. **And He subjected the sun and the moon** means He subdued them for what is desired from them of the benefits of creation and the interests of the servants. **Each runs for a specified term** means each of the sun and the moon runs for a known time: which is the passing of the world and the establishment of the Hour when the sun will be rolled up and the moon will be eclipsed and the stars will be scattered. It was said that what is meant by the specified term are their degrees and their stations that they will end at and they will not exceed them, and it is a year for the sun and a month for the moon. **He directs the affair** means He directs it to what He wants, and it is the affair of His kingdom and His Lordship. **He details the signs** means He explains it: They are the verses that indicate the perfection of His power and His Lordship, including what was mentioned previously about raising the sky without pillars and subjecting the sun and moon and their running for a specified term. The two sentences are in the accusative case as a state or predicate of *inna* for His statement: **God is the One Who raised** on the basis that the relative pronoun is an attribute of the subject. The purpose of this is to alert the servants that He who is able to do these things is able to resurrect and bring back. Therefore, He said: **Perhaps you will be certain of the meeting with your Lord** meaning that perhaps when you witness these verses you will be certain of that and not doubt it or cast doubt on His truthfulness.

### Tafsir al-Baghawi

2- **God is He who raised the heavens without any pillars that you can see**, meaning: the masts, the

singular of which is column, like: adim and adam, and pillars are also its plural, like: rasool and rusul.

Its meaning is the denial of intent altogether, which is the most correct, meaning: there is no support below it to support it, nor a relationship above it to hold it together.

Iyas bin Muawiyah said: The sky is vaulted over the earth like a dome.

It was said: **You see it** refers back to the pillars, meaning: it has pillars but you do not see it.

He claimed that its pillars are Mount Qaf, which surrounds the world, and the sky is above it like a dome.

**Then He established Himself on the Throne**, He rose above it, **and subjected the sun and the moon**, He made them subservient to the benefit of His creation, so they are subjugated. **Each runs**, that is, they run as God Almighty wills, **for a specified term**, that is, until a known time, which is the passing of the world. Ibn Abbas said: By the specified term, He meant its degrees and stations, which they will reach and not exceed. **He directs the affair**, He decrees it alone. **He details the signs**, He clarifies the evidence. **That you may be certain of the meeting with your Lord**, so that you may be certain of His promise and believe in Him.

### Tafsir al-Baidawi

2. **God is He Who raised the heavens** is the subject and predicate. It is possible that the relative pronoun is an adjective and the predicate **manages the affair**. "Without pillars" is pillars, plural of pillar, like hide and ahab, or a column, like adimm and adam. It was read "pillars" like rusul. "You see them **is an adjective for pillars**" or a resumption of the evidence of their seeing the heavens likewise, and it is evidence of the existence of the wise Creator, for their elevation over all the other celestial bodies has in reality the physicality, and their being distinguished by what requires that must be by a specifier that is not a body or physical that gives preference to some possibilities over others by His will. And on this path are all the other verses mentioned. "Then He established Himself on the Throne" with preservation and management. "And He subjected the sun and the moon" He made them subject to what He wanted from them, like the continuous movement at a certain speed that benefits the occurrence and survival of beings. "Everything runs for a specified term **for a specific period in which its roles are completed, or a set goal before which the course of action is cut off, which is** When the sun is wrapped up and when the stars are extinguished. He directs the affair" the affair of His kingdom of creation and destruction, life and death, and other things. "He details the signs" He sends them down and explains them in detail or creates the evidence one after the other. "Perhaps you will be certain of the meeting with your Lord" so that you may reflect on them and realize the perfection of His power and learn that He who was able to create these things and direct them was able to restore and reward.



Surat al-Ra'd 13:2

God is He who raised the heavens without pillars that you can see. Then He established Himself on the Throne and subjected the sun and the moon, each running for a specified term. He directs the affair. He details the signs that you may be certain of the meeting with your Lord.

## Surat al-Ra'd 13:3

And it is He who spread out the earth and placed therein firm mountains and rivers, and of all the fruits He made therein two mates. He covers the night with the day. Indeed in that are signs for a people who give thought.

### Tafsir al-Jalalayn

3 - **And it is He who spread out** spread out **the earth and placed** created **therein firm mountains** fixed mountains **and rivers, and of all fruits He made therein two mates** of every kind **He covers** covers **the night** with His darkness (the day. Indeed in that) mentioned **are signs** indications of His Oneness, Most High **for a people who give thought** to God's creation.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And God is He who spread out the earth, extending it in length and breadth.

And His saying: **And He placed therein firm mountains**, means that He, the Most High, says: And He placed firm mountains on the earth.

Rawasi is the plural of rasiya, which means fixed. It is said: I anchored the peg in the ground, if I fixed it, as the poet said:

By the immortals, what they throw away, and the lifeless and disheveled, the newborn has established it in the index

It means: I proved it.

And His saying: **And rivers**, means: And He made rivers of water in the earth.

And his saying: **And of all the fruits He has made therein two mates**, so the *min* in his saying: **And of all the fruits He has made therein two mates**, is a connection to *made*, the second, not the first.

The meaning of the words: And He made therein two mates of every fruit. By **two mates**, He meant two of every male, and two of every female. So that is four, two of the males, and two of the females, according to some of them.

We have previously explained that the Arabs call two al-Nas 114: two spouses, and one male is a spouse for his female, and likewise one female is a spouse, and a wife for her male, which makes it unnecessary to repeat it in this place.

This is further clarified by the words of God Almighty: **And that He created the two mates, the male and the female**, so He called the two, the male and the female, **two mates**.

What he meant by his saying: **two pairs** are two types and two kinds.

And his saying: **The night covers the day**, he says: The night covers the day and dresses it in its darkness, and the day covers the night with its light, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **The night covers the day**, meaning: the night covers the day.

And His saying: **Indeed in that are signs for a people who give thought**, the Most High says: In what I have described and mentioned of the wonders of God's creation and the great power with which He created these things, there are indications, arguments, and sermons for a people who give thought to them, so they infer and take heed from them, and they know that worship is not suitable and is not permissible except for the One Who created and managed it, without other gods and idols that are not able to harm or benefit, nor for anything other than Him, except for the One Who created that and brought it into being from nothing, Blessed and Exalted be He - and that the power with which He created that is the power with which it is not difficult for Him to revive those who perished after Him, and to restore what has perished from it, and to innovate whatever He wills to innovate - with it.

### Tafsir al-Qurtubi

The Almighty said: **And it is He who spread out the earth** because He distinguished the signs of the heavens from the signs of the earth, meaning He spread out the earth in length and breadth. **And placed therein firm mountains** meaning fixed mountains, the singular of which is raasiya, because the earth is fixed by them, meaning it is established, and fixing is stability. Antara said:

So I was patient, knowing that, and I am free to anchor if the coward's soul rises

Jamil said:

I love her and he who established its foundations with love if its verses appear hidden

Ibn Abbas and Ata said: The first mountain placed on the earth was Abu Qubais.

Question: This verse is a response to those who claim that the Earth is like a ball, and a response to those who claim that the Earth's gates fall upon it. Ibn al-Rawandi claimed that under the Earth there is an ascending body like the ascending wind, and it is descending, so the descending and ascending bodies are equal in mass and strength and they agree. Others claimed that the Earth is composed of two bodies, one of which is descending and the other ascending, so they are equal, and that is why it stopped. What the Muslims and the People of the Book agree upon is the statement that the Earth stops, is still and extends, and that its movement usually occurs through an earthquake that strikes it. And the Almighty's statement: **And rivers** means running waters in the Earth, in which are the benefits of creation. **And of all the fruits He has made therein two mates** meaning two

Surat al-Ra'd 13:3

And it is He who spread out the earth and placed therein firm mountains and rivers, and of all the fruits He made therein two mates. He covers the night with the day. Indeed in that are signs for a people who give thought.

types. Abu Ubaidah said: The mates are one, and they can be two. Al-Farra' said: What is meant by the mates here is the male and female, and this is contrary to the text. It was said: The meaning of *mates* is two types, like sweet and sour, moist and dry, white and black, small and large. **Indeed in that are signs** meaning indications and indications **for a people who give thought**.

## Tafsir Ibn Kathir

When God Almighty mentioned the upper world, He began to mention His power, wisdom, and perfection of the lower world, saying: **And it is He who spread out the earth**, meaning He made it vast and extended in length and width, and anchored it with towering, lofty mountains, and caused rivers, streams, and springs to flow in it, to water the fruits He created in it of different colors, shapes, tastes, and scents, **of every kind two mates**, meaning two kinds of every kind, **He causes the night to cover the day**, meaning He made each of them seek the other with a persistent search, so when one goes, the other covers it, and when the other ends, the other comes, so He also acts in time as He acts in place and people, **Indeed in that are signs for a people who give thought**, meaning in the favors of God, His wisdom, and His proofs.

And His statement: **And on the earth are adjacent tracts** meaning lands that are adjacent to each other, although some are good and produce what benefits people and others are salty salt marshes that produce nothing. This is how it was narrated from Ibn Abbas, Mujahid, Saeed bin Jubayr, Ad-Dahhak and others. This verse includes the difference in the colors of the parts of the earth, so this soil is red, this is white, this is yellow, this is black, this is stony, this is flat, this is sandy, this is thick, this is thin, and all are adjacent, so this is according to its description, and this is according to another description, so all of this is what indicates the chosen doer, there is no god but Him and no lord but Him. And His statement: **And gardens of grapes and crops and palm trees** may be a conjunction with gardens, in which case **and crops and palm trees** would be nominative. And it may be conjoined with grapes, in which case it would be genitive, and for this reason a group of imams read each of them.

His saying: **Two and not two**. The two is the roots gathered in one place, such as the pomegranate, the fig, some palm trees, and the like. And not two is what is on one root, such as all trees. From this, a man's paternal uncle was called his father's twin, as came in the Sahih that the Messenger of God, may God bless him and grant him peace, said to Umar: **Did you not know that a man's paternal uncle is his father's twin?** Sufyan al-Thawri and Shu'bah said on the authority of Abu Ishaq on the authority of al-Bara', may God be pleased with him: The two is the palm trees on one root, and not two is the scattered ones. This was said

by Ibn Abbas, Mujahid, al-Dahhak, Qatadah, Abd al-Rahman ibn Zayd ibn Aslam, and others.

And his saying: **They are watered with one water, and We give some of them preference over others in eating**. Al-A'mash said on the authority of Abu Salih, 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: **And We give some of them preference over others in eating**. He said: **The date palm, the Persian date, the sweet, and the sour**. Narrated by Al-Tirmidhi, who said: Hasan Gharib. That is, this difference in the types of fruits and crops in their shapes and colors, their tastes and smells, their leaves and flowers. This is extremely sweet, this is extremely sour, this is extremely bitter, this is tannic, this is sweet, this combines this and that, then it changes into another taste by the permission of God Almighty. This is yellow, this is red, this is white, this is black, and this is blue. Likewise, flowers, although they all derive from one nature, which is water, with the many differences that are not limited or controlled. In that are signs for whoever is aware, and this is one of the greatest indications of the Doer of Choice, who by His power differentiated between things and created them as He willed. For this reason, God Almighty said: **Indeed in that are signs for a people who disbelieve**. They understand.

## Fath al-Qadir

And when he mentioned the heavenly signs, he followed them with mentioning the earthly signs, saying 3- **And it is He who spread out the earth**. Al-Farra' said that He spread it out in length and breadth. Al-Asamm said: Spreading is spreading out to an extent that cannot be reached, and this apparent spreading to the eye does not contradict its sphericity in itself due to the distance between its edges. **And He placed therein firm mountains**, meaning fixed mountains. The singular of it is raasiya because the earth is anchored by it: meaning it is fixed, and anchoring is stability. Antara said:

So I became aware of that, so I am free to anchor if the coward's soul comes out

Jamil said:

I love her and he who laid down his foundations until his signs appeared hidden

**And rivers** meaning running water in the earth in which there are benefits for creation, or what is meant is that He made watercourses in it. **And of all fruits He has made therein two mates** of all fruits is related to the verb that follows it: meaning He made therein of all fruits two mates: the mates are used to refer to two, and to one that is paired with another, and what is meant here by the mates is one, and for this reason the mates are emphasized with the two to dispel the notion that what is meant by the mates here is two. This has been fully explained, meaning that every type of worldly fruit has two kinds, or in quantity such as

small and large, or in quality such as hot and cold. Al-Farra' said that what is meant by the two mates here is the male and female, and the first is more appropriate. **The night covers the day** meaning it takes its place, so it becomes black and dark after it was white and luminous. It is similar to removing the light of guidance with darkness by covering the tangible things with covers that conceal them. This has been explained previously in al-A'raf 7: **Indeed in that are signs for a people who give thought.** That is, in what was mentioned about the extension of the earth and its establishment by mountains, and what God placed in it of intermingled fruits, and the alternation of light and darkness, are clear signs for those who look, think, and consider.

### Tafsir al-Baghawi

3- **And it is He who spread out the earth**, He expanded it, **and placed therein firm mountains**, fixed mountains, the singular of which is: rasayyah. Ibn Abbas said: Abu Qubays was the first mountain placed on the earth, **and rivers**, and He placed rivers therein.

**And of all the fruits He has made therein two mates**, meaning: two types, red and yellow, sweet and sour. **He covers the night with the day**, meaning: He covers the day with the darkness of the night, and covers the night with the light of the day. **Indeed in that are signs for a people who give thought**, meaning they draw conclusions. And contemplation is the heart's turning to seeking the meanings of things.

### Tafsir al-Baidawi

3. **And it is He who spread out the earth** He spread it out in length and breadth so that feet could stand firm on it and animals could turn around on it. **And He placed therein firm mountains** fixed mountains from rasa if something is firm, plural of rasiya and the taa is for the feminine as an adjective of ajbal or for exaggeration. **And rivers** He included it with the mountains and connected them to one action in terms of the mountains being the causes of its generation. **And of all fruits** is related to His statement: **He placed therein two mates** meaning and He placed therein from all types of fruits two kinds like sweet and sour, black and white, small and large. **The night covers the day** He covers it in its place so the atmosphere becomes dark after it had been bright. Hamza, Al-Kisa'i and Abu Bakr read yaghshy with emphasis. **Indeed in that are signs for a people who reflect** on it, for its formation and its specialization in one way rather than another is evidence of the existence of a wise Creator who managed its affair and prepared its causes.

Surat al-Ra'd 13:4

And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some in pairs and some unpaired, watered with the same water. And We give some of them more than others in [good] food. Indeed in that are signs for a people who reason.

### Surat al-Ra'd 13:4

And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some in pairs and some unpaired, watered with the same water. And We give some of them more than others in [good] food. Indeed in that are signs for a people who reason.

### Tafsir al-Jalalayn

4 - **And on the earth are tracts** different lands *adjacent* adjacent to each other, some of which are fresh and salty, some of which have little spring and some of which have much spring, and this is from the signs of His Almighty power **and gardens** orchards of **grapevines and crops** in the nominative case in apposition to gardens and in the genitive case to grapevines, and likewise His saying **and palm trees in pairs** plural of pair, which are palm trees gathered by one root and their branches branch out **and not in pairs** alone *watered* with the *taa'*, meaning the gardens and what is in them and the *yaa'*, meaning the aforementioned **with one water and We make some of them to taste** with the *nun* and the *yaa'* **some of them over others in food** with the *damma* and *sukoon* of the *kaf*, so some are sweet and some are sour, and this is from the signs of His Almighty power **Indeed in that** the aforementioned **are signs for a people who reason** who ponder.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And on the earth are neighboring tracts**, and on the earth there are tracts of land close together, close together, some of them close to each other by proximity, and they differ in their differentiation despite their proximity and closeness to each other. So there is a salt marsh tract that does not grow anything, next to a good tract that grows and is beneficial.

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

Who said that?

Abu Kuraib told us, he said, Wakee' told us, on the authority of Sufyan, on the authority of Laith, on the authority of Mujahid: **And on the earth are neighboring tracts**, he said: salt marshes and fresh water, salty water and fresh water.

Ahmad bin Ishaq narrated to us, he said: Abu Ahmad narrated to us, he said: Sufyan narrated to us, on the authority of Laith, on the authority of Mujahid, his statement: **And on the earth are neighboring tracts**, he said: salt marshes and barren lands.

Al-Muthanna told me, he said, Abu Naim told us, he said, Sufyan told us, on the authority of Laith, on the authority of Mujahid, the same.

Al-Hasan bin Muhammad told us, he said, Saeed bin Sulaiman told us, he said, Ishaq bin Sulaiman told us, on the authority of Abu Sinan, on the authority of Ibn Abbas, regarding his statement: **And on the earth are neighboring tracts**, he said: The fresh water and the salt marsh.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **And on the earth are neighboring tracts**, meaning salty land and fresh land, they are both neighboring, with some being more nutritious than others.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **Plots adjacent to each other**, the fresh water and the salt marsh, all adjacent to each other, one grows and the other next to it does not grow.

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: **adjacent plots**, its good and fresh parts, and its bad parts are salt marshes.

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, something similar.

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.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And on the earth are neighboring tracts**, villages that are close to each other, neighboring each other.

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 on the earth are neighboring tracts**, he said: neighboring villages.

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 Al-Dahhak, regarding his statement: **adjacent plots**, he said: salty land, followed by fresh land.

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 on the earth are neighboring tracts**, meaning salty land and fresh land, neighboring one another.

Al-Harith told us, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of



Ibn Abbas, regarding his statement: **And on the earth are neighboring tracts**, he said: The earth produces sweet things, and the earth produces sour things, and they are neighboring and watered with one water.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Ata bin Al-Saib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And on the earth are adjacent plots**, he said: This one is sweet and this one is sour, and it is watered with one water, and they are adjacent.

Abdul Jabbar bin Yahya Al-Ramli told me, he said, Damrah bin Rabi'ah told us, on the authority of Ibn Shawdhab, regarding his statement: **And on the earth are neighboring tracts**, he said: Sweet and salty.

And His statement: "And gardens of grapes and crops and palm trees, some of them in pairs and others not in pairs, watered with the same water. And We make some of them excel others in taste," the Most High says: And on the earth, with the different meanings of saltiness and sweetness, badness and goodness, despite their proximity and closeness to one another, are gardens of grapes and crops and palm trees also, similar in creation, different in tastes and colors, while all of them come together for one drink. So some of them have a pleasant taste, a pleasant appearance and a pleasant smell, and some of them have a sour taste and no smell.

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

Who said that?

Ibn Hamid told us, he said, Jarir told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr, regarding his statement: **And gardens of grapes and crops and palm trees, in pairs and not in pairs**, he said: Together and not together, **watered with one water and We make some of them superior to others in taste**, he said: One land contains peaches and pears and white and black grapes, and some of them bear more fruit than others, and some of them are sweet, and some of them are sour, and some of them are better than others.

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, regarding his statement: **and gardens**, he said: and what is with them.

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

The readings differed regarding his saying: **and crops and palm trees**.

The majority of the people of Medina and Kufa read it as: **And crops and palm trees**, in the accusative case, in apposition to *grapes*, meaning: And on the earth are adjacent plots and gardens of grapes, crops, and palm trees.

Some of the people of Basra read it as: **And crops and**

**palm trees**, in the nominative case, in apposition to the gardens, meaning: And on the earth are adjacent plots, and gardens of grapes, and in it also are crops and palm trees.

Abu Ja'far said: The correct thing to say about this is that they are two readings with similar meanings, and each one of them was recited by well-known people, so whichever one the reciter recites, he is correct. This is because if the crops and palm trees are in orchards, then they are in the earth, and if they are in the earth, then the earth in which they are is a paradise, so it is the same whether they are described as being in an orchard or in the earth.

As for his saying: **And palm trees of different types and different types**.

The word *sanwan* is the plural of *sanw*, which means palm trees that share one root. There is no difference between the plural and the dual except in the case of the letter *nun*, which is that the letter *nun* in the dual is always broken, and in the plural it is continuous in all the cases of inflection. Its counterpart is *qanawan*, the singular of which is *qanaw*.

And similar to what we said about the meaning of *sinwan*, the people of interpretation said.

Who said that?

Abu Kuraib told us, he said, Wakee' told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Al-Baraa': **Two in pairs**, he said: the one gathered, **not two in pairs**, the one separated.

Ibn Hamid told us, Yahya bin Wadh told us, Al-Hussein told us, on the authority of Abu Ishaq, on the authority of Al-Baraa', who said: *Sanawan* is the palm tree that has palm trees next to it at its base, and **other than Sanawan** is the palm tree alone.

Muhammad bin Bashir told us, he said, Abu Asim told us, he said, Sufyan told us, on the authority of Abu Ishaq, on the authority of Al-Baraa' bin Azib: **Two and not two**, he said: Two are the two palm trees with one root, and **not two**, is the palm tree and the two separate palm trees.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Ishaq, he said: I heard al-Baraa' say about this verse, he said: The palm tree has palm trees, **and not in pairs**, the scattered palm trees.

Al-Hasan bin Muhammad told us, he said, Amr bin Al-Haitham Abu Qatan, Yahya bin Abbad, and Affan told us - and the wording is Abu Qatan's wording - he said, Shu'bah told us, on the authority of Abu Ishaq, on the authority of Al-Baraa', regarding his statement: **In pairs and not in pairs**, he said: The pair is the palm tree next to the palm trees, and **not in pairs** means the scattered ones.

Al-Hasan told us, he said, Shababah told us, he said, Isra'il told us, on the authority of Abu Ishaq, on the authority of Al-Baraa', regarding his statement: **Two in pairs and not in pairs**, he said: The two in pairs are the three, four, and two palm trees whose root is one, and **not in pairs** means the scattered ones.

Surat al-Ra'd 13:4

And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some in pairs and some unpaired, watered with the same water. And We give some of them more than others in [good] food. Indeed in that are signs for a people who reason.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan and Sharik told us, on the authority of Abu Ishaq, on the authority of Al-Baraa', regarding his statement: **Two in pairs and not in pairs**, he said: The two palm trees have one root, and **not in pairs**, means the separated.

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: **two pairs**, meaning: together.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: **And palm trees of two types and those without two types**, he means by two types: the palm tree from whose root other palm trees emerge, some of which bear fruit and some of which do not, so its root is one but its tops are scattered.

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **in pairs and not in pairs**, the palm trees are from one root, and **not in pairs**, the scattered palm trees.

Ibn Hamid told us, he said, Jarir told us, on the authority of Ata', on the authority of Saeed bin Jubair: **And palm trees in pairs and not in pairs**, he said: Together and not together.

Al-Muthanna told me, he said, Al-Nafili told us, he said, Zuhair told us, he said, Abu Ishaq told us, on the authority of Al-Baraa', he said: The Sunwan is that which has one origin and is scattered, **other than the Sunwan**, which grows alone.

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: **two in pairs**, two palm trees or more from one root, and **not two in pairs**, is alone.

Al-Muthanna told us, he said, Abu Hudhayfah told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **two in pairs**, two palm trees or more from one root, and **not two in pairs**, one.

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.

Abu Kuraib told us, he said, Waki' told us, on the authority of Salamah bin Nabit, on the authority of Ad-Dahhak: **Two and not two**, he said: Two is the one, its origin is one, and **not two** is the one whose origin is dispersed.

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: **two in kind and not two in kind**, he said: two in kind is the one that is united and whose origin is one, and **not**

**two in kind** is the dispersed.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And palm trees in pairs and not in pairs**. As for **in pairs**, it means two or three palm trees whose roots are one and their branches are different. **And not in pairs** means a single palm tree.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Two and not two**. He said: *Two* is the palm tree that has two or three palm trees at its base, their base being one.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And palm trees in pairs and not in pairs**, he said: The two in pairs are the two or three palm trees that are on one root, so people consider them to be in pairs.

Ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, he said, a man told me: "There was a discussion between Umar ibn al-Khattab and al-Abbas, so al-Abbas hurried to him. Umar came to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, did you not see what al-Abbas did to me and what he did? I wanted to respond to him, but I remembered his position with you, so I held back. He said: May God have mercy on you, a man's paternal uncle is like his father."

Al-Hasan bin Yahya told us, he said, Abdul-Razzaq told us, he said, Muammar told us, on the authority of Qatada: **Two palm trees** means a palm tree that has two or three palm trees at its base, the base of which is one. He said: "There was a discussion between Umar bin Al-Khattab and Al-Abbas, may God be pleased with them both, so Al-Abbas hurried to him, so Umar came to the Prophet, may God bless him and grant him peace, and said: O Prophet of God, did you not see what Al-Abbas did to me and what he did? I wanted to respond to him, but I remembered his position with you, so I held back at that. He said: May God have mercy on you, a man's paternal uncle is like his father."

He said, Abd al-Razzaq told us, Ibn Uyaynah told us, on the authority of Dawud ibn Shabur, on the authority of Mujahid: "The Prophet, may God bless him and grant him peace, said: You are hurting me regarding al-Abbas, for he is the remnant of my fathers, and a man's paternal uncle is like his father."

Yaqub told me, he said, Hisham told us, he said, Hajjaj told us, on the authority of Ata' and Ibn Abi Malekah: "The Messenger of God, may God bless him and grant him peace, said to Umar: O Umar, do you not know that a man's paternal uncle is like his father?"

Al-Qasim told us, he said, Al-Husayn told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, he said, Al-Qasim bin Abi Bazza told me, on the authority of Mujahid: **Two of two**, he said: On one root are three

palm trees, like three sons of a mother and a father who differ in their deeds just as the fruit of these three palm trees on one root differs. Ibn Jurayj said: Mujahid said: Like the example of the righteous and wicked sons of Adam, their father is one.

Al-Hasan bin Muhammad told us, he said, Hajjaj bin Muhammad told us, on the authority of Ibn Jurayj, he said, Ibrahim bin Abi Bakr bin Abdullah told me, on the authority of Mujahid, something similar.

Al-Qasim told me, Al-Hussein told us, Hajjaj told me, on the authority of Abu Bakr bin Abdullah, on the authority of Al-Hasan, who said: This is a parable that God has given for the hearts of the children of Adam. The earth was in the hand of the Most Gracious as a single clay, then He spread it out and leveled it, so the earth became adjacent pieces. Then water descends upon it from the sky, and this one produces its flowers, fruits, and trees, and its plants and revives its dead parts, and this one produces its saltwater, salt and filth, and both are watered by one water. If the water were salty, it would be said: This one became salty because of the water! Thus people were created from Adam, so a reminder descends upon them from the sky, so their hearts are softened and become humble and submissive, and their hearts become hardened and become distracted and forgetful and become harsh. Al-Hasan said: By God, no one sits with the Qur'an except that he rises from it with an addition or a subtraction. God says: **And We send down of the Qur'an that which is a healing and a mercy to the believers, but it does not increase the wrongdoers except in loss.**

And his saying: **It is watered with one water.** The readings differed regarding his saying: **It is watered.**

The majority of the people of Medina and Iraq, including the people of Kufa and Basra, read it as: *tasqa* with a *ta* meaning: the gardens, crops, and palm trees are watered. Some of them used to say: *tasqa* was said with a *ta* because grapes are feminine.

Some of the Meccans and Kufians read it as *yasqa* with a *ya*.

The Arab scholars differed about the reason for its being masculine if it is read in this way. Rather, it is a report about the gardens, grapes, palm trees, and crops, that they are watered with one water.

Some of the grammarians of Basra said: If it is read with a *taa*, then it refers to grapes, as cattle were mentioned in His statement: **from what is in their bellies**, and then feminized, saying: **and upon it and upon the ships you are carried**. So whoever says: **is watered** with a *yaa*, then he made grapes one of those that are masculine and feminine like cattle.

Some grammarians of Kufa said: Whoever says: **is watered** means that the crops, gardens, and palm trees are feminine, and whoever says: **is watered** means that all of that is watered with one water, and its food is different, sour and sweet, so in this there is a sign.

Abu Ja'far said: The reading that I like the most is the reading of the one who reads it with the letter *ta*: *tasqa* bi-*ma* wahid, meaning: the gardens, palm trees and

crops are watered with one water, because *tasqa* came after what was mentioned, and it is a group of people other than the children of Adam. The other interpretation is not impossible, meaning: *yasqa* bi-*ma* wahid, meaning: all of that is watered with one fresh water, not salty.

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: **They are watered with one water, the water of the sky**, is like the example of the righteous and wicked children of Adam, their father is one.

Abu Kuraib told us, he said, Waki' told us, on the authority of Sufyan, on the authority of Laith, on the authority of Mujahid: It is watered with one water, he said: Rainwater.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Laith, on the authority of Mujahid, the same.

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 Al-Dahhak, it is watered with one water, he said: rain water.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, Ibn Jurayj read it, on the authority of Mujahid: **It is watered with one water**, he said: the water of the sky, like the example of the righteous and wicked children of Adam, their father is one.

He said, Abu Hudhayfah told us, he said, Shabl 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, 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.

Abdul Jabbar bin Yahya Al-Ramli told us, he said, Damrah bin Rabi'ah told us, on the authority of Ibn Shawdhab: It is watered with one water, he said: with rain water.

And his saying: **And We give some of them preference over others in eating**, the reading of that differed.

The majority of the Meccans, Medinans, Basrans, and some Kufians read it as **and we prefer**, with a *nun*, meaning: and we prefer some of them over others in eating.

The general reading of the Kufians is: **And it is preferred**, with the letter *ya*, in response to his saying: **The night covers the day**, and some of them are preferred over others.

Abu Ja'far said: They are two widely-used readings with one meaning, so whichever one the reader reads, he is correct. However, I like the *ya* more in the reading because it is in the context of a statement that

Surat al-Ra'd 13:4

And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some in pairs and some unpaired, watered with the same water. And We give some of them more than others in [good] food. Indeed in that are signs for a people who reason.

begins with: **God is He who raised the heavens**, so reading it with ya', since that is the case, is more appropriate.

The meaning of the words: The gardens of grapes, crops, and palm trees, both in pairs and not in pairs, are watered with one fresh water, not salt. God varies the tastes of these, making some of them superior to others in taste, so this one is sweet and this one is sour.

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

Who said that?

Abu Kuraib told us, he said, Wakee' told us, on the authority of Sufyan, on the authority of Ata', on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **And We prefer some of them over others in taste**, he said: Persian and date palms, sweet and sour.

Ibn Hamid told us, he said, Jarir told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Sa'id ibn Jubayr: **And We prefer some of them over others in eating**. He said: The same land contains peaches, pears, white and black grapes, and some of them bear more fruit than others, and some of them are sweet and some of them are sour, and some of them are better than others.

Al-Muthanna told me, he said, Amer Abu Al-Nu'man told us, he said, Hammad bin Zaid told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair: **And We prefer some of them over others in eating**, he said: Barni and so-and-so, and some of this is better than some.

Muhammad bin Bashir told us, he said, Muammil told us, he said, Sufyan told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair, regarding his statement: **And We prefer some of them over others in taste**, he said: This is sour, this is sweet, and this is bitter.

Mahmoud bin Khidash told me, he said, Saif bin Muhammad, the nephew of Sufyan al-Thawri, told us, he said, al-A'mash told us, on the authority of Abu Salih, on the authority of Abu Hurayrah, he said: The Prophet, may God bless him and grant him peace, said regarding his statement: **And We prefer some of them over others in taste**, he said: Dates and Persian dates, sweet and sour.

Ahmad bin Al-Hasan Al-Tirmidhi told us, he said, Sulayman bin Ubayd God Al-Raqi told us, he said, Ubayd God bin Amr Al-Raqi told us, on the authority of Zayd bin Abi Anisa, on the authority of Al-A'mash, on the authority of Abu Salih, on the authority of Abu Hurayrah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And We prefer some of them over others in taste**, he said: Dates and Persian dates, sweet and sour.

And His saying: **Indeed in that are signs for a people who reason**, the Most High says: In the contradiction of God Almighty between these adjacent pieces of land and the fruits of their gardens and their crops in what we have described and explained, there is clear evidence and a lesson for a people who reason about the difference of that, that the one who contradicted between them in this manner in which he contradicted between them is the one who contradicted between His creation in what He has apportioned to them of guidance and misguidance, success and failure. So He guided this one and failed that one, and guided this one and established that one. And if He had willed, He would have made all of them equal, just as if He had willed to make equal all the eaters of the fruits of Paradise who drink the same drink and are watered the same watering, and they are different in eating.

## Tafsir al-Qurtubi

It has five issues:

The first: The Almighty's statement: **And on the earth are adjacent tracts**. There is an omission in the speech, meaning: And on the earth are adjacent tracts and non-adjacent tracts, as He said: **Garments to protect you from the heat** (al-Nahl 16:81), and the meaning is and protect you from the cold, then it was omitted for the listener's knowledge. Adjacent tracts are cities and what is inhabited, and non-adjacent tracts are deserts and what is not inhabited.

The second: The Almighty's saying: **neighboring villages** meaning villages close together, their soil is the same, their water is the same, and they have crops and gardens, then they differ in fruits and dates, so some are sweet, and some are sour, and the fruit of one branch of a tree may differ in small and large, in color and taste, even if the sun and moon spread out over all of them in the same order, and in this is the clearest evidence of His Oneness and the greatness of His Eternal Self, and guidance for those who have strayed from knowing Him, for He, the Almighty, alerted with His saying: **watered with one water** that all of that is only by His will and desire, and that it is possible with His powers, and this is the clearest evidence of the invalidity of the statement of nature, because if that were by water and soil and nature was the agent for it, then the difference would not have occurred. It was said: The point of the argument is that he established the difference between the places, so some have fresh soil, and some have salty soil despite their being adjacent, and this is also from the indications as You have estimated, glory and majesty be to Him above what the wrongdoers and deniers say, far above.

Third: The infidels - may God curse them - believed that every event occurs by itself, not from a maker. They claimed this about the fruits that come out of trees. They acknowledged their occurrence, denied



their originator, and denied the symptoms. A group said: The fruits occur not from a maker, and they attributed an agent to the symptoms. The evidence that an event must have an originator is that it occurs at a time, and what is of its kind occurs at another time. If its occurrence at its time was due to its being specific to it, then everything of its kind would have to occur at its time. Since its being specific to its time is invalidated, it is correct that its being specific to it is due to a specific reason that He specified it with. If He had not specified it with it, its occurrence at its time would not have been more appropriate than its occurrence before or after that. The completion of this is in the science of theology.

Fourth: The Almighty's saying: **And gardens of grapes.** Al-Hasan read **and gardens** with a kasra on the ta', on the assumption: And He placed therein gardens, so it is based on His saying: **And placed therein firm mountains.** It is permissible for it to be in the genitive case based on *all*, on the assumption: And of all fruits, and of gardens. The rest: *gardens* in the nominative case based on the assumption: And between them are gardens. **And crops and palm trees, two in pairs and not two in pairs** in the nominative case. Ibn Kathir, Abu Amr, and Hafs in apposition to the gardens, that is, on the assumption: And in the earth are crops and palm trees. The rest lowered it in sequence to the grapes, so the crops and palm trees are from the gardens, and it is permissible for it to be in apposition to *all* according to what was mentioned in **and gardens**. Mujahid, Al-Salami and others read *Sanwan* with a damma on the sad, and the rest read it with a kasra. They are two dialects, and they are the plural of Sanw, which is the palm trees and the two palm trees, they are gathered by one root, and heads branch out from it to become palm trees, similar to it is Qanawan, the singular of which is Qanw. Abu Ishaq narrated on the authority of Al-Baraa, who said: The Sunwan is the one that is gathered, and other than the Sunwan is the one that is scattered. An-Nahhas said: And it is the same in the language. A palm tree is called if there is another palm tree or more in it, Sunwan. And the Sun is the example, and from it is the saying of the Prophet, may God bless him and grant him peace: **A man's paternal uncle is his father's twin.** There is no difference in it between the dual and the plural, nor in the inflection, so the plural nun is inflected, and the dual nun is broken. The poet said:

Knowledge and patience are two things that make a person generous and beautiful when they come together.

Two things that cannot be completed without combining them together.

Fifth: The Almighty's saying: **They are watered with one water**, like the righteous and the wicked of the children of Adam, their father is one, as stated by An-Nahhas and Al-Bukhari. Asim and Ibn Amir read: **is watered** with a ya', meaning they are all watered. The rest read it with a ta', because of His saying: *gardens*, and Abu Hatim and Abu Ubaidah chose it. Abu Amr said: The feminine is better, because of His saying: **And We favor some of them over others in eating**, and He did not say some of it. Hamzah, Al-Kisa'i and others read **and He favors** with a ya' in response to His

saying: **He directs the matter**, and **He separates** and **He covers** the rest with a noon meaning: And We favor. Jabir bin Abdullah narrated: I heard the Prophet, may God bless him and grant him peace, say to Ali, may God be pleased with him: **People are from different trees, and you and I are from one tree**, then the Prophet, may God bless him and grant him peace, read: **And on the earth are neighboring plots**, until he reached His saying: **is watered with one water** and *eating* is the fruit. Ibn Abbas said: It means sweet and sour, Persian and date palm. It was narrated on the authority of Abu Hurairah that the Messenger of God, may God bless him and grant him peace, said regarding the words of God the Almighty: **And We excel some of them over others in taste**, he said: **Persian and date palm, sweet and sour.** Al-Tha'labi mentioned it. Al-Hasan said: What is meant by this verse is a parable that God the Almighty gave for the children of Adam, their origin is one, yet they differ in good and evil, faith and disbelief, like the difference between fruits that are watered with the same water. From this is the saying of the poet:

People are like plants, and plants have different colors, including sandalwood, camphor, and eucalyptus.

And there is a tree from which tar ripens for a long time.

**Indeed in that are signs for a people who understand.** That is, signs for whoever has a heart that understands from God Almighty:

## Tafsir Ibn Kathir

When God Almighty mentioned the upper world, He began to mention His power, wisdom, and perfection of the lower world, saying: **And it is He who spread out the earth**, meaning He made it vast and extended in length and width, and anchored it with towering, lofty mountains, and caused rivers, streams, and springs to flow in it, to water the fruits He created in it of different colors, shapes, tastes, and scents, **of every kind two mates**, meaning two kinds of every kind, **He causes the night to cover the day**, meaning He made each of them seek the other with a persistent search, so when one goes, the other covers it, and when the other ends, the other comes, so He also acts in time as He acts in place and people, **Indeed in that are signs for a people who give thought**, meaning in the favors of God, His wisdom, and His proofs.

And His statement: **And on the earth are adjacent tracts** meaning lands that are adjacent to each other, although some are good and produce what benefits people and others are salty salt marshes that produce nothing. This is how it was narrated from Ibn Abbas, Mujahid, Saeed bin Jubayr, Ad-Dahhak and others. This verse includes the difference in the colors of the parts of the earth, so this soil is red, this is white, this is yellow, this is black, this is stony, this is flat, this is sandy, this is thick, this is thin, and all are adjacent, so this is according to its description, and this is according to another description, so all of this is what indicates the chosen doer, there is no god but Him and no lord but Him. And His statement: **And gardens of**



Surat al-Ra'd 13:4

And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some in pairs and some unpaired, watered with the same water. And We give some of them more than others in [good] food. Indeed in that are signs for a people who reason.

**grapes and crops and palm trees** may be a conjunction with gardens, in which case **and crops and palm trees** would be nominative. And it may be conjoined with grapes, in which case it would be genitive, and for this reason a group of imams read each of them.

His saying: **Two and not two**. The two is the roots gathered in one place, such as the pomegranate, the fig, some palm trees, and the like. And not two is what is on one root, such as all trees. From this, a man's paternal uncle was called his father's twin, as came in the Sahih that the Messenger of God, may God bless him and grant him peace, said to Umar: **Did you not know that a man's paternal uncle is his father's twin?** Sufyan al-Thawri and Shu'bah said on the authority of Abu Ishaq on the authority of al-Bara', may God be pleased with him: The two is the palm trees on one root, and not two is the scattered ones. This was said by Ibn Abbas, Mujahid, al-Dahhak, Qatadah, Abd al-Rahman ibn Zayd ibn Aslam, and others.

And his saying: **They are watered with one water, and We give some of them preference over others in eating**. Al-A'mash said on the authority of Abu Salih, 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: **And We give some of them preference over others in eating**. He said: **The date palm, the Persian date, the sweet, and the sour**. Narrated by Al-Tirmidhi, who said: Hasan Gharib. That is, this difference in the types of fruits and crops in their shapes and colors, their tastes and smells, their leaves and flowers. This is extremely sweet, this is extremely sour, this is extremely bitter, this is tannic, this is sweet, this combines this and that, then it changes into another taste by the permission of God Almighty. This is yellow, this is red, this is white, this is black, and this is blue. Likewise, flowers, although they all derive from one nature, which is water, with the many differences that are not limited or controlled. In that are signs for whoever is aware, and this is one of the greatest indications of the Doer of Choice, who by His power differentiated between things and created them as He willed. For this reason, God Almighty said: **Indeed in that are signs for a people who disbelieve**. They understand.

## Fath al-Qadir

**4- And on the earth are adjacent tracts** This is a new statement that includes mentioning another type of verses. It was said that there is an omission in the statement: that is, adjacent tracts in His statement **garments to protect you from the heat** meaning and protect you from the cold. It was said that the adjacent tracts are cities and what was inhabited, and the non-adjacent tracts are deserts and what was not inhabited. It was said that the meaning is: adjacent and close together, their soil is the same and their water is the same, and in them are crops and gardens, then they vary in fruits, so some are sweet and some sour, some are good and some are not good, and

some are suitable for one type and others another type.

**And gardens of grapes** Gardens: orchards. The majority read with the nominative case of gardens, estimating: And on the earth are gardens, so it is conjoined with adjacent tracts, or estimating: And between them are gardens. Al-Hasan read it in the accusative case, estimating: And He placed therein gardens. The Almighty mentioned the crops between the grapes and the palm trees, because they are often like that outside. The same is true in His statement, the Almighty: **We made for one of them two gardens of grapes and surrounded them with palm trees and placed between them crops** "in pairs and not in pairs." Ibn Kathir, Abu Amr, and Hafsa read **and crops and palm trees in pairs and not in pairs** with these four in the nominative case in apposition to gardens. The rest read it in the genitive case in apposition to grapes. Mujahid and Al-Salami read with a damma on the sad of Sunawan. The rest read it in the kasra, and they are two languages. Abu Ubaidah said Sunawan: the plural of Sunu, which is that the root is one, then it branches out and becomes palm trees, then it is carried. This is the statement of all the people of language and interpretation. Ibn Al-'Arabi said: Sunu is the like, and from it is his statement, may God's prayers and peace be upon him: **A man's paternal uncle is his father's like**. So the meaning of the verse according to this is that palm trees may be similar or they may not be. Al-Kashshaf said: "And the Sunwan is the plural of Sunu, which is a palm tree with two heads and one root. It was said that the Sunwan is combined, and other than the Sunwan is the scattered one." An-Nahhas: It is the same in the language. It is said of the palm tree if there is another palm tree or more in it: Sunwan. And the Sunu is the like, and there is no difference between the dual and the Jun' except by breaking the nun in the dual. And as required by the syntax in the plural **is watered with one water** Asim and Ibn Amir read: **is watered** with the lower case: meaning that all of that is watered. The rest read with the upper case by referring the pronoun to gardens. Abu Hatim, Abu Ubaid and Abu Amr chose it. Abu Amr said: The feminine is better because of his saying: **And We prefer some of them over others in eating** and he did not say some of it. Hamza and Al-Kisa'i read *Nafadl* with the lower case as in his saying: **He directs the matter, separates the verses** and the rest read with the nun on the assumption: And we prefer.

This is evidence of the wonder of His creation and the greatness of His power, which is not hidden from anyone who has reason. The adjacent plots and the adjacent gardens containing various types of plants, although they are watered with the same water and differ in the fruits in eating, so that the taste of some of them is sweet and the taste of others sour, and this is of the utmost goodness, and this is not good, and this is exceedingly good, and this is not exceedingly good, which is what makes one who thinks, considers, and considers with the view of the rational, that the reason requiring their difference is nothing but the power of the wise Creator, may His power be glorified and His status exalted, because the effect of the difference in

what comes out of them and what is obtained from their fruits is only for two reasons in the view of the rational: either the difference in the place that is the plant, or the difference in the water with which they are watered. So if the place is adjacent, and the plots of land are adjacent, and the water with which they are watered is the same, then there remains no reason for the difference in the view of the mind except that dazzling power and wondrous creation. That is why God Almighty said, **Indeed in that are signs for a people who reason**, meaning they act on the issue of reason and what it requires, not neglecting what it requires of contemplation of creation and consideration of the lessons of existence.

Ibn Jarir and Abu Al-Shaykh narrated from Ibn Abbas regarding his statement: **The heavens are raised without pillars that you can see**, he said: I am God, I see. Ibn Jarir and Abu Al-Shaykh narrated from Mujahid: **The heavens are the opening words with which one begins his speech**. Ibn Jarir and Ibn Al-Mundhir narrated from him regarding his statement: **These are the verses of the Book**, he said: The Torah and the Gospel. **And that which has been revealed to you from your Lord is the truth**, he said: The Qur'an. Ibn Jarir and Abu Al-Shaykh narrated from Qatadah something similar. Ibn Jarir and Ibn Al-Mundhir narrated from Ibn Abbas regarding his statement: **He raised the heavens without pillars that you can see**, he said: And what do you know? Perhaps they are pillars that you do not see. Abd Al-Razzaq, Ibn Al-Mundhir and Ibn Abi Hatim narrated from him regarding the verse: He says to it pillars, but you do not see them: meaning the pillars. Ibn Jarir narrated from Iyas bin Muawiyah regarding the verse: He said: The sky is vaulted over the earth like a dome. Ibn Abi Hatim narrated from Ibn Abbas: He said: The sky has four angels, each corner has an angel assigned to it. Ibn Jarir and Abu Al-Shaykh narrated regarding his statement: **for a specified term**, he said: the world. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated from Mujahid regarding his statement: **He directs the affair**, he said: He decrees it alone. Ibn Abi Hatim narrated from Abdullah bin Amr who said: the world is a journey of five hundred years: four hundred years of destruction, and one hundred years of development in the hands of the Muslims, of which the journey of one year is in the hands of one year. A group of the Salaf narrated regarding this estimations for which there is no sound evidence. Ibn Jarir narrated from Ali bin Abi Talib who said: When God created the earth, it trembled and said: O Lord, do you make the children of Adam work on sins and make me commit wickedness? So God sent mountains into it that you see and that you do not see, and its settlement was like trembling flesh. Abu Al-Shaykh narrated from Mujahid regarding his statement: **He made therein two mates**, he said: a male and a female of every kind. Ibn Jarir and Abu Al-Shaykh narrated from Qatadah regarding his statement: **He covers the night with the day**, meaning that the night covers the day. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas regarding his statement: **And on the earth are neighboring tracts**, he said: He means the good, fresh land whose vegetation grows by the permission of its Lord, and next to it is the ugly, salty marshland that does not grow, and they are

one land, and its water is one thing, salty or fresh, so one of them is preferred over the other. Ibn Jarir and Abu Al-Shaykh narrated on the authority of Qatadah regarding the verse, he said: It was read as neighboring, close to each other. Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse, he said: The land produces sweet things, and the land produces sour things, and they are neighboring tracts watered by one water. Al-Faryabi, Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Ibn Mardawayh narrated on the authority of Al-Bara bin Azib regarding his statement: **In pairs and not in pairs**, he said: The in pair is that which has one origin and is scattered, and the in pair is that which grows alone, and in another version: The in pair of palm trees is attached to the palm tree, and the in pair of palm trees is scattered. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **In two rows** meaning: palm trees gathered together on one root, **and not in two rows** meaning: palm trees that are scattered. At-Tirmidhi narrated and classified it as hasan, as did Al-Bazzar, Ibn Jarir, Ibn Al-Mundhir, Abu Al-Shaykh and Ibn Mardawayh on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And We excel some of them over others in taste**, he said: date palms, Persian dates, sweet dates and sour dates. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse: This is sour, this is sweet, this is date palms, and this is Persian dates.

## Tafsir al-Baghawi

**4- And on the earth are neighboring tracts**, close together, some close to each other, and they are different: this one is good and produces vegetation, and this one is salt marsh and does not produce vegetation, this one has little yield, and this one has much yield, **and gardens: orchards, of grapes and crops and palm trees in pairs**, all of which were raised by Ibn Kathir, Abu Amr, Hafs, and Ya'qub, in apposition to the gardens, and the others made them genitive in sequence with the grapes.

Sunwan: plural of sunu, which is palm trees that have one root.

**And other than two**, is the palm tree that is unique in its origin.

The commentators said: *Sanawan* means together, and *ghayr sawan* means separate. Its equivalent in speech is: *Qanawan* is the plural of *Qanu*.

Including the saying of the Prophet, may God bless him and grant him peace, about Al-Abbas: **A man's paternal uncle is like his father**.

There is no difference in the dual and plural forms of *sanwan* and *qanwan* except in the case of inflection, as the *nun* in the dual form is broken and not tanween, while in the plural it is tanween.

**It is watered with one water**. Ibn Amir, Asim, and Yaqub read **it is watered** with a *ya* meaning that all of that is watered with one water. The others read it with

Surat al-Ra'd 13:4

And on the earth are neighboring tracts and gardens of grapevines and crops and palm trees, some in pairs and some unpaired, watered with the same water. And We give some of them more than others in [good] food. Indeed in that are signs for a people who reason.

a *ta* because of the Almighty's saying: **and gardens** and because the Almighty said after that **some of them upon others**, and He did not say **some of it**. Water is a delicate, fluid body with which every living thing lives.

**And We prefer some of them over others in eating**, in fruit and taste.

Hamza and Al-Kisa'i read **and we prefer** with a *ya*, based on the Almighty's saying: **He directs the affair and details the verses** (al-Ra'd 13:2).

Others read it with the letter *nun* meaning: **We prefer some of them over others in eating**. It was mentioned in the hadith in his saying: **And we prefer some of them over others in eating**. He said: **Persian, date, sweet, and sour**.

Mujahed said: Like the children of Adam, the good and the bad, and their father is one.

Al-Hasan said: This is a parable that God Almighty gave for the hearts of the children of Adam. He says: The earth was a single clay in the hand of the Most Gracious, the Almighty, so He spread it out, and it became adjacent pieces. Then rain descends upon it from the sky, and this one produces its flowers, trees, fruits, and plants, and this one produces its salt marsh, salt, and filth, and everything is watered by one water. Thus, people were created from Adam, peace be upon him, so a reminder descends from the sky, so hearts are softened and become humble, and hearts harden and become distracted.

Al-Hasan said: By God, no one has sat with the Qur'an without getting up with an addition or subtraction. God Almighty said: **And We send down of the Qur'an that which is a healing and a mercy to the believers, but it does not increase the wrongdoers except in loss** (al-Isra' 17:82).

**Indeed in that** that you mentioned **are signs for a people who understand**.

## Tafsir al-Baidawi

4. **And in the earth are neighboring tracts** some of which are good and some of which are salt marsh, some of which are soft and some of which are hard, some of which are suitable for planting but not for trees and some of which are the opposite. And had it not been for the Almighty's designation of a place for His actions in a way but not in a way, it would not have been so, because those tracts share in the earthly nature and what is necessary for it and are presented to it by means of what is presented of heavenly causes, in that they are intertwined and share in proportion and situations. **And gardens of grapevines and crops and palm trees** and orchards in which are all kinds of trees and crops, and the unification of crops because it is a source in its origin. Ibn Kathir, Abu Amr, Yaqub, and Hafs read **and crops and palm trees** in the nominative case in apposition to *gardens*. **In pairs** are palm trees

of one origin. **And not in pairs** are scattered and of different origins. Hafs read it with the dammah, which is the language of Banu Tamim, like *qanawan* in the plural of qanw. **They are watered with one water, and We prefer some of them over others in eating** in dates in shape, quantity, smell and taste. This is also what indicates the wise Creator, for their difference with the unity of origins and causes is not referred to except by the specification of the able and choosing. Ibn Amir, Asim and Yaqub read *yasqa* in the masculine form based on the interpretation of what was mentioned, and Hamza and Al-Kisa'i with the addition of the *ya'* to match his saying **He directs the matter** "Indeed in that are signs for a people who reason" who use their minds to think.

## Surat al-Ra'd 13:5

And if you wonder, then wonder is their statement, **When we are dust, will we then be in a new creation?** Those are the ones who disbelieved in their Lord, and those are the ones whose necks are shackled, and those are the companions of the Fire; they will abide therein eternally.

## Tafsir al-Jalalayn

5 - **And if you wonder** O Muhammad, at the disbelievers' denial of you **then it is a wonder** truly a wonder **at their saying** denying the resurrection **When we are dust, shall we then be in a new creation** because the One who is able to create creation and what preceded without an example is able to bring them back. And in the two hamzas in the two places, there is emphasis and emphasis of the first and facilitation of the second and inserting an alif between them in both ways and leaving it, and in a reading with the question in the first and the report of the second and another and the opposite **Those are the ones who disbelieved in their Lord and those are the shackles on their necks and those are the companions of the Fire; they will abide therein eternally**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And if you wonder**, O Muhammad, at these polytheists who have taken as gods that neither harm nor benefit them to worship besides Me, "then wonder at their saying: 'When we are dust,' and have decayed and become nothing, 'shall we then be in a new creation?' We will indeed be recreated and recreated anew as we were before our death, as a denial of God's power and a denial of reward, punishment, and resurrection after death, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his statement: "And if you are amazed, then be amazed." If you are amazed, O Muhammad, **then be amazed at their saying, 'When we are dust, will we then be in a new creation?'** The Most Merciful, Blessed and Exalted, was amazed at their denial of resurrection after death.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And if you are amazed, then be amazed at their statement**, he said: If you are amazed at their denial, and they have seen of God's power and command and what He has set forth for them of examples, then He showed them of the life of the dead in the dead land, if you are amazed at this then be amazed at their statement, **When we are dust, will we then be in a new creation?** Do they not see that We created them from a sperm-drop? So creation from a sperm-drop is more difficult, or creation from dust and bones?

The scholars of Arabic differed regarding the reason for repeating the question in his statement: **Are we**

**indeed in a new creation?** after the first question in his statement: **Should we be dust?**

Some of the Basran scholars said: The first is a circumstance, and the second is what the interrogative falls on, as you say: Is Zaid leaving on Friday? He said: And whoever places another interrogative on his saying: **If we are dust**, made it a circumstance for something mentioned before it, as if it was said to them: Will you be resurrected? So they said: **If we are dust?** Then he made this another interrogative. He said: This is far-fetched. He said: If you wish, you may not make your saying: *If* an interrogative, and make the interrogative in the wording on *we*, as if you said: Is Abdullah leaving on Friday? And you implied its negation. This is a place where you did not begin with *If*, and it is not common in speech. If he said: Today Abdullah is leaving, it would not be good, but it is permissible. The Arabs have said: I did not know that he is righteous, meaning: He is righteous as I know.

Another said: *If* is a condition, and not a time, and what comes after it is an answer to it, if there is no question in the second, the meaning is for it, because it is what is required. He said: Don't you see that you say: If you stand, Zaid will stand, and he will stand? Whoever puts it in the subjunctive mood, it is because it is the answer to the condition, and whoever puts it in the nominative case, it is because the question is for him, and he cited as evidence the saying of the poet:

I swore to him that if night falls, one of my houses will still be in front of you.

So the answer to the oath was made jussive because it was the answer to the conditional clause, and the correct way is to raise it. He said: This is how this verse is. He said: And whoever inserted the question a second time, it was because it is the one that is relied upon, and he left out the first conditional clause.

And His statement: **Those are the ones who disbelieved in their Lord**, the Most High says: These are the ones who denied the resurrection and rejected the reward and punishment, and said: **When we are dust, shall we then be in a new creation?** They are the ones who denied the power of their Lord and denied His Messenger, and they are the ones who will have shackles around their necks on the Day of Resurrection in the fire of Hell. So those are **the companions of the Fire**, meaning: they are the inhabitants of the Fire on the Day of Resurrection. **They will abide therein**, meaning: they will remain therein forever, they will not die in it nor will they emerge from it.

## Tafsir al-Qurtubi

God the Almighty said: **And if you are amazed, then their statement is amazed** meaning if you are amazed, O Muhammad, at their denial of you after you were, in their view, the truthful and trustworthy, then their denial of the resurrection is amazed at you. God the Almighty is not amazed, and it is not permissible for Him to be amazed, because the soul changes with hidden causes. Rather, He mentioned that so that His Prophet and the believers would be amazed at it. It was said



## Surat al-Ra'd 13:5

And if you wonder, then wonder is their statement, "When we are dust, will we then be in a new creation?" Those are the ones who disbelieved in their Lord, and those are the ones whose necks are shackled, and those are the companions of the Fire; they will abide therein eternally.

that the meaning is: if you are amazed, O Muhammad, at their denial of the resurrection while they acknowledge that I am the Creator of the heavens and the earth and the different fruits from the same earth, then their statement is a wonder that the creation is amazed at, because the return is in the meaning of the beginning. It was said: The verse is about those who deny the Creator, meaning if you are amazed at their denial of the Creator with the clear evidence that the changeable must have a changer, then this is the place of amazement, and the structure of the verse indicates the first and second, because He said: **If we are dust** meaning will we be resurrected if we are dust?! **Will we indeed be in a new creation?** And it was read *inna*. *Shackles* is the plural of *ghal*, which is a collar that the hand is tied with to the neck, meaning that they will be shackled on the Day of Resurrection, as evidenced by His statement: **When the shackles are around their necks** (Ghafir 40:71) until His statement: **Then in the Fire they will be burned** (Ghafir 40:72). It was said that the shackles are their evil deeds that are binding on them.

## Tafsir Ibn Kathir

God the Almighty says to His Messenger Muhammad, may God bless him and grant him peace: **And if you are amazed** at the denial of these polytheists of the Resurrection, with what they witness of the signs of God the Almighty and His evidence in His creation that He is able to do whatever He wills, and with what they acknowledge that He began the creation of things and their being after they were nothing worth mentioning, then after this they deny His report that He will create the world a new creation, and they have acknowledged and witnessed what is more amazing than what they denied, so the wonder is their saying **If we are dust, will we then be in a new creation?** And every scholar and rational person knows that the creation of the heavens and the earth is greater than the creation of people, and that whoever began creation, the repetition is easier for Him, as God the Almighty says: **Do they not see that God, who created the heavens and the earth and was not weary of their creation, is able to give life to the dead? Yes, He is over all things competent.** Then He described the deniers with this and said: "Those are the ones who disbelieved in their Lord, and those are the ones in shackles in Their necks" meaning they will be dragged by it into the Fire **and those are the companions of the Fire; they will abide therein eternally** meaning they will remain therein forever, they will not move from it or disappear.

## Fath al-Qadir

His saying: 5- "And if you are amazed, then be amazed by their statement" meaning if you are amazed, O Muhammad, by their denial of you after you were among the truthful ones in their eyes, then

be amazed by their denial of the resurrection. And God Almighty is not permitted to be amazed, because the soul changes with something whose causes are hidden, and he only mentioned that so that his Messenger and his followers would be amazed by it. Al-Zajaj said: That is, this is also a topic of wonder that they denied the resurrection, and He showed them from the creation of the heavens and the earth what indicates that the resurrection is easier in the ability, and it was said that the verse is about those who deny the Creator: that is, if you are amazed by their denial of the Creator with the clear evidence that the changeable must have a changer, then this is the place of amazement, and the first is more appropriate for His saying: **If we are dust, will we then be in a new creation?** This sentence is in the nominative case as a substitute for their saying, and it is permissible for it to be in the accusative case as it is the predicate of the saying, and the amazement according to the first is their speech, and according to the second they spoke about that, and the factor in it is what is indicated by His saying: **Will we then be in a new creation?** which is resurrection or return. And the question from them is for denial that indicates complete exclusion, and the presentation of the circumstance in His saying: **In a creation** is to emphasize the denial of the resurrection. And likewise the repetition of the hamza in His saying: **Will we then be in a new creation.** Then when God, the Most High, narrated that about them, He judged them with three things: The first, **Those are the ones who disbelieved in their Lord**, meaning those who deny His ability to resurrect are the ones who persist in their disbelief and are complete in it. The second, **And those are the shackles on their necks**, "Shackles" is the plural of *ghal*, which is a collar that the hand is tied with to the neck, meaning they will be shackled with them on the Day of Resurrection. It was said that the shackles are their evil deeds that are attached to them as collars are attached to necks. The third, **And those are the companions of the Fire; they will abide therein eternally**, they will never be separated from it under any circumstances. The placement of the separating pronoun indicates that eternity is reserved for those who deny the resurrection.

## Tafsir al-Baghawi

5- "And if you are amazed, then their statement is amazed." Amazement is the change in the soul when seeing what is usually unlikely, and the address is to the Messenger of God, may God bless him and grant him peace, and its meaning is: If you are amazed at their denial of the afterlife while they acknowledge that creation began with God Almighty, then their matter is amazed.

Some of the polytheists denied the resurrection, while acknowledging that God Almighty began creation. It was established in their hearts that the return is easier than the beginning, and this is a source of wonder.

It was said: Its meaning is: And if you are amazed at the polytheists' denial and their taking as gods that



neither harm nor benefit, and they have seen from the power of God Almighty what He has given them examples of, then you are amazed at their statement, that is: you are also amazed at their statement: **When we are dust, after death, shall we indeed be in a new creation**, that is: we will be recreated anew as we were before death.

Nafi', Al-Kisa'i and Ya'qub read *A'idha* as a question, *Inna* without it, as a statement, the opposite of which is: Abu Ja'far and Ibn 'Amir. And likewise in *Subhan* in two places, and Al-Mu'minun, and Al-Sajdah, and the rest read it as a question in both of them and in / As-Saffat in two places like this except that Abu Ja'far agrees with Nafi' in the beginning of As-Saffat, so he brings forward the question and Ya'qub does not ask a question in the second **When we die and become dust and bones, shall we indeed be recompensed?** (al-Saffat 37:53).

God Almighty said: **Those are the ones who disbelieved in their Lord, and those are the ones whose necks will be shackled**, on the Day of Resurrection, **and those are the companions of the Fire, they will abide therein eternally.**

### Tafsir al-Baidawi

5. "And if you are amazed" O Muhammad, at their denial of the resurrection. "The amazement of their statement" is worthy of amazement, for whoever is able to create what He has narrated to you, then the easiest thing for him is to repeat it. The enumerated verses, as they indicate the existence of the beginning, indicate the possibility of the return in that they indicate the perfection of His knowledge and power and the acceptance of materials for the types of His actions. "If we are dust, will we then be in a new creation? **is a substitute for their statement or an object for it, and the factor in it**" is omitted and indicated by: "Will we then be in a new creation? Those are the ones who disbelieved in their Lord" because they disbelieved in His ability to resurrect. "And those are the shackles on their necks" bound by misguidance, with no hope of their release or being chained on the Day of Resurrection. "And those are the companions of the Fire, they will abide therein" they will never be separated from it, and the middle of the separation is to specify eternity for the disbelievers.

## Surat al-Ra'd 13:6

And they urge you to hasten the evil before the good, while there have already been examples before them. And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing. And indeed, your Lord is severe in penalty.

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## Tafsir al-Jalalayn

6 - And the punishment was sent down in mockery of their hastening **and they urge you to hasten the evil** the punishment **before the good** the mercy **and there have already been before them examples** the plural of example with the same weight as the samra, meaning punishments of their likes among the deniers. Will they not take heed of them? **And indeed, your Lord is full of forgiveness for the people despite** despite their **wrongdoing** otherwise He would not have left a single creature on its back **and indeed, your Lord is severe in penalty** for those who disobey Him.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And they hasten you**, O Muhammad, the polytheists of your people, with affliction and punishment before prosperity and well-being, so they say: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment**, and they know what happened to the nations before them who disobeyed their Lord and denied His messengers of God's punishments and great affliction, so among them was a nation transformed into apes and another into pigs, and among them was a nation destroyed by earthquake and another by sinking. And that is the *examples*, about which God Almighty said: **And there have already been examples before them**.

And *Al-Mithlaat* are the severe punishments, and the singular of them is Mithla, with the first letter open and the second letter closed, then the plural is Mithlaat, just as the singular of charity is Sadaqah, then the plural is Sadaqat. It was mentioned that Tamim among the Arabs add the second letter and the third together from Mithlaat, so the singular of them in their language is Mithla, then the plural is Mithlaat, like Ghurfa and Ghurafaat. The verb from it is: I compared it to Amthal Mithlaan, with the first letter open and the third letter closed. So if you mean that you cut it off from someone else, you say: I compared it to his companion Amthalhu Imthalan, and that is if you cut it off from him.

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: **And there have already been examples before them**, the incidents of God among the nations before you. And his statement: **And they hasten you to do evil before good**, and they are the polytheists of the Arabs, they hastened evil before good, and they said: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment**.

Muhammad ibn 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 urge you to hasten the evil before the good**, he said: the punishment before the well-being, **and before them there have been examples**, he said: the punishments.

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: **The examples**, he said: The examples.

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

Al-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.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And there have already been examples before them**, he said: **The examples** are what God has given the nations as examples of the punishment with which He has inflicted them. The examples of the punishment have passed away before them, and they have known that, and what God has given them as examples when they disobeyed Him and disobeyed His messengers has come to pass.

Al-Harith told me, he said, Abdul Aziz told us, he said, Salim told us, he said, I heard Al-Sha'bi say regarding His statement: **And before them there have been examples**, he said: The monkeys and pigs are **the examples**.

And His statement: **And indeed, your Lord is the Possessor of forgiveness for the people despite their wrongdoing**, the Most High says: Indeed, your Lord, O Muhammad, is the Possessor of concealment of the sins of those among the people who repent from their sins, so He will leave them exposed for them on the Day of Resurrection, and He will pardon them for their punishment for it sooner or later, **for their wrongdoing**, meaning: for their doing what they did without My permission for them to do it, **and indeed, your Lord is severe in penalty**, for whoever perishes while persisting in his sins on the Day of Resurrection, if He does not hasten that for him in this world, or gather them for him in this world and the Hereafter.

Abu Ja'far said: Although this statement appears to be a report, it is a threat from God and a warning to the

polytheists among the people of the Messenger of God, may God bless him and grant him peace, if they do not repent and turn from their disbelief before God's vengeance befalls them.

Ali bin Dawud told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas: **And indeed, your Lord is the possessor of forgiveness for the people**, he says: But your Lord.

## Tafsir al-Qurtubi

The Almighty said: **And they urge you to hasten the evil before the good** meaning, due to their extreme denial and rejection, they seek punishment. It was said that it is their saying: **O God, if this is the truth from You, then rain down upon us stones from the sky** (al-Anfal 8:32). Qatada said: They sought punishment before well-being, and God, the Almighty, has ruled to delay the punishment for this nation until the Day of Resurrection. It was also said: **Before the good** meaning before the faith through which security and good deeds are hoped for. And **the examples** are the punishments, the singular of which is **the example**. It was narrated from Al-A'mash that he read **the examples** with a damma on the meem and a sukoon on the tha', and this is the plural of example. It is permissible for **the examples** to be replaced by a fatha from the damma because of its heaviness. It was also said that the fatha is brought instead of the ha'. It was narrated from Al-A'mash that he read **the examples** with a fatha on the meem and a sukoon on the tha', and this is the plural of example, then the damma was deleted because of its heaviness. Al-Nahhas, may God have mercy on him, mentioned all of them. And the reading of the group is one example, such as sadaqa and sadaqa, and Tamim adds both tha and meem, its singular in their language is mithala, with damma on the meem and jazm on the tha, such as ghurfa and ghurafaat, and the verb from it is mithalta bih amathal, with fatha on the meem and sukoon on the tha. **And indeed, your Lord is the Possessor of forgiveness** meaning He is the One who overlooks the polytheists if they believe, and the sinners if they repent. Ibn Abbas said: The most hopeful verse in the Book of God is "And indeed, your Lord is the Possessor of forgiveness for the people despite their wrongdoing. And indeed, your Lord is severe in penalty" if they persist in disbelief. Hammad bin Salamah narrated on the authority of Ali bin Zaid on the authority of Saeed bin Al-Musayyab who said: "When the verse was revealed: "And indeed, your Lord is the Possessor of forgiveness for the people despite their wrongdoing. And indeed, your Lord is severe in penalty," the Messenger of God, may God bless him and grant him peace, said: Were it not for God's forgiveness, mercy, and overlooking, no one would enjoy life, and were it not for His punishment, threat, and torment, everyone would be tired."

## Tafsir Ibn Kathir

The Almighty says: **And they urge you** meaning these

deniers **for the evil before the good** meaning the punishment as He informed us about them in His statement: "And they said, 'O you to whom the message has been sent down, you are truly mad. If only you would not bring us the angels, if you should be of the truthful. We do not send down the angels except with the truth, and if they were not, they would not be reprieved.'" And the Almighty said: **And they urge you for the punishment** the two verses, and the Almighty said: **A questioner asked about a punishment to come**, and He said: **Those who do not believe in it urge it on, but those who believe are fearful of it and know that it is the truth.** "And they said, 'Our Lord, hasten for us our portion'" the verse, meaning our punishment and reckoning, as He said informing us about them: "And when they said, 'O God, if this is the truth from You'" the verse, so they were, due to the intensity of their denial, stubbornness, and disbelief, asking that the punishment of God be brought to them. The Almighty said: "And before them have passed examples" meaning We inflicted Our punishment on the previous nations and made them A lesson and a sermon for those who learn from them.

Then the Almighty informed that if it were not for His forbearance and pardon, He would have hastened the punishment upon them, as He said: **And if God were to punish people for what they have earned, He would not leave a living creature on the earth's back.** And the Almighty said in this noble verse: **And indeed, your Lord is full of forgiveness for the people despite their wrongdoing.** That is, He, the Almighty, is full of forgiveness, pardon, and concealment for the people, even though they wrong and sin by night and by day. Then He linked this ruling with being severe in punishment, so that hope and fear would be balanced, as the Almighty said: **But if they deny you, then say, 'Your Lord is full of vast mercy, and His punishment is not averted from the criminal people.'** And He said: **Indeed, your Lord is swift in penalty, but indeed, He is Forgiving and Merciful.** And He said: **Inform My servants that it is I who am the Forgiving, the Merciful, and that My punishment is the painful punishment.** And similar verses that combine hope and fear. Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad told us, on the authority of Ali bin Zaid, on the authority of Saeed bin Al-Musayyab, who said: When this verse was revealed, **And indeed, your Lord is the Possessor of forgiveness for the people, despite their wrongdoing**, the Messenger of God, may God bless him and grant him peace, said: **Were it not for God's pardon and forgiveness, no one would enjoy life, and were it not for His threat and punishment, no one would be tired.** Al-Hafiz Ibn Asakir narrated in the biography of Al-Hasan bin Othman Abu Hassan Al-Ziyadi that he saw the Lord of Glory in a dream, and the Messenger of God, may God bless him and grant him peace, was standing before Him interceding for a man from his nation, so He said to him: Is it not enough for you that I revealed to you in Surat Al-Ra'd, **And indeed, your Lord is the Possessor of forgiveness for the people, despite their wrongdoing**, he said: Then I woke up.

## Fath al-Qadir

6-"And they urge you to hasten the evil before the

## Surat al-Ra'd 13:6

And they urge you to hasten the evil before the good, while there have already been examples before them. And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing. And indeed, your Lord is severe in penalty.

good" The evil is the fatal punishment. And the good: wellness and safety. They said this statement because of their extreme denial and their strong determination and their devotion to disbelief. It was said that the meaning of the verse is that they sought the punishment before the good, which is faith. "And there have already been before them examples. **The majority read examples with a fatha on the meem and a damma on the triangle, the plural of mithla like samra**", which is the punishment. Ibn al-Anbari said:

The example is the punishment that remains in the punished person by changing some of his creation, from their saying: Like so-and-so with so-and-so if he disfigured his creation by cutting off his nose, gouging out his eyes, and slitting open his stomach. Al-A'mash read it with a fatha on the meem and a sukoon on the triangle to lighten the weight of the damma. In the language of Tamim, both the meem and the triangle are damma. Its singular, according to their language, is: Mithla, with a damma on the meem and a sukoon on the triangle, like "ghurfa **and** ghurfaat". It was narrated from Al-A'mash in another narration that he read this letter with a damma on it according to the language of Tamim. Meaning: These people are hastening you to bring down punishment upon them, and punishments have already been inflicted upon those like them who denied before them. So why do they not take heed of them and beware of what has befallen them? The sentence is in the accusative case as a state, and this hastening of these people is in the manner of mockery, like their saying: **O God, if this is the truth from You verse, and indeed, your Lord is the possessor of forgiveness** meaning the possessor of great tolerance **for people for their wrongdoing** themselves by committing sins and falling into transgressions if they repent from that and return to God, the Most High. The preposition and its object: meaning for their wrongdoing is in the accusative case as a state, meaning the state of their being wrongdoers, and *on* means *with*, meaning with their wrongdoing. In the verse there is great good report and great hope, because it is known that a person is not a representative when he is busy with wrongdoing, and for this reason it was said that it is specifically for the sinners among the monotheists, and it was said that what is meant by forgiveness here is delaying the punishment until the Hereafter to match what God narrated about the disbelievers hastening the punishment. As indicated by the sentence mentioned after this verse, **And indeed, your Lord is severe in penalty**, He punishes the disobedient, lying disbelievers with a severe punishment according to what His will requires in the Hereafter.

## Tafsir al-Baghawi

6- The Almighty said: "And they urge you to hasten the evil before the good." Hastening means asking to hasten a matter before its time comes. The evil here is punishment, and the good is well-being. This is because the polytheists of Mecca were asking for punishment instead of well-being in mockery of them,

saying: "O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment." (al-Anfal 8:32).

**And before them there have been examples**, meaning: there have been punishments before them among the nations that disobeyed their Lord and denied His messengers. Examples is the plural of example, with the first letter m open and the second letter tha closed, like charity and charity.

**And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing, and indeed, your Lord is severe in penalty.**

## Tafsir al-Baidawi

6. "And they hasten you with the evil before the good" with the punishment before the well-being, and that is because they hastened the worldly punishment they were threatened with in mockery. "And before them there have been examples" punishments for their likes from the deniers, so why did they not take heed of them and not allow the like of them to befall them? The example with the opening of the thaa and its closing is like charity and charity, and the punishment because it is like the one being punished, and from it the example for retaliation and you took revenge on the man from his companion if you took revenge on him. And "al-Mithalāt **was read with a lightened** al-Mithalāt **and** al-Mithalāt **following the fa with the ayn and** al-Mithalāt **with a lightened** al-Mithalāt **after following, and** al-Mithalāt **with a fathah on the tha as it is the plural of** Mithalāt **like** Rukbah **and** Rukbāt. And indeed, your Lord is the possessor of forgiveness for the people despite their wrongdoing" with their wrongdoing of themselves, and its place is the accusative case as a state and the agent in it is forgiveness and the restriction to it is evidence of the permissibility of forgiveness before repentance, for the repentant is not on his wrongdoing, and whoever prevents that restricted wrongdoing to the minor sins that are expiated for the one who avoids the major sins, or the beginning of forgiveness by concealment and respite. "And indeed, your Lord is severe in penalty" for the disbelievers or for whomever He wills, and from the Prophet, may God bless him and grant him peace, "If it were not for God's forgiveness and pardon, no one would enjoy life, and if it were not for His threat and punishment, not everyone would be tired."

## Surat al-Ra'd 13:7

And those who disbelieve say, **Why was a sign not sent down to him from his Lord?** You are only a warner, and for every people is a guide.

### Tafsir al-Jalalayn

7 - **And those who disbelieve say, Why was not a sign sent down to him to Muhammad** such as the staff, the hand, and the she-camel? God Almighty said: **You are only a warner** frightening the disbelievers, and it is not your duty to bring signs **and for every people there is a guide** a prophet who calls them to their Lord with what he gives of signs, not with what they suggest.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And those who disbelieve say**, O Muhammad, from your people, **Why has a sign not been sent down to him from his Lord?** Why has a sign not been sent down to Muhammad from his Lord? They mean a sign and proof for his prophethood, and that is their saying: **Why has a treasure not been sent down to him or an angel not come with him?** God says: O Muhammad, **You are only a warner**, to them, warning them of God's punishment that will befall them because of their polytheism, **And for every people is a guide**, meaning: And for every people there is an imam whom they follow, and a guide who precedes them and guides them either to good or to evil.

Its origin is from: Hadi Al-Faras, which is its neck that guides the rest of its body.

And in a similar manner to what we said about that, the people of interpretation said, with their differences regarding the meaning of the guide in this place.

Some of them said: He is the Messenger of God, may God bless him and grant him peace.

Who said that?

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And those who disbelieve say, 'Why was a sign not sent down to him from his Lord?'** This is what the polytheists of the Arabs said. God said: **You are only a warner, and for every people there is a guide.** Every people has a caller who calls them to God.

Abu Kuraib told us, he said, Waki' told us, on the authority of Sufyan, on the authority of Al-Suddi, on the authority of Ikrimah and Mansur, on the authority of Abu Al-Dhaha: **You are only a warner, and for every people there is a guide.** They said: Muhammad is the warner, and he is the guide.

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of al-Suddi, on the authority of Ikrimah, the same.

Al-Harith told me, he said, Abdul Aziz told us, he said, Sufyan told us, on the authority of his father, on the authority of Ikrimah, the same.

Others said: What is meant by **the guide** in this place is: God.

Who said that?

Abu Kuraib told us, he said, Wakee' told us, on the authority of Sufyan, on the authority of Ata' bin Al-Sa'ib, on the authority of Saeed bin Jubair: **You are only a warner, and for every people there is a guide.** He said: Muhammad is the warner, and God is the guide.

Ibn Bashir told us, he said, Abu Asim told us, he said, Sufyan told us, on the authority of Ata' bin al-Sa'ib, on the authority of Sa'id bin Jubair: **You are only a warner, and for every people there is a guide**, he said: Muhammad is the warner, and God is the guide.

Abu Kuraib told us, he said, Al-Ashja'i told us, on the authority of Sufyan, on the authority of Ata' bin Al-Sa'ib, on the authority of Sa'id bin Jubair: **You are only a warner**, he said: You, O Muhammad, are a warner, and God is the guide.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Abdul Malik, on the authority of Qais, on the authority of Mujahid, regarding his statement: **You are only a warner, and for every people there is a guide**, he said: The warner is the Prophet, may God bless him and grant him peace. **For every people there is a guide**, he said: God is the guide of every people.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **You are only a warner, and for every people there is a guide**, meaning: You, O Muhammad, are a warner, and I am the guide of every people.

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: **You are only a warner, and for every people there is a guide.** The warner is Muhammad, may God bless him and grant him peace, and the guide is God Almighty.

Others said that Al-Hadi, in the same place, means: Prophet.

Who said that?

Muhammad bin Bashir told us, he said, Abu Asim told us, he said, Sufyan told us, on the authority of Laith, on the authority of Mujahid, Al-Mundhir said, Muhammad, may God bless him and grant him peace, **And for every people there is a guide**, he said: A prophet.

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: **You are only a warner, and for every people there is a guide**, he said: A prophet.

He said, Jarir told us, on the authority of Laith, on the authority of Mujahid, on the authority of Abd al-Malik,



Surat al-Ra'd 13:7

And those who disbelieve say, "Why was a sign not sent down to him from his Lord?" You are only a warner, and for every people is a guide.

on the authority of Qais, on the authority of Mujahid, the same.

Al-Hasan bin Muhammad told us, he said, Asbat bin Muhammad told us, on the authority of Abdul Malik, on the authority of Qais, on the authority of Mujahid, regarding his statement: **You are only a warner, and for every people there is a guide**, he said: For every people there is a prophet, and the warner is Muhammad, may God bless him and grant him peace.

He said, Muhammad bin Al-A'la told us, he said, Abdul Malik told me, on the authority of Mujahid, regarding his statement: **And for every people there is a guide**, he said: A prophet.

He said, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And for every people there is a guide**, meaning: for every people there is a prophet.

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 for every people there is a guide**, he said: A prophet.

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 for every people there is a guide**, he said: A prophet who calls them to God.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **And for every people is a guide**, he said: For every people is a prophet. The guide is the Prophet, may God bless him and grant him peace, and the warner is also the Prophet, may God bless him and grant him peace. And he recited: **And there was no nation but that a warner had passed among them**, and he said: **A warner from the first warners**, he said: A prophet from the prophets.

Others said: Rather, he meant by it: Every people has a leader.

Who said that?

Abu Kuraib told us, he said, Jabir bin Nuh told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih, **You are only a warner, and for every people there is a guide**. He said: You, O Muhammad, are only a warner, and for every people there are leaders.

He said, Al-Ashja'i told us, he said, Ismail told me - and: Sufyan: on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih: **And for every people there is a guide**, he said: Every people have leaders.

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', on the authority of Abu Al-Aaliyah: **You are only a warner, and for every people there is a guide**. He said: The guide is the leader, and the leader is the imam, and the imam is the action.

Al-Hasan told me, he said, Muhammad told us - and

he is Ibn Yazid - on the authority of Ismail, on the authority of Yahya Ibn Rafi' regarding his statement: **You are only a warner, and for every people there is a guide**, he said: A leader.

Others said: He is Ali bin Abi Talib, may God be pleased with him.

Who said that?

Ahmad bin Yahya al-Sufi told us, al-Hasan bin al-Husayn al-Ansari told us, Muadh bin Muslim Bayaa al-Harawi told us, on the authority of Ata bin al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas, who said: When the verse, **You are only a warner, and for every people there is a guide**, was revealed, the Messenger of God, may God bless him and grant him peace, placed his hand on his chest and said: I am the warner, **and for every people there is a guide**, and he pointed with his hand to Ali's shoulder and said: You are the guide, O Ali, through you the guided ones after me will be guided.

Others said: It means: Every people has a caller.

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: **And for every people there is a guide**, he said: a caller.

I have explained the meaning of guidance, and that it is the followed Imam who leads the people. If that is the case, then it is possible that it is God who guides His creation, and His creation follows His guidance, and they follow His commands and prohibitions.

It is possible that he is the Prophet of God who is followed by his nation.

It is permissible for him to be an imam who is followed and whose method and approach are followed by his companions.

It is possible that he is a preacher of good or evil.

Since this is the case, there is no more correct statement about this than to say as God Almighty said: Muhammad is the warner to whom he was sent with the warning, and every people has a guide who guides them, so they follow him and imitate him.

## Tafsir al-Qurtubi

God Almighty said: **And those who disbelieve say, 'Why was a sign not sent down to him from his Lord?'** When they proposed the signs and asked for them, God Almighty said to His Prophet, may God bless him and grant him peace: **You are only a warner**, meaning a teacher. **And for every people there is a guide**, meaning a prophet who calls them to God. It was said: The guide is God, meaning you are responsible for warning, and God is the guide of every people if He wants to guide them.

## Tafsir Ibn Kathir

God the Almighty says, informing us about the polytheists that they say in disbelief and stubbornness: Why does he not bring us a sign from his Lord as the former ones were sent, as they were stubborn with him to make for them Safa into gold, and to remove the mountains from them, and to replace them with meadows and rivers, God the Almighty says: **And nothing prevented Us from sending the signs except that the former ones denied them** the verse, God the Almighty says: **You are only a warner** meaning that you are only responsible for conveying the message of God that He has commanded you, **You are not responsible for guiding them, but God guides whom He wills** and His statement: **And for every people is a guide** Ali bin Abi Talhah said on the authority of Ibn Abbas: meaning for every people is a caller. Al-Awfi said on the authority of Ibn Abbas regarding the verse: God the Almighty says: You, O Muhammad, are a warner, and I am the guide of every people, and this is what Mujahid, Saeed bin Jubayr, Ad-Dahhak and others said. On the authority of Mujahid: **And for every people there is a guide**, meaning a prophet, like His statement: **There was no nation but that a warner had passed among them**, and this is what Qatada and Abd al-Rahman ibn Zayd said. Abu Salih and Yahya ibn Rafi' said: **And for every people there is a guide**, meaning a leader. Abu al-Aaliyah said: The guide is the leader, the leader is the imam, and the imam is the action. On the authority of Ikrimah and Abu al-Dhaha: **For every people there is a guide**, they said: He is Muhammad, may God bless him and grant him peace. Malik said: **And for every people there is a guide**, who calls them to God Almighty.

Abu Ja'far bin Jarir said: Ahmad bin Yahya al-Sufi told us, al-Hasan bin al-Husayn al-Ansari told us, Mu'adh bin Muslim told us, al-Harawi told us, on the authority of 'Ata' bin al-Sa'ib, on the authority of Sa'id bin Jubayr, on the authority of Ibn 'Abbas, may God be pleased with them both, who said: When the verse, **You are only a warner, and for every people there is a guide**, was revealed, the Messenger of God, may God bless him and grant him peace, placed his hands on his chest and said, **I am the warner, and for every people there is a guide**, and he pointed with his hand to Ali's shoulder and said, **You are the guide, O Ali, through you the rightly guided ones after me are guided**. This hadith is very objectionable. Ibn Abi Hatim said: Ali bin al-Husayn told us, 'Uthman bin Abi Shaybah told us, al-Muttalib bin Ziyad told us, on the authority of al-Suddi, on the authority of 'Abd al-Khayr, on the authority of Ali, **And for every people there is a guide**, he said: The guide is a man from Banu Hashim. Al-Junayd said: He is Ali bin Abi Talib, may God be pleased with him. Ibn Abi Hatim said: Something similar was narrated on the authority of Ibn 'Abbas in one of the narrations and on the authority of Abu Ja'far Muhammad bin Ali.

## Fath al-Qadir

7- **And those who disbelieve say, 'Why was a sign not sent down to him from his Lord?'** That is, why was a

sign not sent down to him other than the signs he had brought? These disbelievers who say this are the ones who are hastening the punishment. Al-Zajaj said: They asked for signs other than the ones he brought, so they sought signs like those of Moses and Jesus. Then God the Most High said, **You are only a warner**, warning them of the Fire, and you have no signs. End quote. This is stubbornness and obstinacy on the part of the disbelievers. Otherwise, God had sent down signs to His Messenger that would suffice some of them. The word **you are only a warner** was used in the exclusive form to clarify that he, may God bless him and grant him peace, was sent to warn the servants and to clarify what they should beware of the consequences of, and that he had nothing else to do with it. He did what he had to do, and he warned with the most eloquent warning, and he did not leave anything that would achieve that without bringing it, clarifying it, and repeating it. May God reward him for his good deeds. **And for every people there is a guide**, meaning a prophet who calls them to what will guide and direct them, even if guidance does not actually occur to them and they do not accept it. The signs of the messengers are different. One comes with a sign or signs that the other did not bring, according to what God gives him of them. Whoever demands from some of them what others brought has reached a great level of obstinacy. The intended meaning of the signs is nothing but evidence of prophethood, because it is a miracle beyond human ability. This is not specific to one individual among them, nor to specific individuals. It has been said that the meaning is that for every people there is a guide, and He is God, the Almighty, for He is able to do that, and His prophets are only to warn.

## Tafsir al-Baghawi

7- **And those who disbelieve say, 'Why was not a sign sent down to him'**, meaning: to Muhammad, may God bless him and grant him peace, **from his Lord?** meaning: a sign and proof of his prophethood. God Almighty said: **You are only a warner**, frightening, **and for every people is a guide**, meaning for every people there is a prophet who calls them to God Almighty.

Al-Kalbi said: A caller who calls them to the truth or to misguidance.

Ikrimah said: The guide is Muhammad, may God bless him and grant him peace. He says: You are only a warner and a guide for every people, meaning: a caller.

Saeed bin Jubair said: The guide is God Almighty.

## Tafsir al-Baidawi

7. **And those who disbelieve say, 'Why was a sign not sent down to him from his Lord?'** due to their lack of regard for the signs sent down to him and their suggestion of something similar to what was given to Moses and Jesus, peace be upon them. **You are only a warner** sent to warn like other messengers, and all

Surat al-Ra'd 13:7

And those who disbelieve say, "Why was a sign not sent down to him from his Lord?" You are only a warner, and for every people is a guide.

you have to do is bring what confirms your prophethood from the type of miracles, not what is suggested to you. **And for every people there is a guide** a prophet specifically with miracles from the type that is prevalent among them, who guides them to the truth and calls them to what is right, or is able to guide them, and He is God Almighty, but He does not guide except whom He wills to guide by what He sends down to you of signs. Then He followed that with what indicates the perfection of His knowledge and power and the comprehensiveness of His judgment and decree, drawing attention to the fact that He Almighty is able to send down what they suggested, but He did not send down because He knew that their suggestion was out of stubbornness rather than seeking guidance, and that He is able to guide them, but He did not guide them because of His previous judgment of disbelief, so He said:

## Surat al-Ra'd 13:8

God knows what every female carries and what the wombs absorb and increase, and everything with Him is by measure.

### Tafsir al-Jalalayn

8 - **God knows what every female carries** of male and female, single and multiple, and so on **and what the wombs decrease** of the period of pregnancy **and what they increase** of it **and everything with Him is by measure** a single measure that He does not exceed.

### Tafsir al-Suyuti

At-Tabarani and others narrated on the authority of Ibn Abbas that Arbad bin Qais and Amir bin At-Tufayl came to the Messenger of God, may God bless him and grant him peace, in Medina. Amir said, **O Muhammad, what will you give me if I become Muslim?** He said, **You have what the Muslims have and you are responsible for what they are responsible for.** He said, **Will you give me the authority after you?** He said, **That is not for you or your people.** So they went out. Amir said to Arbad, **I am distracting Muhammad from you by talking, so strike him with the sword.** So they returned. Amir said, **O Muhammad, stand with me so that I may speak to you.** So he stood with him and spoke to him. Arbad drew the sword, but when he placed his hand on the hilt of the sword, it dried up. The Messenger of God, may God bless him and grant him peace, turned and saw him, so he turned away from them. They went out until they were at Arqam. God sent a thunderbolt upon Arbad and killed him. Then God revealed, **God knows what every female carries**, until His saying, **Severe in penalty.**

Al-Nasa'i and Al-Bazzar narrated on the authority of Anas that he said: The Messenger of God, may God bless him and grant him peace, sent a man from his companions to a man from the leaders of the pre-Islamic era to call him to God. He said: Who is your Lord to whom you are calling me? Is it iron, copper, silver, or gold? So he came to the Prophet, may God bless him and grant him peace, and told him. He repeated the question a second and third time, and God sent a thunderbolt upon him that burned him. Then this verse was revealed: **And He sends thunderbolts and strikes with them whomever He wills.** to the end of it.

### Tafsir al-Tabari

Abu Ja'far said: The Almighty says: "And if you are amazed, then amazed is their saying: 'When we are dust, shall we then be in a new creation?'" They deny the ability of God to bring them back as a new creation after their annihilation and affliction, but they do not deny His ability to originate them and form them in the wombs, and to manage them and direct them in them from one state to another. So He began the report about that from the beginning, and the meaning is what I described, so He, the Most High, said: **God**

**knows what every female carries and what the wombs absorb and what they increase.** He says: And what the wombs absorb from their pregnancy in the nine months to complete their sending of menstrual blood, **and what they increase**, in their pregnancy over the nine months to complete what was reduced from the pregnancy in the nine months by sending menstrual blood, **and everything with Him is by measure.** Nothing of His measure exceeds His measure, and nothing that He wills and manages falls short of His management, just as a female's pregnancy does not increase beyond what He has determined for it of pregnancy, nor does it fall short of what He has determined for it of measure.

And the amount, is a verbal noun from the word *qadar*.

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

Who said that?

Yaqub bin Mahan told me, he said, Al-Qasim bin Malik told us, on the authority of Dawud bin Abi Hind, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **He knows what every female carries and what the wombs absorb**, he said: If a woman sees blood for a day after her pregnancy, the pregnancy increases by a day.

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: **God knows what every female carries and what the wombs absorb and what they add**, meaning the miscarriage, **and what they gain**, meaning what the womb gains in pregnancy beyond what it absorbs until it gives birth to it completely. That is because some women carry their pregnancy for ten months, and some for nine months, and some for more, and some for less. That is the decrease and increase that God mentioned, and all of that is by His knowledge.

Saeed bin Yahya Al-Umawi told us, he said, Abdul Salam told us, he said, Khasif told us, on the authority of Mujahid, or Saeed bin Jubair, regarding the statement of God: **And what the wombs decrease**, he said: Its decrease is less than nine, and the increase is more than nine.

Yaqub told me, he said, Hisham told us, he said, Abu Bishr told us, on the authority of Mujahid, that he said: Al-Ghaydh is what the pregnant woman sees of blood during her pregnancy, so it is a deficiency in the child, and the increase is what is more than nine months, so it is the completion of the deficiency, and it is an increase.

Muhammad bin Al-Muthanna told us, he said, Abd Al-Samad told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Mujahid, regarding his statement: **And the wombs do not decrease or increase**, he said: What you see of blood, and what increases beyond nine months.

Muhammad ibn Bashar told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Bishr, on the authority of Mujahid, that he said: He knows what the wombs decrease and

Surat al-Ra'd 13:8

God knows what every female carries and what the wombs absorb and increase, and everything with Him is by measure.

what they increase. He said: What exceeds nine months. **And what the wombs decrease**, he said: The blood that a woman sees during her pregnancy.

Al-Muthanna told us, he said, Amr bin Awn and Al-Hajjaj bin Al-Munhal told us, they said, Hisham told us, on the authority of Abu Bishr, on the authority of Mujahid, regarding his statement: **And the wombs do not decrease nor increase**, he said: Al-Ghayd is when a pregnant woman sees blood during her pregnancy, so it is al-Ghayd, and it is a decrease in the child. And whatever exceeds nine months is the completion of that decrease, which is the increase.

Ahmad bin Ishaq told us, he said, Abu Ahmad told us, he said, Abd al-Salam told us, on the authority of Khasif, on the authority of Mujahid: **And the wombs do not decrease nor increase**, he said: If she sees less than nine, then it increases over nine like the days of menstruation.

Ahmad told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the wombs do not decrease**, he said: the exit of blood, **and they do not increase**, he said: the withholding of blood.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And the wombs do not decrease** means the woman's ejaculation until the child is lost, **nor does it increase** he said: If the woman does not ejaculate, the child will be complete and great.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Shu'bah told us, on the authority of Ja'far, on the authority of Mujahid, regarding his statement: **And the wombs do not decrease nor increase**, he said: The woman sees blood and carries for more than nine months.

Al-Hasan told us, he said, Muhammad bin Al-Sabah told us, he said, Hisham told us, he said, Abu Bishr told us, on the authority of Saeed bin Jubair, regarding his statement: **And what the wombs decrease**, he said: It is the woman who sees blood during her pregnancy.

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 the wombs do not decrease nor increase**, the shedding of blood until the child is lost, and *increases*, if the woman does not shed blood, the child will be complete and great.

He said, Al-Hakam bin Musa told us, he said, Haql told us, on the authority of Uthman bin Al-Aswad, he said: I said to Mujahid: My wife saw blood, and I hope that she is pregnant. Abu Ja'far said: This is how it is in the Book. Mujahid said: That is the decrease in the wombs: He knows what the wombs decrease and what they increase, and everything with Him is by measure. The child continues to decrease as long as she sees blood, and when the blood stops, it increases, and it continues until it is complete. That is what He said: **And the wombs decrease and what they increase, and**

**everything with Him is by measure.**

He said, Muhammad bin Al-Sabah told us, He said, Hisham told us, He said, Abu Bishr told us, on the authority of Mujahid, regarding his statement: **And the wombs do not decrease nor increase**, he said: The decrease is the pregnant woman who sees blood in her pregnancy, and it is the decrease, and it is a decrease in the child. So what exceeds nine months is the increase, and they are the completion of the birth.

Ibn Al-Muthanna told us, he said, Abdul-Wahhab told us, he said, Dawud told us, on the authority of Ikrimah, regarding this verse: **God knows what every female carries and what the wombs absorb**, he said: Whenever the womb absorbs blood, that increases the pregnancy.

He said, Abd al-A'la told us, he said, Dawud told us, on the authority of Ikrimah, something similar.

Ahmad ibn Ishaq told us, Abu Ahmad told us, Ibad ibn al-Awam told us, on the authority of Asim, on the authority of Ikrimah: **And what the wombs decrease**, he said: The decrease of the womb is the blood on the pregnancy. Whenever the womb decreases from the blood for a day, the pregnancy increases by a day, until it is completed and she is pure.

He said, Abbad told us, on the authority of Saeed, on the authority of Ya'la bin Muslim, on the authority of Saeed bin Jubair, the same.

Al-Hasan bin Muhammad told us, he said, Al-Walid bin Saleh told us, he said, Abu Yazid told us, on the authority of Asim, on the authority of Ikrimah, regarding this verse: **And what the wombs absorb**, he said: It is the menstruation of the pregnancy, **and what they increase**, he said: So for every day she menstruates in her pregnancy, she has a day to increase in her purity, until she completes nine months pure.

He said, Yazid bin Harun told us, Imran bin Hadhir told us, on the authority of Ikrimah, regarding his statement: **And the wombs do not decrease or increase**, he said: What she saw of blood in her pregnancy increased in her pregnancy.

Abdul Hamid bin Bayan told us, he said, Ishaq told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement: **And the wombs do not decrease nor increase**, "do not decrease," is less than nine, **and do not increase**, is more than nine.

Ahmad bin Ishaq told us, Abu Ahmad told us, Ibn al-Mubarak told us, on the authority of al-Hasan bin Yahya, who said, I heard al-Dahhak say: A child may be born at two years. Al-Dahhak was born at two years. Al-Ghaydh is less than nine, and **and what increases** is more than nine months.

He said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **And the wombs do not decrease nor increase**, he said: less than nine, **and they do not increase**, he said: more than nine.



He said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, he said: I was born at the age of two.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn Al-Mubarak told us, on the authority of Al-Hasan bin Yahya, he said, Ad-Dahhak told us: His mother carried him for two years. He said: **And what the wombs decrease**, he said: what decreases from nine, **and what increases**, he said: what exceeds nine.

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: **God knows what every female carries and what the wombs absorb**, he said: Every female is from God's creation.

He said, Hisham told us, on the authority of Juwaybir, on the authority of Ad-Dahhak and Mansur, on the authority of Al-Hasan, they said: Ghaydh is less than nine months.

He said, Suwaid told us, Ibn al-Mubarak told us, on the authority of Dawud ibn Abd al-Rahman, on the authority of Ibn Jurayj, on the authority of Jamila bint Saad, on the authority of Aisha, who said: Pregnancy does not last more than two years, the amount of time it takes for the shadow of a spindle to turn.

Ahmad bin Ishaq told us, Abu Ahmad told us, Fadil bin Marzouq told us, on the authority of Atiyah Al-Awfi: **And what the wombs absorb**, he said: It is pregnancy for nine months, and less than nine, **and what they increase**, he said: Over nine.

He said, Abu Ahmad told us, he said, Amr bin Thabit told us, on the authority of his father, on the authority of Saeed bin Jubair: **And what the wombs decrease**, he said: The menstruation of a woman for her child.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And the wombs do not decrease nor increase**, he said: The decrease is the miscarriage, **and do not increase**, is beyond nine months.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Saeed bin Jubayr: If a woman sees blood on her pregnancy, it is a sign of a decrease in the child's nutrition, and it is an increase in the pregnancy.

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **God knows what every female carries and what the wombs absorb and what they increase**, he said: Al-Hasan used to say: Ghaydhudhu is when a woman gives birth after six months or seven months, or less than the limit. Qatada said: As for the excess, it is what exceeds nine months.

Al-Harith told me, he said, Abdul Aziz told us, he said, Qais told us, on the authority of Salim Al-Aftas, on the authority of Saeed bin Jubair, he said: The decrease in the womb is when she sees blood during her pregnancy. So everything in which she sees blood during her pregnancy, she increases her pregnancy like that.

He said, Abdul Aziz told us, Hammad bin Salamah told us, on the authority of Qais bin Saad, on the authority of Mujahid, who said: If a pregnant woman sees blood, it is more likely for the child.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman narrated to us, who said: I heard Ad-Dahhak say regarding His statement: **And the wombs do not decrease nor increase**, "Downsizing" is the decrease in the term, and *increase* is what exceeds the term. This is because women do not give birth within one waiting period. A child is born after six months and lives, or after two years and lives, and in between. He said: And I heard Ad-Dahhak say: I gave birth after two years, and my front teeth had already grown.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And what the wombs decrease**, he said: The decrease of the wombs is the shedding that women experience while pregnant. When that shedding comes, it is not counted as part of the pregnancy, and that decreases her pregnancy until that is lifted. And when that is lifted, she begins a future waiting period of nine months. As for as long as she sees blood, the wombs decrease and decrease, and the child becomes thin. So when that blood is lifted, the child grows, and her waiting period when that blood is lifted is nine months. And whatever comes before that, she does not count it, it is shedding, and that nullifies all of that.

And his saying: **And everything with Him has a measure**.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his saying: **And everything with Him is by measure**, yes, by God, He has preserved their sustenance and their life spans, and has given them a known term.

## Tafsir al-Qurtubi

It contains eight issues:

The first: The Almighty's saying: **God knows what every female bears**, meaning male and female, good and bad, righteous and wicked. It was mentioned in Surat Al-An'am that God, the Exalted, is the only One with knowledge of the unseen, with no partner. We mentioned there the hadith of Al-Bukhari on the authority of Ibn Umar that the Messenger of God, may God bless him and grant him peace, said: **The keys of the unseen are five**. The hadith states: **No one knows what the wombs conceal or increase except God**. The scholars differed in the interpretation of His saying: **And what the wombs conceal or increase**. Qatada said: The meaning is what is lost before nine months, and what is increased after nine. Ibn Abbas said the same. Mujahid said: If a woman menstruates during her pregnancy, that is a deficiency in her child. If it exceeds nine months, it is complete, not a deficiency. It was narrated from him: Ghayd is what the wombs conceal of blood, and augmentation is what is increased from it. It was said: Ghayd and augmentation refer to the child, such as the deficiency of a finger or something else, or the increase of a

## Surat al-Ra'd 13:8

God knows what every female carries and what the wombs absorb and increase, and everything with Him is by measure.

finger or something else. It was said: Ghayd is the cessation of menstrual blood. **And what is increased** by postpartum blood after giving birth.

Second: In this verse is evidence that a pregnant woman menstruates, and this is the doctrine of Malik and Al-Shafi'i in one of his two opinions. Ata', Al-Sha'bi and others said: She does not menstruate, and Abu Hanifa said the same, and his evidence is the verse. Ibn Abbas said in its interpretation: It is the menstruation of pregnant women, and this is what was narrated from Ikrimah and Mujahid, and it is the opinion of Aisha, and that she used to issue a fatwa to pregnant women when they menstruated that they should stop praying, and the companions at that time were abundant, and none of them objected to her, so it became like a consensus, said Ibn Al-Qassar. It was mentioned that two men disputed over a child, so they took him to Umar, may God be pleased with him, so he showed him to the fortune teller, and the fortune teller attributed him to them, so Umar hit him with a whip, and asked some women of Quraysh and said: Look, what is the matter with this child? They said: The first one was alone with her and he was alone with her, so she menstruated while pregnant, and she thought that her waiting period had ended, so the second one entered her, and the child was revived by the water of the second one, so Umar said: God is Great! He included it with the first, and he did not say that a pregnant woman does not menstruate, nor did any of the companions say that, so it indicates that it is a consensus, and God knows best. The opponent argued by saying that if a pregnant woman menstruated, and what the woman sees of blood is menstruation, then it would not be valid for a slave woman to purify herself with menstruation, and this is a consensus. And it was narrated from Malik in the book of Muhammad what indicates that it is not menstruation.

Third: This verse is evidence that a pregnant woman may give birth after less than nine months or more. Scholars agree that the minimum period of pregnancy is six months, and that Abd al-Malik ibn Marwan was born after six months.

Fourth: These six months are based on the crescent moons, like all the other months of the Shari'ah. Therefore, it has been narrated in the school of thought from some of the companions of Malik, and I think it is in the book of Ibn Harith, that if three days are less than the six months, then the child is attributed to the reason for the deficiency and excess of the months, as narrated by Ibn Atiyyah.

Fifth: Scholars differed regarding the maximum period of pregnancy. Ibn Jurayj narrated on the authority of Jamila bint Saad on the authority of Aisha who said: Pregnancy does not last more than two years, the length of time it takes for the shadow of a spindle to turn. This was mentioned by Al-Daraqutni. Jamila bint Saad - the sister of Ubayd bin Saad - said, and on the authority of Al-Layth bin Saad - that the maximum period is three years. Al-Shafi'i narrated on the authority of four years. It was narrated on the authority

of Malik in one of his two narrations, and the well-known opinion from him is five years. It was narrated on his authority that there is no limit to it, even if it exceeds ten years, and this is the third narration from him. Al-Zuhri narrated on the authority of six and seven. Abu Omar said: Some of the Companions extend it to seven. Al-Shafi'i said: The maximum period of it is four years. The people of Kufa say: Two years and no more. Muhammad bin Abdul-Hakam says: One year and no more. Dawud says: Nine months, and he does not have a pregnancy longer than that. Abu Omar said: This is an issue that has no basis except independent reasoning, and referring back to what is known about women. And God is the Grantor of success. Ad-Daraqutni narrated on the authority of Al-Walid bin Muslim who said: I said to Malik bin Anas that I was told on the authority of Aisha that she said: A woman's pregnancy does not exceed two years, the length of the shadow of a spindle. He said: Glory be to God! Who says this?! This is our neighbor, the wife of Muhammad bin Ajlan. She gets pregnant and gives birth in four years. A woman of truth, and her husband is a man of truth. She got pregnant three times in twelve years, each pregnancy lasting four years. And he mentioned it on the authority of Al-Mubarak bin Mujahid who said: It is well-known among us that the wife of Muhammad bin Ajlan gets pregnant and gives birth in four years, and she was called the elephant carrier. It was also narrated that Malik bin Dinar was sitting one day when a man came to him and said: O Abu Yahya! Pray for a woman who has been pregnant for four years and has become in great distress. Malik became angry and closed the Qur'an and said: These people do not see us as anyone but prophets! Then he recited, then he supplicated, then he said: O God, if there is wind in this woman's belly, then remove it from her at once, and if there is a girl in her belly, then replace her with a boy, for You erase what You will and confirm, and with You is the Mother of the Book. Malik raised his hand, and the people raised their hands, and the Messenger came to the man and said: Save your wife. The man went, and Malik had not lowered his hand before the man came out of the door of the mosque with a curly-haired boy, four years old, on his neck, his teeth were straight, and his navel had not been cut. It was also narrated that a man came to Umar ibn al-Khattab and said: O Commander of the Faithful! I was absent from my wife for two years and came back pregnant, so Umar consulted the people about stoning her, and Muadh ibn Jabal said: O Commander of the Faithful! If you have a right to her, then you have no right to what is in her belly, so leave her until she gives birth. So he left her, and she gave birth to a boy whose two front teeth had come out, and the man recognized the resemblance and said: My son, by the Lord of the Kaaba! Umar said: Women are unable to give birth to the likes of Muadh, were it not for Muadh, Umar would have perished. Ad-Dahhak said: My mother gave birth to me after carrying me in her womb for two years, and she gave birth to me after my tooth had come out. It is mentioned on the authority of Malik that he was carried in his mother's womb for two years, and it was said: three years. It is said: Muhammad ibn Ajlan remained

in his mother's womb for three years, and she died while he was trembling violently, so her womb was cut open and he was taken out with his teeth still growing. Hammad ibn Salamah said: Harim ibn Hayyan was called Harim because he remained in his mother's womb for four years. Al-Ghaznawi mentioned that Ad-Dahhak was born at the age of two, and his tooth had already come out, so he was called Ad-Dahhak. Ibad ibn Al-Awwam: A neighbor of ours gave birth to a boy at the age of four years, whose hair reached his shoulders, and a bird passed by him and said: Kash.

Sixth: Ibn Khuwaiz Mandad said: The minimum and maximum of menstruation and postpartum bleeding and the minimum and maximum of pregnancy are taken from the path of *ijtihad*, because knowledge of that is kept to God alone, so it is not permissible to rule on anything of it except to the extent that He has revealed to us, and it is found apparent in women, rarely or usually, and when we found a woman who had been pregnant for four years or five years, we ruled accordingly, and as for postpartum bleeding and menstruation, since we did not find a settled matter in them, we returned to what is found in the rare ones among them.

Seventh: Ibn al-Arabi said: Some of the lenient Malikis have reported that the longest period of pregnancy is nine months, and this has never been said except by Halki, and they are the naturalists who claim that the management of pregnancy in the womb is the seven planets, taking it month by month, and the fourth month is for the sun, and therefore it moves and turbulent, and if the rotation between the seven planets is complete in the seven months, it returns in the eighth month to Saturn, which receives it with its coldness. I wish I could debate or fight them! Why is it that the reference after the completion of the cycle is to Saturn and not to any other? Did God inform you of this, or are you lying about God?! And if it is permissible for it to return to two of them, why is it not permissible for the management to return to three or four, or to return to all of them twice or three times?! What is this control of false assumptions over internal matters?!

Eighth: The Almighty's statement: **And everything with Him is by measure.** That is, of decrease and increase. It is said: **by measure** is the amount of time a child leaves his mother's womb, and the amount of time he stays in her womb until he leaves. Qatada said: in provision and life span. The measure is the amount, and the generality of the verse includes all of that, and God Almighty knows best.

## Tafsir Ibn Kathir

The Almighty informs about His complete knowledge that nothing is hidden from Him, and that He encompasses what pregnant women carry from all female animals, as the Almighty said: **And He knows what is in the wombs** meaning what they carry of male or female, or good or bad, or happy or miserable, or long-lived or short-lived, as the Almighty said: **He knows you best when He created you from the earth and when you were fetuses** *verse*, and the Almighty

said: **He creates you in the wombs of your mothers, creation after creation, in three darknesses** meaning He created you, one stage after another, as the Almighty said: "And We have certainly created man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clot, then We made the clot into a lump of flesh, then We made the lump of flesh into bones, then We clothed the bones with flesh, then We developed him into another creation. So blessed be God, the best of creators." And in the two Sahihs on the authority of Ibn Mas'ud, he said: The Messenger of God, may God bless him and grant him peace, said: **The creation of one of you is gathered together in his mother's womb.** Forty days, then it becomes a clot for a similar period, then it becomes a lump of flesh for a similar period, then God sends an angel to him who is commanded with four words: to write down his provision, his lifespan, his deeds, and whether he will be wretched or happy." And in another hadith, **The angel says, 'O Lord, am I male or female? O Lord, am I wretched or happy? What is the provision? What is the lifespan?' God says, and the angel writes.**

Al-Bukhari said: Ibrahim bin Al-Mundhir narrated to us, Ma'n narrated to us, Malik narrated to us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, said: "The keys of the unseen are five, and none knows them but God: None knows what will happen tomorrow but God, and none knows what the wombs conceal but God, and none knows when the rain will come but God, and no soul knows in what land it will die, and none knows when the Hour will come but God." Al-Awfi said on the authority of Ibn Abbas: **And the wombs conceal** means the miscarriage, and **and they conceal** means: the womb does not increase in pregnancy beyond what it has concealed until it gives birth to it completely. This is because some women carry their pregnancy for ten months, and some for nine months, and some for more, and some for less. This is the diminishing and increasing that God, the Most High, mentioned, and all of that is by His knowledge, the Most High.

Ad-Dahhak said on the authority of Ibn Abbas regarding his statement: **And what the wombs decrease or increase**, he said: What they decrease from nine and what they increase. Ad-Dahhak said: My mother gave birth to me and she carried me in her womb for two years, and she gave birth to me and my two front teeth had grown. Ibn Jurayj said on the authority of Jamilah bint Saad on the authority of Aisha who said: Pregnancy does not last more than two years, the amount of time it takes for the shadow of a spindle to move. Mujahid said: **And what the wombs decrease or increase**, he said: What she sees of blood during her pregnancy, and what she increases beyond nine months. This is what Atiyah Al-Awfi, Al-Hasan Al-Basri, Qatadah and Ad-Dahhak said. Mujahid also said: If a woman sees blood for less than nine, it increases beyond nine like the days of menstruation. This was said by Ikrimah, Saeed bin Jubair and Ibn Zayd. Mujahid also said: **And what the wombs decrease or increase** is the shedding of blood until the child is lost, **and what she increases** if the woman does not shed blood, the child is complete and great. Makhool said: The fetus in its mother's womb does not

God knows what every female carries and what the wombs absorb and increase, and everything with Him is by measure.

ask, nor does it grieve, nor does it feel sad. Rather, its sustenance comes to it in its mother's womb from her menstrual blood. Hence, a pregnant woman does not menstruate. When it falls to the ground, it cries out, and its cries are a sign of its astonishment at its place. When its navel is cut, God transfers its sustenance to its mother's breasts so that it does not grieve, nor ask, nor feel sad. Then it becomes a child who takes something with his hand and eats it. When it reaches maturity, it says: It is death or murder. How can I have sustenance? Makhool says: Woe to you! It nourished you while you were in your mother's womb and you were a small child. Then, when you grow up and become mature and sensible, you say: It is death or murder. How can I have sustenance? Then Makhool recited: **God knows what every female carries.**

Qatada said: **And everything with Him has a measured term**, meaning by a set time. He preserved the provisions and lives of His creation, and set a known term for that. In the authentic hadith, one of the daughters of the Prophet (peace and blessings of God be upon him) sent word to him that her son was dying, and she would like him to be present with him. So he sent word to her saying: **To God belongs what He takes and to Him belongs what He gives, and everything with Him has a set term, so command her to be patient and seek reward.** The hadith in full. And His statement: **Knower of the unseen and the seen**, meaning He knows everything that His servants see and everything that is hidden from them, and nothing of it is hidden from Him. **The Great** is greater than everything, **The Most High** meaning over everything. **He has encompassed all things in knowledge**, and He has subdued all things, so necks have submitted to Him and the servants have submitted to Him willingly or unwillingly.

## Fath al-Qadir

**8- God knows what every female carries** The sentence is a new sentence, introduced to clarify His comprehensive knowledge, glory be to Him, and His knowledge of the unseen from which these mentioned matters come. It was said that it is possible that the noble name is the predicate of a deleted subject: i.e. and for every people there is a guide, and He is God, and the sentence **He knows what every female carries** is an explanation of guide in the last way, and this is very far-fetched, and what is is a relative pronoun: i.e. He knows what every female carries in her womb of a clot, or a lump of flesh, or a male, or a female, or a handsome, or an ugly, or a happy, or a miserable one. It is possible that it is interrogative: i.e. He knows what is in her womb, and in what condition it is. It is possible that it is a source: i.e. He knows her pregnancy **and what the wombs decrease and what they increase** Ghayd means decrease: i.e. He knows what the wombs decrease, and He knows what they increase. It was said that what is meant is the deficiency of the creation of the pregnancy and its increase, such as the deficiency of a finger or its increase. It was said that what is meant is the deficiency of the pregnancy period to nine months, or its increase. It was said that if a

woman menstruates during her pregnancy, that is a deficiency in her child. It was said that ghayd is what the wombs decrease from blood, and az-zadd is what they increase from it. What is in what decreases and what increases includes the three previous aspects in what every female carries. **And everything with Him is by measure.** That is, everything from the things that include the things mentioned with God Almighty is by measure. And the measure is the measure that God has determined, and this is the meaning of His statement, the Almighty: **Indeed, We created all things with measure.** That is, all things with God Almighty are running according to His measure that has already been completed and finished, nothing deviates from that.

## Tafsir al-Baghawi

8- The Almighty says: **God knows what every female carries**, whether male or female, whether normal or imperfect, one, two or more. **And what the wombs absorb**, meaning what they decrease, **and what they increase.**

The commentators said: The decrease in the wombs means menstruation during pregnancy. If the pregnant woman menstruates, there will be a decrease in the child, because the menstrual blood is the nourishment of the child in the womb. If the blood is shed, the nourishment decreases and the child is decreased. If she does not menstruate, the child increases and is complete. So the decrease is the decrease in the creation of the child by the exit of the blood, and the increase is the completion of his creation by the retention of the blood.

It was said: If she menstruates, the food is reduced and the duration of pregnancy increases until it completes nine months apparently. If she sees blood for five days, she gives birth after nine months and five days, so the deficiency is in the food and the increase is in the duration.

Al-Hasan said: Its decrease is its decrease from nine months, and its increase is its increase over nine months.

It was said that deficiency is the miscarriage, and increase is the completion of creation.

The minimum gestation period is six months. A baby may be born during this period and survive.

They differed about the maximum: Some people said: The maximum is two years, which is the statement of Aisha, may God be pleased with her, and Abu Hanifa, may God have mercy on him, said the same.

A group of people said that the maximum is four years, and this is what Al-Shafi'i, may God have mercy on him, said. Hammad bin Salamah said: Haram bin Hayyan was called Haram because he remained in his mother's womb for four years.

**And everything with Him has a measure**, meaning: with a fixed limit that He does not exceed or fall short of.

### Tafsir al-Baidawi

8. **God knows what every female carries** meaning her pregnancy or what she carries in any case is from the present and anticipated conditions. **And what the wombs decrease and what they increase** and what they decrease and what they increase in Paradise and the duration and number, and the maximum duration of pregnancy is four years according to us and five according to Malik and two years according to Abu Hanifa. Ad-Dahhak narrated that Harim bin Hayyan was born at the age of two years and his maximum number is unlimited. It was said that the end of what is known is four and Abu Hanifa, may God be pleased with him, went to him, and Ash-Shafi'i, may God have mercy on him, said that a sheikh in Yemen informed me that his wife gave birth to wombs in each womb five. It was said that what is meant is the decrease and increase of menstrual blood, and Ghadah came transitive and intransitive, and so did increase. God the Almighty said: **And they increased by nine** If you make them intransitive, it is necessary that they be either a source. And their attribution to the wombs is metaphorical, for they belong to God Almighty and are not in them. **And everything with Him is in measure** in a measure that does not exceed it or fall short of it, like His Almighty saying: **Indeed, all things We created in measure**. For God Almighty has specified every event with a specific time and condition, and has prepared for it causes that are delayed to it and require that. Ibn Kathir read *Haad*, "Wa-l," and *Wa-q*, and *Ma-ma-id-Lah-baaq* with the tanween in the connection, so if he stops, he stops with the ya' in these four letters wherever they occur and nothing else, and the rest connect and stop without the ya'.



Surat al-Ra'd 13:9

The Knower of the unseen and the witnessed, the Great, the Most High.

## Surat al-Ra'd 13:9

The Knower of the unseen and the witnessed, the Great, the Most High.

## Tafsir al-Jalalayn

9 - **The Knower of the Unseen and the Seen** what is hidden and what is seen **The Great** the Great **the Exalted** over His creation by force with a ya and below it

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: God knows what is hidden from you and from your sight, so you have not seen it, and what you have witnessed and witnessed with your sight. Nothing is hidden from Him, because they are His creation and His management: **the Great**, to whom everything is inferior, **the Exalted**, the One who is supreme over everything by His power.

It is the interactive particle from the high, such as the close, from the near, and the close, from the near.

## Tafsir al-Qurtubi

I said: This verse praises God, the Most High, by saying that He is **the Knower of the unseen and the witnessed**, meaning He knows what is hidden from creation and what they have witnessed. The unseen is the source of the absent. The witnessed is a source meaning the witness, so God, the Most High, pointed out His uniqueness in knowledge of the unseen and the encompassing of the inner that is hidden from creation, so it is not permissible for anyone to share that with Him. As for the doctors who deduce evidence from signs and indications, if they are certain of that, then it is disbelief, and if they say that it is an experiment, then they leave what they are doing, and that does not detract from the one being praised, because custom can be broken, and knowledge cannot be changed. And **the Great** is the One to whom everything is below. **The Most High** is above what the polytheists say, and He is supreme over everything with His power and might. We have mentioned them both in detail in the explanation of the names, and praise be to God.

## Tafsir Ibn Kathir

The Almighty informs about His complete knowledge that nothing is hidden from Him, and that He encompasses what pregnant women carry from all female animals, as the Almighty said: **And He knows what is in the wombs** meaning what they carry of male

or female, or good or bad, or happy or miserable, or long-lived or short-lived, as the Almighty said: **He knows you best when He created you from the earth and when you were fetuses** *verse*, and the Almighty said: **He creates you in the wombs of your mothers, creation after creation, in three darknesses** meaning He created you, one stage after another, as the Almighty said: "And We have certainly created man from an extract of clay. Then We placed him as a sperm-drop in a firm lodging. Then We made the sperm-drop into a clot, then We made the clot into a lump of flesh, then We made the lump of flesh into bones, then We clothed the bones with flesh, then We developed him into another creation. So blessed be God, the best of creators." And in the two Sahihs on the authority of Ibn Mas'ud, he said: The Messenger of God, may God bless him and grant him peace, said: **The creation of one of you is gathered together in his mother's womb.** Forty days, then it becomes a clot for a similar period, then it becomes a lump of flesh for a similar period, then God sends an angel to him who is commanded with four words: to write down his provision, his lifespan, his deeds, and whether he will be wretched or happy." And in another hadith, **The angel says, 'O Lord, am I male or female? O Lord, am I wretched or happy? What is the provision? What is the lifespan?'** God says, and the angel writes.

Al-Bukhari said: Ibrahim bin Al-Mundhir narrated to us, Ma'n narrated to us, Malik narrated to us, on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, that the Messenger of God, may God bless him and grant him peace, said: "The keys of the unseen are five, and none knows them but God: None knows what will happen tomorrow but God, and none knows what the wombs conceal but God, and none knows when the rain will come but God, and no soul knows in what land it will die, and none knows when the Hour will come but God." Al-Awfi said on the authority of Ibn Abbas: **And the wombs conceal** means the miscarriage, and **and they conceal** means: the womb does not increase in pregnancy beyond what it has concealed until it gives birth to it completely. This is because some women carry their pregnancy for ten months, and some for nine months, and some for more, and some for less. This is the diminishing and increasing that God, the Most High, mentioned, and all of that is by His knowledge, the Most High.

Ad-Dahhak said on the authority of Ibn Abbas regarding his statement: **And what the wombs decrease or increase**, he said: What they decrease from nine and what they increase. Ad-Dahhak said: My mother gave birth to me and she carried me in her womb for two years, and she gave birth to me and my two front teeth had grown. Ibn Jurayj said on the authority of Jamilah bint Saad on the authority of Aisha who said: Pregnancy does not last more than two years, the amount of time it takes for the shadow of a spindle to move. Mujahid said: **And what the wombs decrease or increase**, he said: What she sees of blood during her pregnancy, and what she increases beyond nine months. This is what Atiyah Al-Awfi, Al-Hasan Al-Basri, Qatadah and Ad-Dahhak said. Mujahid also said: If a woman sees blood for less than nine, it increases beyond nine like the days of menstruation.

This was said by Ikrimah, Saeed bin Jubair and Ibn Zayd. Mujahid also said: **And what the wombs decrease or increase** is the shedding of blood until the child is lost, **and what she increases** if the woman does not shed blood, the child is complete and great. Makhool said: The fetus in its mother's womb does not ask, nor does it grieve, nor does it feel sad. Rather, its sustenance comes to it in its mother's womb from her menstrual blood. Hence, a pregnant woman does not menstruate. When it falls to the ground, it cries out, and its cries are a sign of its astonishment at its place. When its navel is cut, God transfers its sustenance to its mother's breasts so that it does not grieve, nor ask, nor feel sad. Then it becomes a child who takes something with his hand and eats it. When it reaches maturity, it says: It is death or murder. How can I have sustenance? Makhool says: Woe to you! It nourished you while you were in your mother's womb and you were a small child. Then, when you grow up and become mature and sensible, you say: It is death or murder. How can I have sustenance? Then Makhool recited: **God knows what every female carries.**

Qatada said: **And everything with Him has a measured term**, meaning by a set time. He preserved the provisions and lives of His creation, and set a known term for that. In the authentic hadith, one of the daughters of the Prophet (peace and blessings of God be upon him) sent word to him that her son was dying, and she would like him to be present with him. So he sent word to her saying: **To God belongs what He takes and to Him belongs what He gives, and everything with Him has a set term, so command her to be patient and seek reward.** The hadith in full. And His statement: **Knower of the unseen and the seen**, meaning He knows everything that His servants see and everything that is hidden from them, and nothing of it is hidden from Him. **The Great** is greater than everything, **The Most High** meaning over everything. **He has encompassed all things in knowledge**, and He has subdued all things, so necks have submitted to Him and the servants have submitted to Him willingly or unwillingly.

### Fath al-Qadir

9- **The Knower of the Unseen and the Seen** meaning the Knower of everything that is absent from the senses, and everything that is seen and present, or everything that is non-existent and existent. There is no objection to interpreting the statement as something more general than that. **The Great, the Most High** meaning the Great, to whom everything is inferior, the One who is exalted above what the polytheists say, or the One who is superior to everything by His power, greatness, and might.

### Tafsir al-Baghawi

9- **The Great Knower of the Unseen and the Seen**, to whom everything is inferior, **the Most High**, who is above everything by His power.

### Tafsir al-Baidawi

9. **The Knower of the Unseen** is absent from the senses and the witnessed. **The Great** is the One of great status from whose work nothing is excluded. **The Most High** is the One who is above everything by His power, or the One who is greater than the description of created beings and is exalted above them.

Surat al-Ra'd 13:10

Whether among you conceals speech or declares it aloud, or whether he hides by night or goes forth by day,

### Surat al-Ra'd 13:10

Whether among you conceals speech or declares it aloud, or whether he hides by night or goes forth by day,

### Tafsir al-Jalalayn

10 - **It is the same among you** in His Almighty knowledge **whether you conceal your speech or declare it aloud or whether you conceal your speech hidden by night** by its darkness **or are you on your way** apparent by going on your way **by day**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: "A moderate person among you, O people, is he who keeps his speech secret, and he who speaks it openly, and he who conceals his disobedience to God in the darkness of the night, and he who is a pervert during the day," meaning: and he who is apparent during the day in its light, nothing of that is hidden from Him. The secret of His creation and their public are the same to Him, because nothing is hidden from Him or concealed.

It is said: **Sarrab yasrab sarwan** if it appears, as Qais bin Al-Khatim said:

Wherever I go, I am not a thief, and dreams are not close

He says: How did you walk at night along this long road, and you were not visible or standing out?

Some of them used to say: He is the one who follows his path, meaning: in his school of thought and place.

Scholars of Arabic speech differed about the term *sarab*.

Some of them said: He is safe in his flock, with the letter seen open.

Some of them said: He is safe in his flock, with a kasra on the letter seen.

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

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **It is the same among you whether you conceal your speech or declare it, and whether you hide by night and go forth by day**, meaning: He is a suspicious person who hides by night. But if he goes out during the day, people will see that he is innocent of sin.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, he said, Ibn Abbas said: **And he travels during the day**, is clear.

Ibn Bashar told us, he said, Ibn Abi Uday told us, on the authority of Awf, on the authority of Abu Raja', regarding his statement: **It is the same among you whether he conceals his speech or declares it aloud, whether he hides it by night or goes forth by day**, he said: God knows them best, whether he conceals his speech or declares it aloud, whether he hides it by night or goes forth by day.

Al-Hasan bin Muhammad told us, he said, Ali bin Asim told us, on the authority of Aouf, on the authority of Abu Raja': **It is the same among you whether you conceal your speech or whether you declare it aloud, whether you hide your speech at night or go about your business during the day**, he said: whoever hides it in his house, **and goes about your business during the day**, going about his business. His knowledge is one among 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: **It is the same among you whether he conceals his speech or he who declares it aloud**, he said: The secret and the public are the same to Him, **and he who hides by night and goes forth by day**, as for the one who hides, he is in his house, and as for the one who goes forth by day, he is wherever he is. The one who hides is the one in which he disappears and the one who goes forth, are the same to Him.

He said, Al-Hammani told us, he said, Sharik told us, on the authority of Khasif, regarding his statement: **He who conceals himself at night**, he said: He who is stubborn in sins, **and he who is ignorant during the day**, he said: He who is ignorant during the day.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his statement: **Whether you conceal your speech or declare it aloud**, all of that is the same to Him, the Blessed and Exalted. The secret is public to Him. His statement: **And whoever hides by night and goes forth by day**, meaning: in the darkness of the night, and going forth means: apparent during the day.

Ahmad bin Ishaq told us, he said, Abu Ahmad told us, he said, Sharik told us, on the authority of Khasif, on the authority of Mujahid and Ikrimah: **And he who travels during the day**, he said: He who travels during the day.

And in his saying: **Whoever conceals speech, whoever declares it aloud, and whoever hides it at night**, he raised the first of them by saying: **the same**, and the second is conjoined with the first, and the third with the second.

## Tafsir al-Qurtubi

The Almighty says: **Whether you conceal your speech or declare it aloud is the same among you.** Concealed speech is what a person says to himself, and speaking aloud is what he says to others. What is meant by this is that God, the Exalted, knows what a person conceals of good and evil, just as He knows what he declares of good and evil. **Of you** may be related to *equal* in the sense: equal among you, like when you say: I passed by Zayd. It may also be understood as: whoever among you conceals his speech, and whoever among you declares it aloud. It may also be understood as: equally among you, whether he conceals his speech or declares it aloud, like when you say: Zayd and Amr are just, meaning both are just. It was said: *equal* means equal, so there is no need to estimate the deletion of an adjective. **And whoever hides by night and travels by day** meaning that in God's knowledge, the secret and the open are equal, the one who appears on the roads and the one who hides in the darkness. Al-Akhfash and Qatib said: The one who hides at night is the one who appears. From this comes the word *khafayt* which means **I revealed** something, and *akhfayt* which means **I extracted** something. From this comes the word *al-Nabhas* which means **the hidden one**. Imru' al-Qais said:

Their secrets are hidden from their tunnels, as if their secrets were hidden and thin from the evening brought

And the hidden thief, meaning the one who enters in a swarm, and from this their saying: The wild animal swarmed when it entered its lair. Ibn Abbas said: *Mustakhfi* is hidden, *Wasrab* is apparent. Mujahid: *Mustakhfi* of sins, *Wasrab* is apparent. It was said: The meaning of *Sarab* is going. Al-Kisa'i said: Sarab yasraban saruban if he went, and the poet said:

There are people who have come close to untying their stallion, but we have taken off his fetters and he is on the run.

Any one who goes. Abu Raja said: The wanderer is the one who goes on his face on the earth. The poet said:

I have been a thief, but I have not been a thief

Al-Qatabi said: **Sarab bi-an-Nahar** means he goes about his business quickly, from their saying, the water flowed. Al-Asma'i said: Khall Sarbah means his way.

## Tafsir Ibn Kathir

The Almighty informs us about His knowledge encompassing all of His creation, and that whether they conceal their words or declare them openly, He hears them and nothing is hidden from Him, as in His saying: **And if you speak aloud, then indeed He knows the secret and what is even more hidden**, and He said: **And He knows what you conceal and what you declare**, Aisha, may God be pleased with her, said: Glory be to Him whose hearing encompasses all sounds. By God, the woman who argued with you about her husband came to the Messenger of God, may God bless him and grant him peace, and I was in the corner of the

house, and some of her words were hidden from me, so God revealed: "God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing." And His saying: **And whoever hides by night**, meaning hiding in the depths of his house in the darkness of the night, **and travels by day**, meaning appearing and walking in the whiteness and brightness of the day, then both of them are in God's knowledge equally, as in His saying: **Except when they cover themselves with their garments**, the verse.

And the Almighty said: "And you are not engaged in any affair, nor do you recite from it any Qur'an, nor do you do any deed, but We are witnesses over you when you are engaged in it. And not an atom's weight is hidden from your Lord, whether on earth or in heaven, nor anything smaller than that or larger, but that it is in a clear register."

And His saying: **He has angels before him and behind him, guarding him by the command of God** means that the servant has angels who take turns guarding him, guarding him by night and guarding him by day, guarding him from evils and accidents, just as other angels take turns guarding his deeds, whether good or evil, angels by night and angels by day. So two on the right and left write down the deeds, the one on the right writes down the good deeds, and the one on the left writes down the bad deeds, and two other angels guard and guard him, one behind him and another in front of him, so he is between four angels by day and four angels by night, instead of two guardians and two writers, as came in the Sahih: "Angels take turns guarding you by night and angels by day, and they gather at the dawn prayer and the afternoon prayer, and those who spent the night among you ascend to Him, and He asks them, and He is the most knowing of you: How did you leave My servants? They say: We came to them while they were praying, and we left them while they were praying." In another hadith: **There are those with you who will not leave you except when relieving oneself and having sexual intercourse, so be modest with them and honor them.**

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement: **He has angels before him and behind him who guard him by the command of God.** The angels from God are the angels. Ikrimah said on the authority of Ibn Abbas: **They guard him by the command of God.** He said: Angels guard him before him and behind him, so when the decree of God comes, they leave him. Mujahid said: There is no servant but that he has an angel assigned to him, who guards him in his sleep and when he is awake from the jinn, humans, and vermin, so nothing of them comes to him wanting him, except that the angel says to him, **Behind you**, except something that God has permitted, so it befalls him.

Al-Thawri said on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **He has guardians before him and behind him**, he said: That is a king from the kings of this world, he has guards behind him, guards behind him. Al-Awfi said on the authority of Ibn Abbas: **He has guardians before him and behind him**,

Whether among you conceals speech or declares it aloud, or whether he hides by night or goes forth by day,

meaning the guardian of Satan who has guards over him. Ikrimah said in its interpretation: These are the princes who are guarded before him and behind him. Ad-Dahhak said about the verse: He is the sultan who is protected by the command of God, and they are the people of polytheism. It appears - and God knows best - that what Ibn Abbas, Ikrimah, and Ad-Dahhak meant by this is that the angels' guard over the servant is similar to the guards of these people over their kings and princes.

Imam Abu Jaafar bin Jarir narrated here a very strange hadith. He said: Al-Muthanna told me, Ibrahim bin Abdul Salam bin Saleh Al-Qushayri told us, Ali bin Jarir told us, on the authority of Hammad bin Salamah, on the authority of Abdul Hamid bin Jaafar, on the authority of Kinanah Al-Adawi, who said: Uthman bin Affan entered upon the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, tell me about the servant, how many angels are with him? He said: "An angel is on your right hand over your good deeds, and he is the commander over the one on the left. If you do a good deed, ten are written down, and if you do a bad deed, the one on the left will say to the one on the right: Write it down?" He said: No, perhaps he will seek forgiveness from God and repent, so he will ask His permission three times. When he says it three times, He will say: Write it down, may God relieve us of him. What a bad companion he is! How little he watches God and how little he is ashamed of us. God says: **Not a word does he utter but there is a watcher by him ready to record it.** And two angels before you and behind you. God the Most High says: **He has guardians before him and behind him** (al-An'am 2:17). And an angel holding your forelock, so if you humble yourself before God, He will raise you up, and if you are arrogant towards God, He will break you. And two angels on your lips, and they do not preserve for you anything except the prayers upon Muhammad, may God bless him and grant him peace. And an angel standing over your mouth, not allowing a snake to enter your mouth, and two angels over your eyes. So these are ten angels over every human being. The angels of the night descend upon the angels of the day, because the angels of the night are in addition to the angels of the day. So these are twenty." A king over every human being, and Satan during the day and his son at night.

Imam Ahmad **may God have mercy on him** said: Aswad bin Aamer told us, Sufyan told us, Mansour told me, on the authority of Salim bin Abi Al-Jaad, on the authority of his father, on the authority of Abdullah, who said: The Messenger of God (blessings and peace of God be upon him) said: **There is not one of you but has a companion from the jinn and a companion from the angels assigned to him.** They said: **And you, O Messenger of God?** He said: **And me, but God has helped me against him, so he only commands me to do good.** Muslim alone transmitted it. And his statement: **They protect him from the command of God.** It was said that what is meant is their protecting him from the command of God. It was

narrated by Ali bin Abi Talhah and others on the authority of Ibn Abbas, and this is the view of Mujahid, Saeed bin Jubair, Ibrahim Al-Nakha'i and others. Qatada said: **They protect him by the command of God.** He said: In some readings, they protect him by the command of God. Ka'b al-Ahbar said: If every easy and every difficult situation were revealed to the son of Adam, he would see everything as devils. Had God not assigned angels to you to defend you in your food, drink, and private parts, then you would have been snatched away. Abu Umamah said: There is no human being who has an angel with him to defend him until he hands him over to what was destined for him. Abu Majlaz said: A man from Murad came to Ali **may God be pleased with him** while he was praying and said: Beware, for some people from Murad want to kill you. He said: With every man are two angels who protect him from what was not destined. So when the destiny comes, they leave him alone with it. Indeed, the appointed time is a secure paradise.

Some of them said, **They protect it from the command of God** by the command of God, as it came in the hadith that they said: O Messenger of God, what do you think of the incantations that we recite, do they repel anything from the decree of God? He said, **They are from the decree of God.** Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Hafs bin Ghiyath told us, on the authority of Ash'ath, on the authority of Jahm, on the authority of Ibrahim, who said: God revealed to a prophet from the prophets of the Children of Israel: Tell your al-Nas 114: There is no one from the people of a village or household who are obedient to God and then turn from it to disobeying God, except that God will turn from them what they love to what they hate. Then he said: Verifying that is in the Book of God: **Indeed, God will not change the condition of a people until they change what is in themselves.** This was mentioned in a hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), as Al-Hafiz Muhammad bin Uthman bin Abi Shaybah said in his book Sifat Al-Arsh: Al-Hasan bin Ali told us, Al-Haitham bin Al-Ash'ath Al-Salami told us, Abu Hanifa Al-Yamani Al-Ansari told us on the authority of Umair bin Abdul Malik, who said: Ali bin Abi Talib delivered a sermon to us on the pulpit of Kufa. He said: Whenever I stopped talking to the Messenger of God (peace and blessings of God be upon him), he would begin with me, and whenever I asked him about something, he would tell me. And he told me on the authority of his Lord, the Almighty and Majestic, who said: "The Lord said: By My glory and majesty and My elevation above My throne, there is no village or household that was upon what I disliked of disobedience to Me and then turned from it to what I loved of obedience to Me, except that I turned for them from what they disliked of My punishment to what they love of My mercy." This is strange, and in its chain of transmission is someone I do not know.

### Fath al-Qadir

Then when He, the Almighty, mentioned that He knows those unseen matters, nothing of them escapes



Him, He explained that He knows what they conceal in their souls and what they declare to others, and that this does not differ with Him, so He said: 10- **It is the same among you who conceals his speech and he who declares it openly.** So He knows what a person conceals just as He knows what he declares openly of good and evil. And His saying: **of you** is related to **it is the same among you who conceals and he who declares openly**, or **it is the same among you who conceals and he who declares openly**, "and he who hides by night," meaning he who hides in the darkness that is at night, hidden from the eyes. It is said that something is hidden and concealed: meaning it is concealed and hidden. "And he who is lost by day," Al-Kisa'i said: "He goes away," and from this is the saying of the poet:

Every man approached the fetters of his stallion, and we removed his fetters, so he is a runner.

Any gold. Al-Qatibi said: He traveled during the day, quickly disposing of his needs, from their saying: he traveled the water. Al-Asma'i said: He solved his path: meaning his way. Al-Zajaj said: The meaning of the verse is the one who speaks loudly, and the one who conceals himself, and the one who is apparent on the roads and the one who hides in the darkness, God knows them all equally, and this is more consistent with the meaning of the verse, as is indicated by the contrast between the one who hides and the one who travels, so the one who is hidden is the one who is concealed, and the one who is prominent is the one who is apparent.

## Tafsir al-Baghawi

10- The Almighty's saying: **It is the same among you whether you conceal your speech or declare it aloud**, meaning: the one who speaks aloud is equal in God's knowledge, **and he who hides by night**, meaning: concealed by the darkness of the night, **and wanders by day**, meaning: going about his business openly.

As-Sirb **with the first letter seen open and the second letter ra silent**: the road.

Al-Qatibi said: **He is out and about during the day** means he is taking care of his needs.

Ibn Abbas said about this verse: He is a suspicious person, who takes things lightly at night, but when he goes out during the day, people see that he is innocent of sin.

It was said: concealed at night, meaning: apparent, from their saying: hid the thing, if you showed it, and hid it: if you concealed it. And sarib by day: meaning hidden and entering into a flock.

## Tafsir al-Baidawi

10. "Whether among you is he who keeps his words secret **to himself**, **and he who declares them** to someone else, **and he who is hidden at night** seeking concealment in hiding at night, **and a stealer** who

appears **during the day**, everyone sees him from a stealth if he appears, and it is in apposition to *who* or *hidden* on the basis that *who* is in the meaning of both, like his saying:

We are like two wolves who accompany each other

He said, **The two of you are the same, one who hides by night and one who travels by day.** The verse is connected to what preceded it, confirming the perfection and comprehensiveness of His knowledge.

## Surat al-Ra'd 13:11

He has guardians before him and behind him who guard him by the command of God. Indeed, God will not change the condition of a people until they change what is in themselves. And when God intends evil for a people, there is no repelling it, and they have no protector besides Him.

## Surat al-Ra'd 13:11

He has guardians before him and behind him who guard him by the command of God. Indeed, God will not change the condition of a people until they change what is in themselves. And when God intends evil for a people, there is no repelling it, and they have no protector besides Him.

## Tafsir al-Jalalayn

11 - **For him** for man **are angels who follow him (before him in front of him and behind him behind him protecting him by the command of God** that is, by His command from the jinn and others **Indeed, God does not change the condition of a people** He does not deprive them of His blessings **until they change what is in themselves** of the beautiful state by disobedience **And when God intends evil for a people** punishment **there is no repelling it** from the angels who follow him or anything else **And they have** for those for whom God intends evil **no one besides Him** that is, other than God *anyone* to prevent Him from them.

## Tafsir al-Suyuti

## Tafsir al-Tabari

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

Some of them said: Its meaning is: To God Almighty there are successive things mentioned. They said: The ha' in His saying: **To Him** is from the mention of the name of God.

And the angels who follow one another in succession. That is because when the angels of the night ascend during the day, the angels of the day follow them. Then when the day ends, the angels of the day ascend, then the angels of the night follow them. And they said: It was said: *Mu'aqabat*, and the angels, the plural of angel, masculine, not feminine, and the singular of angels is Mu'aqab, and its plural is Mu'aqaba, then its plural was made plural - I mean the plural of Mu'aqab, after it was made plural of Mu'aqaba - and it was said Mu'aqabat, just as it was said: the leaders of Sa'd, and the men of Banu so-and-so, the plural of men.

His saying: **From before him and from behind him**, means by his saying: **From before him**, from in front of this one who hides at night and travels during the day, **And from behind him**, from behind his back.

Who said that?

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mansur - meaning Ibn Zadhan - on the authority of al-Hasan regarding this verse: **He has**

**angels before him and behind him**, he said: the angels.

Al-Muthanna told me, he said, Ibrahim bin Abdul Salam bin Saleh Al-Qushayri told us, he said, Ali bin Jarir told us, on the authority of Hammad bin Salamah, on the authority of Abdul Hamid bin Jaafar, on the authority of Kinanah Al-Adawi, he said: "Uthman bin Affan entered upon the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, tell me about the servant, how many angels are with him? He said: An angel on your right is responsible for your good deeds, and he is a trustee over the one on the left. So if you do a good deed, ten are recorded. And if you do a bad deed, the one on the left says to the one on the right: Write. He says: No, perhaps he will seek forgiveness from God and repent. So if he says it three times, he says: Yes, write. May God relieve us of him. What a bad companion! How little he watches God and how little he is ashamed of us. God says: **Not a word does he utter but there is a watcher by him ready [to record]** (10:10), and two angels before you and behind you. God says: **He has guardians before him and behind him who guard him by the command of God** (10:10), and an angel holding your forelock. So if you humble yourself before God, He will raise you up, and if you are arrogant, May God break your heart. And two angels are on your lips, and they do not protect you except by sending blessings upon Muhammad. And an angel is standing over your mouth, not allowing the snake to enter your mouth, and two angels are over your eyes. So these are ten angels over every human being. They descend as angels of the night upon the angels of the day, because the angels of the night are different from the angels of the day. So these are twenty angels over every human being, and Satan is during the day and his son is during the night."

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: **He has guardian angels before him and behind him, the angels, who protect him by the command of God.**

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, Amr bin Awn told us, he said, Hisham told us, on the authority of Abdul Malik, on the authority of Qais, on the authority of Mujahid, regarding his statement: **He has guardians before him and behind him who guard him**, he said: With every person are guardians who guard him by the command of God.

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 guardian angels before him and behind him who guard him by the command of God**, so the guardian angels are by the command of God, and they are the angels.

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: **They guard him by the command of God**, he said: Angels guard him from before him and from behind him, and when his fate comes, they leave him.

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **He has guardian angels before him and behind him who guard him by the command of God**, so when the decree comes, they leave him alone.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansour, on the authority of Ibrahim, regarding this verse, he said: The guardians.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim: **He has guardian angels before him and behind him who guard him by the command of God**. He said: Angels.

Ahmad bin Hazim told us, Ya'la told us, Ismail bin Abi Khalid told us, on the authority of Abu Salih, regarding his statement: **He has angels who follow him**, he said: The angels of the night follow the angels of the day.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **He has angels who follow him before him and behind him**, these are the angels of the night who take turns among you by night and by day. And he told us that they gather at the time of the afternoon prayer and the dawn prayer. And in the reading of Ubayy ibn Ka'b: He has angels who follow him before him and a watchman behind him who guard him by the command of God.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **He has angels who follow him in succession**, he said: Angels who follow him in succession.

Al-Qasim narrated to us, Al-Husayn narrated to us, Hajjaj narrated to me, on the authority of Ibn Jurayj, who said: Ibn Abbas said: **He has angels who follow him, before him and behind him**. He said: The angels. Ibn Jurayj said: **He follows him**. He said: The angels follow him, night and day. It has reached us that the Prophet, may God bless him and grant him peace, said: **They gather among you at the time of the afternoon prayer and the dawn prayer**. And his statement: **They guard him from before him and from behind him**, Ibn Jurayj said: It is like his statement: **On the right and on the left, seated**. He said: The good deeds are before him, and the bad deeds are behind him. The one on his right writes down the good deeds, and the one on his left writes down the bad deeds.

Suwar bin Abdullah told us, Al-Mu'tamir bin Sulayman told us, I heard Layth narrating, on the authority of Mujahid, that he said: There is no servant but that he has an angel assigned to him who protects him in his sleep and wakefulness from the jinn, humans, and vermin. Nothing of them comes to him wanting him but he says: Behind you, except something that God

permits and it befalls him.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **He has angels before him and behind him**, he said: He means the angels.

Others said: Rather, what is meant by **the successors** in this place is the guards who take turns following the prince.

Who said that?

Abu Hisham Al-Rafa'i told us, he said, Ibn Yaman told me, he said, Sufyan told us, on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **He has guardians before him and behind him**, he said: That is a king from the kings of the world, he has guards behind him, guards behind him.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **He has guardians before him and behind him**, meaning the guardian of Satan, who will be his guard.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Sharqi: that he heard 'Ikrimah say about this verse: **He has guardian angels before him and behind him**, he said: These are the princes.

Al-Harith told me, he said, Abdul Aziz told us, he said, Omar bin Nafi' told us, he said: I heard Ikrimah say: **He has followers before him and behind him**, he said: The followers are before him and behind him.

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: **He has guardian angels before him and behind him who guard him by the command of God**, he said: He is the ruler who is cautious of God, and they are the people of polytheism.

Abu Ja'far said: The more correct of the two interpretations of this is the statement of the one who said: The ha' in His statement: **He has guardian angels**, is from the one who mentioned the one in His statement: **And he who is hidden by night**, and that the guardian angels **before him and behind him** are his guards and his henchmen, as was said by the one whose statement we mentioned.

We said: This is the more correct of the two interpretations, because His statement: **He has successors**, is closer to His statement: **And he who is belittled by night**, than to **the Knower of the unseen**, so because of its proximity to Him it is more likely to be from His mention, and that the meaning of that is this, with the indication of God's statement: **And when God intends evil for a people, there is no repelling it**, that they are the ones meant by that.

This is because He, the Most High, mentioned a people who disobey Him and are suspicious, who hide at night and appear during the day, and who protect

Surat al-Ra'd 13:11

He has guardians before him and behind him who guard him by the command of God. Indeed, God will not change the condition of a people until they change what is in themselves. And when God intends evil for a people, there is no repelling it, and they have no protector besides Him.

themselves with guards who guard them and protection that prevents the people of His obedience from standing between them and what they do of disobeying God. Then He informed that if God, the Most High, intends evil for them, their guards will not benefit them, nor will their protection protect them.

And his saying: **They protect it from the command of God**, the people of interpretation differed in the interpretation of this letter in the same way that they differed in the interpretation of his saying: **It has guardian angels**.

Whoever says: The angels are the guardian angels, says: Those who guard him from God's command are also the angels.

And whoever said: The guardians and executioners of the children of Adam, said: Those who protect him from the command of God, they are those guardians.

They also differed on the meaning of his saying: **From the command of God**.

Some of them said: He protected them from his command.

Some of them said: **They protect it from God's command**: by God's command.

It was mentioned that he said: Those who protect him are the angels, and the reason for his saying: By the command of God is to mean that their protection of him is by the command of God:

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 protect it by the command of God**, meaning: by the permission of God. So the angels are by the command of God, and they are the angels.

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: **They protect him from the command of God**, he said: The guardian angels, and their protection of him from the command of God.

Al-Hasan bin Muhammad told us, he said, Muhammad bin Ubaid told us, he said, Abdul Malik told me, on the authority of Ibn Ubaid God, on the authority of Mujahid, regarding his statement: **He has guardians before him and behind him who guard him by the command of God**, he said: The guardians are by the command of God.

He said, Ali told us - meaning Ibn Abdullah Ibn Ja'far - he said, Sufyan told us, on the authority of Amr, on the authority of Ibn Abbas: **He has guardians before him, guardians, and behind him**, by the command of God, who protect him.

He said, Abd al-Wahhab told us, on the authority of Sa'id, on the authority of Qatada, on the authority of al-Jarud, on the authority of Ibn Abbas: **He has guardian angels before him** "and behind him."

Al-Harith told me, he said, Abdul Aziz told us, he said, Israel told us, on the authority of Khasif, on the authority of Mujahid: **He has angels before him and behind him who guard him by the command of God**, he said: The angels by the command of God.

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: **They protect it from the command of God**, he said: The angels from the command of God.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Ibrahim: **He has guardians before him and behind him who guard him by the command of God**. He said: The guardians.

He mentioned that who said that about me: They protect it by the command of God.

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **They protect it from the command of God**, meaning: by the command of God.

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada: **They protect it from the command of God**, and in some readings: by the command of God.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Abdul Malik, on the authority of Qais, on the authority of Mujahid, regarding his statement: **He has guardian angels before him and behind him**, he said: With every person are guardians who protect him from the command of God.

It was mentioned that he said: The guards of the sons of Adam protect him from the command of God.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **They protect him from the command of God**, meaning the guardian of Satan, who will have guards over him, protecting him from before him and from behind him. God the Almighty says: They protect him from My command, for if I intend evil for a people, there is no repelling it, and they have no protector besides Him.

Abu Hurairah Al-Dab'i told me, he said, or Qutaybah told us, he said, Shu'bah told us, on the authority of Sharqi, on the authority of Ikrimah: **They protect him from the command of God**, he said: the executioners.

Others said: The meaning of this is: They protect him from the command of God, and **the command of God** is the jinn and whoever seeks to harm him and cause him harm before the coming of God's judgment. So when His judgment comes, they leave him alone with it.

Who said that?

Suwar bin Abdullah told us, Al-Mu'tamir told us, I heard Laith narrating, on the authority of Mujahid, that he said: There is no servant but that he has an angel assigned to him who protects him in his sleep and wakefulness from the jinn, humans, and vermin. Nothing of them comes to him wanting him but he says: Behind you, except something that God permits and it befalls him.

Al-Hasan bin Arafa told us, he said, Ismail bin Ayyash told us, on the authority of Muhammad bin Ziyad Al-Alahani, on the authority of Yazid bin Shuraih, on the authority of Kaab Al-Ahbar, who said: If every easy and difficult situation were revealed to the son of Adam, he would see devils on every thing of that. Had it not been that God has assigned angels to you to defend you in your food, drink, and private parts, then you would have been snatched away.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Amara bin Abi Hafsa told us, on the authority of Abu Majlaz, he said: A man from Murad came to Ali, may God be pleased with him, while he was praying, and he said: Beware, for some people from Murad want to kill you. He said: With every man are two angels who protect him as long as he is not destined, and when the destiny comes, they leave him alone with it, and the appointed time is a fortified paradise.

Al-Hasan bin Muhammad told us, he said, Abdul Wahhab told us, on the authority of Al-Hasan bin Dhakwan, on the authority of Abu Ghalib, on the authority of Abu Umamah, who said: There is no human being but that there is an angel assigned to him who defends him until he hands him over to the one who has been destined for him.

Others said: The meaning of this is: They protect it from God.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: **They protect it from the command of God**, he said: They protect it from God.

Abu Ja'far said: Ibn Jurayj means by his saying: **They preserve it for him**, the angels assigned to the son of Adam, to preserve his good and bad deeds. They are the angels who, according to us, preserve the good and bad deeds of the son of Adam by the command of God.

Abu Ja'far said: According to this statement, the meaning of his saying, **From the command of God**, must be that the guardians are from the command of God, or are protected by the command of God. And the *ha* in his saying, **They protect it**, must be singular and mentioned, and what is meant by it are good and bad deeds, because it is a metaphor for mentioning the one who hides at night and travels during the day, and that the one who hides at night, his mention is established in place of the report about his bad and good deeds, as it was said: **And ask the town in which we were and the caravan in which we came**.

And Abd al-Rahman bin Zaid used to say something contrary to these sayings.

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

Zayd said regarding His statement: **And whoever hides by night and travels by day**, he said: "Amir ibn al-Tufayl and Arbad ibn Rabi'ah came to the Messenger of God, may God bless him and grant him peace, and Amir said: What will you give me if I follow you? He said: You are a knight, I will give you the reins of the horses. He said: No. He said: What do you seek? He said: The east is mine and the west is yours. He said: No. He said: The wool is mine and the cloak is yours. He said: No. He said: Then I will fill it for you with horses and men. He said: May God protect you from that and the sons of Qaylah," meaning the Aws and the Khazraj. He said: So they went out, and Amir said to Arbad: If the man is ours, he is well-protected. If we killed him, two goats would not butt heads over him, and they would be satisfied with us giving him a trophy for them, and they loved peace and hated war when they saw something happening. The other said: If you wish. So they consulted each other, and he said: Go back and I will distract him from you by arguing, and be behind him and strike him with the sword once. So they were like that: one behind the Prophet, may God bless him and grant him peace, and the other said: Tell us your story. He said: What do you say? He said: Your Quran! So he began to argue with him and to delay him, until he said: What is the matter with you, you are shy? He said: I put my hand on the hilt of my sword and it dried up, so I was not able to undo it or command it or move it. He said: So they went out, and when they were in Al-Harrah, Sa'd bin Mu'adh and Usayd bin Hudayr heard about that, so they went out to them, each of them carrying his slave girl, and his spear in his hand, and he was wearing his sword. They said to 'Amir bin al-Tufayl: O one-eyed, O Ablakh, are you the one who imposes conditions on the Messenger of God, may God bless him and grant him peace? If you were not under the protection of the Messenger of God, may God bless him and grant him peace, you would not have thrown yourself at the house until we struck your neck, but do not help. The most severe of the two men against him was Usayd bin Hudayr, so he said: Who is this? They said: Asid bin Hudhair! He said: If his father were alive, he would not have done this to me! Then he said to Arbad: You go out, Arbad, to the region of Adenah, and I will go out to Najd, so we can gather the men and meet him. So Arbad went out until he was in Ar-Raqm, God sent a summer cloud with lightning in it and burned him. He said: And Aamer went out until he was in a valley called Al-Jarir, God sent the plague upon him, and he began to cry: O family of Aamer, a morning like the morning of a virgin is killing me! O family of Aamer, a morning like the morning of a virgin is killing me, and death also in the house of Saluliya! She is a woman from Qais. That is the saying of God: **Whether you conceal your speech or declare it aloud**, and he recited until he reached: **They guard it**, those are the successors from the command of God, this is the first and the last, for the Messenger of God, may God bless him and grant him peace, there are successors who guard him from before him and from behind him, those are the successors from the command of God. And he said to these two:

**Indeed, God will not change the condition of a people until they change what is in themselves**, and he recited until he reached: **And He sends thunderbolts and strikes with them whom He wills**, the verse, and he



Surat al-Ra'd 13:11

He has guardians before him and behind him who guard him by the command of God. Indeed, God will not change the condition of a people until they change what is in themselves. And when God intends evil for a people, there is no repelling it, and they have no protector besides Him.

recited until he reached: **And the supplication of the disbelievers is not but in error.** He said: And Labid said about his brother Arbad while he was crying over him:

I fear death for Arbad, but I do not fear the star of the fish or the lion

Thunder and lightning struck me with the knight on the day of the calamity of Najd

Abu Jaafar said: This statement that Ibn Zayd said in interpreting this verse is a statement far from the interpretation of the verse, and it contradicts the statements of those we mentioned from the people of interpretation.

This is because he made the ha' in his statement, **For him are successors**, from the mention of the Messenger of God, may God bless him and grant him peace, and he was not mentioned in the verse before it or in the one before the other, unless he wanted to return it to his statement, **You are only a warner, and for every people there is a guide**, "For him are successors." If that is the case, then that is far-fetched, with the verses between them without mentioning the report about the Messenger of God, may God bless him and grant him peace.

If that is the case, then it is closer to the word *who* in his statement, **and whoever is belittled by night**, because it is before it and the report is after it.

If that is the case, then the interpretation of the statement is: It is the same among you, O people, whether you keep your speech secret or declare it openly before your Lord, whether you are a man who belittles his immorality and suspicion in the darkness of the night, or a wanderer who goes and comes in the light of day, protected by his soldiers and guards who pursue him from among the people of God's obedience, so that they may prevent him from what he is doing, and that they may establish God's punishment upon him. That is His statement: **They protect him by the command of God.**

And His statement: **Indeed, God will not change the condition of a people until they change what is in themselves**, the Most High says: **Indeed, God will not change the condition of a people**, of well-being and blessings, so He removes that from them and destroys them, **until they change what is in themselves**, of that, by oppressing one another and transgressing against one another, so then His punishment and change will befall them.

And His statement: **And when God intends evil for a people, there is none that can avert it**, meaning: And if God intends, for these people who hide by night and sneak by day, who have soldiers and protection before them and behind them to protect them from God's command, destruction and disgrace in this worldly life, **there is none that can avert it**, meaning: No one is able to avert that from them except God. God the Most High says: **And they have no protector besides Him**, meaning: And these people, and the ha' and the mim

in **for Him**, are from the mention of the people in His statement: **And when God intends evil for a people**, besides God, **no protector**, meaning: a protector who follows them and takes care of their affairs and punishment.

Some scholars of Arabic language used to say: *Evil* means destruction. They also say: **Every leprosy, vitiligo, blindness, and great affliction is evil**, with the first letter being a damma. If the first letter is a fatha, it is a verbal noun: I **became evil**. From this comes their saying: **A bad man**.

The Arab scholars differed about the meaning of his saying: **And he who is ignorant of the night and travels during the day**.

Some of the grammarians of Basra said: The meaning of his saying: **And whoever is hidden at night**, and whoever is apparent at night, is from their saying: I concealed the thing, if I revealed it, and as Imru' al-Qais said:

If you conceal the disease, we will not fear it, and if you start a war, we will not sit back.

He said: It was read **I almost hid it**, meaning: I revealed it.

He said in his statement: **And a thief during the day**, the thief is the one who hides, as if he directed him to the fact that he became hidden in the threshing floor during the day.

Some grammarians of Basra and Kufa said: The meaning of this is: **And whoever is hidden**, that is, concealed at night, from concealment, **and saribb by day**, and going by day, from their saying: the camels saribbat to graze, which is their going to the pastures and going out to them.

It was said that the nightingale is in the evening, and the morning is in the morning.

They also differed on the feminization of *Mu'aqabat*, which is an attribute of non-females.

Some of the grammarians of Basra said: It was made feminine because of the frequency of that, such as: genealogist and scholar, then it was made masculine because the meaning is masculine, so he said: **they preserve it**.

Some grammarians of Kufa said: It is: angels who follow one another, then it was made plural *followers*, so it is a plural of a plural, then it was said: **they preserve it**.

We have already mentioned the meaning of: the one who hides at night and the one who travels during the day.

As for what we mentioned about the Basran grammarians in this regard, it is a statement, even if it has a basis in the speech of the Arabs, that contradicts the statement of the people of interpretation. And it is sufficient evidence of its corruption that it departs from

the statement of all of them.

As for: the ones that follow, then following, in the speech of the Arabs, is the return after the beginning, and the return to something after turning away from it, from the saying of God Almighty: **He turned back and did not return**, meaning: He did not return, and as Salamah bin Jandal said:

And we made the horses follow in their footsteps, returning like hooves from the beginning and the end.

Meaning: In a second invasion, they followed, as Tarafa said:

I was blaming you, but you followed with sins that were not forgiven.

He means by his saying: you have returned.

And it has been given the feminine gender in our view, and it is from the description of the guards who guard the one who hides at night and the one who travels during the day, because it was meant to guard the one who follows, then the one who follows was made plural and it was said *Mu'aqabat*, so that is the plural of the plural of Mu'aqab, and Mu'aqab is the singular of Mu'aqaba, as Labid said:

Until he leaves in the souls, and the one who seeks his oppressed right is agitated by the pursuit of his right

And the followers, plural. Then he said: They memorize it, so he returned the report to the reminder of the guards and soldiers.

As for his saying: **They protect it from the command of God**, the Arab scholars differed about its meaning.

Some of the grammarians of Kufa said: Its meaning is: He has consequences from the command of God that they preserve, and it is not from His command that they preserve, rather it is an advancement and a delay. He said: And they preserve it with that preservation from the command of God and with His permission, just as you say to a man: I answered you from your supplication to Me, and with your supplication to Me.

Some Basran grammarians said that the meaning of this is: They protect it from God's command, just as they said: **He fed me from hunger and from hunger**, and **He clothed me from nakedness and from nakedness**.

We have previously demonstrated that the most correct interpretation of this is that His statement, **They guard him by the command of God**, is a description of the guards of this hidden person at night, and she guards him thinking that she is protecting him from the command of God. So God, the Most High, informed us that this guard will not avail him at all if His command comes, so He said, **And when God intends evil for a people, there is no repelling it, and they have no protector besides Him**.

## Tafsir al-Qurtubi

The Almighty said: **For Him are angels who follow one another** meaning that God has angels who follow one

another by night and by day. When the angels of the night ascend, the angels of the day follow them. He said: **following angels** and angels are masculine because it is the plural of follower, it is said: a follower angel, and follower angels, then follower angels is the plural of the plural. Some of them read - **For Him are followers before him and behind him**. And follower angels are the plural of follower, and it was said that the angels are follower in the word angels. It was said: It is feminine because of the abundance of that from them, like genealogist, scholar, and narrator, as said by Al-Jawhari and others. Follow-up is the return after the beginning, God the Almighty said: **And he turned back and did not follow** (al-Naml 27:10) meaning he did not return, and in the hadith: **following angels, the one who says them - or - does them will not be disappointed** so he mentioned glorifying, praising, and magnifying. Abu Al-Haitham said: They are called *Mu'aqabat* because they return time after time. The verb of the one who does an action and then returns to it has been followed. The *Mu'aqabat* are the camels that stand at the haunches of the camels that are fighting at the water tank. When a she-camel turns away, another one takes its place. His statement, **from before him** means the one who hides at night and the one who walks during the day. **They guard him by the command of God** There is a difference of opinion about this guarding. It was said: It is possible that the angels' entrusting them with guarding them from wild animals, vermin, and harmful things is a kindness from Him to him. So when the decree comes, they leave him alone with it. This was said by Ibn Abbas and Ali ibn Abi Talib, may God be pleased with them. Abu Majlaz said: A man from Murad came to Ali and said: Beware, for some people from Murad want to kill you. He said: With every man there are two angels who guard him as long as he is not destined. When the decree comes, they leave him alone with the decree of God. The appointed time is a strong fortress. Based on this, **they guard him by the command of God** means by the command of God and by His permission. So *-min* means *ba*, and the letters of the attributes take the place of each other. It was also said: *min* means *an*, meaning *ba*, and the letters of the attributes take the place of each other. It was also said *min* means *an*, meaning they guard him by the command of God. This is close to the first, meaning they guard him by the command of God, not from themselves. This is the saying of Al-Hasan. You say: I clothed him from nakedness and from nakedness. From this is the saying of the Almighty: **And feed them from hunger** (Quraysh 106:4), meaning from hunger. It was said: They protect him from the angels of punishment, so that no punishment will befall him, because God does not change the blessings and well-being of a people until they change what is in themselves by persisting in disbelief. If they persist, the appointed time will come and the punishment will descend upon them, and the guardian angels will be removed from them. It was said: They protect him from the jinn. Ka'b said: If God had not assigned angels to you to defend you in your food, drink, and private parts, the jinn would have snatched you away. The angels of punishment are from the command of God, and He singled them out by saying: **from the command of God** because they are not seen, as He said: "Say: The spirit is from the command of my Lord" (al-Isra' 17:85), meaning it is not

He has guardians before him and behind him who guard him by the command of God. Indeed, God will not change the condition of a people until they change what is in themselves. And when God intends evil for a people, there is no repelling it, and they have no protector besides Him.

from what you see. Al-Farra' said: There is an inversion in the speech, meaning, he has guardian angels from the command of God from before him and from behind him who protect him, and this was narrated from Mujahid, Ibn Jurayj, and Al-Nakha'i, and that the angels of punishment and the jinn are from the command of God, there is no inversion in it, and Ibn Jurayj said: The meaning is that they protect his work, so the complement was omitted. Qatada said: They write down his words and actions. It is permissible, if the angels are the guardian angels, that the ha' in **for him** refers to God, the Almighty, as we mentioned. It is also permissible for it to refer to the one who hides, and this is one opinion. It was said: **He has guardian angels before him and behind him** meaning the Prophet, peace and blessings of God be upon him, meaning that the angels protect him from his enemies. The Messenger was mentioned in His statement: **Why has a sign not been sent down to him from his Lord? You are only a warner** meaning, whether you conceal your speech or declare it openly, it does not harm the Prophet, peace and blessings of God be upon him, rather he has guardian angels who protect him, peace be upon him. It is permissible that this refers to all the Messengers, because He said: **And for every people is a guide** meaning they protect the guide before him and behind him. This is a fourth opinion: that what is meant by the verse are the sultans and princes who have people before them and behind them who protect them, so when the command of God comes, they will not avail them against God at all. Ibn Abbas and Ikrimah said this. Ad-Dahhak also said: He is the sultan who is cautious of the command of God, the polytheist. It has been said: In the speech on this interpretation there is an omitted negation, the estimation of which is: They do not protect him from the command of God, the Most High, as mentioned by Al-Mawardi. Al-Mahdawi said: And whoever made the successors the guards, the meaning is: They protect him from the command of God, according to his assumption and claim. And it has been said: Whether he keeps his speech secret or he speaks it openly, he has guards and helpers who take turns over him, so they urge him to commit sins, and they protect him from being preached to effectively. Al-Qushayri said: This does not prevent the Lord from granting him respite until the punishment is due, and if this sinner changes what is in himself through long persistence, then that becomes a reason for the punishment, so it is as if he is the one who brings about the punishment himself, so his statement: **They protect him from the command of God** means from obeying the command of God. Abd al-Rahman ibn Zayd said: The successors are what takes turns from the command of God and His judgment on His servants. Al-Mawardi said: And whoever said this statement, then there are two interpretations of his statement: **They protect from the command of God**: One of them: They protect him from death as long as his term has not come, as Ad-Dahhak said. Second: They protect him from the jinn and harmful vermin, unless the decree comes - said Abu Umamah and Ka'b al-Ahbar - but when the decree comes, they leave

him alone. The correct view is that the angels who follow one another are the angels, and this is what al-Hasan, Mujahid, Qatadah and Ibn Jurayj said. It was narrated on the authority of Ibn Abbas, and al-Nahhas chose it, and he provided evidence for it with the words of the Prophet, may God bless him and grant him peace: **Angels succeed one another among you by night and angels by day**, the hadith, narrated by the imams. The imams narrated on the authority of Amr on the authority of Ibn Abbas, who recited - **Angels succeed one another before him and guardians behind him by the command of God, guarding him**. This clarifies the meaning. Kinanah al-Adawi said: Uthman, may God be pleased with him, entered upon the Prophet, may God bless him and grant him peace, and said: O Messenger of God! Tell me about the servant, how many angels are with him? He said: An angel on your right writes down the good deeds and another on your left writes down the bad deeds. The one on the right is the commander of the one on the left. So if you do a good deed, ten are written down. And if you do a bad deed, the one on the left says to the one on the right: Should I write? He says: No, perhaps he will seek forgiveness from God Almighty or repent. So if he says it three times, he says: Yes, write. May God Almighty relieve us of him. What a bad companion he is. How little he watches God Almighty and how little he is ashamed of us. God Almighty says: **Not a word does he utter but there is a watcher by him ready to record it.** (Qaf: 18). And two angels before you and behind you. God Almighty says: **He has guardians before him and behind him who guard him by the command of God.** And an angel holding your forelock. So if you humble yourself before God, He will raise you up, and if you are arrogant towards God, He will break you. And two angels on your lips, and they do not guard over you except the prayers upon Muhammad and his family. And an angel standing over your mouth, not allowing a snake to enter your mouth. And two angels over your eyes. So these are ten angels over every human being, rotating between the angels of the night and the angels of the day, because the angels of the night are not the angels of the day. So these are... Twenty angels over every human being, and Iblis is with the son of Adam during the day and his son during the night. This was mentioned by Al-Tha'labi. Al-Hasan said: The successors are four angels who gather at the time of the dawn prayer. Al-Tabari's choice is that the successors are the processions in front of the princes and behind them, and the *ha* in *lahu* refers to them, as mentioned above. The scholars, may God be pleased with them, said: God, the Exalted, made His commands in two ways: One of them: He decreed its occurrence and coming to pass with its owner, so no one can prevent or change that. The other: He decreed its coming, but He did not decree its occurrence and coming to pass, rather He decreed its removal by repentance, supplication, charity, and preservation.

God the Almighty says: **Indeed, God will not change the condition of a people until they change what is in themselves.** God the Almighty informs us in this verse

that He will not change the condition of a people until they change something, either from themselves or from the one overseeing them, or from someone who is from them because of it, just as God changed the condition of those who were defeated on the Day of Uhud because the archers changed themselves, and other examples of the Shari'ah. So the meaning of the verse is not that no punishment is sent down to anyone unless he commits a sin, rather calamities may befall them because of the sins of others, as the Prophet (blessings and peace of God be upon him) said when he was asked: **Will we be destroyed even though there are righteous people among us?** He said: **Yes, if evil increases.** And God knows best.

God the Almighty says: **And when God intends evil for a people** meaning destruction and punishment, **there is no averting it.** It was said: If He intends to afflict them with diseases and illnesses, there is no averting His affliction. It was also said: If God intends evil for a people, He blinds their sight until they choose what is afflicting and do it, so they walk to their destruction with their feet, until one of them searches for his fate with his hand, and strives with his foot to shed his blood. **And they have no protector besides Him** meaning refuge, and this is the meaning of al-Suddi's statement. It was also said: No supporter to prevent them from His punishment. The poet said:

There is no guardian in the heavens except the Most Gracious

And Wali and Wali are able and powerful.

## Tafsir Ibn Kathir

The Almighty informs us about His knowledge encompassing all of His creation, and that whether they conceal their words or declare them openly, He hears them and nothing is hidden from Him, as in His saying: **And if you speak aloud, then indeed He knows the secret and what is even more hidden,** and He said: **And He knows what you conceal and what you declare,** Aisha, may God be pleased with her, said: Glory be to Him whose hearing encompasses all sounds. By God, the woman who argued with you about her husband came to the Messenger of God, may God bless him and grant him peace, and I was in the corner of the house, and some of her words were hidden from me, so God revealed: "God has heard the statement of the one who argues with you concerning her husband and directs a complaint to God. And God hears your dialogue. Indeed, God is Hearing and Seeing." And His saying: **And whoever hides by night,** meaning hiding in the depths of his house in the darkness of the night, **and travels by day,** meaning appearing and walking in the whiteness and brightness of the day, then both of them are in God's knowledge equally, as in His saying: **Except when they cover themselves with their garments,** the verse.

And the Almighty said: "And you are not engaged in any affair, nor do you recite from it any Qur'an, nor do you do any deed, but We are witnesses over you when you are engaged in it. And not an atom's weight is hidden from your Lord, whether on earth or in heaven,

nor anything smaller than that or larger, but that it is in a clear register."

And His saying: **He has angels before him and behind him, guarding him by the command of God** means that the servant has angels who take turns guarding him, guarding him by night and guarding him by day, guarding him from evils and accidents, just as other angels take turns guarding his deeds, whether good or evil, angels by night and angels by day. So two on the right and left write down the deeds, the one on the right writes down the good deeds, and the one on the left writes down the bad deeds, and two other angels guard and guard him, one behind him and another in front of him, so he is between four angels by day and four angels by night, instead of two guardians and two writers, as came in the Sahih: "Angels take turns guarding you by night and angels by day, and they gather at the dawn prayer and the afternoon prayer, and those who spent the night among you ascend to Him, and He asks them, and He is the most knowing of you: How did you leave My servants? They say: We came to them while they were praying, and we left them while they were praying." In another hadith: **There are those with you who will not leave you except when relieving oneself and having sexual intercourse, so be modest with them and honor them.**

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement: **He has angels before him and behind him who guard him by the command of God.** The angels from God are the angels. Ikrimah said on the authority of Ibn Abbas: **They guard him by the command of God.** He said: Angels guard him before him and behind him, so when the decree of God comes, they leave him. Mujahid said: There is no servant but that he has an angel assigned to him, who guards him in his sleep and when he is awake from the jinn, humans, and vermin, so nothing of them comes to him wanting him, except that the angel says to him, **Behind you,** except something that God has permitted, so it befalls him.

Al-Thawri said on the authority of Habib bin Abi Thabit, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **He has guardians before him and behind him,** he said: That is a king from the kings of this world, he has guards behind him, guards behind him. Al-Awfi said on the authority of Ibn Abbas: **He has guardians before him and behind him,** meaning the guardian of Satan who has guards over him. Ikrimah said in its interpretation: These are the princes who are guarded before him and behind him. Ad-Dahhak said about the verse: He is the sultan who is protected by the command of God, and they are the people of polytheism. It appears - and God knows best - that what Ibn Abbas, Ikrimah, and Ad-Dahhak meant by this is that the angels' guard over the servant is similar to the guards of these people over their kings and princes.

Imam Abu Jaafar bin Jarir narrated here a very strange hadith. He said: Al-Muthanna told me, Ibrahim bin Abdul Salam bin Saleh Al-Qushayri told us, Ali bin Jarir told us, on the authority of Hammad bin Salamah, on the authority of Abdul Hamid bin Jaafar, on the authority of Kinanah Al-Adawi, who said: Uthman bin Affan entered upon the Messenger of God, may God



## Surat al-Ra'd 13:11

He has guardians before him and behind him who guard him by the command of God. Indeed, God will not change the condition of a people until they change what is in themselves. And when God intends evil for a people, there is no repelling it, and they have no protector besides Him.

bless him and grant him peace, and said: O Messenger of God, tell me about the servant, how many angels are with him? He said: "An angel is on your right hand over your good deeds, and he is the commander over the one on the left. If you do a good deed, ten are written down, and if you do a bad deed, the one on the left will say to the one on the right: Write it down?" He said: No, perhaps he will seek forgiveness from God and repent, so he will ask His permission three times. When he says it three times, He will say: Write it down, may God relieve us of him. What a bad companion he is! How little he watches God and how little he is ashamed of us. God says: **Not a word does he utter but there is a watcher by him ready to record it.** And two angels before you and behind you. God the Most High says: **He has guardians before him and behind him** (al-An'am 2:17). And an angel holding your forelock, so if you humble yourself before God, He will raise you up, and if you are arrogant towards God, He will break you. And two angels on your lips, and they do not preserve for you anything except the prayers upon Muhammad, may God bless him and grant him peace. And an angel standing over your mouth, not allowing a snake to enter your mouth, and two angels over your eyes. So these are ten angels over every human being. The angels of the night descend upon the angels of the day, because the angels of the night are in addition to the angels of the day. So these are twenty." A king over every human being, and Satan during the day and his son at night.

Imam Ahmad **may God have mercy on him** said: Aswad bin Aamer told us, Sufyan told us, Mansour told me, on the authority of Salim bin Abi Al-Jaad, on the authority of his father, on the authority of Abdullah, who said: The Messenger of God (blessings and peace of God be upon him) said: **There is not one of you but has a companion from the jinn and a companion from the angels assigned to him.** They said: **And you, O Messenger of God?** He said: **And me, but God has helped me against him, so he only commands me to do good.** Muslim alone transmitted it. And his statement: **They protect him from the command of God.** It was said that what is meant is their protecting him from the command of God. It was narrated by Ali bin Abi Talhah and others on the authority of Ibn Abbas, and this is the view of Mujahid, Saeed bin Jubair, Ibrahim Al-Nakha'i and others. Qatada said: **They protect him by the command of God.** He said: In some readings, they protect him by the command of God. Ka'b al-Ahbar said: If every easy and every difficult situation were revealed to the son of Adam, he would see everything as devils. Had God not assigned angels to you to defend you in your food, drink, and private parts, then you would have been snatched away. Abu Umamah said: There is no human being who has an angel with him to defend him until he hands him over to what was destined for him. Abu Majlaz said: A man from Murad came to Ali **may God be pleased with him** while he was praying and said: Beware, for some people from Murad want to kill you. He said: With every man are two angels who

protect him from what was not destined. So when the destiny comes, they leave him alone with it. Indeed, the appointed time is a secure paradise.

Some of them said, **They protect it from the command of God** by the command of God, as it came in the hadith that they said: O Messenger of God, what do you think of the incantations that we recite, do they repel anything from the decree of God? He said, **They are from the decree of God.** Ibn Abi Hatim said: Abu Saeed Al-Ashja told us, Hafs bin Ghiyath told us, on the authority of Ash'ath, on the authority of Jahm, on the authority of Ibrahim, who said: God revealed to a prophet from the prophets of the Children of Israel: Tell your al-Nas 114: There is no one from the people of a village or household who are obedient to God and then turn from it to disobeying God, except that God will turn from them what they love to what they hate. Then he said: Verifying that is in the Book of God: **Indeed, God will not change the condition of a people until they change what is in themselves.** This was mentioned in a hadith with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him), as Al-Hafiz Muhammad bin Uthman bin Abi Shaybah said in his book Sifat Al-Arsh: Al-Hasan bin Ali told us, Al-Haitham bin Al-Ash'ath Al-Salami told us, Abu Hanifa Al-Yamani Al-Ansari told us on the authority of Umair bin Abdul Malik, who said: Ali bin Abi Talib delivered a sermon to us on the pulpit of Kufa. He said: Whenever I stopped talking to the Messenger of God (peace and blessings of God be upon him), he would begin with me, and whenever I asked him about something, he would tell me. And he told me on the authority of his Lord, the Almighty and Majestic, who said: "The Lord said: By My glory and majesty and My elevation above My throne, there is no village or household that was upon what I disliked of disobedience to Me and then turned from it to what I loved of obedience to Me, except that I turned for them from what they disliked of My punishment to what they love of My mercy." This is strange, and in its chain of transmission is someone I do not know.

## Fath al-Qadir

11- **For Him are successors** The pronoun in **For Him** refers to *whoever* in His statement: **whoever conceals speech, whoever speaks it aloud, and who is concealed:** meaning that each of these has successors, and the successors are the ones who alternate, each one of them succeeds the other and is a substitute for him, and they are the guardian angels according to the majority of commentators. Al-Zajjaj said: The successors are angels who come one after the other, and he only said: successors even though the angels are males because a group of angels is called a successor, then he pluralized *successors* as *successors*: Al-Farra' mentioned its meaning, and it was said that it was made feminine due to the large number of them like *nasaba* and *alamah*. Al-Jawhari said: And the follow-up is the return after the beginning. God the Almighty said: **And he turned back, and did**



**not look back.** It was read as *Mu'aqib*, the plural of *Mu'aqib*. "From before him and from behind him" meaning from before the One who has the successors. What is meant is that the guardian angels are from all sides of him. It was said that what is meant by the successors are the deeds, and the meaning of "from before him and behind him" is: what came before and what came after. "They guard him from the command of God" meaning for the sake of the command of God. It was said that they guard him from despair of God if he sins by asking him to wait and seek forgiveness until he repents. Al-Farra' said: There are two opinions on this: One of them is that it is on the advancement and delay, meaning: He has successors from the command of God who guard him from before him and from behind him. The second is that the fact that the guardians guard him is from what God has commanded. Al-Zajjaj said: The meaning is that they guarded him from the command of God: meaning from what He has commanded them to do, not that they are able to repel the command of God. Ibn Al-Anbari said: There is another opinion on this. It is that *min* has the meaning of *ba*: meaning they protect it by the command of God. It was also said that *min* has the meaning of *an*: meaning they protect it by the command of God, meaning from God, not from themselves, like His statement: **He fed them from hunger** meaning from hunger. It was also said that they protect it from the angels of punishment, and it was also said that they protect it from the jinn. Ibn Jarir chose that the mu'aqabat are the processions in front of the princes, meaning that this does not prevent the decree from him. **Indeed, God will not change the condition of a people of blessing and well-being until they change what is in themselves** of obedience to God. The meaning is that He will not deprive a people of a blessing that He has bestowed upon them until they change what is in themselves of goodness and righteous deeds, or change the nature that God created them with. It was said that what is meant is not that He does not send down punishment on any of His servants until he commits a sin, but rather calamities may befall them due to the sins of others, as in the hadith that "A questioner asked the Messenger of God, may God bless him and grant him peace, saying: Will we be destroyed while there are righteous people among us? He said: Yes, if evil increases." **And if God intends evil for a people**, meaning destruction and punishment, **there is no repelling it**, meaning there is no turning back. It was also said that the meaning is: If God intends evil for a people, He blinds their hearts until they choose what brings calamity. **And they have no protector besides Him**, to whom they can turn, so that he can ward off from them the punishment that befalls them from God, the Most High, or a supporter who can aid them and protect them from the punishment of God. The meaning is that there is no repelling of the punishment of God or overturning His judgment.

Ibn Abi Hatim and Abu Sheikh narrated from Al-Hasan regarding his statement: **And if you are amazed, then their statement is amazed**, he said: If you are amazed, O Muhammad, at their denial of you, then their statement is amazed. Ibn Jarir, Ibn Abi Hatim and Abu Sheikh narrated from Ibn Zayd regarding the verse, he said: If you are amazed, O Muhammad, at their denial,

and they saw of God's power and command, and what He gave them of examples and showed them of the life of the dead and the dead earth, "Then their statement is amazed: 'When we are dust, shall we then be in a new creation?'" Or do they not see that He created them from a drop of semen? Creation from a drop of semen is more severe than creation from dust and bones. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Qatada regarding his statement: **And there have already been examples before them**, he said: Punishments. Ibn Jarir, Ibn Abi Hatim and Abu Sheikh narrated from Qatada regarding examples, he said: The events of God among the nations who came before you. Ibn Abi Hatim narrated from Ibn Abbas, he said: Examples are the punishments that befell the past generations. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Saeed bin Al-Musayyab who said: When this verse was revealed: "And indeed, your Lord is the possessor of forgiveness for the people, despite their wrongdoing. And indeed, your Lord is severe in penalty," the Messenger of God, may God bless him and grant him peace, said: **Were it not for the pardon and forgiveness of God, no one would enjoy life, and were it not for His threat and punishment, everyone would be tired.** Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibn Abbas: **And for every people is a guide**, he said: A caller. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **You are only a warner, and for every people is a guide**, he said: The warner is Muhammad, may God bless him and grant him peace. **And for every people is a guide**, he said: A prophet who calls them to God. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Saeed bin Jubair who said: Muhammad is the warner and the guide is God, the Almighty. Ibn Jarir and Ibn Mardawayh narrated something similar on the authority of Ibn Abbas. Ibn Jarir narrated something similar on the authority of Mujahid as well. Ibn Mardawayh narrated on the authority of Ibn Abbas who said: The Messenger of God (peace and blessings of God be upon him) is the warner and the guide. Ibn Jarir narrated on the authority of Ikrimah and Abu Ad-Dahha something similar. Ibn Jarir, Ibn Mardawayh, Abu Nu'aym in Al-Ma'rifah, Ad-Daylami, Ibn Asakir and Ibn An-Najjar narrated on the authority of Ibn Abbas who said: When the verse, **You are only a warner, and for every people there is a guide**, was revealed, "The Messenger of God (peace and blessings of God be upon him) placed his hand on his chest and said: I am the warner, and he pointed with his hand to Ali's shoulder and said: You are the guide, O Ali, through you the rightly guided will be guided after me." Ibn Kathir said in his Tafsir: This hadith is very objectionable. Ibn Mardawayh narrated on the authority of Abu Barzah Al-Aslami who said: I heard the Messenger of God (peace and blessings of God be upon him) and he mentioned something similar. Ibn Mardawayh and Ad-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas with a chain of transmission traceable back to the Prophet (peace and blessings of God be upon him) also something similar. Abdullah bin Ahmad narrated in Zawa'id Al-Musnad, Ibn Abi Hatim, At-Tabarani in Al-Awsat, Al-Hakim who authenticated it, Ibn Mardawayh and Ibn Asakir narrated on the

He has guardians before him and behind him who guard him by the command of God. Indeed, God will not change the condition of a people until they change what is in themselves. And when God intends evil for a people, there is no repelling it, and they have no protector besides Him.

authority of Ali bin Abi Talib regarding the verse something similar. Ibn Jarir narrated on the authority of Ad-Dahhak, **God knows what every female carries**. He said: Every female is from God's creation. Ibn Jarir, Ibn Abi Hatim, and Abu Al-Shaykh narrated on the authority of Saeed bin Jubair regarding the verse, he said: He knows whether it is male or female. **And what the wombs absorb** he said: It is the woman who sees blood during her pregnancy. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement, **And what the wombs absorb** he said: The exit of blood. **And what they increase** he said: Its retention. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And what the wombs absorb** he said: That she sees blood during her pregnancy. **And what they increase** he said: In the nine months. Ibn Abi Hatim narrated on the authority of Ad-Dahhak on his authority regarding the verse, he said: It does not increase beyond nine, and does not decrease from nine. Ibn Al-Mundhir and Abu Al-Shaykh also narrated on his authority regarding the verse, **And what the wombs absorb** he said: The miscarriage. **And what they increase** she does not increase in pregnancy beyond what she absorbed until she gave birth to it completely. Some women carry it for ten months, some for nine months, and some for less. This is the increase and decrease that God mentioned, and He knows all of that. Ibn Abi Hatim also narrated from him regarding his statement, **Knower of the unseen and the witnessed**, he said: The secret and the public. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated regarding his statement, **And he who hides by night**, he said: He who is stubborn in committing sins. **And goes forth by day**, he said: He who appears during the day in committing sins. Abu Ubaid, Ibn Jarir, Ibn Al-Mundhir, and Abu Al-Shaykh narrated from Ibn Abbas, **And goes forth by day**, he said: The apparent. Ibn Jarir and Ibn Abi Hatim narrated from him regarding the verse, he said: He is a suspicious person who hides by night, and if he goes forth during the day, people will see that he is innocent of sin. Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani in al-Kabir, Ibn Mardawayh and Abu Nu'aym in al-Dala'il narrated on the authority of Ata' ibn Yasar on the authority of Ibn Abbas that the reason for the revelation of this verse was the arrival of Amir ibn al-Tufayl and Arbad ibn Qays to the Messenger of God (peace and blessings of God be upon him) in the famous story, and that when Amir ibn al-Tufayl was struck by a scorpion, the verse was revealed: **God knows what every female carries** until His saying: **successive angels before him and behind him, guarding him by the command of God**. He said: The successive angels are by the command of God, guarding Muhammad (peace and blessings of God be upon him). Then he mentioned Arbad ibn Qays and what killed him, and said: **It is He who shows you the lightning** until His saying: **And He is severe in assault**. Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding His saying: **successive angels** in the verse, he said: This is

specifically for the Prophet (peace and blessings of God be upon him). Ibn Abi Hatim narrated on his authority: **successive angels guarding him by the command of God**. He said: That protection is by the command of God by the command of God. Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim also narrated from him: **From the command of God**. He said: By the permission of God. Ibn Jarir narrated from Qatada something similar. Ibn Jarir narrated from Ibn Abbas regarding the verse: The one who has authority has guards who guard him from before him and behind him. He says: They guard him from my command, for if I intend evil for a people, there is no repelling it. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Shaykh narrated from him regarding the verse: The kings appoint guards who guard him from before him and behind him and to his right and to his left to protect him from being killed. Have you not heard that God says: **If God intends evil for a people, there is no repelling it**. That is, if He intends evil, the guards will not help them at all. Ibn Jarir narrated from Ikrimah regarding the verse: These are the princes. Ibn Jarir and Ibn Abi Hatim narrated from Ibn Abbas: They are the angels who follow at night and write down what is upon the son of Adam. Abd al-Razzaq, al-Faryabi, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on his authority regarding the verse, he said: Angels guard him from before him and from behind him, so when God's decree comes, they leave him alone. Ibn al-Mundhir and Abu al-Shaykh narrated on the authority of Ali regarding the verse, he said: There is no servant except that there are angels with him guarding him from a wall falling on him, or from him retreating into a well, or from a wild animal eating him, or from drowning or burning him, so when the decree comes, they leave him alone with the decree. Many hadiths have been narrated mentioning the guardians assigned to a person, mentioned in the books of hadith.

## Tafsir al-Baghawi

11- **He has angels who follow one another**, meaning: God Almighty has angels who follow you by night and by day. When the angels of the night ascend, the angels of the day follow them, and when the angels of the day ascend, the angels of the night follow them.

And the follow-up: is the return after the beginning, and it was mentioned in the feminine form because its singular is *mu'aqab*, and its plural is *mu'aqabat*, then the plural is *mu'aqabat*, as it was said: **the sons of Sa'd and the men of Bakr**.

Abu al-Hasan al-Sarakhsi told us, Zahir ibn Ahmad told us, Abu Ishaq al-Hashemi told us, Abu Mus'ab told us, on the authority of Malik, on the authority of Abu al-Zinad, 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: "They take turns among

you, angels at night and angels during the day, and they gather at the dawn prayer and the afternoon prayer, then those who spent the night among you ascend, and their Lord asks them - and He knows best about them - 'How did you leave My servants?' They say: 'We left them while they were praying and we came to them while they were praying.'"

The Almighty says: **From before him and from behind him**, meaning: from in front of this one who hides at night and travels during the day, and from behind him: from behind his back, **they protect him by the command of God**, meaning: by the command of God, that is: they protect him by the permission of God Almighty until what is destined comes, and when what is destined comes, they leave him alone.

It was said: They protect it from the command of God: meaning from what God commanded to be protected from it.

Mujahid said: There is no servant but that he has an angel assigned to him, who protects him in his sleep and wakefulness from the jinn, humans, and vermin. Nothing of them comes to him wanting him but he says, **Behind you!** except something that God permits and it befalls him.

Kaab al-Ahbar said: If God Almighty had not assigned angels to protect you in your food, drink, and private parts, the jinn would have snatched you away.

Ikrimah said: The verse is about the princes and their guards who protect him from in front of them and from behind them.

It was said: The verse is about the two angels sitting on the right and on the left, writing down the good and bad deeds, as God Almighty said: **When the two receivers receive, one sitting on the right and one on the left** (Qaf: 17).

Ibn Jurayj said: The meaning of **they preserve him** is: they preserve his deeds from the command of God, meaning: good and bad deeds.

It was said: The letter *ha* in his saying **to him** refers back to the Messenger of God, may God bless him and grant him peace.

Juwaybir narrated on the authority of Ad-Dahhak on the authority of Ibn Abbas that he said: He has guardians, meaning that Muhammad, may God bless him and grant him peace, has guardians from the Most Merciful, before him and behind him, who protect him from the command of God, meaning: from the evil of the jinn and the calamities of the night and day.

Abdul Rahman bin Zaid said: These verses were revealed about Amer bin Al-Tufayl and Arbad bin Rabi'ah, and their story was as Al-Kalbi narrated on the authority of Abu Saleh on the authority of Ibn Abbas, may God be pleased with them both, who said:

Amer bin Al-Tufayl and Arbad bin Rabi'ah, both of them from the tribe of Amer, came to the Messenger of God, may God bless him and grant him peace, while he was sitting in the mosque with a group of his companions. They entered the mosque and the people were amazed at the beauty of Amer, who was one-eyed and was one of the most noble of people.

A man said: O Messenger of God, this is Amer bin Al-Tufayl coming towards you. He said: Leave him, for if God wants good for him, He will guide him.

He came and stood over him and said: O Muhammad, what will happen to me if I become a Muslim?

He said: You have what the Muslims have and you are responsible for what the Muslims are responsible for.

He said: You will make me in charge after you.

He said: It is not up to me, it is up to God Almighty, He makes it where He wills.

He said: So you put me on the hair and you on the mud? He said: No.

He said: Why do you make it for me?

He said: I will give you the reins of the horses to fight on.

He said: Isn't that until today? Come with me so I can talk to you. So the Messenger of God, may God bless him and grant him peace, got up with him.

Aamer had advised Arbad bin Rabi'ah, **If you see me talking to him, go behind him and strike him with the sword**. So he began to argue with the Messenger of God, may God bless him and grant him peace, and to argue with him, so Arbad went behind the Prophet, may God bless him and grant him peace, to strike him, but he drew a span of his sword, then God Almighty held him back from him, so he was not able to draw it, and Aamer kept gesturing to him, so the Messenger of God, may God bless him and grant him peace, turned and saw Arbad and what he had done with his sword, so he said, **O God, suffice me against them however You wish**.

Then God sent lightning upon Arbad on a clear, scorching day, and it burned it down. Amer fled and said: O Muhammad, you called upon your Lord to kill Arbad. By God, I will fill it against you with bare horses and beardless youths.

The Prophet, may God bless him and grant him peace, said: God Almighty will prevent you from that, and the sons of Qaylah, meaning: the Aws and the Khazraj.

So Aamer went down to the house of a woman from Saluliya, and when morning came, he put his weapon on him, and its color had changed, and he started running in the desert, and saying: Come out, O Angel of Death, and he recited poetry, and he said: By Al-Lat and Al-Uzza, if I see Muhammad and his companion, meaning the Angel of Death, I will pierce them with my spear. So God sent an angel to him, and he slapped him with his wing and he fell into the dust, and a great wound came out on his knees at that time, so he returned to the house of the Saluliya, and he said: A wound like the wound of a camel, and death in the house of the Saluliya. Then he called for his horse, and he mounted it, and he made it run until he died on its back, and God answered the prayer of the Messenger of God, may God bless him and grant him peace, and killed Aamer bin Tufail by stabbing and Arbad by lightning, and God, the Almighty, revealed about this story His saying: "It is the same among you, he who conceals his speech and he who declares it,

## Surat al-Ra'd 13:11

He has guardians before him and behind him who guard him by the command of God. Indeed, God will not change the condition of a people until they change what is in themselves. And when God intends evil for a people, there is no repelling it, and they have no protector besides Him.

and he who hides it by night and goes forth by day. He has guardians before him." Meaning, the Messenger of God, may God bless him and grant him peace, had guardians who guard him from before him and behind him by the command of God.

That is, those consequences are from God's command, and there is an advancement and a delay in it.

He said to these two: **God will not change the condition of a people**, of well-being and blessings, **until they change what is in themselves**, of the beautiful state, and disobey their Lord.

**And when God intends evil for a people**, meaning: punishment and destruction, **there is no repelling it**, meaning: there is no one to repel it, **and they have no protector besides Him**, meaning: a refuge to which they can turn. It was said: A protector is someone who takes care of their affairs and prevents punishment from reaching them.

## Tafsir al-Baidawi

11. "For him" for whoever confides or speaks openly or hides or sneaks away. "Mu'aqabat **are angels who follow him in his protection, the plural of mu'aqaba from aqaba as an exaggeration of aqaba if he comes after him as if some of them follow others, or because they follow his sayings and actions and write them down, or 'ataqab so the ta' was assimilated into the qaf and the ta' for exaggeration, or because what is meant by mu'aqabat is groups, and it was read mu'aqib as the plural of mu'aqabat or mu'aqabat**" as a compensation for the ya' for deleting one of the two qafs. "From before him and behind him" from his sides or from the deeds that he presented and delayed. "They protect him from the command of God" from His wrath whenever he sins by asking for forgiveness or seeking forgiveness for him, or they protect him from harm or they monitor his conditions for the sake of the command of God Almighty. It was read with it and it was said that "min **means** ba". It was said that "min amr God **is a second description of mu'aqabat**". It was said that the guards and henchmen around the sultan protect him from the decree of God Almighty. **God does not change the condition of a people** of health and blessings **until they change what is in themselves** of beautiful conditions with ugly conditions **and if God intends evil for a people, there is no repelling it** so there is no repelling it, so the factor in *if* is what the answer indicates. **And they have no protector besides Him** of those who oversee their affairs and repel evil from them, and in it is evidence that going against the will of God Almighty is impossible.

## Surat al-Ra'd 13:12

It is He who shows you the lightning, causing fear and hope, and produces the heavy clouds.

### Tafsir al-Jalalayn

12 - **It is He who shows you lightning, causing fear** for travelers from thunderbolts **and hope** for residents for rain **and He creates** He creates **heavy clouds** with rain.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **It is He who shows you lightning, causing fear and hope, and produces the heavy clouds.**

### Tafsir al-Qurtubi

The Almighty says: **It is He who shows you lightning, [causing] fear and hope, and produces the heavy clouds.** That is, with rain. **And clouds** is plural, and the singular is cloud, and clouds and clouds are also in the plural.

### Tafsir Ibn Kathir

God the Almighty informs us that He is the One who makes the lightning subservient, which is the bright light that is seen shining through the clouds. Ibn Jarir narrated that Ibn Abbas wrote to Abu al-Jild asking him about lightning, and he said: Lightning is water. And His statement: **in fear and hope** Qatada said: Fear for the traveler who fears its harm and hardship, and hope for the resident who hopes for its blessing and benefit and hopes for God's provision, **and creates the heavy clouds** meaning He creates them as new creations, and due to their abundant water they are heavy and close to the ground. Mujahid said: The heavy clouds contain water. He said: **And the thunder glorifies Him with praise** like His statement: **And there is not a thing but glorifies Him with praise.**

Imam Ahmad said: Yazid told us, Ibrahim bin Saad told us, my father told me: I was sitting next to Humaid bin Abdul Rahman in the mosque, and an old man from Banu Ghaffar passed by, so Humaid sent for him. When he came, he said: O son of my brother, make room for me and you, for he was a companion of the Messenger of God, may God bless him and grant him peace. So he came and sat between me and him, and Humaid said to him: What is the hadith that you narrated to me from the Messenger of God, may God bless him and grant him peace? The old man said to him: I heard from an old man from Banu Ghaffar that he heard the Prophet, may God bless him and grant him peace, say: **God creates the clouds, and they speak the most beautiful speech and laugh the most**

**beautiful laugh.** What is meant - and God knows best - is that their speech is thunder and their laughter is lightning. Musa bin Ubaidah said on the authority of Saad bin Ibrahim, who said: God sends rain, and there is none more funny than him, nor more pleasant to speak than him, so his laughter is lightning and his speech is thunder.

Ibn Abi Hatim said: My father told us, Hisham bin Ubaidullah Al-Razi told us, on the authority of Muhammad bin Muslim, who said: It has reached us that lightning is an angel with four faces: the face of a human, the face of a bull, the face of an eagle, and the face of a lion. When it strikes with its tail, that is lightning. Imam Ahmad said: Affan told us, Abdul Wahid bin Ziyad told us, Al-Hajaj told us, Abu Matar told us, on the authority of Salim, on the authority of his father, who said: When the Messenger of God, may God bless him and grant him peace, heard thunder and lightning, he would say: **O God, do not kill us with Your wrath, and do not destroy us with Your punishment, and pardon us before that.** It was narrated by Al-Tirmidhi and Al-Bukhari in the Book of Etiquette, and Al-Nasa'i in Al-Yawm wa Al-Laylah, and Al-Hakim in the Mustadrak from the hadith of Al-Hajaj bin Artah, on the authority of Abu Matar, but he did not name him. Imam Abu Jaafar bin Jarir said: Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of his father, on the authority of a man, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, that whenever he heard thunder, he would say: **Glory be to Him whom the thunder glorifies with His praise.** It was narrated on the authority of Ali, may God be pleased with him, that whenever he heard the sound of thunder, he would say: **Glory be to Him whom it glorifies.** It was also narrated on the authority of Ibn Abbas, Tawus, and Al-Aswad bin Yazid, that they would say that. Al-Awza'i said: Ibn Abi Zakariya would say: Whoever says when he hears thunder: **Glory be to God and His praise,** will not be struck by lightning. It was narrated on the authority of Abdullah bin Al-Zubayr that whenever he heard thunder, he would stop talking and say: **Glory be to Him whom the thunder glorifies with His praise, and the angels do so out of fear of Him,** and he would say: **This is indeed a severe threat to the people of the earth.** Narrated by Malik in his Muwatta' and by Al-Bukhari in the Book of Etiquette.

Imam Ahmad said: Sulayman ibn Dawud al-Tayalisi told us, Sadaqah ibn Musa told us, Muhammad ibn Was' told us, on the authority of Shatir ibn Nahar, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "Your Lord, the Almighty and Majestic, said: If My servants obeyed Me, I would have given them rain at night, made the sun rise upon them during the day, and made them hear the sound of thunder." Al-Tabarani said: Zakariya bin Yahya Al-Saji told us, Abu Kamil Al-Jahdari told us, Yahya bin Katheer Abu Al-Nadr told us, Abdul Karim told us, Ata told us on the authority of Ibn Abbas who said: The Messenger of God, may God bless him and grant him peace, said: **If you hear thunder, remember God, for it does not strike one who remembers.** And the Almighty's statement: **And He sends down thunderbolts and strikes with them whom He wills,** meaning He sends them as a punishment with which He takes revenge on



It is He who shows you the lightning, causing fear and hope, and produces the heavy clouds.

whomever He wills. That is why they will increase in frequency at the end of time, as Imam Ahmad said: Muhammad bin Mus'ab told us, 'Amara told us on the authority of Abu Nadrah, on the authority of Abu Sa'eed Al-Khudri, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "Thunderbolts will increase in frequency when the Hour approaches until a man comes to the people and says: Who struck you this morning? They will say: So-and-so, so-and-so, and so-and-so struck."

It was narrated about the reason for its revelation what was narrated by Al-Hafiz Abu Ya'la Al-Mawsili: Ishaq told us, Ali bin Abi Sarah Al-Shaibani told us, Thabit told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, once sent a man to a man from the Pharaohs of the Arabs, and said: **Go and call him for me.** He said: So he went to him and said: The Messenger of God, may God bless him and grant him peace, calls you. So he said to him: Who is the Messenger of God, and what is God? Is he of gold, or of silver, or of copper? He said: So he returned to the Messenger of God, may God bless him and grant him peace, and told him. He said: O Messenger of God, I have told you that he is more stubborn than that. He said such and such to me. He said to me: **Go back to him a second time.** So he went and said the same to him. So he returned to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I have told you that he is more stubborn than that. He said: **Go back to him and call him.** So he returned to him a third time. He said: So he repeated that statement to him. While he was speaking to him, God Almighty sent a cloud in front of his head, and it thundered and a thunderbolt fell from it, and it blew off the skull of his head. Then God Almighty revealed: **And He sends down thunderbolts.** Ibn Jarir narrated it from the hadith of Ali bin Abi Sarah.

Al-Hafiz Abu Bakr Al-Bazzar narrated it on the authority of Abdah bin Abdullah on the authority of Yazid bin Harun, on the authority of Daylam bin Ghazwan, on the authority of Thabit, on the authority of Anas, and he mentioned something similar, and he said: Al-Hasan bin Muhammad told us, Affan told us, Abaan bin Yazid told us, Abu Imran Al-Joni told us on the authority of Abd Al-Rahman bin Sahar Al-Abdi that he was informed that the Prophet, may God bless him and grant him peace, sent him to a tyrant to call him and said: Have you seen your Lord? Is He gold? Or is He silver? Or is He pearl? He said: While he was arguing with them, God sent a cloud that thundered, so He sent a thunderbolt upon him, and it took the skull of his head, and this verse was revealed. Abu Bakr bin Ayyash said on the authority of Laith bin Abi Salim, on the authority of Mujahid, who said: A Jew came and said: O Muhammad, tell me about your Lord, what is He made of? Is He made of copper, or of pearls or rubies? He said: A thunderbolt came and took him, and God revealed the verse: **And He sends down thunderbolts.**

Qatada said: It was mentioned to us that a man denied the Qur'an and belied the Prophet, may God bless him and grant him peace, so God sent a thunderbolt that

destroyed him, and God revealed the verse **And He sends thunderbolts**, and they mentioned the reason for its revelation the story of Aamer bin At-Tufayl and Arbad bin Rabi'ah, when they came to the Messenger of God, may God bless him and grant him peace, in Medina and asked him to give them half of the matter, but the Messenger of God, may God bless him and grant him peace, refused them, so Aamer bin At-Tufayl - may God curse him - said to him: By God, I will fill it against you with pure horses and strong men, so the Messenger of God, may God bless him and grant him peace, said to him: **God forbids that from you and the sons of Qaylah**, meaning the Ansar. Then they were about to kill the Messenger of God, may God bless him and grant him peace, so one of them spoke to him, and the other drew his sword to kill him from behind, but God Almighty protected him from them and preserved him, so they left Medina and set out among the Arab tribes, gathering people to fight him, may God bless him and grant him peace, so God sent a cloud containing thunderbolts upon Arbad and burned him, and as for Aamer bin Al-Tufail, so God sent the plague upon him, and a great swelling appeared in him, and he kept saying: O family of Amer, a swelling like the swelling of a virgin, and death in the house of Saluliya, until they died, may God curse them, and God revealed in a similar matter: **And He sends thunderbolts and strikes with them whom He wills while they dispute about God**, and in that Labid bin Rabi'ah, brother of Arbad, said in his eulogy:

I fear death for Arbad, but I do not fear the star of the fish or the lion

Thunder and lightning struck me with the loss of the knight on the day of the calamity of Najd

Al-Hafiz Abu al-Qasim al-Tabarani said: Mas'adah ibn Sa'id al-'Attar told us, Ibrahim ibn al-Mundhir al-Hizami told us, 'Abd al-'Aziz ibn 'Imran told me, 'Abd al-Rahman and 'Abdullah ibn Zayd ibn Aslam told me on the authority of their father, on the authority of 'Ata' ibn Yasar, on the authority of Ibn 'Abbas that Arbad ibn Qays ibn Juza' ibn Jalayd ibn Ja'far ibn Kilab and 'Amir ibn al-Tufayl ibn Malik came to the Messenger of God (peace and blessings of God be upon him) in Madinah. They went to him while he was sitting and sat in front of him. 'Amir ibn al-Tufayl said: O Muhammad, what will you give me if I become Muslim? The Messenger of God (peace and blessings of God be upon him) said: **You will have what the Muslims have and you are responsible for what they are responsible for.** 'Amir ibn al-Tufayl said: Will you give me the matter if I become Muslim after you? The Messenger of God (peace and blessings of God be upon him) said: **That is not for you or your people, but for you is the reins of the horses.** He said: I am now in the reins of the horses of Najd. Give me the wool and you the mud. The Messenger of God, may God bless him and grant him peace, said: *No*. When they returned from him, Amer said: **By God, I will fill it with horses and men against you.** The Messenger of God, may God bless him and grant him peace, said to him: **May God protect you.** When Arbad and Amer left, Amer said: "O Arbad, I will distract Muhammad from you with talk, so strike him with the sword, for if you kill

Muhammad, the people will not do more than accept blood money and hate war, so we will give them blood money." Arbad said: I will do so. So they came back to him, and Aamer said: O Muhammad, get up with me so I can talk to you. So the Messenger of God, may God bless him and grant him peace, got up with him and they sat against the wall, and the Messenger of God, may God bless him and grant him peace, stood with him talking to him. Arbad drew the sword, but when he put his hand on the sword, his hand on the hilt of the sword dried up, so he could not draw the sword. Arbad was slow in striking Aamer, so the Messenger of God, may God bless him and grant him peace, turned and saw Arbad and what he was doing, so he turned away from them. When Aamer and Arbad left the Messenger of God, may God bless him and grant him peace, until they were in the Harrat Raqim, they dismounted, and Sa'd ibn Mu'adh and Asid ibn Hudayr came out to them and said: Go forth, you enemies of God, may God curse you both. Aamer said: Who is this, O Sa'd? He said: This is Asid bin Hudhair Al-Kataib, so they went out until they were at Al-Raqam, then God sent a thunderbolt upon Arbad and killed him, and Aamer went out until he was at Al-Kharam, God sent a wound that took him, and night overtook him in the house of a woman from Banu Salul, so he began to touch his wound in a circle and say: A gland like a camel's gland in the house of a Salul woman, she wishes that he would die in her house, then he mounted his horse and brought him until he died on it returning, so God revealed about them: "God knows what every female bears and what the wombs absorb and what they gain, and everything with Him is by measure. Knower of the unseen and the witnessed, the Great, the Exalted. Whether among you is he who conceals his speech or declares it aloud, and he who is hidden by night and goes forth by day. He has guardians before him and behind him who guard him by the command of God. Indeed, God does not change the condition of a people until they change what is in themselves. And when God intends evil for a people, there is no repelling it, and they have no protector besides Him." He said: The guardians by the command of God guard Muhammad, may God bless him and grant him peace, then he mentioned Arbad and what he was killed by. He said, **And He sends down thunderbolts** and the verse.

And His statement, **And they dispute about God**, meaning they doubt His greatness and that there is no god but Him, **and He is severe in penalty**. Ibn Jarir said: Severe in what He has decreed as punishment for those who transgress against Him, are rebellious and persist in their disbelief. This verse is similar to His statement, "And they planned a plan, and We planned a plan, while they perceived not. So see how was the end of their plan - that We destroyed them and their people, all together." And on the authority of Ali, may God be pleased with him, **and He is severe in penalty**, meaning severe in taking. And Mujahid said: severe in strength.

### Fath al-Qadir

When God Almighty frightened His servants by sending down something that cannot be averted, He followed it up with things that are hoped for in some

ways and feared in others, which are lightning, clouds, thunder, and thunderbolts. The explanation of these words and their causes was mentioned at the beginning of Surat Al-Baqarah:

12- **fear and hope** has been disputed. Some say it is a source: that is, so that you may fear fear and hope hope. Some say it is a cause by estimating the intention of fear and hope, so that the doer of the cause-based verb and the doer of the object for it do not differ, or it is a state of lightning, or of the addressees by estimating those with fear. Others say it is not needed. It has been said that what is meant by fear is what results from lightning, and by hope is what results from rain. Al-Zajaj said: Fear is for the traveler because of what he is harmed by from the rain, and hope is for the resident, because if he sees lightning he hopes for the rain which is the cause of fertility. **And He creates the heavy clouds** is the definition of the genus and the singular is cloud, and heavy is the plural of heavy. What is meant is that God Almighty makes the clouds that He creates heavy by what He puts in them of water.

### Tafsir al-Baghawi

12- The Almighty said: **It is He who shows you lightning, causing fear and hope**. It was said: fear of the thunderbolt, hope for the benefit of the rain.

It was said: Fear is for the traveler, he fears harm and hardship from him, and greed is for the resident, he hopes for blessing and benefit from him.

It was said: Fear of rain in the wrong place and time, and greed when it is in the right place and time. There are countries that if they have rain they become dry and if they do not have rain they become fertile.

**And He creates the heavy clouds**, with rain. It is said: God created the cloud, so it became established, meaning: He made it appear, and clouds are a plural, the singular of which is cloud. Ali, may God be pleased with him, said: The cloud is a sieve of water.

### Tafsir al-Baidawi

12. **It is He who shows you lightning, for fear of its harm and for hope of rain**. The two are in the accusative case with the estimation of the added word, meaning the will of fear and hope, or the interpretation of frightening and hope, or the state of *lightning* or the addressees with the omission of the possessor, or the use of the source in the sense of the subject or the agent for emphasis. It was said that the one who harms him fears the rain and the one who benefits him hopes for it. **And He creates the clouds** the clouds withdrawing into the air. **The heavy ones** is the plural of heavy, and it was only used to describe the clouds because it is a generic name in the sense of the plural.

### Surat al-Ra'd 13:13

And the thunder exalts Him with praise, and so do the angels for fear of Him. And He sends thunderbolts and strikes with them whom He wills while they dispute about God, and He is severe in penalty.

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### Tafsir al-Jalalayn

13 - **And the thunder glorifies** is an angel assigned to the clouds, driving them wrapped around **with His praise** that is, he says, Glory be to God and praise be to Him *and* the angels glorify **for fear of Him** that is, God **and He sends thunderbolts** which is fire that comes out of the clouds **and strikes with it whomever He wills** burning him. It was revealed about a man to whom the Prophet, may God bless him and grant him peace, sent someone to call him, and he said, Who is the Messenger of God and what is God? Is he of gold or of silver or of copper? So a thunderbolt came down upon him and took the skull of his head **and they** that is, the infidels *argue* they dispute with the Prophet, may God bless him and grant him peace **about God, and He is severe in penalty** strength or taking.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **It is He who shows you the lightning**, meaning that the Lord is the One who shows His servants the lightning, and His saying: *He* is a metaphor for His name, may His praise be glorified.

We have explained the meaning of *lightning* and mentioned the differences of opinion among the interpreters of the word, which makes it unnecessary to repeat it in this place.

And his saying: *fear*, he says: fear for the traveler from his harm. And that is because *lightning*, the water, in this place is like:

Al-Muthanna told me, he said, Hajjaj told us, he said, Hammad told us, he said, Musa bin Salim Abu Jahdam, the client of Ibn Abbas, told us: Ibn Abbas wrote to Abu al-Jild asking him about *lightning*, and he said: *Lightning* is water.

And his saying: **And out of hope**, he says: And out of hope for the resident that it will rain and he will benefit, like:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Aqatada, regarding his statement: **It is He who shows you lightning, causing fear and hope**, meaning: fear for the traveler on his journeys, fearing its harm and hardship, **and hope**, for the resident, hoping for its blessing and benefit, and

hoping for God's provision.

Muhammad bin Abdul-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Fear and hope**, fear for the traveler, and hope for the resident.

And His saying: **And He creates the heavy clouds**, and He stirs up the heavy clouds with rain and initiates it.

It is said: God created the clouds, if He started them. And the clouds originated, if they began, originates, originated.

And **the clouds** in this place, even if it is in one word, it is a plural, its singular is *cloud*, and that is why he said: **the heavy ones**, so he described it with a plural description. If the heavy cloud had come, it would have been permissible, and it would have been a unification of the word *cloud*, as it was said: **Who made for you from the green tree fire**.

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: **And He creates the heavy clouds**, he said: those in which there is water.

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.

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: **And He creates the heavy clouds**, he said: those in which there is water.

And His saying: **And the thunder glorifies Him with praise**.

Abu Jaafar said: We have explained the meaning of *thunder* previously, so there is no need to repeat it here.

It was mentioned that when the Messenger of God, may God bless him and grant him peace, heard the sound of thunder, he would say, as follows:

Al-Hasan bin Muhammad told us, Kathir bin Hisham told us, Jaafar told us: "It has reached us that when the Prophet, may God bless him and grant him peace, heard the sound of severe thunder, he would say: O God, do not kill us with Your wrath, do not destroy us with Your punishment, and pardon us before that."

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of his father, on the authority of a man, on the authority of Abu Hurairah, who traced the hadith back to the Prophet: "When he heard thunder, he would say: Glory be to He whom the thunder glorifies with His praise."

Al-Hasan bin Muhammad told us, Mas'adah bin Al-Yas' Al-Bahili told us, on the authority of Ja'far bin Muhammad, on the authority of his father, on the authority of Ali, may God be pleased with him: "Whenever he heard the sound of thunder, he would say: Glory be to Him Whom it glorifies."

He said, Ismail bin Aliyah told us, on the authority of Al-Hakam bin Aban, on the authority of Ikrimah, on the authority of Ibn Abbas: "When he heard thunder, he would say: Glory be to Him whom it glorifies."

Ahmad bin Ishaq told us, Abu Ahmad told us, Ya'la bin Al-Harith told us, I heard Abu Sakhra narrating on the authority of Al-Aswad bin Yazid: "When he heard thunder, he would say: Glory be to Him Whom it glorifies, or: Glory be to Him Whom the thunder glorifies with His praise and the angels out of fear of Him."

He said, Abu Ahmad told us, Ibn Ulayyah told us, on the authority of Ibn Tawus, on the authority of his father, and Abd al-Karim, on the authority of Tawus: "When he heard thunder, he would say: Glory be to Him whom it glorifies."

Al-Qasim told us, Al-Hussein told us, Hajjaj told us, on the authority of Maysarah, on the authority of Al-Awza'i, who said: Ibn Abi Zakariya used to say: Whoever says when he hears thunder: Glory be to God and praise be to Him, no lightning will strike him.

The meaning of his saying: **And the thunder glorifies Him with praise**, is that God magnifies and glorifies the thunder, praising Him with His attributes, and denouncing what the polytheists attributed to Him, and what they described Him with, such as taking a companion and a son. Exalted is our Lord and sanctified.

And his saying: **Out of fear of Him**, means: And the angels glorify Him out of fear of God and His awe.

As for his saying: **And He sends down thunderbolts and strikes with them whomever He wills**.

We have previously explained the meaning of thunderbolt, in a way that makes it unnecessary to repeat it, with sufficient evidence, and we mentioned what is in it from the narration.

There is a difference of opinion about who this verse was revealed to.

Some of them said: It was revealed about an infidel among the infidels who mentioned God Almighty and glorified Him in a way other than that in which He should be mentioned, so a thunderbolt was sent upon him that destroyed him.

Who said that?

Al-Hasan bin Muhammad narrated, Affan narrated, Abaan bin Yazid narrated, Abu Imran Al-Joni narrated,

on the authority of Abd Al-Rahman bin Sahar Al-Abdi: It reached him that the Prophet of God, may God bless him and grant him peace, sent to a tyrant and called him, saying: Have you seen your Lord? Is He gold, or silver, or pearls? He said: While he was arguing with them, God sent a cloud that thundered, so God sent a thunderbolt upon him that took the top of his head, so God revealed this verse: **And He sends thunderbolts and strikes with them whom He wills while they dispute about God, and He is severe in penalty**.

Al-Muthanna told me, he said, Ishaq bin Sulayman told us, on the authority of Abu Bakr bin Ayyash, on the authority of Layth, on the authority of Mujahid, who said: A Jew came to the Prophet, may God bless him and grant him peace, and said: Tell me about your Lord, what is He made of? Pearls or rubies? Then a thunderbolt came and took him, and God revealed: **And He sends thunderbolts and strikes with them whom He wills while they dispute about God, and He is severe in penalty**.

Others said: It was revealed about a disbeliever who denied the Qur'an and called the Prophet, may God bless him and grant him peace, a liar.

Who said that?

Bishr bin Muadh told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: It was mentioned to us that a man denied the Qur'an and lied about the Prophet, may God bless him and grant him peace, so God sent a thunderbolt upon him and destroyed him, and God Almighty revealed about him: **And they dispute about God, while He is severe in penalty**.

Others said: It was revealed about Arbad, the brother of Labid bin Rabi'ah, and he and Amer bin Tufail intended to kill the Messenger of God, may God bless him and grant him peace.

Who said that?

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Ibn Jurayj, who said: The verse, **And He sends down thunderbolts and strikes with them whom He wills** was revealed about Labid bin Rabi'ah, because Arbad and Amir bin Tufail bin Malik bin Ja'far came to the Prophet, may God bless him and grant him peace. Amir said: O Muhammad, shall I submit and be the caliph after you? He said: No! He said: So I will be in charge of the people of the hair, and you in charge of the people of the mud? He said: No! He said: What is that? He said: I will give you the reins of the horses to fight on, for you are a knight. He said: Are the reins of the horses not in my hand? By God, I will fill them against you with horses and men from Banu Amir! He said to Arbad: Either you suffice him for me and I will strike him with the sword, or I will suffice him for you and you will strike him with the sword. Arbad said: I will suffice him and strike him. Ibn Tufail said: O Muhammad, I have a need of you. He said: Come closer! He kept coming closer and the Prophet, may God bless him and grant him peace, said: Come closer, until he placed his hands on his knees and bent over him, and Arbad drew the sword, and drew a little of it, and when the Prophet, may God bless him and grant him peace, saw its gleam, he sought refuge in a verse that he used to seek refuge in,



## Surat al-Ra'd 13:13

And the thunder exalts Him with praise, and so do the angels for fear of Him. And He sends thunderbolts and strikes with them whom He wills while they dispute about God, and He is severe in penalty.

and Arbad's hand on the sword dried up, so God sent a thunderbolt upon him and burned him, and that is what his brother said:

I fear death for Irbid, but I do not fear the star of the fish and the lion

Lightning and thunderbolts struck me with the knight on the day of the calamity of Najd

I mentioned before the story of Abd al-Rahman bin Zaid in a similar manner to this story.

And his saying: **And they dispute about God**, he says: And these are the ones whom God struck with thunderbolts, He struck them with them while they were disputing about God Almighty with His Messenger, may God bless him and grant him peace.

And His saying: **And He is severe in penalty**, God Almighty says: And God is severe in His penalty in punishing whoever transgresses against Him, is rebellious, and persists in his disbelief.

The word *mahal* is derived from the saying of the speaker: **I did not harass so-and-so, so I will harass him with harassment and harassment**. It is derived from the verb *mahalt* **I harassed someone**, when a man exposes a man to something that will destroy him. From this comes his saying: **And the truthful one did not harass him**. From this comes the saying of A'sha of Banu Tha'labah:

A branch of a spring shakes in the branch of glory, abundant in dew, very difficult to obtain.

This is how Muammar ibn al-Muthanna used to recite it, as I narrated on the authority of Ali ibn al-Mughira, on his authority. As for the narrators after that, they recite it:

Branch by branch, trembling in the branches of glory, abundant in dew and great in impossibility.

Muammar bin Al-Muthanna interpreted this, and claimed that he meant punishment, deceit, and humiliation. Another saying is from this:

There is no difference between people, for each has his own problems and difficulties prepared for him.

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

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Hashim told us, he said, Saif told us, on the authority of Abu Rawq, on the authority of Abu Ayoub, on the authority of Ali, may God be pleased with him: **And He is severe in punishment**, he said: severe in taking.

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Abu Yahya, on the authority of Mujahid: **And He is severe in punishment**, he said: severe in strength.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And He is severe in penalty**, meaning: strength and cunning.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: **Severe in difficulty**, meaning destruction. He said: If it is difficult, then it is severe. Qatada said: Severe in resourcefulness.

Al-Harith told me, he said, Abdul Aziz told us, he said, a man told us, on the authority of Ikrimah: **And they dispute about God, and He is severe in penalty**, he said: The dispute of Arbad, **And He is severe in penalty**, he said: What struck Arbad of lightning.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **And He is severe in punishment**, he said, Ibn Abbas said: severe in strength.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And He is severe in penalty**, he said: severe in strength, penalty, strength.

Abu Ja'far said: The statement that we mentioned from Qatada in the interpretation of *al-mahal* is that it is a trick, and the statement that Ibn Jurayj mentioned from Ibn Abbas indicate that they used to recite **and it is very difficult**, with the opening of the *m*, because the source of the trick does not come as *mahalan*, with the breaking of the *m*, but it may come in the estimation of the *muf'al* from it, so it is *mahalalah*, and from that is their saying: **A person is inevitably unable**, and *mahalalah* in this place is the *muf'al* from *haylah*, but as for with the breaking of the *m*, it is only a source from **mahalat fulan amahaluhu mahalan**, and *mumalahah* is far in meaning from *haylah*.

Abu Jaafar said: I do not know of anyone who read it with the opening of the meem. If that is the case, then what is more deserving of its interpretation is what we have said.

## Tafsir al-Qurtubi

"And the thunder exalts Him with praise, and the angels as well, for fear of Him. And He sends down thunderbolts." Thunder, lightning, and thunderbolts have already been discussed in *Al-Baqarah*, so there is no point in repeating it. The purpose of the verse is to clarify the perfection of His power, and that delaying punishment is not due to inability. That is, He shows you the lightning in the sky as a fear for the traveler, for he fears its harm because of the rain, terror, and thunderbolts that befall him. God the Most High said: **Harm from rain** (An-Nisa': 102) and in the hope that the one who is present will be followed by rain and fertility. Qatada, Mujahid, and others said this meaning. Al-Hasan said: Out of fear of thunderbolts and in hope of His rain that removes drought. **And He produces the**



**heavy clouds** Mujahid said: meaning with water. **The thunder glorifies Him with praise** Whoever says that thunder is the sound of the clouds, then it is permissible for thunder to glorify an angel based on the creation of life in it. The evidence for the correctness of this statement is his statement: **And the angels for fear of Him.** If thunder were an angel, then it would be included among the angels. Whoever says that it is an angel said: The meaning of **for fear of Him** is fear of God, as stated by al-Tabari and others. Ibn Abbas said: The angels fear God, but not like the fear of the son of Adam. One of them does not know who is on his right and who is on his left. Neither food nor drink distracts them from the worship of God. And from him he said: Thunder is an angel who drives the clouds, and the water vapor is in the hollow of his thumb, and that he is entrusted with the clouds, directing them where he is commanded, and that he glorifies God. So when the thunder glorifies, there is no angel in the heaven who does not raise his voice in glorification, and then the rain descends. And from him also, when he heard the sound of thunder, he would say: Glory be to Him to Whom it glorifies. Malik narrated on the authority of Aamir ibn Abdullah on the authority of his father that whenever he heard the sound of thunder he would say: Glory be to Him whom the thunder glorifies with His praise, and so do the angels for fear of Him. Then he would say: This is a severe threat to the people of the earth. It was said that it was an angel sitting on a throne between the heaven and the earth, and on his right were seventy thousand angels, and on his left the same number. So if he turned to his right and glorified God, they all glorified God for fear of God, and if he turned to his left and glorified God, they all glorified God for fear of God. **And He sends thunderbolts and strikes with them whom He wills.** Al-Mawardi narrated on the authority of Ibn Abbas, Ali ibn Abi Talib and Mujahid: "It was revealed about a Jew who said to the Prophet, may God bless him and grant him peace: Tell me! What is your Lord made of? Pearls or rubies? So a thunderbolt came and burned him." It was said: "It was revealed about some of the infidel Arabs. Al-Hasan said: There was a man from the tyrants of the Arabs. The Prophet, may God bless him and grant him peace, sent a group of people to call him to God, His Messenger, and Islam. He said to them: Tell me about the Lord of Muhammad, what is He, and from whom is He? Is He silver, iron, or copper? The people thought his words were too great, so he said: Should I answer Muhammad to a Lord whom he does not know? The Prophet, may God bless him and grant him peace, sent to him repeatedly, saying the same thing. While the group were arguing with him and calling him, a cloud rose and was above their heads, so it thundered and flashed and threw a thunderbolt, burning the infidel and them. They returned to the Prophet, may God bless him and grant him peace, and some of the companions of the Messenger of God, may God bless him and grant him peace, met them and said: Your companion was burned. They said: How did you know? They said: God revealed to the Prophet, may God bless him and grant him peace: **And He sends thunderbolts and strikes with them whom He wills.**" Al-Tha'labi mentioned it on the authority of Al-Hasan, and Al-Qushayri with a similar meaning on the authority of Anas, and it will come. It was said: "The verse was revealed about

Arbad bin Rabi'ah, the brother of Labid bin Rabi'ah, and about Aamer bin At-Tufayl. Ibn Abbas said: Aamer bin At-Tufayl and Arbad bin Rabi'ah, the two Aamers, came towards the Prophet, may God bless him and grant him peace, while he was sitting in the mosque with a group of his companions. They entered the mosque, and the people were amazed at the beauty of Aamer, who was one-eyed and one of the most handsome people. A man from the companions of the Prophet, may God bless him and grant him peace, said: O Messenger of God, this is Aamer bin At-Tufayl coming towards you. He said: Leave him, for God wills good for him, He will guide him. So he came until he stood over him and said: O Muhammad, what will I have if I become Muslim? He said: You have what the Muslims have and you are responsible for what the Muslims are responsible for. Will you make me the ruler after you? He said: That is not up to me, it is up to God to make it as He wills. He said: Will you make me on the land and you on the dirt? He said: No. He said: What will you make for me? He said: I will make you the reins of the horses so that you may fight in the way of God. He said: Do I not have the reins of the horses today? Come with me so that I may talk to you. So the Messenger of God, may God bless him and grant him peace, stood with him, and Aamer He motioned to Arbad: If you see me talking to him, then go behind him and strike him with the sword. So he began to argue with the Prophet, may God bless him and grant him peace, and to argue with him. Arbad drew a span of his sword, then God detained him, and he was unable to draw it, and his hand on his sword dried up. God sent a thunderbolt upon him on a summer day, and he cried out and burned him. Arbad fled, saying: O Muhammad! I called upon your Lord against Arbad until I killed him, and by God I will fill it against you with bare horses and beardless youths, so he, peace be upon him, said: May God and the sons of Qaylah prevent you from that, meaning the Aws and Khazraj, so Amer went down to the house of a Saluli woman, and in the morning he was saying: By God, if Muhammad and his companion - meaning the Angel of Death - come to me in the morning, I will pierce them with my spear, so God sent an angel who slapped him with his wings and scattered him in the dust, and a great wound came out of his knee at that time, so he returned to the house of the Saluli woman saying: A wound like a camel's wound, and death in the house of the Saluli woman, then he rode on his horse and died on its back. Labid bin Rabi'ah mourned his brother Arbad and said:

Oh eye, why did you not cry for Arbad when we and our opponents rose up in grief?

I fear death for Arbad, but I do not fear the star of the fish or the lion

Thunder and lightning struck me with the Persians on the day of the great battle of Najd

And he said in it:

There is no greater calamity than the loss of a brother, like the light of a star.

Oh, the generous and kind Arbad, its ancestors singled me out, so I walk with a horn that is angry

## Surat al-Ra'd 13:13

And the thunder exalts Him with praise, and so do the angels for fear of Him. And He sends thunderbolts and strikes with them whom He wills while they dispute about God, and He is severe in penalty.

Labid converted to Islam after that, may God be pleased with him.

Question: Narrated Abaan from Anas who said: The Messenger of God (peace and blessings of God be upon him) said: "Do not be struck by lightning while remembering God the Almighty." And Abu Hurairah **may God be pleased with him** said: Whenever the Prophet (peace and blessings of God be upon him) heard the sound of thunder, he would say: **Glory be to Him whom the thunder glorifies with His praise, and so do the angels out of fear of Him, and He is over all things competent.** If a thunderbolt strikes him, then I am responsible for his blood money. Al-Khatib mentioned from the hadith of Sulayman ibn Ali ibn Abdullah ibn Abbas from his father from his grandfather who said: As when we were with Umar on a journey, thunder and hail struck us, so Ka'b said to us: Whoever says when he hears thunder: 'Glory be to Him whom the thunder glorifies with His praise, and the angels out of fear of Him,' three times, will be spared from what happens in that thunder. So we did that and were spared. Then I met Umar ibn al-Khattab **may God be pleased with him** and a cloak had struck his nose and left a mark on it, so I said: O Commander of the Faithful, what is this? He said: A cloak hit my nose and left a mark, so I said: When Ka'b heard the thunder, he said to us: Whoever says when he hears the thunder: Glory be to Him whom the thunder glorifies with His praise and the angels out of fear of Him, three times, will be spared from what happens in that thunder. So we said it and were spared. Then Umar said: Why didn't you tell us so that we could say it? This meaning has already been mentioned in *Al-Baqarah*.

God the Almighty said: **And they dispute about God** meaning the argument of the Jew when he asked about God the Almighty: What is He made of? Mujahid said it. Ibn Jurayj said: Arbad's argument was about what he intended to do to kill the Prophet, may God bless him and grant him peace. It is possible that **and they dispute about God** is a state, or it is possible that it is disconnected. Anas narrated that the Messenger of God, may God bless him and grant him peace, sent to a great polytheist to call him to God the Almighty, so he said to the Messenger of God, may God bless him and grant him peace: Tell me about this god of yours! Is it made of silver, gold, or copper? He found that very difficult, so he returned to him and informed him, so he said: Go back to him and call upon Him. He returned to him and a thunderbolt had struck him, and he returned to the Messenger of God, may God bless him and grant him peace, and the following had been revealed: **And they dispute about God. And He is severe in penalty.** Ibn al-A'rabi said: **The penalty** is deceit, and deceit from God the Almighty is planning with truth. Copper: Deceit from God is bringing harm to the one who deserves it without him realizing it. Ibn Al-Yazidi narrated on the authority of Abu Zaid **He is very severe in punishment**, meaning vengeance. Al-Azhari said: *Al-Mahal* means strength and severity. Al-Mahal is severity, the meem is original, and I did not solve

someone's problem, meaning I forced him until it became clear which of us was more severe. Abu Ubaid said: *Al-Mahal* is punishment and misfortune. Ibn Arafah said: *Al-Mahal* is argument, it is said: He did not solve his matter, meaning he argued. Al-Qutaybi said: meaning very scheming, and its origin is from trickery, making its meem like the meem of place, and its origin is from the word *kawn*, then it is said: I was tamkanat. Al-Azhari said: Ibn Qutaybah made a mistake by saying that the meem in it is extra, rather it is original, and if you see a letter on the example of Fa'al that begins with a broken meem, then it is original, like: Mahad, Malaak, Muras, and other letters. And Mufa'il if it is from the daughters of the three, then it comes with the appearance of the waw like: Mizwad, Muhawwal, and Mahwar, and other letters. He said: Al-A'raj read - **and He is very strong in difficulty** with the opening of the meem, and its interpretation came on this reading from Ibn Abbas that it is the year. Abu Ubaid Al-Harawi mentioned all of this, except what we mentioned first from Ibn Al-A'rabi, and the sayings of the Companions and Followers with its meaning, and they are eight: The first: very strong in enmity, said by Ibn Abbas. The second: very strong in year, said by Ibn Abbas also. The third: very strong in taking, said by Ali bin Abi Talib. The fourth: very strong in hatred, said by Ibn Abbas. The fifth: very strong in strength, said by Mujahid. The sixth: very strong in anger, said by Wahb bin Munabbih. The seventh: very strong in destruction by the place, which is drought, said by Al-Hasan also. The eighth: very strong in trickery, said by Qatadah. Abu Ubaidah Mu'ammir said: The place and the struggle are deceit and overpowering, and he recited for Al-A'sha:

A branch of a spring shakes in the branch of glory,  
abundant in dew and very difficult

Another said:

He was confused among people, and everyone had their own problems and difficulties prepared for him.

Abdul Muttalib said:

Don't worry, if a person is prevented from traveling,  
then prevent your lawful money.

Their cross will not defeat them, nor will they be  
defeated by their enemy, your enemies.

## Tafsir Ibn Kathir

God the Almighty informs us that He is the One who makes the lightning subservient, which is the bright light that is seen shining through the clouds. Ibn Jarir narrated that Ibn Abbas wrote to Abu al-Jild asking him about lightning, and he said: Lightning is water. And His statement: **in fear and hope** Qatada said: Fear for the traveler who fears its harm and hardship, and hope for the resident who hopes for its blessing and benefit and hopes for God's provision, **and creates the heavy**

**clouds** meaning He creates them as new creations, and due to their abundant water they are heavy and close to the ground. Mujahid said: The heavy clouds contain water. He said: **And the thunder glorifies Him with praise** like His statement: **And there is not a thing but glorifies Him with praise.**

Imam Ahmad said: Yazid told us, Ibrahim bin Saad told us, my father told me: I was sitting next to Humaid bin Abdul Rahman in the mosque, and an old man from Banu Ghaffar passed by, so Humaid sent for him. When he came, he said: O son of my brother, make room for me and you, for he was a companion of the Messenger of God, may God bless him and grant him peace. So he came and sat between me and him, and Humaid said to him: What is the hadith that you narrated to me from the Messenger of God, may God bless him and grant him peace? The old man said to him: I heard from an old man from Banu Ghaffar that he heard the Prophet, may God bless him and grant him peace, say: **God creates the clouds, and they speak the most beautiful speech and laugh the most beautiful laugh.** What is meant - and God knows best - is that their speech is thunder and their laughter is lightning. Musa bin Ubaidah said on the authority of Saad bin Ibrahim, who said: God sends rain, and there is none more funny than him, nor more pleasant to speak than him, so his laughter is lightning and his speech is thunder.

Ibn Abi Hatim said: My father told us, Hisham bin Ubaidullah Al-Razi told us, on the authority of Muhammad bin Muslim, who said: It has reached us that lightning is an angel with four faces: the face of a human, the face of a bull, the face of an eagle, and the face of a lion. When it strikes with its tail, that is lightning. Imam Ahmad said: Affan told us, Abdul Wahid bin Ziyad told us, Al-Hajjaj told us, Abu Matar told us, on the authority of Salim, on the authority of his father, who said: When the Messenger of God, may God bless him and grant him peace, heard thunder and lightning, he would say: **O God, do not kill us with Your wrath, and do not destroy us with Your punishment, and pardon us before that.** It was narrated by Al-Tirmidhi and Al-Bukhari in the Book of Etiquette, and Al-Nasa'i in Al-Yawm wa Al-Laylah, and Al-Hakim in his Mustadrak from the hadith of Al-Hajjaj bin Artah, on the authority of Abu Matar, but he did not name him. Imam Abu Jaafar bin Jarir said: Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of his father, on the authority of a man, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, that whenever he heard thunder, he would say: **Glory be to Him whom the thunder glorifies with His praise.** It was narrated on the authority of Ali, may God be pleased with him, that whenever he heard the sound of thunder, he would say: **Glory be to Him whom it glorifies.** It was also narrated on the authority of Ibn Abbas, Tawus, and Al-Aswad bin Yazid, that they would say that. Al-Awza'i said: Ibn Abi Zakariya said: Whoever says when he hears thunder: **Glory be to God and His praise,** will not be struck by lightning. It was narrated on the authority of Abdullah bin Al-Zubayr that whenever he heard thunder, he would stop talking and say: **Glory be to Him whom the thunder glorifies with His praise, and the angels do so out of fear of Him,** and he would say: **This is indeed a severe threat to the**

**people of the earth.** Narrated by Malik in his Muwatta' and by Al-Bukhari in the Book of Etiquette.

Imam Ahmad said: Sulayman ibn Dawud al-Tayalisi told us, Sadaqah ibn Musa told us, Muhammad ibn Was' told us, on the authority of Shatir ibn Nahar, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "Your Lord, the Almighty and Majestic, said: If My servants obeyed Me, I would have given them rain at night, made the sun rise upon them during the day, and made them hear the sound of thunder." Al-Tabarani said: Zakariya bin Yahya Al-Saji told us, Abu Kamil Al-Jahdari told us, Yahya bin Katheer Abu Al-Nadr told us, Abdul Karim told us, Ata told us on the authority of Ibn Abbas who said: The Messenger of God, may God bless him and grant him peace, said: **If you hear thunder, remember God, for it does not strike one who remembers.** And the Almighty's statement: **And He sends down thunderbolts and strikes with them whom He wills,** meaning He sends them as a punishment with which He takes revenge on whomever He wills. That is why they will increase in frequency at the end of time, as Imam Ahmad said: Muhammad bin Mus'ab told us, 'Amara told us on the authority of Abu Nadrah, on the authority of Abu Sa'eed Al-Khudri, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "Thunderbolts will increase in frequency when the Hour approaches until a man comes to the people and says: Who struck you this morning? They will say: So-and-so, so-and-so, and so-and-so struck."

It was narrated about the reason for its revelation what was narrated by Al-Hafiz Abu Ya'la Al-Mawsili: Ishaq told us, Ali bin Abi Sarah Al-Shaibani told us, Thabit told us on the authority of Anas that the Messenger of God, may God bless him and grant him peace, once sent a man to a man from the Pharaohs of the Arabs, and said: **Go and call him for me.** He said: So he went to him and said: The Messenger of God, may God bless him and grant him peace, calls you. So he said to him: Who is the Messenger of God, and what is God? Is he of gold, or of silver, or of copper? He said: So he returned to the Messenger of God, may God bless him and grant him peace, and told him. He said: O Messenger of God, I have told you that he is more stubborn than that. He said such and such to me. He said to me: **Go back to him a second time.** So he went and said the same to him. So he returned to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, I have told you that he is more stubborn than that. He said: **Go back to him and call him.** So he returned to him a third time. He said: So he repeated that statement to him. While he was speaking to him, God Almighty sent a cloud in front of his head, and it thundered and a thunderbolt fell from it, and it blew off the skull of his head. Then God Almighty revealed: **And He sends down thunderbolts.** Ibn Jarir narrated it from the hadith of Ali ibn Abi Sarah.

Al-Hafiz Abu Bakr Al-Bazzar narrated it on the authority of Abdah bin Abdullah on the authority of Yazid bin Harun, on the authority of Daylam bin Ghazwan, on the authority of Thabit, on the authority of Anas, and he mentioned something similar, and he said: Al-Hasan bin Muhammad told us, Affan told us,

And the thunder exalts Him with praise, and so do the angels for fear of Him. And He sends thunderbolts and strikes with them whom He wills while they dispute about God, and He is severe in penalty.

Abaan bin Yazid told us, Abu Imran Al-Joni told us on the authority of Abd Al-Rahman bin Sahar Al-Abdi that he was informed that the Prophet, may God bless him and grant him peace, sent him to a tyrant to call him and said: Have you seen your Lord? Is He gold? Or is He silver? Or is He pearl? He said: While he was arguing with them, God sent a cloud that thundered, so He sent a thunderbolt upon him, and it took the skull of his head, and this verse was revealed. Abu Bakr bin Ayyash said on the authority of Laith bin Abi Salim, on the authority of Mujahid, who said: A Jew came and said: O Muhammad, tell me about your Lord, what is He made of? Is He made of copper, or of pearls or rubies? He said: A thunderbolt came and took him, and God revealed the verse: **And He sends down thunderbolts.**

Qatada said: It was mentioned to us that a man denied the Qur'an and belied the Prophet, may God bless him and grant him peace, so God sent a thunderbolt that destroyed him, and God revealed the verse **And He sends thunderbolts**, and they mentioned the reason for its revelation the story of Aamer bin At-Tufayl and Arbad bin Rabi'ah, when they came to the Messenger of God, may God bless him and grant him peace, in Medina and asked him to give them half of the matter, but the Messenger of God, may God bless him and grant him peace, refused them, so Aamer bin At-Tufayl - may God curse him - said to him: By God, I will fill it against you with pure horses and strong men, so the Messenger of God, may God bless him and grant him peace, said to him: **God forbids that from you and the sons of Qaylah**, meaning the Ansar. Then they were about to kill the Messenger of God, may God bless him and grant him peace, so one of them spoke to him, and the other drew his sword to kill him from behind, but God Almighty protected him from them and preserved him, so they left Medina and set out among the Arab tribes, gathering people to fight him, may God bless him and grant him peace, so God sent a cloud containing thunderbolts upon Arbad and burned him, and as for Aamer bin At-Tufail, so God sent the plague upon him, and a great swelling appeared in him, and he kept saying: O family of Amer, a swelling like the swelling of a virgin, and death in the house of Saluliya, until they died, may God curse them, and God revealed in a similar matter: **And He sends thunderbolts and strikes with them whom He wills while they dispute about God**, and in that Labid bin Rabi'ah, brother of Arbad, said in his eulogy:

I fear death for Arbad, but I do not fear the star of the fish or the lion

Thunder and lightning struck me with the loss of the knight on the day of the calamity of Najd

Al-Hafiz Abu al-Qasim al-Tabarani said: Mas'adah ibn Sa'id al-'Attar told us, Ibrahim ibn al-Mundhir al-Hizami told us, 'Abd al-'Aziz ibn 'Imran told me, 'Abd al-Rahman and 'Abdullah ibn Zayd ibn Aslam told me on the authority of their father, on the authority of 'Ata' ibn Yasar, on the authority of Ibn 'Abbas that Arbad ibn Qays ibn Juza' ibn Jalayd ibn Ja'far ibn

Kilab and 'Amir ibn al-Tufayl ibn Malik came to the Messenger of God (peace and blessings of God be upon him) in Madinah. They went to him while he was sitting and sat in front of him. 'Amir ibn al-Tufayl said: O Muhammad, what will you give me if I become Muslim? The Messenger of God (peace and blessings of God be upon him) said: **You will have what the Muslims have and you are responsible for what they are responsible for.** 'Amir ibn al-Tufayl said: Will you give me the matter if I become Muslim after you? The Messenger of God (peace and blessings of God be upon him) said: **That is not for you or your people, but for you is the reins of the horses.** He said: I am now in the reins of the horses of Najd. Give me the wool and you the mud. The Messenger of God, may God bless him and grant him peace, said: *No*. When they returned from him, Amer said: **By God, I will fill it with horses and men against you.** The Messenger of God, may God bless him and grant him peace, said to him: **May God protect you.** When Arbad and Amer left, Amer said: "O Arbad, I will distract Muhammad from you with talk, so strike him with the sword, for if you kill Muhammad, the people will not do more than accept blood money and hate war, so we will give them blood money." Arbad said: I will do so. So they came back to him, and Aamer said: O Muhammad, get up with me so I can talk to you. So the Messenger of God, may God bless him and grant him peace, got up with him and they sat against the wall, and the Messenger of God, may God bless him and grant him peace, stood with him talking to him. Arbad drew the sword, but when he put his hand on the sword, his hand on the hilt of the sword dried up, so he could not draw the sword. Arbad was slow in striking Aamer, so the Messenger of God, may God bless him and grant him peace, turned and saw Arbad and what he was doing, so he turned away from them. When Aamer and Arbad left the Messenger of God, may God bless him and grant him peace, until they were in the Harrat Raqim, they dismounted, and Sa'd ibn Mu'adh and Asid ibn Hudayr came out to them and said: Go forth, you enemies of God, may God curse you both. Aamer said: Who is this, O Sa'd? He said: This is Asid bin Hudhair Al-Kataib, so they went out until they were at Al-Raqam, then God sent a thunderbolt upon Arbad and killed him, and Aamer went out until he was at Al-Kharam, God sent a wound that took him, and night overtook him in the house of a woman from Banu Salul, so he began to touch his wound in a circle and say: A gland like a camel's gland in the house of a Salul woman, she wishes that he would die in her house, then he mounted his horse and brought him until he died on it returning, so God revealed about them: "God knows what every female bears and what the wombs absorb and what they gain, and everything with Him is by measure. Knower of the unseen and the witnessed, the Great, the Exalted. Whether among you is he who conceals his speech or declares it aloud, and he who is hidden by night and goes forth by day. He has guardians before him and behind him who guard him by the command of God. Indeed, God does not change the condition of a people until they change



what is in themselves. And when God intends evil for a people, there is no repelling it, and they have no protector besides Him.” He said: The guardians by the command of God guard Muhammad, may God bless him and grant him peace, then he mentioned Arbad and what he was killed by. He said, **And He sends down thunderbolts** and the verse.

And His statement, **And they dispute about God**, meaning they doubt His greatness and that there is no god but Him, **and He is severe in penalty**. Ibn Jarir said: Severe in what He has decreed as punishment for those who transgress against Him, are rebellious and persist in their disbelief. This verse is similar to His statement, “And they planned a plan, and We planned a plan, while they perceived not. So see how was the end of their plan - that We destroyed them and their people, all together.” And on the authority of Ali, may God be pleased with him, **and He is severe in penalty**, meaning severe in taking. And Mujahid said: severe in strength.

### Fath al-Qadir

13- **And the thunder glorifies Him with praise** meaning the thunder itself glorifies God with praise: meaning immersed in His praise, and this is not unlikely, and there is no objection to God uttering that **and there is nothing but glorifies Him with praise**. As for the interpretation of thunder as an angel from the angels, there is no improbability in that. And its mention is in the singular with the mention of the angels after it for more specialness to it, and attention to it, and it was said that what is meant is and the hearers of the thunder glorify: meaning they say: Glory be to God and praise be to God **and the angels out of fear of Him** meaning and the angels glorify out of fear of God, the Most High, and it was said out of fear of the thunder. A group of commentators have mentioned that these angels are the helpers of thunder, and that God, the Most High, has made helpers for it **and sends thunderbolts and strikes with them whom He wills** of His creation, destroying them, and the context of these matters here is for the purpose for which the verses before it were cited. It is an indication of the perfection of His power, **And they dispute about God**. The pronoun refers to the unbelievers addressed in His statement, **It is He who shows you the lightning**. That is, these unbelievers, with these signs that God showed them, dispute about the affair of God, the Exalted, so they deny the resurrection at times and hasten the punishment at other times, and they deny the messengers and disobey God. This sentence is in the accusative case as a state, and it is permissible for it to be a new sentence. **And He is severe in penalty**. Ibn al-A'rabi said: The penalty is deceit, and the deceit from God is planning with truth. An-Nahhas said: The deceit from God is delivering the harm to the one who deserves it without him realizing it. Al-Azhari said: The penalty is strength and severity, and the *mīm* is original, and **I did not make someone suffer a hardship, which of us is more severe**. Abu Ubayd said: The penalty is punishment and the harm. Az-Zajaj said: It is said **I did not make him suffer a hardship** if you fought him until it became clear which of you was more severe, and the penalty in the language is severity. Ibn Qutaybah said: That is, severe in plotting. Its origin is

from the trick of making the meem like the meem of place, and its origin is from the universe, then it is said tamkanat. Al-Azhari said: Ibn Qutaybah made a mistake that the meem in it is extra, rather it is original, and if you see the letter in the example of fa'al that begins with a kasra meem, then it is original like mahād, malāk, murās, and other letters. Al-A'raj read **and it is severe in difficulty** with a fathah on the meem. This reading has been interpreted as the year.

The Companions and Followers have eight opinions regarding the interpretation of the impossible here: the first is enmity, the second is change, the third is taking, the fourth is hatred, the fifth is force, the sixth is anger, the seventh is destruction, and the eighth is deception.

### Tafsir al-Baghawi

13- **And the thunder glorifies Him with praise**. Most commentators agree that thunder is the name of an angel who drives the clouds, and the sound heard from it is His glorification.

Ibn Abbas said: Whoever hears the sound of thunder and says: Glory be to Him whom the thunder glorifies with His praise, and the angels out of fear of Him, and He is over all things competent, then if a thunderbolt strikes him, then I am responsible for his blood money.

On the authority of Abdullah bin Al-Zubayr: When he heard the sound of thunder, it was very intense for the people of the earth.

In some hadiths, God Almighty says: **If My servants had obeyed Me, I would have given them rain at night, and made the sun rise upon them during the day, and would not have made them hear the sound of thunder**.

Jarir said on the authority of Ad-Dahhak on the authority of Ibn Abbas: Thunder is an angel assigned to the clouds, directing them to where he is commanded, and that the seas of water are in the depression of his thumb, and that he glorifies God Almighty, and when he glorifies, there remains no angel in the heavens except that he raises his voice in glorification, and then the rain falls. **And the angels out of fear of Him**, meaning: the angels glorify Him out of fear of God Almighty and awe of Him.

It was said that by these angels he meant the helpers of thunder. God Almighty made helpers for him, so they are fearful, submissive, and obedient.

God Almighty says: **And He sends down thunderbolts**, the plural of thunderbolt, which is: deadly punishment, lightning descends and burns whoever it strikes, **and He strikes with it whomever He wills**, as He struck Arbad bin Rabi'ah.

Muhammad bin Ali Al-Baqir said: Thunderbolt strikes Muslims and non-Muslims, but it does not strike those who remember God.

**And they are arguing, quarreling, about God**, was revealed concerning Arbad bin Rabi'ah, when he said to the Prophet, may God bless him and grant him peace, **Who is your Lord, from pearls or rubies or gold?** Then a thunderbolt came down from the sky and



Surat al-Ra'd 13:13

And the thunder exalts Him with praise, and so do the angels for fear of Him. And He sends thunderbolts and strikes with them whom He wills while they dispute about God, and He is severe in penalty.

burned him.

Al-Hassan was asked about the Almighty's saying: **And He sends down thunderbolts**, the verse. He said: There was a man from the tyrants of the Arabs to whom the Prophet, may God bless him and grant him peace, sent a group of people to call him to God and to His Messenger.

He said to them: Tell me about the Lord of Muhammad to whom you call me. What is he? Is he gold, silver, iron, or copper?

The people were shocked by his words, so they turned to the Prophet, may God bless him and grant him peace, and said: O Messenger of God, we have never seen a man more ungrateful in heart or more rebellious towards God than him!

They turned away and said: O Messenger of God, he did not add to his first statement and is more evil.

He said: Go back to him. So they went back. While they were with him, arguing with him and calling him, and he was saying this, a cloud rose and was above their heads. It thundered and flashed and threw a thunderbolt, and the unbeliever was burned while they were sitting. So they came running to inform the Messenger of God, may God bless him and grant him peace, and some of the companions of the Prophet, may God bless him and grant him peace, met them and said to them: Your companion was burned. They said: How did you know? They said: God revealed to the Prophet, may God bless him and grant him peace: **And He sends thunderbolts and strikes with them whom He wills while they dispute about God.**

"He is very severe in punishment," Ali, may God be pleased with him, said: He is very severe in taking.

Ibn Abbas said: He is very strong-willed.

Al-Hassan said: Very spiteful.

Mujahed said: Very strong.

Abu Ubaidah said: Severe punishment.

It was said: very cunning.

Al-Mahal and Al-Muhamala: deceit and overcoming.

drives the clouds." **And the angels, out of fear of Him** out of fear of God Almighty and His reverence, and it was said that the pronoun refers to *thunder*. "And He sends thunderbolts and strikes with them whomever He wills" and destroys him. "And they dispute about God" as they belie the Messenger of God, may God bless him and grant him peace, in what he describes of His perfect power and power and uniqueness in divinity and the return of people and their reward, and the dispute is the severity in the dispute from the argument which is the killing, and the waw is either to connect the sentence to the sentence or for the state, as it was "It was narrated that Amer bin Al-Tufayl and Arbad bin Rabi'ah The brother of Labid came to the Messenger of God (*peace be upon him*) with the intention of killing him. Amer seized him by arguing and Arbad went around behind him to strike him with the sword. The Messenger of God (*peace be upon him*) noticed him and said: **O God, protect me from them however You wish**. So God sent a thunderbolt on Arbad and killed him. Amer was struck by a thorn and he died in the house of Saluliyah. He used to say: **A thorn like a camel's thorn and death in the house of Saluliyah**. So the following was revealed: **And He is severe in His plot**. The plot is the plotting of one's enemies, from *mahal* **to plot** someone with someone if he plotted against him and exposed him to death. From this comes *tamahal* **to use a trick**, and perhaps its origin is *mahal* **to plot** meaning drought. It was also said that *fa'al* is from *mahal* **to use a trick** meaning strength. It was also said that *muf'al* is from *haw* **to plot** or *haylah* **to plot** which is not analogous to analogy. This is supported by the fact that it is read with the opening of the *m* as if it is *muf'al* from *hal yahwul* **to plot**, and it is possible that it means *faqar* drought, and it is an example of strength and ability, like their saying: **So God helped more strongly and Moses was more severe**.

## Tafsir al-Baidawi

13. **And the thunder glorifies** and its listeners glorify. **With His praise** entwined with it, so they clamor with **Glory be to God** and **Praise be to God**, or the thunder itself indicates the oneness of God and the perfection of His power entwined with it by indicating His grace and the descent of His mercy. And on the authority of Ibn Abbas, may God be pleased with them both, "The Prophet, may God bless him and grant him peace, was asked about thunder, so he said: An angel is assigned to the clouds, with him are whips of fire with which he

## Surat al-Ra'd 13:14

To Him is the call of truth, and those they call upon besides Him do not respond to them with anything except like one who extends his hands toward water that it may reach his mouth, but it will not reach it. And the call of the disbelievers is not but in error.

### Tafsir al-Jalalayn

14 - **To Him** the Most High **is the call to truth** meaning His word, which is there is no god but God **and those they call upon** with the letter ya and the letter taa, they worship **other than Him** meaning other than Him, and they are the idols **do not respond to them with anything** of what they ask for *except* a response **like one who extends** meaning like the response of one who extends **his hands to the water** on the edge of the well, calling to it **so that his mouth may reach it** by rising from the well to it **but it will never reach it** meaning his mouth, so likewise they will not respond to them **and the call of the disbelievers** their worship of idols or the reality of the call **is only in error** loss

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: God Almighty says: God has created the true call, and the call is the truth, just as the abode was added to the hereafter in His statement: **And for the home of the hereafter**. We have explained that previously.

What he meant by the true call was the oneness of God and the testimony that there is no god but God.

And in a similar manner to what we said, the people of interpretation interpreted it.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Israel told us, on the authority of Samak, on the authority of Ikrimah, on the authority of Ibn Abbas: **The call to truth**, he said: There is no god but God.

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: **His is the call of truth**, he said: The testimony that there is no god but God.

He said, Ishaq told us, Abdullah bin Hashim told us, Saif told us, on the authority of Abu Rawq, on the authority of Abu Ayoub, on the authority of Ali, may God be pleased with him: **His is the call to truth**, he said: monotheism.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: His statement: **His is the call of truth**, he said: There is no god but God.

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: **His is the call**

**of truth**, he said: There is no god but God.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **His is the true call**, there is no god but God. It is not appropriate for anyone other than Him. It is not appropriate to say: So-and-so is the god of the sons of so-and-so.

And His statement: **And those they call upon besides Him**, God Almighty says: And the gods that the polytheists call upon as lords and gods.

And his saying: **Beyond Him**, means: besides God.

What he meant by his saying: **besides Him** is the gods, that they are inferior to Him, and that they cannot be a god, and it is not permissible for there to be a god except the One, All-Powerful God, and from this is the saying of the poet:

Are you threatening me behind Bani Riyah? You lied, your hands will fall short against me.

It means: Your hands will fall short on me.

And His statement: **They do not respond to them with anything**, meaning: These gods, whom these polytheists call upon as gods, do not respond to anything they want of benefit or warding off harm, **except like one who extends his hands toward the water**, meaning: The supplication of the one who calls upon the gods does not benefit him from his supplication to them, except as the supplication of the one who extends his hands toward the water benefits him by extending them toward it without raising it to it in a vessel, but rather so that it rises to it by his supplication to it, his pointing to it, and his grasping it.

The Arabs use an example of someone who strives for something he cannot attain, like someone who holds onto water. Some of them said:

I and you are longing for you like someone who holds water but his fingers have not given him water.

He means by that: He has nothing in his hand of that except what is in the hand of one who holds water, because one who holds water has nothing in his hand. Another said:

So, because of the love that was between us, I became like someone holding water in his hand.

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

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Saif told us, on the authority of Abu Rawq, on the authority of Abu Ayoub, on the authority of Ali, may God be pleased with him, regarding his statement: **Except like one who stretches out his hands toward water to reach his mouth, but he cannot reach it**, he said: Like a thirsty man who stretches out his hand to the well so that the water can rise to him, but he cannot reach it.

Al-Hasan bin Muhammad told us, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his saying: **Like one who extends his hands toward the water**, he calls for the

## Surat al-Ra'd 13:14

To Him is the call of truth, and those they call upon besides Him do not respond to them with anything except like one who extends his hands toward water that it may reach his mouth, but it will not reach it. And the call of the disbelievers is not but in error.

water with his tongue, and points to it with his hand, but it never comes to it.

He said, Hajjaj told us, on the authority of Ibn Jurayj, who said, Al-A'raj told me, on the authority of Mujahid: **Let his mouth reach it**, he calls him to come to him, but he will not come to him. Likewise, he who is below him does not respond.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Like one who extends his hands toward the water**, calling for water with his tongue, and pointing to it with his hand, but it never comes to him.

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

He said, and Ishaq told us, he said, Abdullah 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, like the hadith of Al-Hasan Ibn Hajjaj. Ibn Jurayj said: Al-A'raj said, on the authority of Mujahid: **Let it reach his mouth**, he said: He calls upon Him to come to him, but He will not come to him, so likewise He will not respond to anyone but Him.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his saying: **And those they call upon besides Him - they do not respond to them with anything except like one who stretches out his hands toward water to reach his mouth, but it will not reach it**, and it will not reach it until his neck is torn apart and he dies of thirst. God the Most High said: **And the invocation of the disbelievers is not but in error**, this is an example that God has given. That is, this one who calls upon besides this idol and this stone - they will never respond to him with anything, nor will they bring him any good, nor will they ward off any evil from him until death comes to him, like the one who stretches out his arms toward the water to reach his mouth, but it does not reach his mouth, nor will it reach him until he dies of thirst.

Others said: The meaning of this is: **And those they call upon besides Him do not respond to them at all except like one who extends his hands toward the water**, to include his imagination in it, and it is not far-fetched.

Who said that?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, regarding his statement: **Like one who extends his hands toward water to reach his mouth**, he said: This is the example of the one who associates others with God, so his example is like the example of the thirsty man who looks at his shadow in the water from afar, and he

wants to take it but is unable to.

Others said about this:

Muhammad bin Saad narrated to me, he said, my father narrated to me, he said, my uncle narrated to me, he said, my father narrated to me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And those they call upon besides Him - they will not respond to them at all to And the call of the disbelievers is not but in error**, he says: The example of the idols and those who worship them besides God is like the example of a man who has been overcome by thirst until death has made him suffocate, and his palms have been placed in the water but they do not reach his mouth. God says: The gods will not respond to nor benefit those who worship them until this man's palms reach his mouth, and they will never reach his mouth.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And those they invoke besides Him - they do not respond to them at all except as one who extends his hands toward water to reach his mouth, but it will not reach it**, he said: They do not benefit them at all except as this one benefits with his hands, meaning extending them to something that he will never reach.

Others said about this:

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 like one who extends his hands toward water that it may reach his mouth**, and the water will not reach his mouth, as long as he extends his hands and does not close them, "and it will not reach it. And the supplication of the disbelievers is only in error," he said: This is a parable given to the one who takes someone other than God as a god, that it will not benefit him, and will not ward off evil from him, until he dies in that state.

And His statement: **And the supplication of the disbelievers is only in error**, meaning: And the supplication of one who disbelieves in God, what he supplicates to of idols and gods, **is only in error**, meaning: except without rectitude or guidance, because he associates partners with God.

## Tafsir al-Qurtubi

The Almighty said: **His is the call of truth** meaning, to God is the call of truth. Ibn Abbas, Qatadah and others said: There is no god but God. Al-Hasan said: God is the Truth, so His call is the call of truth. It was said: Sincerity in supplication is the call of truth, as some of the later scholars said. It was said: The call of truth is his supplication at times of fear, for no one is called upon except Him in it, as He said: **Wandered are those you call upon other than Him** (al-Isra' 17:67). Al-Mawardi said: This is more similar to the context of

the verse, because He said: **And those they call upon besides Him** meaning idols and statues. **They do not respond to them at all** meaning, they do not respond to their call, nor do they hear their call. **Except like one who extends his hands toward water to reach his mouth, but he will not reach it** God the Almighty used water as an example to show their despair of having their supplication answered, because the Arabs use the example of someone who strives for something he cannot attain as holding water in his hand. He said:

So, in the love that was between us, I became like someone holding water in his hand.

There are three meanings to this proverb: The first is that the one who calls upon a god other than God is like a thirsty man who calls upon water to his mouth from afar, wanting to take it but is unable to do so with his tongue, and he points to it with his hand, but it never comes to him, because the water does not respond and the water will not reach him, as stated by Mujahid. The second is that he is like a thirsty man who sees his shadow in the water and has extended his hand into it to reach his mouth, but it will not reach him, because his assumption is false and his imagination is corrupt, as stated by Ibn Abbas. The third is that he is like someone who extends his hand to the water to grasp it, but nothing of it freezes in his hand. Al-Farra' claimed that what is meant by water here is the well, because it is a source of water, and that the proverb is like someone who extends his hand to the well without a bribe, and the evidence for this is the saying of the poet:

The water is the water of my father and grandfather, and my well is the one I dug and the one I folded.

Ali **may God be pleased with him** said: He is like a thirsty person on the edge of a well, he cannot reach the bottom of the well, nor does the water rise to him. The meaning of **except as one who spreads out his hands** is except like the response of one who spreads out his hands **to the water**. The source is added to the spreader, then the added particle is deleted, and the subject of the added source is intended in the meaning, which is water. The meaning is: except like the response of one who spreads out his hands to the water. The lam in his statement: **so that it reaches his mouth** is related to spreading, and his statement: **and it will not reach it** is a metaphor for the water, meaning the water will not reach his mouth. It is permissible for *it* to be a metaphor for the mouth, meaning the mouth will not reach the water. **And the invocation of the disbelievers is only in error** meaning the worship of idols by the disbelievers is only in error, because it is polytheism. It was said: Except in error, meaning that the supplication is lost to them, and they find no way to it, as He said: **Where are those you used to call upon besides God? They said, 'They have gone astray from us.'** (al-A'raf 7:37) Ibn Abbas said: meaning that the voices of the disbelievers are veiled from God, so He does not hear their supplication.

## Tafsir Ibn Kathir

Ali ibn Abi Talib **may God be pleased with him** said,

**His is the call to truth.** He said: Monotheism, narrated by Ibn Jarir. Ibn Abbas, Qatadah and Malik said on the authority of Muhammad ibn al-Munkadir, **His is the call to truth**, there is no god but God. **And those they invoke besides Him**, the verse, meaning, the example of those who worship gods other than God, **is like one who stretches out his hands toward water to reach his mouth**. Ali ibn Abi Talib said: Like one who takes water from the edge of a well with his hand, but he can never reach it with his hand, so how can he reach his mouth? Mujahid said, **like one who stretches out his hands**, he calls for water with his tongue and points to it, but it never comes to him. It was said: What is meant is like one who grasps his hand for water, for he cannot control anything from it, as the poet said:

I and you are longing for you like someone who holds water but his fingers have not given him water.

The other said:

So, because of the love that was between us, I became like someone holding water in his hand.

The meaning of this statement is that the one who extends his hand to the water is either holding it or reaching for it from a distance, just as he does not benefit from the water that has not reached his mouth, which made it a place for drinking. Likewise, these polytheists who worship a god other than God with Him will never benefit from them in this world or in the hereafter. For this reason, He said, **And the supplication of the disbelievers is only in error.**

## Fath al-Qadir

14- **His is the call of truth** Adding the call to the truth for the sake of association: meaning the call associated with the truth that is specific to him in which falsehood has no influence in any way, as it is said the word of truth, and the meaning is that it is a call that is answered and occurs in its place, not like a call from someone other than him. It was said that the truth is God, the Most High, and the meaning is that God, the Most High, has the call of the one called upon, the truth, and He is the One who hears and answers. It was said that what is meant by the call of truth here is the word of monotheism and sincerity, and the meaning is: God is the One from His creation that they should make Him One and be sincere to Him. It was said that the call of truth is His supplication, the Most High, when there is fear, for He does not call upon anyone other than Him, as God, the Most High, said: **Those you call upon except Him have gone astray.** It was said that the call is worship, for the worship of God is the truth and honesty. **And those they call upon besides Him - they do not respond to them with anything** meaning, and the gods they call upon - meaning the infidels besides God - the Almighty - do not respond to them with anything they ask of them, whatever it may be, except a response like the response of water to someone who stretches his hands towards it from afar, for it does not answer him, because it is inanimate and does not feel its need for it, nor does it know that he asked it to reach its mouth. For this reason, He said, **And it will not reach it** meaning it will reach it. Al-Zajaj said: Except as the one who stretches his hands towards the water is

Surat al-Ra'd 13:14

To Him is the call of truth, and those they call upon besides Him do not respond to them with anything except like one who extends his hands toward water that it may reach his mouth, but it will not reach it. And the call of the disbelievers is not but in error.

answered, calling the water to his mouth, and the water does not respond. God, the Exalted, knows that their call to idols is like the call of a thirsty person to water, calling it to reach his mouth, and the water will not reach him. It was said that the meaning is: It is like someone who stretches his hands towards the water to grasp it, but nothing of it reaches his hand. The Arabs used to give an example of someone who strives for something he cannot attain, by grasping water, as the poet said:

So, because of the love that was between us, I became like someone holding water in his hand.

The other said:

Whoever feels safe from this world will be like someone holding onto water whose fingers betray him.

Al-Farra' said: What is meant by water here is the water of the well because it is a source of water, and he likened it to someone who extends his hand into the well without a bribe. God Almighty gave this as an example for someone who calls upon other than idols. **And the supplication of the disbelievers is nothing but error.** That is, that supplication leads them astray, so they do not find anything in it, and it does not benefit them in any way, rather it is lost and gone.

## Tafsir al-Baghawi

14- **His is the call of truth**, meaning: God has the call of truth.

Ali, may God be pleased with him, said: The call to truth is monotheism.

Ibn Abbas said: Testifying that there is no god but God.

It was said: Supplication with sincerity, and sincere supplication is only for God Almighty.

**And those they invoke besides Him**, meaning: they worship idols instead of God Almighty. **They do not respond to them at all**, meaning: they do not answer them with anything they want of benefit or warding off harm, **except like one who extends his hands toward water to reach his mouth but it will not reach it**, meaning: except like one who extends his hands to grasp water and the one who grasps water has nothing in his hand and none of it reaches his mouth. Likewise, the one who invokes idols, which neither harm nor benefit, has nothing in his hand.

It was said: Its meaning is like a thirsty man who sees water from afar, so he points with his hand to the water, and calls for it with his tongue, but it never comes to him. This is the meaning of what Mujahid said.

And similarly, on the authority of Ali and Ata': Like a thirsty person sitting on the edge of a well, he extends his hand into the well but does not reach the bottom of the well to the water, nor does the water rise to him, so

extending his hand to the water and his supplication to it does not benefit him, nor does it reach his mouth. Likewise, those who call upon idols, their supplication does not benefit them, and they are not able to do anything.

On the authority of Ibn Abbas: Like a thirsty person who spreads his hands in water, it will not benefit him unless he scoops up water with them, and the water will not reach his mouth as long as he spreads his hands. This is a metaphor for the disappointment of the infidels.

**And the invocation of the disbelievers**, their idols, is **nothing but error**, which leads them astray when they need it, as He said: **And what they used to invent has gone astray from them Al-An'am 6:24 and others.**

Ad-Dahhak said on the authority of Ibn Abbas: The infidels' supplication to their Lord is nothing but misguidance, because their voices are veiled from God Almighty.

## Tafsir al-Baidawi

14. **His is the true call** The true call, for He is the One who deserves to be worshipped and called to His worship, and no one else, or His is the answered call, for whoever calls upon Him, He answers him, and what comes after it supports it. And **the truth** in both aspects is what contradicts falsehood and the addition of **the call** to it because of the connection between them, or according to the interpretation of the call of the true one called. It was said that **the truth** is God Almighty and every supplication to Him is a supplication to the truth. What is meant by the two sentences, if the verse is about Arbad and Amer, is that their destruction from where they did not feel it is impossible from God in response to the supplication of His Messenger, may God bless him and grant him peace, or an indication that he is on the truth. If it is general, then what is meant is a threat to the infidels for arguing with the Messenger of God, may God bless him and grant him peace, that His impossibility will come upon them and a threat to them that the supplication of the Messenger, may God bless him and grant him peace, against them will be answered, or a statement of their misguidance and the corruption of their opinion. **And those whom they invoke** means the idols whom the polytheists invoke, so the referent was omitted, or **and the polytheists who invoke the idols** so the object was omitted because **besides Him** indicates it. **They do not respond to them with anything** of the requests. **Except as one who extends his hands** except as a response like the response of one who extends his hands. **To the water to reach his mouth** He asks him to reach it. **And it will not reach it** because it is inanimate and does not feel his call nor is it able to answer him and come with something other than what it was created for, and so are their gods. And it was said that they likened in the little benefit of their call to



them to someone who wanted to scoop up water to drink it so he extended his hands to drink it. And it was read **you call** with a taa and *baset* with a tanween. **And the call of the disbelievers is only in error** in loss, loss and falsehood.

Surat al-Ra'd 13:15

And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion, and so do their shadows in the mornings and the evenings.

### Surat al-Ra'd 13:15

And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion, and so do their shadows in the mornings and the evenings.

### Tafsir al-Jalalayn

15 - **And to God prostrates whoever is in the heavens and the earth, willingly** like the believers and **unwillingly** like the hypocrites and those who are forced by the sword *and* their shadows prostrate **in the mornings** the early morning **and the evenings** the evenings.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: If those who call upon idols and statues as partners for God, other than God, refrain from singling out obedience and sincerity in worship to Him, then to God prostrates whoever is in the heavens of the noble angels, and whoever is on the earth of the believers in Him willingly. As for the disbelievers in Him, they prostrate to Him reluctantly when they are forced to prostrate, as:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion.** As for the believer, he prostrates willingly, and as for the disbeliever, he prostrates by compulsion.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Sufyan, he said: When Rabi' bin Khaitham recited this verse: **And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion,** he said: Yes, my Lord.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion,** he said: Whoever entered willingly, this is willingly, **and by compulsion,** is whoever entered only with the sword.

And His statement: **And their shadows in the mornings and the evenings,** means: The shadows of everyone who prostrates willingly or unwillingly also prostrate in the mornings and evenings. This is because the shadow of every person will be shaded in the evening, as the Most High said: **Have they not seen what God has created of things? Their shadows extend to the right and the left, prostrating to God, while they are humbled.**

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

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 their shadows in the mornings and the evenings,** meaning: when the shadow of one of them falls to his right or his left.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Sufyan, he said: In the interpretation of Mujahid: **And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion, and so do their shadows in the mornings and the evenings,** he said: The shadow of the believer prostrates willingly and obediently, and the shadow of the disbeliever prostrates willingly and by compulsion.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And their shadows in the mornings and the evenings,** he said: He mentioned that the shadows of all things prostrate to Him, and he recited: **Prostrating to God, and they are humbled.** He said: Those shadows prostrate to God.

Asal is the plural of Asl, and Asl is the plural of Asil. Asil is the evening, which is the period between Asr and sunset. Abu Dhu'ayb said:

By my life, you are the home whose people are most honored, and I sit in its shade in the evenings.

Say in the interpretation of the Almighty's saying: "Say: Who is the Lord of the heavens and the earth?" Say: *God.* Say: **Have you taken besides Him protectors who possess neither benefit nor harm for themselves?**

Abu Ja'far said: God the Almighty says to His Prophet Muhammad (peace be upon him): Say, O Muhammad, to these polytheists: Who is the Lord of the heavens and the earth and their Manager? They will say: God. God commanded His Prophet (peace be upon him) to say: *God.* So He said to him: Say, O Muhammad, their Lord who created them and brought them into being. He is the One to whom worship is not appropriate except, and He is God. Then He said: If they answer you with that. Then He said to them: Have you taken besides the Lord of the heavens and the earth protectors who do not possess for themselves any benefit that they can bring to themselves, nor any harm that they can ward off from themselves? And since they do not possess that for themselves, then whoever possesses it for others is further away. So you worshipped them and abandoned the worship of the One in whose hand is benefit and harm, life and death, and the management of all things. Then He, the Most High, gave them an example and said: "Say: Are the blind and the seeing equal?"

### Tafsir al-Qurtubi

The Almighty said: **And to God prostrates whoever is in the heavens and the earth, willingly or by**

**compulsion.** Al-Hasan, Qatada and others said: The believer prostrates willingly, and the disbeliever prostrates by compulsion with the sword. And from Qatada also: The disbeliever prostrates by compulsion when faith does not benefit him. Al-Zajaj said: The prostration of the disbeliever by compulsion is what it contains of submission and the effect of craftsmanship. Ibn Zayd said: *Willingly* is the one who entered Islam willingly, and **by compulsion** is the one who entered it out of fear with the sword. It was said: *Willingly* is the one who has been a Muslim for a long time and has become accustomed to prostration, and **by compulsion** is the one who compels himself to God Almighty, so the verse is about the believers, and based on this the meaning of **and the earth** is some of those on the earth. Al-Qushayri said: There are two approaches to this verse: The first is that it is general and what is meant by it is specificity. The believer prostrates willingly, and some of the disbelievers prostrate under compulsion and fear, like the hypocrites. So the verse is applied to these people, as mentioned by Al-Farra. It was said according to this statement: The verse is about the believers, some of them prostrate willingly and prostration is not difficult for them, and some of them are difficult for them, because adhering to the obligation is hardship, but they bear the hardship out of sincerity and faith, until they become accustomed to the truth and are trained in it. The second approach - which is correct - is to apply the verse to generalization. Based on this, there are two paths: The first is that the believer prostrates willingly, while the disbeliever is commanded to prostrate and is held accountable for it. The second - and it is the truth - is that the believer prostrates with his body willingly, and every creature, believer and disbeliever, prostrates insofar as it is a creation, prostrating as a sign and need to the Creator. This is like His saying: **There is not a thing but glorifies Him with praise** (al-Isra' 17:44), which is a glorification of signification, not a glorification of worship. **And their shadows in the mornings and the evenings** (al-Ra'd 13:15), meaning the shadows of creation prostrate to God Almighty in the mornings and the evenings, because they appear at these two times, and they incline from one side to the other, and that is God's control of them as He wills. It is like His saying: **Have they not seen what God has created of things? Their shadows turn to the right and the left, prostrating to God, and they are humbled?** (Al-Nahl: 48), as Ibn Abbas and others said. Mujahid said: The shadow of the believer prostrates willingly and obediently, and the shadow of the disbeliever prostrates unwillingly and reluctantly. Ibn Al-Anbari said: He gives the shadows minds with which they prostrate and humble themselves, just as He gave the mountains understandings so that they may... I addressed and was addressed. Al-Qushayri said: There is a consideration in this, because the mountain is an eye, so it is possible for it to have a mind on condition that life is estimated, and as for shadows, they are effects and accidents, and it is not conceivable that life is estimated for them, and prostration means inclination, so the prostration of shadows is their inclination from side to side, it is said: the palm tree prostrated, meaning it leaned. And *al-asa'* is the plural of origin, and origin is the plural of *asil*, and it is between the afternoon and sunset, then *asa'il* is the plural of plural, Abu Dhū'ayb al-Hudhali said:

By my life, you are the home whose people are most honored, and I sit in its shade in the evenings.

And **their shadows** may be conjoined with *from* and it may be raised by the beginning and the predicate is omitted, the estimate: and their shadows prostrated in the morning and the evenings and **in the morning** may be a source, and it may be the plural of morning, strengthening its being a plural by contrasting the plural which is the evenings with it.

### Tafsir Ibn Kathir

The Almighty tells of His greatness and power, that He has subdued everything, and that everything is submissive to Him, and for this reason everything prostrates to Him willingly, from the believers and unwillingly from the disbelievers. **And their shadows in the mornings** meaning the early morning and **the evenings** which is the plural of *asil*, which is the end of the day, like the Almighty's saying: **Have they not seen what God has created of things that seek shade in their shadows?** The verse.

### Fath al-Qadir

**15- And to God prostrates whoever is in the heavens and the earth, willingly or unwillingly.** If what is meant by prostration is its true meaning, which is placing the forehead on the ground to glorify with submission and humility, then this is clear in the case of the believers, the angels, and the Muslims among the jinn. As for the disbelievers, it is not correct to interpret prostration in this way in their case. Rather, the prostration mentioned in the verse must be taken to mean that God has the right to prostrate and it is obligatory so that prostration is reached in action and otherwise, or prostration must be interpreted as submission, because even if the disbelievers do not prostrate to God, the Most High, they are subject to His command and His rule over them in health and sickness, life and death, poverty and wealth. The intent of this meaning is indicated by His statement: **willingly and unwillingly**, because the disbelievers submit unwillingly just as the believers submit willingly, and they are both in the accusative case as a source: meaning submission willingly and submission unwillingly, or as a state: meaning obedient and unwilling. Al-Farraa said: The verse is specific to the believers, for they prostrate willingly, and some of the disbelievers prostrate under compulsion and fear, like the hypocrites, so the verse is applied to these people. It was also said that the verse is about the believers, for some of them prostrate willingly and prostration is not difficult for them, and some of them are difficult for them because adhering to the obligation is hardship, but they bear the hardship out of faith in God and sincerity to Him. **And their shadows in the mornings and the evenings.** Their shadows is the plural of shadow, and what is meant by it is the shadow of the person who follows him, made prostrating by his prostration since it has become necessary for him and inseparable from him. Al-Zajaj and Ibn Al-Anbari said: It is not far-fetched that God created for the shadows minds with which they prostrate to God, the Most High, just as He made

Surat al-Ra'd 13:15

And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion, and so do their shadows in the mornings and the evenings.

for the mountains minds until they were occupied with glorifying Him. So the shadow of the believer prostrates to God willingly, and the shadow of the disbeliever prostrates to God unwillingly. And He specified the mornings and evenings for the one who remembers God because the shadows appear more in them, and they are a circumstance for the estimated al-Sajdah 32:that is, their shadows prostrate at these two times. The interpretation of morning and evening has been presented in Al-A'raf. In the meaning of this verse, the Almighty said: **Have they not seen what God has created of things, whose shadows extend to the right and the left, prostrating to God, while they are humbled?** And He mentioned those in the heavens and the earth, giving precedence to rational beings over others, and because the prostration of others is dependent on their prostration. What supports the interpretation of prostration as submission is what indicates that it is given precedence over the action of exclusivity, for the prostration of the infidels to their idols is known, and they do not submit to them as they submit to God in matters that they acknowledge to themselves are from God, such as creation, life, death, and the like.

wills from them, whether they will or not, and the submission of their shadows to His diversion of them by extension and contraction, and the erection of **willingly and by compulsion** by state or reason, and His saying: **in the morning and the evenings** is an adverb for *prostrates*, and what is meant by them is permanence or a state of the shadows, specifying the two times because the shadows are only great and numerous in them, and **the morning** is the plural of **the morning** like *qana* is the plural of *qana*, and **the evenings** is the plural of *aseel*, which is what is between the afternoon and the sunset. It was said that the enemy is a source, and this is supported by the fact that it was read and **the connection** which is entering the evening.

## Tafsir al-Baghawi

15- The Almighty said: **And to God prostrates whoever is in the heavens and the earth, willingly**, meaning: the angels and the believers, **and unwillingly**, meaning: the hypocrites and the disbelievers who were forced to prostrate by the sword.

**And their shadows**, meaning: the shadows of those who prostrate willingly and obediently, and the shadow of the disbeliever who prostrates willingly and unwillingly.

**In the morning and the evening**, meaning that if he prostrates in the morning or evening, his shadow prostrates with him.

*Al-Asaf*: plural of *Asf*, and *Asf* is the plural of *Asf*, which is the period between the afternoon and sunset.

It was said: Their shadows, meaning: their persons in the morning and evening: in the early morning and evening.

It was said: The shadow's prostration is its submission to what is wanted for it.

## Tafsir al-Baidawi

15. **And to God prostrates whoever is in the heavens and the earth, willingly or by compulsion.** It is possible that prostration is in its true sense, for the angels and the believers of the two heavy burdens prostrate to Him, willingly in times of hardship and ease, and the disbelievers by compulsion in times of hardship and necessity. **And their shadows** by accident, and that He intends by it their submission to bring about what He

## Surat al-Ra'd 13:16

Say, **Who is the Lord of the heavens and the earth?** Say, *God*. Say, **Have you then taken besides Him protectors who possess neither benefit nor harm for themselves?** Say, **Are the blind and the seeing equal? Or are darkness and light equal? Or have they attributed to God partners who created like His creation so that the creation appeared alike to them?** Say, **God is the One Who created and disbelieved.** The Creator of all things, and He is the One, the Prevailing.

## Tafsir al-Jalalayn

16 - Say O Muhammad to your people (Who is the Lord of the heavens and the earth? Say, *God*. If they do not say it, there is no answer other than Him. (Say) to them **Have you then taken besides Him** i.e. other than Him *protectors* idols that you worship **who possess neither benefit nor harm for themselves** and you have abandoned their Owner? A question of rebuke. (Say, **Are the blind and the seeing equal?** The disbeliever and the believer. (Or are the darknesses equal?) disbelief **and the light?** faith. No. **Or have they attributed to God partners who created like His creation so that the creation became alike?** i.e. the creation of partners with God's creation **to them** so they believed that they deserved to be worshipped because of His creation. A question of denial, i.e. the matter is not like this and none deserves to be worshipped except the Creator. (Say, **God is the Creator of all things.** He has no partner in it, so He has no partner in worship. (And He is the One, the Prevailing.) of His servants.

## Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, peace and blessings be upon him: Say, O Muhammad, to these polytheists who worshipped besides God, in whose hand is their benefit and harm, that which neither benefits nor harms: **Is the blind equal**, who does not see anything and is not guided to the path to follow except by being guided, **and the seeing one**, who guides the blind person to the path of the road which he does not see? There is no doubt that they are not equal. He says: Likewise, the believer who sees the truth and follows it and knows the guidance and follows it is not equal, and you, O polytheists, do not know the truth and do not see the right path.

And His statement: **Or are darkness and light equal?** God Almighty says: Are darknesses equal in which the path cannot be seen so that one may follow it, and the road cannot be seen so that one may ride it, and the light by which things are seen and whose light dispels the darkness equal? He says: These two are undoubtedly not equal, so is disbelief in God, its owner is in confusion and is always in a state of confusion, from which he does not return to the truth. Belief in

God, its owner is in light, acting with knowledge of his Lord, and knowing that he has a rewarder who rewards him for his good deeds, and a punisher who punishes him for his evil deeds, and a provider who provides for him, and a benefactor who benefits him.

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

Who said that?

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: "Say: Are the blind and the seeing equal? Or are darkness and light equal?" As for **the blind and the seeing**, they are the disbeliever and the believer, and as for **darkness and light**, they are guidance and misguidance.

And His statement: **Or have they attributed to God partners who created like His creation so that the creation became indistinguishable to them?** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to these polytheists: Did your idols which you have taken as allies besides God create a creation like God's creation, so that their matter became unclear to you in what they created and God created, so that you attributed them to Him as partners because of that? Or is it only ignorance and deviation from the right path that you are faced with? It is not difficult for a rational person to believe that worshipping something that does not harm or benefit is ignorance, and that worship is only suitable for the one whose benefit is hoped for and whose harm is feared, just as that is not problematic due to its error or the ignorance of its doer. Likewise, the ignorance of the one who associates in the worship of the One who provides for him, burdens him, and provides for him, the One who has no power to harm or benefit him, is not problematic.

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

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: **Or have they attributed to God partners who created like His creation?** This led them to doubt the idols.

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: **Or have they attributed to God partners who created like His creation so that the creation became indistinguishable to them?** They created like His creation, so that led them to doubt the idols.

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.

He said, Hajjaj told us, on the authority of Ibn Jurayj, who said, Ibn Kathir said: I heard Mujahid say: **Or have**



Surat al-Ra'd 13:16

Say, "Who is the Lord of the heavens and the earth?" Say, "God." Say, "Have you then taken besides Him protectors who possess neither benefit nor harm for themselves?" Say, "Are the blind and the seeing equal? Or are darkness and light equal? Or have they attributed to God partners who created like His creation so that the creation appeared alike to them?" Say, "God is the One Who created and disbelieved." The Creator of all things, and He is the One, the Prevailing.

**they attributed to God partners who created like His creation so that the creation became indistinguishable to them?** I gave an example.

And His saying: "Say: God is the Creator of all things," the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say to these polytheists if they acknowledge to you that their idols which they associated with Him in the worship of God do not create anything: God is your Creator and the Creator of your idols and the Creator of all things, so what is the reason for your associating with Him that which does not create and does not harm?

And His saying: **And He is the One, the Subduer**, means: He is the One who has no second, the Subduer, who deserves divinity and worship, not idols and statues that neither harm nor benefit.

## Tafsir al-Qurtubi

The Almighty said: "Say: Who is the Lord of the heavens and the earth?" God the Almighty commanded His Prophet, may God bless him and grant him peace, to say to the polytheists: (Say: Who is the Lord of the heavens and the earth?) Then He commanded him to say to them: He is God, to oblige the argument if they did not say that and were ignorant of who He is. "Say: Have you taken besides Him protectors?" This indicates their admission that God is the Creator, otherwise there would be no meaning to the argument with His saying: "Say: Have you taken besides Him protectors?" The evidence for this is His saying: "And if you ask them who created the heavens and the earth, they will surely say: God." (al-Zumar 39:38) That is, if you admit it, then why do you worship other than Him?! And that other than Him neither benefits nor harms, and this is a correct obligation. Then He gave them an example and said: "Say: Are the blind and the seeing equal?" Likewise, the believer who sees the truth is not equal to the polytheist who does not see the truth. It was said: The blind man is like what they worshipped instead of God, and the seeing man is like God the Most High: **Or are darkness and light equal?** That is, polytheism and faith. Ibn Muhaysin, Abu Bakr, Al-A'mash, Hamza, and Al-Kisa'i read *istawwa* with a ya' because the verb came before it, and because the feminine of *darkness* is not real. The rest read it with a ta', and Abu Ubaid chose it. He said: Because there was no barrier between the feminine and the verb. **Darkness and light** are like faith and disbelief, and we do not know how that is. **Or have they attributed to God partners who created like His creation so that the creation became indistinguishable to them?** This is part of the proof, that is, He created other than God like His creation so that the creation became indistinguishable to them, so they do not know the creation of God from the creation of their gods.

"Say: God is the Creator of all things." That is, say to them, O Muhammad: **God is the Creator of all things**, so it is necessary for everything to worship Him. The verse is a response to the polytheists and the Qadarites who claimed that they were created as God created. **And He is the One** before everything. *Al-Qahhar* is the One who overcomes everything, who overcomes in His will every one who wills. Al-Qushayri Abu Nasr said: It is not far-fetched that the verse was revealed about those who do not acknowledge the Creator, i.e. ask them about the Creator of the heavens and the earth, for it is easy to establish the argument for Him against them, and it brings the matter close to necessity, for the inability of inanimate objects and every created being to create the heavens and the earth is known, and if this is established and it becomes clear that the Creator is God, then how is it permissible for a partner to transgress against Him?! And he explained during the speech that if the world had two makers, creation would be confused, and the action of this would not be distinguished from the action of that, so how do you know that the action is from two?!

## Tafsir Ibn Kathir

The Almighty decides that there is no god but Him, because they acknowledge that He is the One who created the heavens and the earth, and He is their Lord and Manager, and yet they have taken guardians besides Him whom they worship, and those gods do not possess for themselves or for their worshippers, a fortiori, any benefit or harm, meaning that they do not obtain any benefit nor do they ward off any harm from them. So is the one who worships these gods equal to God, and the one who worships God alone, with no partner for Him, and is in light from his Lord? And for this reason He said: "Say: Are the blind and the seeing equal? Or are darkness and light equal? Or have they attributed to God partners who created like His creation so that the creation became similar to them?" That is, did these polytheists make gods with God who are similar to the Lord and resemble Him in creation, so they created like His creation so that the creation became similar to them, so that they do not know that it was created by a creation other than Him? That is, the matter is not like that, for nothing resembles Him, nor is He comparable to Him, nor does He have a peer, nor a counterpart, nor a minister, nor a son, nor a companion, God is far above that. Rather, these polytheists worshipped gods with Him, and they acknowledged that they were created by Him, His slaves, as they used to say in their Talbiyah: **Here I am, You have no partner, except a partner who is Yours, You own him and what he owns**, and as God Almighty informed us about them in His statement: **We worship them only that they may bring us nearer to God**. So God Almighty denounced them for believing that, and

God Almighty does not allow anyone to intercede with Him except with His permission. **And intercession does not benefit with Him except for one whom He permits.** "And how many an angel is there in the heavens?" The verse, and He said: **Indeed, every one of them has a partner.** Who is there in the heavens and the earth but will come to the Most Merciful as a servant? He has enumerated them and counted them precisely. And all of them will come to Him on the Day of Resurrection alone." So if all were servants, then they did not worship each other without proof or evidence, but rather merely out of opinion, invention and innovation. Then He sent His messengers from the first of them to the last of them, warning them against that and forbidding them from worshipping anyone other than God, but they denied them and disobeyed them, so the word of punishment was inevitably due to them. **And your Lord does not wrong anyone.**

### Fath al-Qadir

16- "Say: Who is the Lord of the heavens and the earth?" God the Almighty commanded His Messenger to ask the infidels who is the Lord of the heavens and the earth? Then when they acknowledged and confessed to that as God the Almighty narrated in His saying: **And if you ask them who created the heavens and the earth, they will surely say, 'Then the Exalted in Might, the Knowing' created them,** and His saying: **And if you ask them who created them, they will surely say, 'God',** He ordered His Messenger, may God bless him and grant him peace, to answer, so he said: "Say: God," so it was as if he narrated their answer and what they believed, because they might have faltered in their answer out of fear of what would be required of them. Then He ordered him to make the argument obligatory upon them and rebuke them, so He said: "Say: Have you taken protectors besides Him?" The question is for denial: that is, if the Lord of the heavens and the earth is God as you acknowledge and confess as God the Almighty narrated about you in His saying: "Say: Who is the Lord of the seven heavens and the Lord of the Mighty Throne? \* They will say: 'To God.'" So why have you taken for yourselves besides Him helpless protectors who do not possess for themselves any benefit or harm? How can you expect benefit or harm from them when they do not possess them for themselves? The sentence is in the accusative case as a state. Then God, the Most High, gave them an example and commanded His Messenger, may God bless him and grant him peace, to say it to them, saying: "Say: Are the blind and the seeing equal?" That is, are the blind, who is the disbeliever, equal in his religion, who is the one who believes in God, the One Who has faith in Him, equal in it? The former is ignorant of what is required of him and what is binding upon him, while the latter is knowledgeable about it. Ibn Muhaysin, Abu Bakr, Al-A'mash, Hamzah, and Al-Kisa'i read **Or are darkness and light equal?** with a ta', while the rest read it with a ta', and Abu Ubayd chose the second reading. What is meant by darkness is disbelief, and by light is faith. The question is for rebuke and reproach: how can they be equal while there is a difference between them like that between the blind and the seeing, and between darkness and light? He made light singular and darkness plural,

because the path of truth is one and does not differ, while the paths of falsehood are many and countless. **Or have they made for God partners who created like His creation?** "Or" is the disconnected particle that means *rather* and the hamza: meaning, rather have they made for God partners who created like His creation? The question is to deny the occurrence. Ibn al-Anbari said: Its meaning is, have they made for God partners who created like what God created, so that the creation of the partners resembled God's creation in their eYa-Sin 36: meaning, the matter is not like this so that it would be confusing to them, but if they thought with their minds, they would find that God is the One who is alone in creation, and the rest of the partners do not create anything. The phrase **created like His creation** is in the accusative case as an attribute of partners. Meaning: They did not make partners for God who were described as having been created like His creation, **so that creation became similar** for this reason **to them** so that they deserved to be worshipped by them. Rather, they made partners for Him in the form of idols and the like, and they were far removed from being like that. Then God, the Most High, commanded him to explain the truth to them and guide them to what is right, so He said: "Say: God is the Creator of all things," whatever they may be, for no one else has any share in that in any way. Al-Zajjaj said: The meaning is that He is the Creator of everything that could be created. Do you not see that He, the Most High, is something and He is not created? **And He is the One**, meaning the One who is unique in Lordship, **the Subduer** of everything other than Him, so everything other than Him is a subject, subdued, and overcome.

### Tafsir al-Baghawi

16- The Almighty said: "Say: Who is the Lord of the heavens and the earth?" That is, their Creator and Manager. They will say: God, because they acknowledge that God is their Creator and the Creator of the heavens and the earth. So if they answer you, then you too, O Muhammad, say: God.

It was narrated that when he said this to the polytheists, they turned to him and said: You answer. So God Almighty commanded him and said: **Say God.**

Then God said to them, to make the argument binding: "Say: Have you taken guardians besides Him?" Meaning: Although you acknowledge that God is the Creator of the heavens and the earth, you have taken guardians besides Him and worshipped them instead of God, meaning: idols, and they **do not possess for themselves benefit or harm**, so how can they possess for you?

Then he gave them an example and said: "Say: Are the blind and the seeing equal?" Likewise, the disbeliever and the believer are not equal. **Or are they equal?** Hamza, Al-Kisa'i, and Abu Bakr read *istawwa* with a ya', and the others read it with a ta' because there is no barrier between the noun and the feminine verb. **Darkness and light**, meaning: Just as darkness and light are not equal, disbelief and faith are not equal.

Surat al-Ra'd 13:16

Say, "Who is the Lord of the heavens and the earth?" Say, "God." Say, "Have you then taken besides Him protectors who possess neither benefit nor harm for themselves?" Say, "Are the blind and the seeing equal? Or are darkness and light equal? Or have they attributed to God partners who created like His creation so that the creation appeared alike to them?" Say, "God is the One Who created and disbelieved." The Creator of all things, and He is the One, the Prevailing.

**Or have they made for God partners who created like His creation so that the creation became indistinguishable to them?** That is, what they created became confused with what God Almighty created, so they do not know what God created and what their gods created.

Say, **God is the Creator of all things, and He is the One, the Prevailing.**

Then God Almighty gave two examples of truth and falsehood, saying:

### Tafsir al-Baidawi

16. "Say: Who is the Lord of the heavens and the earth?" Their Creator and the One in charge of their affairs. "Say: God." Answer them with that, since they have no answer other than Him, and because it is the clear thing that cannot be disputed about, or He taught them the answer with it. "Say: Have you taken besides Him?" Then He obligated them with that because taking them is an evil and far from the requirements of reason. **Allies who possess neither benefit nor harm for themselves.** They are not able to bring benefit to themselves or ward off harm from them, so how can they benefit others and ward off harm from them? This is a second proof of their misguidance and the corruption of their opinion in taking them as allies in the hope that they will intercede for them. "Say: Are the blind and the seeing equal?" The polytheist who is ignorant of the reality of worship and the one who requires it, and the monotheist who knows that. It was said that the worshipped One is heedless of you and the worshipped One is aware of your conditions. **Or are darkness and light equal?** Polytheism and monotheism. Hamzah, Al-Kisa'i and Abu Bakr read with the letter *yaa*. "Or have they made partners for God?" Rather, *make* and the hamzah is for denial. His statement, **created like His creation** is an attribute of partners that falls under the ruling of denial. **So the creation became similar to them** means God's creation and their creation, and the meaning is that they did not take partners for God who were creators like Him so that the creation would become similar to them and they would say, **These were created as God created, so they deserved worship as He deserved it.** But they took partners who were helpless and were not able to do what the creation is able to do, let alone what the Creator is able to do. **Say, 'God is the Creator of all things.'** That is, there is no creator other than Him so that He can be associated with worship. He made creation the wave of worship and the necessary reason for deserving it, then He denied it from anyone other than Him to indicate His statement, **And He is the One** the One in divinity. **The Subduer** the Victorious over all things.

## Surat al-Ra'd 13:17

He sends down water from the sky, and the valleys flow according to their capacity, and the flood carries a swelling foam. And from that which they kindle in the fire in search of ornaments or goods is a foam like it. Thus does God present the truth and falsehood. As for the foam, it vanishes as castaways, but as for that which benefits people, it remains on the earth. Thus. God sets forth parables.

## Tafsir al-Jalalayn

17 - Then He gave an example of truth and falsehood, saying: **He sent down the Most High from the sky water rain and the valleys flowed according to their capacity** in a similar quantity **and the flood carried a rising foam** rising on it, which is what is on its surface of dirt and the like **and from what you kindle** with the letter ta and the letter ya **upon it in the fire** of the gems of the earth such as gold, silver and copper *seeking seeking adornment decoration or goods* that are beneficial such as vessels when they are melted **a foam like it** that is, like the foam of the flood, which is its impurity, and what is banished by the bellows *thus* mentioned **God sets forth the truth and falsehood** that is, their likeness **as for the foam** of the flood and what it kindled of gems **it vanishes** falsehood thrown away **and as for that which benefits people** of water and gems **it remains** remains **on the earth** for a time. Thus falsehood diminishes and is annihilated, even if it rises above the truth in some ways. Times and truth are fixed and lasting *likewise* the mentioned *strikes* explains **God's parables**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: This is a parable that God gave for truth and falsehood, belief in it and disbelief.

God Almighty says: The example of truth in its stability and falsehood in its decay is like that of water that God sent down from the sky to the earth. **Then the valleys flowed according to their capacity**, meaning: the valleys filled it with it, the large in its largeness and the small in its smallness. **Then the torrent carried a rising foam**, meaning: the torrent that resulted from that water that God sent down from the sky carried a rising foam above the torrent.

This is one of the two parables of truth and falsehood. Truth is the remaining water that God sent down from the sky, and the foam that is of no use is falsehood.

Another example: **And from what they kindle in the fire, seeking adornment**, God Almighty says: Another example of truth and falsehood is like silver or gold that people kindle in the fire seeking adornment to make or goods, and that is from copper, lead, and iron, it is kindled to make goods from it that are beneficial, **froth like it**, God Almighty says: And from what they kindle from these things is foam like it, meaning: like

the foam of a torrent, it is of no benefit and goes away in vain, just as one does not benefit from the foam of a torrent and goes away in vain.

And he raised the foam by saying: **And from what they kindle in the fire.**

The meaning of the words: And from what they kindle in the fire is foam like the foam of a torrent in the length of its foam, and the remaining pure gold and silver.

God the Almighty says: **Thus does God set forth the truth and falsehood**, meaning: just as God sets forth the parable of faith and disbelief, in the length of disbelief and the disappointment of its owner when God rewards him with the remaining beneficial water of the flood and pure gold and silver, so does God set forth the truth and falsehood, **As for the foam, it vanishes as scum**, meaning: as for the foam that rises above the flood and the gold, silver, copper and lead when the fuel is poured over it, it vanishes due to the winds blowing it and the water throwing it, and it clings to the trees and sides of the valley. As for what benefits people from water, gold, silver, lead and copper, the water remains in the earth so it drinks it, and the gold and silver remain for people. **Thus does God set forth parables**, meaning: just as He sets forth this parable of faith and disbelief, so does He set forth parables.

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: **He sends down water from the sky, and the valleys flow according to their capacity**, this is a parable that God has set, and hearts can bear it according to the extent of their certainty and doubt. As for doubt, deeds do not benefit from it, but as for certainty, God benefits its people with it, and it is His statement: **As for the foam, it vanishes as scum**, which is doubt, **But that which benefits people remains on the earth**, which is certainty, just as jewelry is placed in the fire, and its pure part is taken and its impurity is left in the fire. So too does God accept certainty and leave doubt.

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 sends down water from the sky, and valleys flow according to their capacity, and the flood carries away a swelling foam**, meaning: The flood carries away what is in the valley of wood and dung, **and from that which they heat in the fire**, which is gold, silver, ornaments, goods, copper and iron. Copper and iron have impurities, so God made their impurities like the foam of water. As for that which benefits people, it is gold and silver. As for that which benefits the earth, it is what it drinks of the water and produces. So He made that like a righteous deed that remains for its people, and the deed is something that vanishes from its people, just as this foam vanishes. So guidance and truth come from God, so whoever acts according to the truth, it will be for him, and it will remain just as that which benefits people on



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He sends down water from the sky, and the valleys flow according to their capacity, and the flood carries a swelling foam. And from that which they kindle in the fire in search of ornaments or goods is a foam like it. Thus does God present the truth and falsehood. As for the foam, it vanishes as castaways, but as for that which benefits people, it remains on the earth. Thus. God sets forth parables.

earth remains. And similarly, iron cannot be made into a knife or a sword until it is put into the fire, which consumes its impurities, and its goodness comes out and is used. Thus, falsehood will vanish on the Day of Resurrection, when people will be raised up and deeds will be presented. Falsehood will be lost and destroyed, and the people of truth will benefit from the truth. Then He said: **And from that which they kindle in the fire in search of adornment or goods is a foam like it.**

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 sends down water from the sky, and valleys flow, to a provision of foam like it,** he said: Seeking adornments of gold and silver, or provisions of brass and iron. He said: Just as gold, silver, brass and iron are kindled and their essence is extracted. He said: "Thus does God compare truth and falsehood. As for the foam, it vanishes as scum, but that which benefits people remains on the earth," thus the truth remains for its people, so they benefit from it.

Al-Hasan bin Muhammad Al-Za'farani narrated to us, he said, Hajjaj bin Muhammad narrated to us, he said, Ibn Jurayj said, Abdullah bin Kathir informed me: that he heard Mujahid say: **He sends down water from the sky, and the valleys flow according to their capacity,** he said: they could not bear to fill them, **and the flood carries a swelling foam,** he said: the speech ended. Then he turned to the next step and said: **And from that which they heat in the fire in search of adornment or goods is a foam like it,** he said: the goods are iron, copper, lead and the like, **a foam like it,** he said: the dross of that is like the foam of a flood. He said: **But as for that which benefits people, it remains in the earth,** "as for the foam, it vanishes as scum," he said: that is the example of truth and falsehood.

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 Abdullah ibn Kathir, on the authority of Mujahid: that he heard him say, and he mentioned something similar, and added to it, he said: Ibn Jurayj said, Mujahid said, his statement: **But as for the foam, it vanishes as scum,** he said: solidified in the earth, **But that which benefits people remains in the earth,** meaning water. And they are two examples, like truth and falsehood.

Al-Hasan 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: **a rising foam,** meaning a torrent, like the dross of iron and ornaments, **then it vanishes,** solidified in the ground, **and from that which they heat in the fire in search of ornaments or goods is a foam like it,** meaning iron, copper, lead and the like. And his statement: **but as for that which benefits people, it remains on the earth,** these are two examples of truth and falsehood.

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 - one of them adds more than the other - regarding his statement: **And the valleys flow according to their capacity,** he said: similar to it, **and the torrent carries a swelling foam,** he said: the foam is the torrent, **in search of ornaments or goods, a foam like it,** he said: the dross of iron and the ornament, **but as for the foam, it vanishes,** he said: solidified in the earth, **but as for that which benefits people, it remains in the earth,** he said: water. And they are two examples of truth and falsehood.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, his statement: **He sends down water from the sky, and valleys flow according to their capacity,** the small according to its smallness, and the large according to its largeness, **and the torrent carries a swelling foam,** meaning high, "and from that which they heat in the fire in search of adornment or goods is a foam like it. Thus does God present the truth and falsehood. As for the foam, it vanishes as scum," and scum is what clings to trees, **but that which benefits people remains on the earth.** These are three examples that God presented in one example. He says: Just as this foam vanishes and becomes scum that is of no benefit and whose blessing is not given, so falsehood vanishes from its people just as falsehood vanishes from its people just as this foam vanishes, and just as this water remained in the earth, so this earth sprouted and brought forth its plants, so the truth remains for its people just as this water remained in the earth and God brought forth with it what it brought forth of plants. His statement: **And from that which they kindle in the fire,** the verse, just as pure gold and silver remain when it is put into the fire and its impurities are gone, so the truth remains for its people. His statement, **Or a foam-like provision,** he says: This iron and brass that is used has benefits. He says: Just as the pure of this iron and brass remains when it is put into the fire and its impurities are gone, so the truth remains for its people just as their pure remains.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: "And the valleys flow according to their capacity, **the large according to its capacity, and the small according to its capacity,** as a swelling foam," he said: The foam rose above the water, "and from that which they heat in the fire," he said: It is gold, when it is put into the fire, its pure part remains and what was of its turbidity is removed. This is a parable that God has given for truth and falsehood, "As for the foam, it vanishes as scum," it clings to the tree and becomes nothing. This is a parable of falsehood, "As for that which benefits people, it remains in the earth," this produces plants. It is a



parable of truth, "Or provision of foam like it," he said: The provision is brass and iron.

Al-Hasan bin Muhammad narrated, Hudha bin Khalifa narrated, Awf narrated, saying: It reached me regarding His statement, **He sends down water from the sky, and valleys flow according to their capacity**, that God has set forth this for truth and falsehood, and **valleys flow according to their capacity**, the small according to its capacity, the large according to its capacity, and what is in between according to its capacity, and **the torrent carries a swelling foam**, meaning enormous, and wherever the water settles, the foam disappears as scum and the wind blows it away and it becomes nothing, and what remains is pure water that benefits people, from it their drink, their plants, and their benefit, **or a provision of foam like it**, and foam is like everything that is lit in fire, gold, silver, copper, and iron, so its impurity disappears and what is beneficial remains in their hands. And impurity and foam are like falsehood, and what benefits people from what they obtain in their hands that benefits them is money, which is in their hands.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And from that which they kindle in the fire in pursuit of adornment or goods is a foam like it**, he said: This is a parable that God has given for truth and falsehood. So he recited, **He sends down water from the sky, and valleys flow according to their capacity, and the torrent carries a swelling foam**, this foam is of no benefit, **or goods of foam like it**, this is of no benefit either. He said: And the water remained on the earth and benefited the people, and the ornaments that were made from this remained and the people benefited from it, "But as for the foam, it vanishes as cast-off, but that which benefits the people remains on the earth. Thus God presents examples," and he said: This is a parable that God has given for truth and falsehood.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Ibn Abbas said: **Valleys according to their size**, meaning the small according to its smallness, and the large according to its largeness.

Ahmad bin Ishaq told us, Abu Ahmad told us, Talha bin Amr told us, on the authority of Ata': God gave an example of truth and falsehood. He gave an example of truth as a flood that remains on the earth, and He gave an example of falsehood as the foam that does not benefit people.

He meant by his saying: *Rabia*, high and swollen, from their saying: **The thing raaba yarbawan grows**, so it is raab *raab*. From this, the elevated part of the earth, like a hill, is called *rabia* **a hill**. From this, God Almighty said: **It shook and swelled**.

Copper, lead, and iron are called *goods* in this context, because they are enjoyed, and everything that people enjoy is good, as the poet said:

Enjoy, you disheveled one, for the only thing that precedes death is enjoyment.

As for rudeness, I:

It was narrated on the authority of Abu Ubaidah

Muammar ibn al-Muthanna, who said: Abu Amr ibn al-Ala' said: It is said: **The pot has boiled over**, meaning when it boils and its foam pours out, or it becomes still and nothing remains of it.

Some Arabists from Basra claimed that the meaning of his saying: **It goes away scum** is that the earth dries it up. He said: It is said: **The valley became scum** and *Ajfa* meaning **to dry up**, and **The valley became scum** if it brought that scum. And **The valley became scum** means **to scum** and **to scum** and it was mentioned about the Arabs that they say: **I drank the pot, I drank it**, if it brought out its scum, which is the foam that rises above it, and **I drank it** *ijfa'a*, in a language. He said: They said: **I drank the man jafa**, meaning I defeated him.

It was said: "It goes away, it became dry", meaning: it became dry, because it is a source from the saying of the speaker: The valley dried up its scum, so it came out in the manner of a noun, which is a source. This is how the Arabs do with the source of everything that was from an action of something that came together, such as cloth, flour, debris, and scum, they bring it out in the manner of a noun, as they did in their saying I gave him an offering, meaning giving. If the source was intended from cloth, it would have been correct to say: He clothed him with cloth.

## Tafsir al-Qurtubi

The Almighty said: "He sends down water from the sky, and the valleys flow according to their capacity, and the torrent carries a swelling foam." He gave an example of truth and falsehood, and likened disbelief to the foam that rises above the water, for it disappears and sticks to the sides of the valleys, and the winds blow it away. So disbelief disappears and disappears, as we will explain. Mujahid said: **And the valleys flow according to their capacity** he said: according to how full they are. Ibn Jurayj said: according to how small or large they are. Al-Ashab Al-Uqaili and Al-Hasan read **according to their capacity** with a silent dal, and the meaning is the same. It was said: its meaning is according to what was decreed for them. And valleys is the plural of valley, and it was called a valley because of its emergence and flow, so the valley according to this is the name of running water. Abu Ali said: **And the valleys flowed** is an expansion, meaning its water flowed, so he deleted. He said: The meaning of **according to their capacity** is according to the amount of their water, because the valleys flowed according to their capacity. **And the flood carried a rising foam** meaning rising high above the water, and the speech was complete, as Mujahid said. Then he said: **And from that which they kindle in the fire** and it is the second example. **Seeking adornment** meaning adornment of gold and silver. **Or goods of foam like it** Mujahid said: Iron, copper, and lead. And his saying: **Foam like it** meaning foam rises above these things as the flood rises, and the flood only carried the foam because the water was mixed with the dirt of the earth so that it became foam, likewise what is kindled on the fire of jewels and gold and silver from what is dispersed in the earth of minerals has been mixed with dirt, so it is kindled on it

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He sends down water from the sky, and the valleys flow according to their capacity, and the flood carries a swelling foam. And from that which they kindle in the fire in search of ornaments or goods is a foam like it. Thus does God present the truth and falsehood. As for the foam, it vanishes as castaways, but as for that which benefits people, it remains on the earth. Thus. God sets forth parables.

so that it melts and the dirt of the earth separates from it. And his saying: "Thus does God present truth and falsehood. As for the foam, it vanishes as scum" Mujahid said: Solid. Abu Ubaidah said: Abu Umar ibn al-Ala' said: The pot has become suffocated if it boils until its foam pours out, and if it solidifies at the bottom of it. Al-Jafa' is what the valley threw away, i.e. it threw it. Abu Ubaidah narrated that he heard Ru'bah recite *jafalan*. Abu Ubaidah said: It is said that the pot threw up its foam, and the wind broke the clouds when it cut them. **But that which benefits people remains on the earth.** Mujahid said: It is pure, clear water. It was also said: Water and what is pure of gold, silver, iron, copper and lead. This is because God gave the two examples for the truth in its steadfastness, and falsehood in its decay. Falsehood, even if it rises in some cases, it decays like the decay of foam and impurity. It was also said: What is meant is the example that God gave for the Qur'an and what enters the hearts from it. He likened the Qur'an to rain for the generality of its goodness and the continuity of its benefit, and He likened the hearts to valleys, and the same amount of the Qur'an enters them as enters the valleys according to their width and narrowness. Ibn Abbas said: **He sends down water from the sky** He said: The Qur'an, **And the valleys flow according to their capacity** He said: The valleys are the hearts of the servants. The author of Souq Al-Arous said: If this interpretation is correct, then the meaning is that God, the Almighty, likened the Qur'an to water, and likened hearts to valleys, and likened the decisive to the pure, and likened the similar to foam. It was said: Foam is the features of the soul and the temptations of doubt that rise from where they are and are disturbed by the authority that swallows them, just as the water of a flood flows purely and raises whatever it finds in the valley, remaining. As for the adornment of gold and silver, it is like the noble conditions and the pure morals, by which men are beautiful and righteous deeds are established, just as gold and silver are the adornment of women, and by them things are valued. Hamid, Ibn Muhaisin, Yahya, Al-A'mash, Hamza, Al-Kisa'i, and Hafs read *yuqadunu* with a ya', and Abu Ubaid chose it, because of his saying: **benefits people**, so he informed, and there is no addressing here. The rest read with a ta' because of his saying at the beginning of the speech: **Have you taken protectors besides Him?** the verse. And his saying: **in the fire** is related to something omitted, and it is in the position of a state, and the possessor of the state is the ha' in **upon it**, the estimate is: and from what you kindle fixed in the fire or existing. And in his saying: **in the fire** there is a raised pronoun referring back to the ha' which is the name of the possessor of the state, and it is not right for **in the fire** to be related to **they kindle** from the point of view that it is not right to kindle it in the fire, because the one who kindles it is in the fire, so his saying: **in the fire** becomes useless. And his saying: **seeking adornment** is an object for it. **Foam like it** is a subject and predicate, meaning foam like the foam of a

torrent. And it was said: The predicate of *foam* is his saying: **in the fire** Al-Kisa'i: *Foam* is a subject, and **like** it is an attribute of it, and the predicate is in the sentence before it, which is **from what they kindle**. **Thus does God present examples** meaning just as He has shown you these examples, so He also presents them as clear proofs. The speech is complete.

## Tafsir Ibn Kathir

This noble verse includes two examples of truth in its steadfastness and permanence, and falsehood in its decay and annihilation. God Almighty said: **He sent down water from the sky** meaning rain and **the valleys flowed according to their capacity** meaning each valley took according to its capacity, so this one is large and holds a lot of water, and this one is small and holds according to its capacity, and it is an indication of the hearts and their differences, some of them hold a lot of knowledge, and some of them do not hold a lot of knowledge, but rather are too narrow for it **and the flood carried a rising foam** meaning so there came on the surface of the water that flowed in these valleys a rising foam on it, this is an example.

And His saying: **And from that which they kindle in the fire, seeking ornaments or goods** the verse, this is the second example, which is what is melted in the fire of gold or silver seeking ornaments, that is, to make ornaments of copper or iron, and it is made into goods, then foam rises from it as foam rises from that **Thus does God set forth the truth and falsehood** that is, when they come together, falsehood has no stability or permanence, just as foam does not remain with water or with gold and silver, and the like of them that are melted in the fire, rather it goes away and vanishes, and for this reason He said: **As for the foam, it vanishes as scum** that is, it is not benefited from, rather it disperses and is torn apart, and goes to the sides of the valley, and sticks to the trees, and the winds blow it away, and likewise the dross of gold, silver, iron, and copper, it vanishes and nothing returns from it and nothing remains except water, and that gold and the like are benefited from, and for this reason He said: **And as for that which benefits people, it remains on the earth**. Likewise does God set forth examples, like His saying, the Most High: **And these examples We set forth for the people, and they do not "None will understand it except those of knowledge**. Some of the predecessors said: If I read, for example, from the Qur'an and did not understand it, I would cry over myself, because God Almighty says: **None will understand it except those of knowledge**.

Ali bin Abi Talha said on the authority of Ibn Abbas regarding the words of God Almighty: **He sends down water from the sky, and valleys flow according to their capacity**, the verse, this is a parable that God has

given, from which hearts bear according to their certainty and doubt. As for doubt, action is of no benefit with it, but as for certainty, God benefits its people with it, and it is His saying: **As for the foam, which is doubt, it vanishes as cast-off, but as for that which benefits people, it remains on the earth**, which is certainty. Just as jewelry is placed in the fire, its pure part is taken and its impurity is left in the fire, so God accepts certainty and leaves doubt. Al-Awfi said on the authority of Ibn Abbas regarding His saying: **He sends down water from the sky, and valleys flow according to their capacity, and the flood carries a swelling foam**, meaning: the flood carries what is in the valley of wood and dung, **and from that which they kindle in the fire**, which is gold, silver, jewelry, goods, copper, and iron. Copper and iron have impurity, so God made its impurity like the foam of water. As for that which benefits people, it is gold and silver, and as for that which It benefits the earth, so whatever it drinks of water produces vegetation. This is like the righteous deed that remains for its people, and the evil deed disappears from its people, just as this foam disappears. Likewise, guidance and truth came from God, so whoever acts according to truth, it will be for him and will remain, just as what benefits people on earth remains. Likewise, iron cannot be used to make a knife or sword until it is put in the fire, so its impurity is consumed, and its goodness is brought out and people benefit from it. Likewise, falsehood disappears. So when the Day of Resurrection comes and people are raised and deeds are presented, falsehood will deviate and perish, and the people of truth will benefit from the truth. This is how it was narrated in its interpretation from Mujahid, Al-Hasan Al-Basri, Ata', Qatadah, and more than one of the predecessors and successors.

And God, the Most High, gave two examples for the hypocrites at the beginning of Surat al-Baqarah 2: one of fire and one of water. They are His saying, **Their example is that of one who kindled a fire, but when it illuminated what was around him 2:17**. Then He said, **Or like a rainstorm from the sky in which is darkness and thunder and lightning 2:17**. And likewise He gave two examples for the disbelievers in Surat An-Nur 2:17. The first is His saying, **And those who disbelieved - their deeds are like a mirage 2:17**. A mirage only occurs in intense heat, and for this reason it is stated in the two Sahihs: The Jews will be asked on the Day of Resurrection, **What do you want?** They will say, **O our Lord, we are thirsty, so give us something to drink**. It will be said, **Will you not return?** They will return to the Fire, but it will be like a mirage, its parts crushing each other. Then the Almighty said in the other parable: **Or like darknesses in a deep sea Al-Bukhari and Muslim** and in the two Sahihs on the authority of 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: "The example of what God has sent me with of guidance and knowledge is like the example of rain falling on a land. Some of it accepted the water and produced abundant grass and herbs, and some of it was barren and held the water, so God benefited the people with it, so they drank, pastured, watered, and planted. And some of it fell on another group, and it was nothing but lowlands that neither held water nor produced grass. That is the example of

one who understood the religion of God and God benefited him with what He sent me with and benefited with it, so he learned and taught, and the example of one who did not raise his head with that and did not accept the guidance of God with which I was sent." This is an aquatic example. And he said in the other hadith narrated by Imam Ahmad: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih, who said: This is what Abu Hurayrah told us, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "My example and yours is like that of a man who kindled a fire. When it illuminated what was around him, the moths and these insects that fall into the fire began to fall into it. He tried to hold them back, but they overcame him and rushed into it. He said: So that is my example and yours. I hold you back from the fire, so come away from the fire, but you overpower me and rush into it." And they also included it in the two Sahihs, so this is a fire-like example.

### Fath al-Qadir

Then the Almighty gave another example of the truth and its people, and of falsehood and its claimants, saying: 17- "He sent down water from the sky **meaning from its direction, and the indefinite article is for multiplication or quality**, and the valleys flowed" is the plural of valley, which is every space between two mountains or the like. Abu Ali Al-Farisi said: We do not know of a fa'il that is pluralized as af'alah except this, and it seems that it was based on fa'il, so it was with af'alah like jarib and ajribah, just as fa'il was based on fa'il, so it was pluralized as af'al like yateem and ayyataam and sharif and ashraf, like ashab and ansar in sahib and naasir. He said: And in His saying: "and the valleys flowed" there is an expansion: meaning its water flowed. He said: The meaning of "according to its amount" is according to its water, because the valleys did not flow according to their own amount. Al-Wahidi said: "The measure is the amount of something, and the meaning is: its amount of water, if the valley is small the water will be small and if it is wide it will be large." He said in Al-Kashshaf: **Its amount is the amount that God knows is beneficial to those upon whom the rain is rained on and not harmful**. Ibn Al-Anbari said: He likened the revelation of the Qur'an, which includes guidance and clarification, to the descent of rain, as the benefit of the revelation of the Qur'an is general, just as the benefit of the descent of rain is general. He likened valleys to hearts, as water is hidden in valleys, just as the Qur'an and faith are hidden in the hearts of believers. **Then the torrent carried a swelling foam**. Foam is the white, rising foam on the surface of the torrent, and it is called scum and foam. Rabi is the high, rising foam above the water. Al-Zajjaj said: It is floating above the water. Another said: It is the excess due to its swelling, from riba yarbu, if it increases. What is meant by this is likening disbelief to the foam that rises on the water, as it disappears and sticks to the sides of the valley and is carried by the winds, so disbelief disappears and disappears. The first example was completed, then the Almighty explained in mentioning the second example, saying, **And from that which they kindle in the Fire**, "from" is for the beginning of the goal: meaning, and from it arises foam like the foam of water, or for

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He sends down water from the sky, and the valleys flow according to their capacity, and the flood carries a swelling foam. And from that which they kindle in the fire in search of ornaments or goods is a foam like it. Thus does God present the truth and falsehood. As for the foam, it vanishes as castaways, but as for that which benefits people, it remains on the earth. Thus. God sets forth parables.

partiality, meaning: and some of it is foam like it, and the pronoun refers to the people, it was implied despite not having been mentioned previously because it is clear, this is according to the reading of **they kindle** with the *lower* letter, and Hamid, Ibn Muhaysin, Al-A'mash, Hamza, Al-Kisa'i, and Hafs read it with it. The rest read it with the *higher* letter as addressing, and Abu Ubaid chose the first reading. Meaning: And from what you kindle in the fire, it melts from the melted, pounded bodies, **seeking adornment**, meaning to seek to make adornments with which you adorn yourself and beautify yourself, such as gold and silver, **or goods**, meaning or to seek goods that you enjoy from vessels and tools made of iron, brass, copper, and lead, **scum like it**, what is meant by the foam here is impurity, for it rises above what has been melted from those bodies, just as foam rises on water, so the pronoun in **scum like it** refers to the rising foam, and the rising of foam is in the beginning and its predicate is from what they kindle. **Thus does God set forth the truth and falsehood**, meaning like that wonderful setting. God sets forth the example of the truth and the example of falsehood. Then he began to divide the example and said: **As for the foam, it goes away as scum**, it is said that the valley was thrown away with filth and foam. Al-Farra' said: scum is throwing, it is said that the valley was thrown away with filth, scum is like scum. Abu Amr ibn al-Ala' said the same, and Abu Ubaidah narrated that he heard Ru'bah recite Jafal. Abu Ubaidah said: It is said that the pot ajfalat if it throws up its foam, and the wind ajfalat al-sahab if it cuts it. Abu Hatim said: It is not recited according to Ru'bah's recitation, because he used to eat mice. Know that the similarity between the two foams, the foam carried by the flood and the foam that rises above the crushed bodies, is that when the dust of the earth mixes with the water and carries it with it, it becomes foam rising above it. Likewise, what is lit on fire until it melts from the crushed bodies, its origin is from the minerals that grow in the earth and mix with the dust, so when it is melted, that dust that mixed with it becomes impurity rising above it. **As for that which benefits people** from them, which is pure water and the dissolved, pure impurity, **it remains in the earth** meaning it is fixed in it. As for the water, it flows through the veins of the earth and people benefit from it. As for that which is melted from those bodies, it is made into ornaments and goods. These are two examples that God Almighty has given for truth and falsehood. He says: Even if falsehood appears over the truth in some cases and rises above it, God Almighty will annihilate it and invalidate it and make the outcome for truth and its people like the foam that rises above the water and the water throws it out and it disappears, and like the impurity of these bodies, for even if it rises above them, The bellows throw it and push it, this is like falsehood, as for the water that benefits people and grows pastures, it remains in the earth, and likewise the pure part of these bodies, it remains pure without any impurity in it, and it is like the

truth. Al-Zajjaj said: The example of the believer and his belief and the benefit of faith is like this water that is beneficial in the plants of the earth and the life of everything, and like the benefit of silver and gold and other jewels because they all remain beneficial, and the example of the disbeliever and his disbelief is like the foam that disappears as scum, and like the dross of iron and what the fire produces of dirt of silver and gold that is not beneficial. We have narrated from Ibn al-Anbari in what came before that he likened the revelation of the Qur'an to the end of what we mentioned, so he made that an example that God struck for the Qur'an, **Thus does God present parables**, meaning like that wondrous striking, God strikes parables in every chapter to perfect His care for His servants and be kind to them, and this is an emphasis on His saying: Thus does God strike the truth and falsehood.

### Tafsir al-Baghawi

17- "He sent down" meaning: God Almighty, "water from the sky **meaning rain**, and valleys flowed **from that water**, according to their capacity" meaning: in smallness and largeness, "and the torrent **that came from that water**, carried a rising foam", foam: the impurity that appears on the surface of the water, and also on the surface of the pot, "rising" meaning high and raised above the water, so the pure, remaining water is the truth, and the vanishing, disappearing water that clings to the trees and sides of the valleys is falsehood.

It was said: His statement, **He sends down water from the sky**, is a metaphor for the Qur'an, and the valleys are a metaphor for the hearts. He means: The Qur'an descends, and the hearts bear from it according to the degree of certainty, reason, doubt, and ignorance. So this is one of the two metaphors.

Another example: God Almighty said: **And from that which they kindle in the Fire**.

Hamza, Al-Kisa'i, and Hafs read *yuqḍunu* with a *ya* because of the Almighty's saying: **that which benefits people**, and there is no addressing here.

Others read with a *taa'*: **And from what you kindle**, meaning: And from what you kindle in the fire.

Ignition: putting fire under something to melt it.

**Seeking adornment**, that is, to seek decoration, and he meant gold and silver, because adornment is sought from them, **or goods**, that is, seeking goods, which is what is beneficial, such as iron, copper, lead, and brass, which are melted and used to make utensils and other things that are beneficial, **scum like it**.

"Thus does God compare truth and falsehood,"



meaning: if it is dissolved, it also has an addition like the foam of water. The remaining pure substance of these gems is like the truth, and the foam that is not useful is like falsehood.

**As for the foam**, which rises above the stream and the metal, **it goes away as scum**, meaning: wasted and in vain. Scum is what the valley throws of foam and the pot to its sides.

It is said: The valley became dry and frothy, meaning it threw away its scum. The pot boiled and frothy, meaning it boiled and threw away its foam, and when it stopped, nothing remained in it.

Meaning: Even if falsehood is high for a time, it will fade away.

It was said: *Jafa'an* means: scattered. It is said: **The wind scattered the clouds** if it dispersed them and took them away.

**As for what benefits people**, meaning: water and metals such as gold, silver, brass, and copper, **it remains in the earth**, meaning: it remains and does not go away.

**Thus does God set forth parables**. God Almighty made this an example of truth and falsehood, meaning that falsehood is like foam that disappears and is lost, while truth is like water and metal that remains in the hearts.

It was said: This is a consolation for the believers, meaning: The matter of the polytheists is like foam that appears in the image as something but has no reality, and the matter of the believers is like water that is settled in its place and has permanence and stability.

to the need and interest, so various kinds of benefits are benefited from it, and it remains in the earth by some of it remaining in its benefits and some of it passing through the veins of the earth to the springs and canals and wells, and with the metal that is benefited from in the making of jewelry and making various items, and this lasts for a long time, and falsehood in its little benefit and the speed of its disappearance with their foam, and he explained that by saying: **As for the foam, it vanishes as scum** *yajfa bih* meaning the flood throws it away and the molten metal and its accusative is in the state, and it was read *jafa* and the meaning is the same. **As for what benefits people** like water and the essence of metal. **It remains in the earth** is benefited from "Thus does God set forth parables" to clarify doubtful matters.

## Tafsir al-Baidawi

17. "He sent down water from the sky" from the clouds or from the side of the sky or from the sky itself, for the beginnings are from it. "And valleys flowed" rivers, plural of valley, which is the place where water flows abundantly and expands in it, and it is used for running water in it and its indefiniteness because the rain comes alternately between places. "According to its amount" according to its amount that God Almighty knew would be beneficial and not harmful or according to its amount in smallness and largeness. "So the torrent carried foam" He raised it, and foam and boiling harm. "Mounting" high. "And from what they kindle in the fire" includes metals such as gold, silver, iron and copper in a manner of belittling them, showing his pride. "Seeking adornment" meaning seeking adornments. "Or goods" such as utensils and tools of war and farming, and the purpose of that is to explain their benefits. **Foam like it** meaning, and from what they kindle is foam like the foam of water, which is its impurity, and *from* is for the beginning or for the part, and Hamza, Al-Kisa'i and Hafs read with the *ya'* on the basis that the pronoun refers to people and its implication is for working with it. **Thus does God give an example of truth and falsehood** for it is like the truth in its benefit and stability with the water that comes down from the sky, so the valleys flow with it according



## Surat al-Ra'd 13:18

For those who respond to their Lord is the best. And those who do not respond to Him - if they had all that is on the earth and as much more with it, they would offer it as ransom. Those will have an evil reckoning, and their refuge is Hell, and wretched is the resting place.

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## Tafsir al-Jalalayn

18 - **For those who responded to their Lord** responded to Him with obedience **is the best** Paradise **and those who did not respond to Him** and they are the disbelievers **if they had all that is in the earth and as much more with it, they would ransom themselves with it** from the punishment **for those there is an evil reckoning** which is being held accountable for everything they did, nothing of it will be forgiven **and their refuge is Hell, and wretched is the resting place** the bed is

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: As for those who responded to God and believed in Him when He called them to believe in Him, and obeyed and followed His Messenger and believed in what he brought them from God, **they will have the best**, which is Paradise, likewise:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **For those who responded to their Lord is the best**, which is Paradise.

And His statement: **And those who did not respond to him - if they had all that is in the earth and as much more with it, they would ransom themselves thereby**, the Most High says: As for those who did not respond to God when He called them to His Oneness and to acknowledge His Lordship, and did not obey Him in what He commanded them to do, and did not follow His Messenger and believe in what He brought them from their Lord, then if they had all that is in the earth and as much more with it as their property, then He accepted the same from them, and accepted from them instead of the punishment that God has prepared for them in the fire of Hell and as compensation, they would ransom themselves thereby from Him. God says: **For those, there is an evil reckoning**, meaning: These are those who did not respond to God, **for them is an evil reckoning**, meaning: For them, with God, He will take them for all their sins, and He will not forgive them anything of them, but He will punish them for all of them, as:

Al-Hasan bin Arafa told us, Yunus bin Muhammad told us, Awn told us, on the authority of Farqad al-Sabkhi,

who said, Shahr bin Hawshab told us: **Bad accounting** means that nothing will be overlooked for them.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Hajjaj bin Abi Uthman told me, he said, Farqad al-Sabkhi told me, he said, Ibrahim al-Nakha'i said: O Farqad, do you know what **evil reckoning** is? I said: No! He said: It is that a man is held accountable for all of his sins and nothing of them is forgiven for him.

His statement: **And their abode is Hell**, meaning: Their dwelling place in which they will reside on the Day of Resurrection is Hell. **And an evil resting place**, meaning: And an evil bed and comforter is Hell, which is their abode on the Day of Resurrection.

## Tafsir al-Qurtubi

Then he said: **For those who responded to their Lord**, meaning they answered, and *responded* means *answered*. He said:

No one responded to him at that time.

It has been presented, that is, he responded to what God called him to of monotheism and prophethood. **The best** because it is the ultimate in goodness. It has been said: Among the best is victory in this world, and eternal bliss tomorrow. **And those who did not respond to him** that is, did not respond to belief in him. **If they had all that is in the earth** that is, of wealth. **And the like of it with it** that they possess. **They would ransom themselves with it** from the punishment of the Day of Resurrection. Similar to it in **Al Imran 3:Indeed, those who disbelieve will never benefit them at all from God in the least** (Al Imran 3:10), **Indeed, those who disbelieve and die while they are disbelievers - never will the earth full of gold be accepted from one of them, even if he were to ransom himself with it** (Al Imran 3:91) as was explained there. **Those will have an evil reckoning** that is, no good deed will be accepted from them, and no bad deed will be overlooked. Farqad al-Sabkhi said that Ibrahim al-Nakha'i said to me: O Farqad! Do you know what an evil reckoning is? I said: No! He said: That a man is held accountable for all his sins, and nothing of them will be lost. **And their abode** means their dwelling and place of residence. **Hell, and wretched is the resting place** meaning the bed they have prepared for themselves.

## Tafsir Ibn Kathir

God the Almighty tells us about the fate of the happy and the miserable, saying: **For those who responded to their Lord** meaning they obeyed God and His Messenger, submitted to His commands, and believed in His past and future report, then for them is **the best** which is the good reward, like His saying, the Almighty, informing us about Dhul-Qarnayn, that he said: "As for him who wronged, We will punish him; then he will be

returned to his Lord, and He will punish him with a terrible punishment. But as for him who believed and did righteousness, he will have the best reward, and We will speak to him from Our command with ease." And God the Almighty said: **For those who did good is the best and more.** And His saying: **And those who did not respond to him** meaning they did not obey God, **If they had all that is in the earth** meaning in the Hereafter, if they could ransom themselves from God's punishment by filling the earth with gold and the like thereof, they would ransom themselves with it, but it will not be accepted from them, because God the Almighty will not accept from them on the Day of Resurrection any compensation or justice. **For those is the evil reckoning** meaning in the Hereafter. That is, they will be discussed about the small and the small, the great and the insignificant, and whoever is discussed about the account will be punished. That is why He said, **And their refuge is Hell, and wretched is the resting place.**

### Fath al-Qadir

Then the Almighty explained who among His servants He gave the example of truth and the example of falsehood, so He said about those for whom He gave the example of truth: 18- **For those who responded to their Lord** meaning they responded to His call when He called them to His Oneness, to believe in His prophets, and to act according to His laws, and the best is an attribute of an omitted description: meaning the best reward, which is Paradise. And the Almighty said about those for whom He gave the example of falsehood **and those who did not respond** to His call to what He called them to, and the relative is the subject and its predicate is the conditional sentence, which is **If they had all that is in the earth** of the types of money that the servants own and collect so that nothing of it leaves their possession **and the like of it with it** meaning the like of all that is in the earth existing with it and joined to it **they would ransom themselves with it** meaning with the sum of what was mentioned, which is what is in the earth and the like of it. Meaning: To save them from the great torment and tremendous terror they are in. Then God Almighty explained what He has prepared for them, saying, *Those* meaning those who did not respond, **for them is an evil reckoning.** Al-Zajaj said: Because their disbelief rendered their deeds worthless. Another said: An evil reckoning is the discussion of it. It was said that it is when a man is held accountable for all of his sins and nothing of it is forgiven. **And their refuge is Hell** meaning they will return to it. **And an evil resting place** meaning the resting place in which they will settle. The one specifically blamed is omitted.

Abdul Razzaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **It is He who shows you the lightning, causing fear and hope.** He said: Fear for the traveler who fears its harm and hardship, and hope for the resident who hopes for God's provision and hopes for the blessing and benefit of rain. Abu Al-Shaykh narrated on the authority of Al-Hasan who said: Fear for the people of the sea and hope for the people of the land. Abu Al-Shaykh narrated on the authority of Ad-Dahhak who said: Fear is what is

feared from thunderbolts and hope is rain. Abd Bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh and Al-Kharaiti in Makarim Al-Akhlaq and Al-Bayhaqi in his Sunan narrated through various chains of transmission on the authority of Ali Bin Abi Talib who said: Lightning is whips of fire in the hands of the angels of the clouds with which they drive the clouds. A group of the Salaf narrated what agrees with this and what contradicts it, and perhaps we have already mentioned something of that in Surat Al-Baqarah. Ahmad narrated on the authority of a sheikh from Banu Ghaffar who had accompanied the Messenger of God, may God bless him and grant him peace, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **God creates the clouds and they speak the most beautiful speech and laugh the most beautiful laugh.** It was said that what is meant by their speaking is thunder and what is meant by their laughter is lightning. It was proven by Ahmad, al-Tirmidhi, al-Nasa'i in al-Yawm wa al-Laylah and al-Hakim in his Mustadrak on the authority of Ibn Umar who said: When the Messenger of God, may God bless him and grant him peace, heard...

Thunder and lightning He said: **O God, do not kill us with Your wrath, nor destroy us with Your punishment, and pardon us before that.** Al-Aqili, who declared it weak, and Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: The Messenger of God, may God bless him and grant him peace, said: "God creates the clouds and then sends down water into them. There is nothing more beautiful than His laughter, and there is nothing more beautiful than His speech. His speech is thunder and His laughter is lightning." Ibn Mardawayh narrated on the authority of Jabir ibn Abdullah that Khuzaymah ibn Thabit, who was not an Ansari, asked the Messenger of God, may God bless him and grant him peace, about the origin of the clouds. He said: "There is an angel assigned who gathers the distant and joins the near. In his hand is a whip. When he raises it, it flashes, when he rebukes, it thunders, and when he strikes, it is struck with a thunderbolt." Ahmad, Al-Tirmidhi who authenticated it, Al-Nasa'i, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh in Al-Azmah, Ibn Mardawayh, Abu Nu'aym in Al-Dala'il and Al-Dhiya' in Al-Mukhtara narrated on the authority of Ibn Abbas who said: "The Jews came to the Messenger of God, may God bless him and grant him peace, and said: O Abu Al-Qasim, we ask you about five things. If you inform us of them, we will know that you are a prophet and we will follow you. So he took from them what Israel took from his sons when he said: God is the witness over what we say. He said: Bring them. They said: Tell us about the sign of a prophet? He said: His eyes sleep but his heart does not sleep. They said: Tell us how a woman is made feminine and how she is made masculine? He said: The two waters meet, so if..."

If a man's semen rises above a woman's semen, she becomes a male. If a woman's semen rises above a man's semen, she becomes a female. They said: Tell us about what Israel forbade himself? He said: He used to suffer from a sore throat, and he did not find anything suitable for him except the milk of such and such - meaning camels, so he forbade their meat. They said: You have spoken the truth. They said: Tell us, what is this thunder? He said: An angel of God's

## Surat al-Ra'd 13:18

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angels who is in charge of the clouds, in whose hand is a whip of fire with which he drives the clouds, driving them where God commands him. They said: What is this sound that we hear? He said: His voice. They said: You have spoken the truth, there remains only one thing, and it is the one we will follow if you tell us. There is no prophet but that he has an angel who brings him report. So tell us who is your companion? He said: Gabriel. They said: That Gabriel descends with destruction, fighting and torment, our enemy. If you had said: Michael who descends with mercy, plants and rain, it would have been him. So God revealed: "Say: Who is an enemy to Gabriel?" to the end of the verse. Al-Bukhari narrated in Al-Adab Al-Mufrad, Ibn Abi Al-Dunya in Al-Matar, and Ibn Jarir narrated on the authority of Ibn Abbas that whenever he heard the sound of thunder, he would say: Glory be to Him Whom you glorify. He said: Thunder is an angel who calls out for rain as a shepherd calls out to his sheep. Something similar to this has been narrated on his authority from various chains of transmission. Ibn Abi Hatim narrated on the authority of Abu Hurairah that thunder is the voice of an angel, and Abu Al-Shaykh narrated something similar on the authority of Ibn Umar. Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: Thunder is an angel whose name is Al-Ra'd, and this voice of his is his glorification. When his rebuke becomes intense, the clouds clash and become inflamed from fear of him, and lightning bolts emerge from between them. Ibn Abi Hatim, Al-Kharaiti and Abu Al-Shaykh narrated in Al-Azmah on the authority of Abu Imran Al-Jawni, who said: Seas of fire below the Throne are formed from it. Thunderbolts. Abu Sheikh narrated from Al-Suddi who said: Thunderbolts are fire. Ibn Abi Hatim and Abu Sheikh narrated from Ibn Abbas, **And He is severe in punishment**, he said: severe in strength. Ibn Jarir narrated from Ali who said: severe in taking. Ibn Jarir and Abu Sheikh narrated from him regarding His statement, **His is the call of truth**, he said: monotheism: there is no god but God. Abd Al-Razzaq, Al-Firyabi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Sheikh, and Al-Bayhaqi narrated in Al-Asma' wa Al-Sifat through various chains from Ibn Abbas regarding His statement, **The call of truth**, he said: the testimony that there is no god but God. Ibn Jarir narrated from Ali regarding His statement, **Except like one who stretches out his hands toward water to reach his mouth, but it will not reach it**, he said: a thirsty man would stretch out his hand to the well so that the water would rise to him, but it would not reach it. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Sheikh narrated from Ibn Abbas regarding the verse, he said: This is like the polytheist who worships someone other than God, so his example is like the thirsty man who looks at his shadow in the water from afar.

And he wants to take it but he is not able to. Abu Al-Sheikh narrated from him regarding his statement: **Are the blind and the seeing equal?** He said: The believer and the disbeliever. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Sheikh also narrated from

him regarding his statement: **He sends down water from the sky** *verse*. He said: This is a parable that God has given, and hearts can bear it according to their certainty and doubt. As for doubt, action is of no benefit with it, but as for certainty, God benefits its people with it, and it is His statement: **As for the foam, it vanishes as cast-off**, which is doubt. **But that which benefits people remains on the earth**, which is certainty. Just as jewelry is placed in fire and its pure part is taken and its impurity is left, so God accepts certainty and leaves doubt. And these also narrated from him: **Then valleys flow according to their capacity**, he said: The small is according to its smallness and the large is according to its greatness.

## Tafsir al-Baghawi

18- The Almighty said: **For those who responded to their Lord**, responded, to their Lord, and obeyed Him, **is the best**, Paradise, **and those who did not respond to Him, if they had all that is in the earth and as much more with it, they would offer it as ransom**, meaning: they would give that on the Day of Resurrection as ransom from the Fire, **for them is an evil reckoning**. Ibrahim Al-Nakha'i said: An evil reckoning is that a man is held accountable for all of his sins and nothing is forgiven for him. / **And their abode in the Hereafter is Hell, and an evil resting place**, the bed, meaning: an evil bed is prepared for them.

## Tafsir al-Baidawi

18. **For those who responded** for the believers who responded. **To their Lord is the best** the best response **and those who did not respond to Him** and they are the disbelievers and the lam is related to striking as he made the striking of the example for the two groups the striking of the example for them. And it was said to those who responded the report of the best which is the reward or Paradise and those who did not respond the subject of his report. **If they had all that is in the earth and the like thereof with it, they would ransom themselves with it** and it is according to the first statement as a subject to explain the fate of those who did not respond **those will have an evil reckoning** which is the discussion in it that a man will be held accountable for his sin and nothing will be forgiven for it. **And their abode their return Hell, and an evil resting place** the stable and the one specifically blamed is omitted.

## Surat al-Ra'd 13:19

Is one who knows that what has been revealed to you from your Lord is the truth like one who is blind? Only those with understanding will remember.

### Tafsir al-Jalalayn

19 - And it was revealed about Hamza and Abu Jahl **Is he who knows that what has been revealed to you from your Lord is the truth** and believes **like one who is blind** who does not know it and does not believe in it? **Only those with understanding will remember** are admonished **the people of understanding** the people of intellects.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Is this one who knows that what God has revealed to you, O Muhammad, is true and believes in it, confirms it, and acts according to what is in it, like the one who is blind, who does not know the location of God's proof upon him, nor does he know what God has obligated him to do of His obligations?

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

Who said that?

Ishaq told us, he said, Hisham told us, on the authority of Amr, on the authority of Saeed, on the authority of Qatada, regarding His statement: **Is he who knows that what has been revealed to you from your Lord is the truth?** He said: These are people who benefited from what they heard from the Book of God and understood it and comprehended it. God said: **Like one who is blind**, he said: about goodness so he does not see it.

His saying: **Only those with understanding will remember**, means: Only those with intellects will be admonished by the verses of God and will take heed of them, and they are *minds*, the singular of which is *lab*.

### Tafsir al-Qurtubi

The Almighty said: **Is he who knows that what has been revealed to you from your Lord is the truth like one who is blind?** This is a parable that God gave for the believer and the disbeliever. It was narrated that it was revealed about Hamza bin Abdul Muttalib, may God be pleased with him, and Abu Jahl, may God curse him. What is meant by blindness is blindness of the heart, and the one who is ignorant of religion is blind of heart. **Only those with understanding will remember.**

### Tafsir Ibn Kathir

God the Almighty says: Not equal are those among the people who know that what **has been revealed to you** O Muhammad **from your Lord** is the truth about which there is no doubt, uncertainty, ambiguity, or difference. Rather, it is all truth, some of it confirms others, and none of it contradicts another. All of His report is truth, and His commands and prohibitions are just, as God the Almighty says: **And the word of your Lord has been fulfilled in truth and justice.** That is, truth in the report, and justice in the request. Not equal are those who have verified the truth of what you have brought, O Muhammad, and those who are blind, who are not guided to goodness and do not understand it. Even if they understood it, they would not submit to it, believe it, or follow it, as God the Almighty says: "The companions of the Fire and the companions of Paradise are not equal. The companions of Paradise are the successful." And He says in this noble verse: **Is one who knows that what has been revealed to you from your Lord is the truth like one who is blind?** That is, is this like that? There is no equality. His saying: **Only those with understanding will remember** means that only those with sound and healthy minds will take heed, consider, and understand. May God make us among them.

### Fath al-Qadir

The hamza in His statement: 19- **Is he who knows** is to denounce those who imagine the similarity between the one who knows, which God Almighty revealed to His Messenger, may God bless him and grant him peace, from the truth in which there is no doubt or suspicion, which is the Qur'an, and the one who is blind and does not know that, for the situation between them is very far apart, like the distance between water and foam, and between filth and pure from those bodies. Then God Almighty explained that only people of sound minds can understand the difference between the two positions and the disparity between the two ranks, so He said: **Only those of understanding will remember.**

### Tafsir al-Baghawi

19- The Almighty said: **Is he who knows that what has been revealed to you from your Lord is the truth**, and believes in it and acts according to what is in it, **like one who is blind**, from it, who does not know it or act according to it.

It was said: It was revealed about Hamza and Abu Jahl.

It was said: In Ammar and Abu Jahl.

The first is Hamza or Ammar and the second is Abu Jahl, who is the blind man.

Meaning: Those who see the truth and follow it are not the same as those who do not see it and do not follow it.

Only those with understanding will remember and be admonished.

Surat al-Ra'd 13:19

Is one who knows that what has been revealed to you from your Lord is the truth like one who is blind? Only those with understanding will remember.

### Tafsir al-Baidawi

19. **Is he who knows that what has been revealed to you from your Lord is the truth** so he responds. **Like one who is blind** blind of heart does not see and responds, and the hamza is to deny that there is any doubt about its similarity after he struck the example. **Only those of understanding will remember** those with minds free from following the letter alif and opposing illusion.



## Surat al-Ra'd 13:20

Those who fulfill the covenant of God and do not break the contract.

## Tafsir al-Jalalayn

20 - **Those who fulfill the covenant of God** taken from them while they were in the world of particles or every covenant **and do not break the contract** by abandoning faith or the obligatory duties.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **Those who fulfill the covenant of God and do not break the contract.**

## Tafsir al-Qurtubi

There are two issues:

First: The Almighty's statement: **Those who fulfill the covenant of God** This is a description of those with understanding, meaning that only those with understanding who fulfill their covenant with God will remember. Covenant is a name for the genus, meaning all of God's covenants, which are His commands and prohibitions that He commanded His servants to follow, and these words include adhering to all obligations and avoiding all sins. His statement: **And they do not break the covenant** may mean the genus of covenants, meaning if they make a covenant in obedience to God, they do not break it. Qatada said: God preceded His servants in breaking the covenant and forbade it in twenty-some verses, and it may be that He refers to a specific covenant, which is what God took from His servants when He brought them forth from the loins of their father Adam. Al-Qaffal said: It is what is embedded in their minds of the evidence of monotheism and prophethood.

Second: Abu Dawud and others narrated on the authority of A'waf bin Malik who said: We were with the Messenger of God, may God bless him and grant him peace, seven, eight, or nine, and he said: "Will you not pledge allegiance to the Messenger of God, may God bless him and grant him peace?" We had recently pledged allegiance, so we said: **We have already pledged allegiance to you**, until he said it three times. So we stretched out our hands and pledged allegiance to him. Someone said: **O Messenger of God, we have already pledged allegiance to you, so on what should we pledge allegiance to you?** He said: **That you worship God and do not thank Him for anything, and perform the five daily prayers, and listen and obey** - and he whispered a word - **Do not ask people for anything**. He said: Some of those people would drop their whips and would not ask anyone to hand it to them. Ibn al-Arabi said: One of the greatest covenants in remembrance is not to ask anyone other than Him.

Abu Hamza al-Khurasani was one of the great worshippers. He heard that some people pledged allegiance to the Messenger of God, may God bless him and grant him peace, not to ask anyone for anything, the hadith. Abu Hamza said: **O Lord!** These people made a covenant with your Prophet when they saw him, and I covenant with you that I will not ask anyone anything. He said: A pilgrim went out from Syria intending to go to Mecca. While he was walking on the road at night, he was left behind by his companions for an excuse, then he followed them. While he was walking towards them, he fell into a well on the side of the road. When he reached the bottom, he said: I seek help, perhaps someone will hear me. Then he said: The one I made a covenant with sees me and hears me. By God, I did not utter a word to people. Then, he had not been there long when a group of people passed by that well. When they saw him on the side of the road, they said: This well should be blocked. Then they cut wood and set it up over the mouth of the well and covered it with dirt. When Abu Hamza saw that, he said: This is a disaster. Then he wanted to seek help from them, but he said: By God, I will never leave it. Then he came back to himself and said: Didn't you make a covenant with me? So he remained silent and put his trust in God. Then he leaned against the bottom of the well, thinking about his situation. Suddenly, dirt fell on him and the wood was lifted off him. During that, he heard someone say: Give me your hand! He said: So I gave him my hand and he carried me all at once to the mouth of the well. I went out and did not see anyone. Then I heard someone saying: How did you see the fruit of trust in God? And he recited:

My shyness towards you prevented me from revealing my love, but with your knowledge you made me independent of revealing it.

I was gentle in my affair, so I showed my witness to my absent one, and gentleness is attained by gentleness.

You appeared to me with knowledge, as if you were telling me of the unseen that you are in the palm of your hand.

I see myself and I feel lonely because of my awe of you, so you comfort me with your kindness and compassion

And you revive a lover who is dying in love, and you wonder how life is with death

Ibn al-Arabi said: This is a man who made a covenant with God and found that he was faithful to it completely and perfectly, so follow his example, God willing, and you will be guided. Abu al-Faraj al-Jawzi said: This man's silence in this situation regarding trust in God, claiming that it is a means of helping himself, is not permissible. If he had understood the meaning of trust in God, he would have known that it does not contradict his calling for help in that situation, just as the Messenger of God, may God bless him and grant him peace, did not depart from trust in God by concealing his departure from Mecca, hiring a guide, keeping that matter a secret, hiding in the cave, and saying to Suraqa: **Hide from us**. Praiseworthy trust is not achieved by doing something forbidden, and keeping silent about this person in the well is forbidden

Those who fulfill the covenant of God and do not break the contract.

for him. The explanation for that is that God the Almighty has created for man a tool with which to ward off harm and a tool with which to bring benefit. If he neglects it, claiming to trust, that is ignorance of trust and a rejection of the wisdom of humility, because trust is the heart's reliance on God the Almighty, and it is not necessary to cut off the causes. If a person were to become hungry and not ask until he died, he would enter the Fire, as Sufyan al-Thawri and others have said, because it has shown the way to safety, so if he refrains from it, he helps himself. Abu al-Faraj said: And do not pay attention to the saying of Abu Hamza: **Then a lion came and pulled me out**, because if that is true, then something similar may happen by chance, and it may be a kindness from God the Almighty to the ignorant servant. It is not denied that God the Almighty was kind to him, but what is denied is his action, which is his acquisition, which is his helping himself, which is a trust of God the Almighty with him, and He has commanded him to protect it.

## Tafsir Ibn Kathir

God Almighty says, informing about those who have these praiseworthy qualities that they will have the best outcome in this world and the hereafter: **Those who fulfill the covenant of God and do not break the contract** and they are not like the hypocrites who, when one of them makes a covenant, betrays it, when he quarrels, lies, and when he is entrusted, betrays it. **And those who maintain what God has ordered to be maintained** of maintaining family ties, doing good to them, to the poor and needy, and doing good deeds. **And fear their Lord** that is, in what they do and what they leave of deeds, and they observe God in that, and they fear the evil of the reckoning in the hereafter. For this reason, He commanded them to be upright and righteous in all their movements and stillness, and all their limited and transgressive states. **And those who are patient, seeking the countenance of their Lord** that is, from forbidden things and sins, so they weaned themselves from them for the sake of God Almighty, seeking His pleasure and abundant reward. **And establish prayer.** "And spend from what We have provided for them," that is, on those for whom it is obligatory to spend, such as wives, relatives, and strangers, the poor, needy, and destitute, **secretly and publicly**, that is, in secret and in public, and no situation prevents them from that, during the night and the ends of the day. **And they repel evil with good**, that is, they repel evil with good. So if someone harms them, they respond with kindness, patience, tolerance, forgiveness, and pardon, as God Almighty says: "Repel evil with that which is better, and then he between whom and you there was enmity will become as though he was a devoted friend. And none is granted it except those who are patient, and none is granted it except one having great good fortune." For this reason, He said, informing about these happy people who are characterized by these good qualities, that they will have the final abode, then He explained that by saying: **Gardens of Eden**, and Eden is the abode, that is, gardens of abode in which they will

remain forever. And on the authority of Abdullah bin Amr, he said: There is a palace in Paradise called Eden, around which are towers and meadows, in which there is..." Five thousand doors, on each door five thousand ink marks, none shall enter it except a prophet, a friend, or a martyr.

Ad-Dahhak said about His statement: **Gardens of Eden**: The city of Paradise, in which are the messengers, prophets, martyrs, and imams of guidance, and the people are around them and the gardens are around them, both narrated by Ibn Jarir. And His statement: **And whoever is righteous among their fathers, spouses, and offspring** means He will gather them with their beloved ones in it from among the fathers, family, and children, from among the believers who are righteous to enter Paradise, so that their eyes may be comforted by them, so that the degree of the lower one is raised to the degree of the higher, as a favor from God and a favor, without diminishing the degree of the higher one, as God Almighty said: **And those who believe and whose offspring follow them in faith - We will join with them their offspring** Al-An'am 2:17.

And His statement, "And the angels will enter upon them from every gate. Peace be upon you for what you patiently endured. And excellent is the final home." That is, the angels will enter upon them from here and there to congratulate them on entering Paradise. So when they enter it, the angels will come to them as Muslims, congratulating them for what they have received from God of closeness, favor, and residence in the House of Peace in the company of the truthful, the prophets, and the noble messengers. Imam Ahmad, may God have mercy on him, said: Abu Abd al-Rahman told us, Saeed ibn Abi Ayoub told me, Maruf ibn Suwaid al-Harrani told us, on the authority of Abu Ashana al-Ma'afari, on the authority of Abdullah ibn Amr ibn al-'As, may God be pleased with them both, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Do you know who will be the first of God's creation to enter Paradise?** They said: God and His Messenger know best. He said: "The first of God's creation to enter Paradise will be the poor emigrants who fill the gaps and protect against hardships. One of them will die with a need in his chest that he cannot fulfill. God Almighty will say to whomever He wills of His angels: 'Go to them and greet them.' The angels will say: 'We are the inhabitants of Your heaven and the best of Your creation. Do You command us to go to these people and greet them?' He will say: 'They were servants who worshipped Me and did not associate anything with Me.' The gaps will be filled and hardships will be protected. One of them will die with a need in his chest that he cannot fulfill. He said: 'Then the angels will come to them at that time and enter upon them from every gate: 'Peace be upon you for what you patiently endured. Excellent is the final home.'"

Narrated by Abu al-Qasim al-Tabarani on the authority of Ahmad ibn Rushdin, on the authority of Ahmad ibn Salih, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Abu

Ashana. He heard Abdullah ibn Amr on the authority of the Prophet, may God bless him and grant him peace, who said: "The first group to enter Paradise will be the poor emigrants who are protected from hardships, and when they are commanded, they listen and obey. If a man among them has a need for a ruler, it will not be fulfilled until he dies with it in his chest. And God will call Paradise on the Day of Resurrection, and it will come with its adornments and decorations, and He will say: Where are My servants who fought in My cause, and were harmed in My cause, and struggled in My cause? Enter Paradise without punishment or reckoning. And the angels will come and prostrate themselves and say: Our Lord, we glorify You with praise night and day, and we sanctify You. Who are these whom You have preferred over us? The Lord, the Almighty, will say: These are My servants who struggled in My cause and were harmed in My cause. Then the angels will enter upon them from every gate: 'Peace be upon you for what you patiently endured. Excellent is the final home.'"

Abdullah bin Mubarak said on the authority of Baqiyyah bin Al-Waleed: Artah bin Al-Mundhir told us, I heard a man from the elders of the army called Abu Al-Hajjaj say: I sat with Abu Umamah and he said: When a believer enters Paradise, he will be reclining on his couch, and with him are two rows of servants, and at the edge of the rows is a gated door. An angel will come and ask permission, and the one next to him will say to the one next to him, **An angel is asking permission**, until he reaches the believer and he says, **Give permission**. The one closest to the believer will say, **Give him permission**, and the one next to him will say to the one next to him, **Give him permission**, until he reaches the furthest one at the door, and it will be opened for him, so he enters and greets the Prophet, then he leaves. Narrated by Ibn Jarir. It was narrated by Ibn Abi Hatim from the hadith of Ismail bin Ayyash, on the authority of Artah bin Al-Mundhir, on the authority of Abu Al-Hajjaj Yusuf Al-Ilahani, who said: I heard Abu Umamah and he mentioned something similar. It was mentioned in the hadith that the Messenger of God, may God bless him and grant him peace, used to visit the graves of the martyrs at the beginning of each year and say to them: "Peace be upon you for what you have endured. What an excellent final home!" And so did Abu Bakr, Umar, and Uthman.

### Fath al-Qadir

Then he described them with these praiseworthy descriptions, saying: 20- **Those who fulfill the covenant of God** meaning the covenants they made between themselves and their Lord, or between themselves and the servants **and do not break the contract** which they have bound themselves with, and confirmed with faith and the like. This is a generalization after specification, because everything that the servant has obligated upon himself, such as vows and the like, falls under the covenant. It is possible that the matter is the opposite, so it is from specification after generalization, so that what is meant by the covenant is all of God's covenants, which are His commands and prohibitions that He has commanded His servants to do, and what is included in that are the obligations that the servant

binds himself to, and what is meant by the covenant is what God took from His servants when He brought them out from the loins of Adam in the world of atoms mentioned in His Almighty's saying: **And when your Lord took from the children of Adam** (al-An'am 2:10).

### Tafsir al-Baghawi

20- **Those who fulfill the covenant of God**, with what God Almighty has commanded them to do and imposed upon them, so they do not disobey it, **and do not break the covenant**, and it was said: He meant the covenant that He took from the descendants of Adam, peace be upon him, when He brought them out from his loins.

### Tafsir al-Baidawi

20. **Those who fulfill the covenant of God** is what they pledged to themselves in acknowledging His Lordship when they said, *Yes*, or what God Almighty pledged to them in His books. **And they do not break the covenant** is what they have confirmed of the covenants between them and God Almighty and between the servants, and it is a generalization after a specification.

Surat al-Ra'd 13:21

And those who maintain what God has ordered to be maintained and fear their Lord and dread the evil of the reckoning.

### Surat al-Ra'd 13:21

And those who maintain what God has ordered to be maintained and fear their Lord and dread the evil of the reckoning.

### Tafsir al-Jalalayn

21 - **And those who maintain what God has commanded to be maintained** of faith, kinship, and other things **and fear their Lord** that is, His threat **and dread the evil of the reckoning** something similar has come before.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Only those with understanding will take heed and consider the verses of God, who fulfill God's commandment that He has commanded them, **and do not break the covenant**, and do not violate the covenant that they have made with God to the contrary, by doing other than what He has commanded them to do, and disobeying what He has forbidden.

We have explained the meaning of the covenant and the pact, previously, with its evidence, so there is no need to repeat it in this place.

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

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Hisham told us, on the authority of Amr, on the authority of Saeed, on the authority of Qatada, he said: **Only those of understanding will remember**, so he explained who they are, saying: **Those who fulfill the covenant of God and do not break the contract**, so you must fulfill the covenant and do not break this covenant, for God the Most High has forbidden and presented it with the utmost precedence, so He mentioned it in twenty-some places as advice to you, as an introduction to you, and as an argument against you. And the matter is only magnified by the way God magnified it for the people of understanding and reason, so magnify it as God magnified it. Qatada said: "It was mentioned to us that the Messenger of God, may God bless him and grant him peace, used to say in his sermon: There is no faith for one who has no trustworthiness, and there is no religion for one who has no covenant."

And His statement: **And those who maintain what God has commanded to be maintained**, God Almighty says: And those who maintain the ties of kinship which God has commanded them to maintain and do not sever them, **and fear their Lord**, meaning: And they fear God in severing them, lest they sever them and He punish

them for severing them and for disobeying His command concerning them.

And His statement: **And they fear the evil of the reckoning**, means: And they are wary of God discussing them in the reckoning, and then not pardoning them for their sin. So, out of their fear of that, they are serious about obeying Him, preserving His limits, as:

Al-Hasan bin Muhammad told us, he said, Affan told us, he said, Jaafar bin Sulayman told us, on the authority of Amr bin Malik, on the authority of Abu al-Juza' regarding his statement: **Those who fear their Lord and dread the evil of reckoning**, he said: Comparison by deeds.

He said, Affan told us, Hammad told us, on the authority of Farqad, on the authority of Ibrahim, who said: **Bad accounting** means that someone who will not be forgiven will be held accountable.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And they fear the evil of the reckoning**, he said, so he said: What is the evil of the reckoning? He said: That which is not permissible.

Ibn Sinan al-Qazzaz told me, he said, Abu Asim told us, on the authority of al-Hajjaj, on the authority of Farqad, he said: Ibrahim said to me: Do you know what **evil reckoning** is? I said: I do not know. He said: The servant will be held accountable for all of his sins, and nothing of them will be forgiven.

### Tafsir al-Qurtubi

The Almighty's saying: **And those who maintain what God has ordered to be maintained** is apparent in maintaining family ties, and this is the opinion of Qatada and most of the commentators, and it also includes all acts of obedience. **And fear their Lord** It was said: in severing family ties. And it was said: in all acts of disobedience. **And fear the evil of the reckoning**. The evil of the reckoning is the investigation and discussion thereof, and whoever is discussed in the reckoning will be punished. Ibn Abbas and Saeed bin Jubair said: The meaning of **They maintain what God has ordered** is belief in all the books and all the messengers. Al-Hasan: It is maintaining the relationship with Muhammad, may God bless him and grant him peace. And it is possible, fourthly: that they maintain faith with righteous deeds, **And fear their Lord** in what He has ordered them to maintain, **And fear the evil of the reckoning** in abandoning it, and the first opinion includes these opinions as we mentioned, and God is our guide.

### Tafsir Ibn Kathir

God Almighty says, informing about those who have these praiseworthy qualities that they will have the

best outcome in this world and the hereafter: **Those who fulfill the covenant of God and do not break the contract** and they are not like the hypocrites who, when one of them makes a covenant, betrays it, when he quarrels, lies, and when he is entrusted, betrays it. **And those who maintain what God has ordered to be maintained** of maintaining family ties, doing good to them, to the poor and needy, and doing good deeds. **And fear their Lord** that is, in what they do and what they leave of deeds, and they observe God in that, and they fear the evil of the reckoning in the hereafter. For this reason, He commanded them to be upright and righteous in all their movements and stillness, and all their limited and transgressive states. **And those who are patient, seeking the countenance of their Lord** that is, from forbidden things and sins, so they weaned themselves from them for the sake of God Almighty, seeking His pleasure and abundant reward. **And establish prayer.** "And spend from what We have provided for them," that is, on those for whom it is obligatory to spend, such as wives, relatives, and strangers, the poor, needy, and destitute, **secretly and publicly**, that is, in secret and in public, and no situation prevents them from that, during the night and the ends of the day. **And they repel evil with good**, that is, they repel evil with good. So if someone harms them, they respond with kindness, patience, tolerance, forgiveness, and pardon, as God Almighty says: "Repel evil with that which is better, and then he between whom and you there was enmity will become as though he was a devoted friend. And none is granted it except those who are patient, and none is granted it except one having great good fortune." For this reason, He said, informing about these happy people who are characterized by these good qualities, that they will have the final abode, then He explained that by saying: **Gardens of Eden**, and Eden is the abode, that is, gardens of abode in which they will remain forever. And on the authority of Abdullah bin Amr, he said: There is a palace in Paradise called Eden, around which are towers and meadows, in which there is..." Five thousand doors, on each door five thousand ink marks, none shall enter it except a prophet, a friend, or a martyr.

Ad-Dahhak said about His statement: **Gardens of Eden**: The city of Paradise, in which are the messengers, prophets, martyrs, and imams of guidance, and the people are around them and the gardens are around them, both narrated by Ibn Jarir. And His statement: **And whoever is righteous among their fathers, spouses, and offspring** means He will gather them with their beloved ones in it from among the fathers, family, and children, from among the believers who are righteous to enter Paradise, so that their eyes may be comforted by them, so that the degree of the lower one is raised to the degree of the higher, as a favor from God and a favor, without diminishing the degree of the higher one, as God Almighty said: **And those who believe and whose offspring follow them in faith - We will join with them their offspring** Al-An'am 2:17.

And His statement, "And the angels will enter upon them from every gate. Peace be upon you for what you patiently endured. And excellent is the final home." That is, the angels will enter upon them from here and there to congratulate them on entering Paradise. So

when they enter it, the angels will come to them as Muslims, congratulating them for what they have received from God of closeness, favor, and residence in the House of Peace in the company of the truthful, the prophets, and the noble messengers. Imam Ahmad, may God have mercy on him, said: Abu Abd al-Rahman told us, Saeed ibn Abi Ayoub told me, Maruf ibn Suwaid al-Harrani told us, on the authority of Abu Ashana al-Ma'afari, on the authority of Abdullah ibn Amr ibn al-'As, may God be pleased with them both, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Do you know who will be the first of God's creation to enter Paradise?** They said: God and His Messenger know best. He said: "The first of God's creation to enter Paradise will be the poor emigrants who fill the gaps and protect against hardships. One of them will die with a need in his chest that he cannot fulfill. God Almighty will say to whomever He wills of His angels: 'Go to them and greet them.' The angels will say: 'We are the inhabitants of Your heaven and the best of Your creation. Do You command us to go to these people and greet them?' He will say: 'They were servants who worshipped Me and did not associate anything with Me.' The gaps will be filled and hardships will be protected. One of them will die with a need in his chest that he cannot fulfill. He said: 'Then the angels will come to them at that time and enter upon them from every gate: 'Peace be upon you for what you patiently endured. Excellent is the final home.'"

Narrated by Abu al-Qasim al-Tabarani on the authority of Ahmad ibn Rushdin, on the authority of Ahmad ibn Salih, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Abu Ashana. He heard Abdullah ibn Amr on the authority of the Prophet, may God bless him and grant him peace, who said: "The first group to enter Paradise will be the poor emigrants who are protected from hardships, and when they are commanded, they listen and obey. If a man among them has a need for a ruler, it will not be fulfilled until he dies with it in his chest. And God will call Paradise on the Day of Resurrection, and it will come with its adornments and decorations, and He will say: Where are My servants who fought in My cause, and were harmed in My cause, and struggled in My cause? Enter Paradise without punishment or reckoning. And the angels will come and prostrate themselves and say: Our Lord, we glorify You with praise night and day, and we sanctify You. Who are these whom You have preferred over us? The Lord, the Almighty, will say: These are My servants who struggled in My cause and were harmed in My cause. Then the angels will enter upon them from every gate: 'Peace be upon you for what you patiently endured. Excellent is the final home.'"

Abdullah bin Mubarak said on the authority of Baqiyyah bin Al-Waleed: Artah bin Al-Mundhir told us, I heard a man from the elders of the army called Abu Al-Hajjaj say: I sat with Abu Umamah and he said: When a believer enters Paradise, he will be reclining on his couch, and with him are two rows of servants, and at the edge of the rows is a gated door. An angel will come and ask permission, and the one next to him will say to the one next to him, **An angel is asking permission**, until he reaches the believer and he says,



Surat al-Ra'd 13:21

And those who maintain what God has ordered to be maintained and fear their Lord and dread the evil of the reckoning.

**Give permission.** The one closest to the believer will say, **Give him permission**, and the one next to him will say to the one next to him, **Give him permission**, until he reaches the furthest one at the door, and it will be opened for him, so he enters and greets the Prophet, then he leaves. Narrated by Ibn Jarir. It was narrated by Ibn Abi Hatim from the hadith of Ismail bin Ayyash, on the authority of Artah bin Al-Mundhir, on the authority of Abu Al-Hajjaj Yusuf Al-Ilhani, who said: I heard Abu Umamah and he mentioned something similar. It was mentioned in the hadith that the Messenger of God, may God bless him and grant him peace, used to visit the graves of the martyrs at the beginning of each year and say to them: "Peace be upon you for what you have endured. What an excellent final home!" And so did Abu Bakr, Umar, and Uthman.

## Fath al-Qadir

**21- And those who maintain what God has commanded to be maintained** its apparent meaning is to include everything that God has commanded to be maintained and forbidden to be severed from the rights of God and the rights of His servants, and maintaining kinship ties is included under that primarily, and many commentators have limited it to maintaining kinship ties, and the wording is broader than that **and they fear their Lord** fearing that He will make them do what is obligatory and avoid what is not permissible **and they fear the evil of the reckoning** which is the investigation and discussion of the servant, so whoever is questioned about the reckoning will be punished, and it is right for this fear that they should hold themselves accountable before they are held accountable.

## Tafsir al-Baghawi

**21- And those who join what God has commanded to be joined**, it was said: He meant by this belief in all the books and messengers and they do not differentiate between them.

Most of them say that he meant maintaining kinship ties.

Abdul Wahid Al-Malhi told us, Abu Mansur Muhammad ibn Muhammad ibn Sam'an told us, Abu Ja'far Muhammad ibn Ahmad ibn Abd Al-Jabbar Al-Rayyani told us, Hamid ibn Zanjawayh told us, Ibn Abi Shaybah told us, Sufyan ibn Uyaynah told us, on the authority of Al-Zuhri, on the authority of Abu Salamah that Abd Al-Rahman ibn Awf visited Abu Al-Darda' and he said - meaning Abd Al-Rahman - I heard the Messenger of God, may God bless him and grant him peace, say: "In what he narrates from his Lord, the Mighty and Sublime: I am God, and I am the Most Gracious, and it is the womb. I derived a name for it from My name. So whoever maintains it, I will maintain it, and whoever severs it, I will sever it."

Abdul Wahid Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid Ibn

Zabjuwayh told us, Ibn Abi Uways told us, he said: Sulayman Ibn Bilal told me, on the authority of Mu'awiyah Ibn Abi Mazrad, on the authority of Sa'id Ibn Yasar, 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 created the creation, and when He finished, the womb rose and took hold of the waist of the Most Merciful, and He said: 'Easy!' It said: 'This is the place of one who seeks refuge in You from being cut off.' He said: 'Are you not pleased that I connect with those who connect with you and sever those who sever you?' She said: 'Yes, O Lord!' He said: 'Then that is for you.' Then Abu Hurayrah said: Read, if you wish, 'Then would you perhaps, if you were given authority, cause corruption on earth and sever your ties of kinship?' (Muhammad 47:22)."

Abdul Wahid Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Jaafar Al-Rayyani told us, Hamid Ibn Zanjawayh told us, Muslim Ibn Ibrahim told us, Katheer Ibn Abdullah Al-Yashkari told us, Al-Hasan Ibn Abd Al-Rahman Ibn Awf told us on the authority of his father on the authority of the Prophet, may God bless him and grant him peace, who said: "There are three under the Throne on the Day of al-Qiyamah 75:the Qur'an, which will argue with its servants, it has a back and a back, trustworthiness, and kinship, which will call out: 'Whoever maintains ties with me, God will maintain ties with him, and whoever severs ties with me, God will sever ties with him.'"

Abdul Wahid Al-Malhi told us, Abu Mansur Al-Sam'ani told us, Abu Jaafar Al-Rayyani told us, Hamid Ibn Zanjawayh told us, Abdullah Ibn Salih told us, Al-Layth Ibn Saad told me, Aqil told me on the authority of Ibn Shihab, Anas Ibn Malik, may God be pleased with him, told me that the Messenger of God, may God bless him and grant him peace, said: **Whoever loves for his provision to be expanded and his life to be extended, let him maintain the ties of kinship.**

Abdul Wahid Al-Malhi told us, Abdul Rahman bin Abi Shuraih told us, Abu Al-Qasim Abdullah bin Muhammad bin Abdul Aziz Al-Baghawi told us, Ali bin Al-Jaad told us, Shu'bah told us, on the authority of Uyaynah bin Abdul Rahman, who said: I heard my father narrating on the authority of Abu Bakr, on the authority of the Prophet, may God bless him and grant him peace, who said: **There is no sin more likely to have God hasten the punishment for its perpetrator in this world, along with what He has stored up for him in the Hereafter, than oppression and severing family ties.**

Ahmad bin Abdullah Al-Salihi told us, Abu Al-Hussein bin Bishran told us, Ismail bin Muhammad Al-Saffar told us, Ahmad bin Mansour Al-Ziyadi told us, Abdul Razzaq told us, Muammar told us, on the authority of Al-Zuhri, on the authority of Muhammad bin Jubayr bin Mut'im, on the authority of his father, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **A person who severs ties of kinship will not enter Paradise.**

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu Tahir Muhammad ibn Muhammad ibn Mahmash al-Ziyadi told us, Ahmad ibn Ishaq al-Saydalani told us, Abu Nasr Ahmad ibn Muhammad ibn Nasr told us, Abu Na'im al-Fadl ibn Dukayn told us, Amr ibn Uthman told us. I heard Musa ibn Talhah mention on the authority of Abu Ayyub al-Ansari, may God be pleased with him, "A Bedouin came to the Messenger of God, may God bless him and grant him peace, during one of his journeys and said: Tell me what brings me closer to Paradise and distances me from Hellfire. He, may God bless him and grant him peace, said: Worship God, do not associate anything with Him, establish prayer, pay zakat, and maintain family ties."

Abdul Wahid Al-Malhi told us, Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid Ibn Zanjawayh told us, Abu Ya'la and Abu Na'im told us: Qatar told us, on the authority of Mujahid, on the authority of Abdullah Ibn Amr, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **The one who maintains ties of kinship is not the one who reciprocates, but the one who maintains ties of kinship is the one who, when his ties of kinship are severed, maintains them.** Narrated by Muhammad Ibn Ismail, on the authority of Muhammad Ibn Kathir, on the authority of Sufyan, on the authority of Qatar, who said: If ties of kinship are severed, he maintains them.

God Almighty says: **And they fear their Lord and dread the evil of the reckoning.**

## Tafsir al-Baidawi

21. **And those who maintain what God has commanded to be maintained** of kinship, loyalty to believers, and belief in all the prophets, peace and blessings be upon them. This includes observing all the rights of people. **And fear their Lord** and His threat in general, **and fear the evil of the reckoning** in particular, so they hold themselves accountable before they are held accountable.

Surat al-Ra'd 13:22

And those who are patient, seeking the countenance of their Lord and establish prayer and spend from what We have provided them, secretly and publicly, and avert evil with good - those will have the best outcome of the home.

### Surat al-Ra'd 13:22

And those who are patient, seeking the countenance of their Lord and establish prayer and spend from what We have provided them, secretly and publicly, and avert evil with good - those will have the best outcome of the home.

### Tafsir al-Jalalayn

22 - **And those who are patient** in obedience and affliction and from disobedience *seek* seeking **the face of their Lord** and nothing else of the worldly matters **and establish prayer and spend** in obedience **from what We have provided for them, secretly and publicly and avert repel with good** evil, such as ignorance with forbearance and harm with patience **they will have the final home** meaning the praiseworthy outcome in the Hereafter is

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And those who are patient in fulfilling the covenant of God, and refraining from breaking the covenant, and maintaining kinship ties, **seeking the face of their Lord**, and what he means by his saying: **seeking the face of their Lord**, is seeking to glorify God, and to sanctify Him from disobeying His command, or doing something that He hates to do and thus disobeying Him, **and establish prayer**, meaning: and perform the obligatory prayer within its limits and at its times, **and spend from what We have provided for them, secretly and publicly**, meaning: and pay the obligatory zakat from their wealth and spend from it in the ways in which God has commanded them to spend, *secretly*, in rudeness, **and publicly**, in appearance, 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 statement: **And establish prayer**, meaning the five daily prayers, **and spend from what We have provided for them, secretly and publicly**, meaning: zakat.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said: Patience is to remain. He said, and he said: Patience, in these two, so be patient for God's sake with what He loves even if it is difficult for the souls and bodies, and be patient with what He hates even if desires incline towards it. So whoever is like this is among the patient. And he recited: (Peace be upon you for what you patiently endured. And excellent is the final home.)

And his saying: **And they repel evil with good**, means: And they repel the harm of those who have harmed them from among the people by doing good to them,

as:

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And they repel evil with good**, he said: They repel evil with good, they do not repay evil with evil, but they repel it with good.

And His statement: **For them is the final home**, God Almighty says: These are the ones whose characteristics We have described, they are the ones **for them is the final home**, meaning: They are the ones whom God has granted the abode of Paradise in return, instead of their abode which, had they not been believers, would have been in the Fire, so God has granted them this in return from that.

It has been said: The meaning of this is: Those will have, after their obedience to their Lord in this world, the abode of Paradise.

### Tafsir al-Qurtubi

The Almighty said: **And those who are patient, seeking the countenance of their Lord**. It was said: **those who** is a new sentence, because **they are patient** is past, so it cannot be linked to **they fulfill**. It was also said: It is from the description of what came before, and the description is permissible sometimes in the past tense, and sometimes in the future tense, because the meaning is whoever does such-and-such will have such-and-such. And since **those who** includes the condition, and the past tense in the condition is like the future tense, this is permissible. That is why He said: **those who are patient**, then He said: **and those who are patient**, then He linked it to it and said: **and avert evil with good**, Ibn Zayd said: They were patient in obeying God, and were patient in avoiding disobeying God. Ata' said: They were patient in calamities and misfortunes, accidents and misfortunes. Abu Imran al-Joni said: They were patient in their religion seeking the countenance of God. **And they established prayer** they performed it with its obligatory duties and humility at its appointed times. **And spend from what We have provided for them, secretly and publicly**, meaning the obligatory zakat, according to Ibn Abbas. This has been discussed in Surah Al-Baqarah and others. **And they repel evil with good**, meaning they repel bad deeds with righteous deeds, as Ibn Abbas said. Ibn Zayd: They repel evil with good. Saeed bin Jubayr: They repel evil with good. Ad-Dahhak: They repel obscenity with peace. Juwaybir: They repel injustice with forgiveness. Ibn Shajarah: They repel sin with repentance. Al-Qutbi: They repel the foolishness of the ignorant with patience, so foolishness is evil and patience is good. It was said: If they intend to do evil, they turn back from it and seek forgiveness. It was said: They repel polytheism with the testimony that there is no god but God. These are nine sayings, all of which have similar meanings, and the first includes them in general, and its counterpart. **Indeed, good deeds do away with misdeeds** (Hud 11:114). And from this is his

saying, peace be upon him, to Muadh: **And follow up the bad with a good one, and it will erase it, and treat people with good character.** The Almighty says: **For them is the final home** meaning the final home of the Hereafter, which is Paradise instead of Hellfire. And the home tomorrow will be two homes: Paradise for the obedient, and Hellfire for the disobedient. So when He mentioned the description of the obedient, their home will inevitably be Paradise. And it was said: He meant by the home the home of this world, meaning that they will have the reward for what they did of acts of obedience in this world.

### Tafsir Ibn Kathir

God Almighty says, informing about those who have these praiseworthy qualities that they will have the best outcome in this world and the hereafter: **Those who fulfill the covenant of God and do not break the contract** and they are not like the hypocrites who, when one of them makes a covenant, betrays it, when he quarrels, lies, and when he is entrusted, betrays it. **And those who maintain what God has ordered to be maintained** of maintaining family ties, doing good to them, to the poor and needy, and doing good deeds. **And fear their Lord** that is, in what they do and what they leave of deeds, and they observe God in that, and they fear the evil of the reckoning in the hereafter. For this reason, He commanded them to be upright and righteous in all their movements and stillness, and all their limited and transgressive states. **And those who are patient, seeking the countenance of their Lord** that is, from forbidden things and sins, so they weaned themselves from them for the sake of God Almighty, seeking His pleasure and abundant reward. **And establish prayer.** "And spend from what We have provided for them," that is, on those for whom it is obligatory to spend, such as wives, relatives, and strangers, the poor, needy, and destitute, **secretly and publicly**, that is, in secret and in public, and no situation prevents them from that, during the night and the ends of the day. **And they repel evil with good**, that is, they repel evil with good. So if someone harms them, they respond with kindness, patience, tolerance, forgiveness, and pardon, as God Almighty says: "Repel evil with that which is better, and then he between whom and you there was enmity will become as though he was a devoted friend. And none is granted it except those who are patient, and none is granted it except one having great good fortune." For this reason, He said, informing about these happy people who are characterized by these good qualities, that they will have the final abode, then He explained that by saying: **Gardens of Eden**, and Eden is the abode, that is, gardens of abode in which they will remain forever. And on the authority of Abdullah bin Amr, he said: There is a palace in Paradise called Eden, around which are towers and meadows, in which there is..." Five thousand doors, on each door five thousand ink marks, none shall enter it except a prophet, a friend, or a martyr.

Ad-Dahhak said about His statement: **Gardens of Eden**: The city of Paradise, in which are the messengers, prophets, martyrs, and imams of

guidance, and the people are around them and the gardens are around them, both narrated by Ibn Jarir. And His statement: **And whoever is righteous among their fathers, spouses, and offspring** means He will gather them with their beloved ones in it from among the fathers, family, and children, from among the believers who are righteous to enter Paradise, so that their eyes may be comforted by them, so that the degree of the lower one is raised to the degree of the higher, as a favor from God and a favor, without diminishing the degree of the higher one, as God Almighty said: **And those who believe and whose offspring follow them in faith - We will join with them their offspring** Al-An'am 2:17.

And His statement, "And the angels will enter upon them from every gate. Peace be upon you for what you patiently endured. And excellent is the final home." That is, the angels will enter upon them from here and there to congratulate them on entering Paradise. So when they enter it, the angels will come to them as Muslims, congratulating them for what they have received from God of closeness, favor, and residence in the House of Peace in the company of the truthful, the prophets, and the noble messengers. Imam Ahmad, may God have mercy on him, said: Abu Abd al-Rahman told us, Saeed ibn Abi Ayoub told me, Maruf ibn Suwaid al-Harrani told us, on the authority of Abu Ashana al-Ma'afari, on the authority of Abdullah ibn Amr ibn al-'As, may God be pleased with them both, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Do you know who will be the first of God's creation to enter Paradise?** They said: God and His Messenger know best. He said: "The first of God's creation to enter Paradise will be the poor emigrants who fill the gaps and protect against hardships. One of them will die with a need in his chest that he cannot fulfill. God Almighty will say to whomever He wills of His angels: 'Go to them and greet them.' The angels will say: 'We are the inhabitants of Your heaven and the best of Your creation. Do You command us to go to these people and greet them?' He will say: 'They were servants who worshipped Me and did not associate anything with Me.' The gaps will be filled and hardships will be protected. One of them will die with a need in his chest that he cannot fulfill. He said: 'Then the angels will come to them at that time and enter upon them from every gate: 'Peace be upon you for what you patiently endured. Excellent is the final home.'"

Narrated by Abu al-Qasim al-Tabarani on the authority of Ahmad ibn Rushdin, on the authority of Ahmad ibn Salih, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Abu Ashana. He heard Abdullah ibn Amr on the authority of the Prophet, may God bless him and grant him peace, who said: "The first group to enter Paradise will be the poor emigrants who are protected from hardships, and when they are commanded, they listen and obey. If a man among them has a need for a ruler, it will not be fulfilled until he dies with it in his chest. And God will call Paradise on the Day of Resurrection, and it will come with its adornments and decorations, and He will say: Where are My servants who fought in My cause, and were harmed in My cause, and struggled in My cause? Enter Paradise without punishment or

Surat al-Ra'd 13:22

And those who are patient, seeking the countenance of their Lord and establish prayer and spend from what We have provided them, secretly and publicly, and avert evil with good - those will have the best outcome of the home.

reckoning. And the angels will come and prostrate themselves and say: Our Lord, we glorify You with praise night and day, and we sanctify You. Who are these whom You have preferred over us? The Lord, the Almighty, will say: These are My servants who struggled in My cause and were harmed in My cause. Then the angels will enter upon them from every gate: 'Peace be upon you for what you patiently endured. Excellent is the final home.'"

Abdullah bin Mubarak said on the authority of Baqiyyah bin Al-Waleed: Artah bin Al-Mundhir told us, I heard a man from the elders of the army called Abu Al-Hajjaj say: I sat with Abu Umamah and he said: When a believer enters Paradise, he will be reclining on his couch, and with him are two rows of servants, and at the edge of the rows is a gated door. An angel will come and ask permission, and the one next to him will say to the one next to him, **An angel is asking permission**, until he reaches the believer and he says, **Give permission**. The one closest to the believer will say, **Give him permission**, and the one next to him will say to the one next to him, **Give him permission**, until he reaches the furthest one at the door, and it will be opened for him, so he enters and greets the Prophet, then he leaves. Narrated by Ibn Jarir. It was narrated by Ibn Abi Hatim from the hadith of Ismail bin Ayyash, on the authority of Artah bin Al-Mundhir, on the authority of Abu Al-Hajjaj Yusuf Al-Ilhani, who said: I heard Abu Umamah and he mentioned something similar. It was mentioned in the hadith that the Messenger of God, may God bless him and grant him peace, used to visit the graves of the martyrs at the beginning of each year and say to them: "Peace be upon you for what you have endured. What an excellent final home!" And so did Abu Bakr, Umar, and Uthman.

## Fath al-Qadir

**22- And those who are patient, seeking the countenance of their Lord** It was said that it is a new statement, and it was said that it is connected to what preceded it and that it is expressed in the past tense to draw attention to the fact that it should be achieved, and what is meant by patience is patience in doing what God has commanded, and avoiding what He has forbidden, and it was said that it is in calamities and misfortunes, and the meaning of that patience being for the sake of God is that it is purely for Him, without any taint for anyone else. **And establish prayer** means that they perform it at its times according to what God Almighty has prescribed in its remembrances and pillars with humility and sincerity, and what is meant by it are the obligatory prayers, and it was said that it is more general than that. **And spend from what We have provided them** means that they spend some of what We have provided them, and what is meant by secret is voluntary charity, and public is obligatory charity, and it was said that secret is for someone who is not known for money, or is not accused of abandoning zakat, and public is for someone who is known for

money or is accused of abandoning Zakat: **And they repel evil with good** means they repel the evil of the one who wronged them by doing good to him, as in the Almighty's saying: **Repel evil with that which is better**, or they repel evil with good deeds, or evil with good, or injustice with forgiveness, or sin with repentance. There is nothing to prevent the verse from being interpreted to include all of these matters, and the reference in His saying: *Those* to those described with the aforementioned attributes **for them is the final home** The final home is a source like the consequence, and what is meant by the final home is this world, and its final home is Paradise. It was said that what is meant by the final home is the Hereafter, and its final home is Paradise for the obedient, and the Fire for the disobedient.

## Tafsir al-Baghawi

**22- And those who are patient**, in obeying God. Ibn Abbas said: in the command of God Almighty. Ata' said: in calamities and misfortunes. It was said: from desires. It was said: from sins.

**Seeking the countenance of their Lord**, seeking to glorify Him by disobeying Him.

**And they establish prayer and spend from what We have provided for them, secretly and publicly**, meaning they pay zakat.

**And they repel evil with good**. It was narrated on the authority of Ibn Abbas, may God be pleased with him, that he said: They repel evil with good deeds, and this is the meaning of His statement: **Indeed, good deeds do away with misdeeds** (Hud 11:114).

It was reported in the hadith that the Messenger of God, may God bless him and grant him peace, said: **If you do a bad deed, then do a good deed alongside it to erase it, secret for secret and public for public.**

Abu Bakr Muhammad ibn Abdullah ibn Abi Tawbah told us, Muhammad ibn Ahmad al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmoud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Ibn Lahi'ah, Yazid ibn Abi Habib told us, Abu al-Khair told us that he heard Uqbah ibn Amir, may God be pleased with him, say: The Messenger of God, may God bless him and grant him peace, said: "The example of one who does evil deeds and then does good deeds is like a man who was wearing a tight suit of armor that was choking him, then he did a good deed and a link came loose from it, then he did another and another link came loose, until he came out to the ground."

Ibn Kaysan said: The meaning of the verse is: They repel sin through repentance.

It was said: They do not repay evil with evil, but rather repel evil with good.



Al-Qatibi said: Its meaning is: If they are foolish, they will be patient. Foolishness is bad, and patience is good.

Qatada said: Respond to them kindly, similar to the Almighty's saying: "And when the ignorant address them, they say, 'Peace.'" (al-Furqan 25:63).

Al-Hasan said: If they are deprived, they give, if they are wronged, they forgive, and if they are cut off, they connect.

Abdullah bin Mubarak said: These are eight characteristics indicating the eight gates of Paradise.

**For them is the final home**, meaning Paradise, meaning: their final home is the home of reward. Then he explained that and said:

### **Tafsir al-Baidawi**

22. **And those who are patient** over what the soul hates and what is allied with desire. **Seeking the countenance of their Lord** seeking His pleasure, not for reward or reputation or the like. "And establish the obligatory prayer. "And spend from what We have provided them" some of it that which they are obligated to spend. "Secretly" for those who are not known for their wealth. "And publicly" for those who are known for it. "And repel evil with good" and repel it with it, so they repay evil with good, or the destination of its people is Paradise. The sentence is the report of the relative pronouns if it is raised by the beginning and if it is made attributes of those with understanding, then it is a resumption by mentioning what they deserved with those attributes.

Surat al-Ra'd 13:23

Gardens of Eden, which they will enter, as will those who were righteous among their fathers, their spouses, and their descendants. And the angels will enter upon them from every gate.

### Surat al-Ra'd 13:23

Gardens of Eden, which they will enter, as will those who were righteous among their fathers, their spouses, and their descendants. And the angels will enter upon them from every gate.

### Tafsir al-Jalalayn

23 - **Gardens of Eden** a residence **which they will enter** they **and whoever is righteous** who believed **among their fathers, their spouses, and their descendants** even if they did not do their deeds, they will be in their degrees as an honor to them **and the angels will enter upon them from every gate** of the gates of Paradise or the palaces, the first time they enter to congratulate them

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: "Gardens of Eden, which they will enter, as will those who were righteous among their fathers, their spouses, and their descendants. And the angels will enter upon them from every gate."

### Tafsir al-Qurtubi

The Almighty said: **Gardens of Eden which they shall enter** meaning they shall have Gardens of Eden, so **-Gardens of Eden** is a substitute for **the Hereafter** and it is possible that it is an explanation of **-the Hereafter of the Home** meaning they shall enter Gardens of Eden, because **-the Hereafter of the Home** is an event and **Gardens of Eden** is a specific particle, and the event is only explained by an event like it, so the deleted source is added to the object. It is possible that **Gardens of Eden** is the predicate of a deleted subject. And **Gardens of Eden** is the middle of Paradise and its reed, and its roof is the Throne of the Most Gracious, as stated by Al-Qushayri Abu Nasr Abdul Malik. And in Sahih Al-Bukhari: "If you ask God, then ask Him for Al-Firdaws, for it is the middle of Paradise and the highest part of Paradise, and above it is the Throne of the Most Gracious, and from it flow the rivers of Paradise." So it is possible that *Gardens* is like that, if it is correct, then that is the predicate. Abdullah bin Amr said: In Paradise there is a palace called Aden, surrounded by meadows and winds, in it there are a thousand doors, on each door there are five thousand inkwells, none shall enter it except a prophet, a friend, or a martyr. *Aden* is taken from the word 'Aden' in place if one resides in it, as will be explained in Surat Al-Kahf, God willing: **And whoever is righteous among their fathers, their spouses, and their descendants** It is permissible for it to be conjoined with *those*, meaning: Those and whoever is righteous among their fathers,

their spouses, and their descendants, for them is the final home. It is permissible for it to be conjoined with the raised pronoun in: **they enter it**, and the connection is good because the accusative pronoun came between them. It is permissible for the meaning to be: They enter it and whoever is righteous among their fathers enters it, meaning whoever is righteous, they do not enter it by lineage. It is permissible for the position of *who* to be accusative on the basis of: They enter it with whoever is righteous among their fathers, even if he does not do the same deeds as them, God will join him with them as an honor to them. Ibn Abbas said: This righteousness is belief in God and the Messenger. If they had other acts of obedience along with belief, they would have entered it through their obedience, not as a secondary matter. Al-Qushayri said: There is a consideration in this, because belief is necessary, so the statement regarding the condition of righteous deeds is like the statement regarding the condition of faith. So it is more apparent that this righteousness is in the aggregate of deeds, and the meaning is: that the blessing will be completed for them tomorrow by making them gathered with their relatives in Paradise, even if each person enters it through his own deeds, but rather through the mercy of God the Most High.

God Almighty says: **And the angels will enter upon them from every gate**, meaning with gifts and presents from God as an honor to them.

### Tafsir Ibn Kathir

God Almighty says, informing about those who have these praiseworthy qualities that they will have the best outcome in this world and the hereafter: **Those who fulfill the covenant of God and do not break the contract** and they are not like the hypocrites who, when one of them makes a covenant, betrays it, when he quarrels, lies, and when he is entrusted, betrays it. **And those who maintain what God has ordered to be maintained** of maintaining family ties, doing good to them, to the poor and needy, and doing good deeds. **And fear their Lord** that is, in what they do and what they leave of deeds, and they observe God in that, and they fear the evil of the reckoning in the hereafter. For this reason, He commanded them to be upright and righteous in all their movements and stillness, and all their limited and transgressive states. **And those who are patient, seeking the countenance of their Lord** that is, from forbidden things and sins, so they weaned themselves from them for the sake of God Almighty, seeking His pleasure and abundant reward. **And establish prayer**. "And spend from what We have provided for them," that is, on those for whom it is obligatory to spend, such as wives, relatives, and strangers, the poor, needy, and destitute, **secretly and publicly**, that is, in secret and in public, and no situation prevents them from that, during the night and the ends of the day. **And they repel evil with good**, that is, they repel evil with good. So if someone harms them, they respond with kindness, patience, tolerance,

forgiveness, and pardon, as God Almighty says: "Repel evil with that which is better, and then he between whom and you there was enmity will become as though he was a devoted friend. And none is granted it except those who are patient, and none is granted it except one having great good fortune." For this reason, He said, informing about these happy people who are characterized by these good qualities, that they will have the final abode, then He explained that by saying: **Gardens of Eden**, and Eden is the abode, that is, gardens of abode in which they will remain forever. And on the authority of Abdullah bin Amr, he said: There is a palace in Paradise called Eden, around which are towers and meadows, in which there is..." Five thousand doors, on each door five thousand ink marks, none shall enter it except a prophet, a friend, or a martyr.

Ad-Dahhak said about His statement: **Gardens of Eden**: The city of Paradise, in which are the messengers, prophets, martyrs, and imams of guidance, and the people are around them and the gardens are around them, both narrated by Ibn Jarir. And His statement: **And whoever is righteous among their fathers, spouses, and offspring** means He will gather them with their beloved ones in it from among the fathers, family, and children, from among the believers who are righteous to enter Paradise, so that their eyes may be comforted by them, so that the degree of the lower one is raised to the degree of the higher, as a favor from God and a favor, without diminishing the degree of the higher one, as God Almighty said: **And those who believe and whose offspring follow them in faith - We will join with them their offspring** Al-An'am 2:17.

And His statement, "And the angels will enter upon them from every gate. Peace be upon you for what you patiently endured. And excellent is the final home." That is, the angels will enter upon them from here and there to congratulate them on entering Paradise. So when they enter it, the angels will come to them as Muslims, congratulating them for what they have received from God of closeness, favor, and residence in the House of Peace in the company of the truthful, the prophets, and the noble messengers. Imam Ahmad, may God have mercy on him, said: Abu Abd al-Rahman told us, Saeed ibn Abi Ayoub told me, Maruf ibn Suwaid al-Harrani told us, on the authority of Abu Ashana al-Ma'afari, on the authority of Abdullah ibn Amr ibn al-'As, may God be pleased with them both, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Do you know who will be the first of God's creation to enter Paradise?** They said: God and His Messenger know best. He said: "The first of God's creation to enter Paradise will be the poor emigrants who fill the gaps and protect against hardships. One of them will die with a need in his chest that he cannot fulfill. God Almighty will say to whomever He wills of His angels: 'Go to them and greet them.' The angels will say: 'We are the inhabitants of Your heaven and the best of Your creation. Do You command us to go to these people and greet them?' He will say: 'They were servants who worshipped Me and did not associate anything with Me.' The gaps will be filled and hardships will be protected. One of them will die with a need in his chest that he cannot fulfill. He said: 'Then

the angels will come to them at that time and enter upon them from every gate: 'Peace be upon you for what you patiently endured. Excellent is the final home.'"

Narrated by Abu al-Qasim al-Tabarani on the authority of Ahmad ibn Rushdin, on the authority of Ahmad ibn Salih, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Abu Ashana. He heard Abdullah ibn Amr on the authority of the Prophet, may God bless him and grant him peace, who said: "The first group to enter Paradise will be the poor emigrants who are protected from hardships, and when they are commanded, they listen and obey. If a man among them has a need for a ruler, it will not be fulfilled until he dies with it in his chest. And God will call Paradise on the Day of Resurrection, and it will come with its adornments and decorations, and He will say: Where are My servants who fought in My cause, and were harmed in My cause, and struggled in My cause? Enter Paradise without punishment or reckoning. And the angels will come and prostrate themselves and say: Our Lord, we glorify You with praise night and day, and we sanctify You. Who are these whom You have preferred over us? The Lord, the Almighty, will say: These are My servants who struggled in My cause and were harmed in My cause. Then the angels will enter upon them from every gate: 'Peace be upon you for what you patiently endured. Excellent is the final home.'"

Abdullah bin Mubarak said on the authority of Baqiyyah bin Al-Waleed: Artah bin Al-Mundhir told us, I heard a man from the elders of the army called Abu Al-Hajjaj say: I sat with Abu Umamah and he said: When a believer enters Paradise, he will be reclining on his couch, and with him are two rows of servants, and at the edge of the rows is a gated door. An angel will come and ask permission, and the one next to him will say to the one next to him, **An angel is asking permission**, until he reaches the believer and he says, **Give permission**. The one closest to the believer will say, **Give him permission**, and the one next to him will say to the one next to him, **Give him permission**, until he reaches the furthest one at the door, and it will be opened for him, so he enters and greets the Prophet, then he leaves. Narrated by Ibn Jarir. It was narrated by Ibn Abi Hatim from the hadith of Ismail bin Ayyash, on the authority of Artah bin Al-Mundhir, on the authority of Abu Al-Hajjaj Yusuf Al-Ilahani, who said: I heard Abu Umamah and he mentioned something similar. It was mentioned in the hadith that the Messenger of God, may God bless him and grant him peace, used to visit the graves of the martyrs at the beginning of each year and say to them: "Peace be upon you for what you have endured. What an excellent final home!" And so did Abu Bakr, Umar, and Uthman.

## Fath al-Qadir

23- **Gardens of Eden which they shall enter** instead of the final abode, meaning for them are the Gardens of Eden. It is permissible for it to be a subject, and its predicate is **they shall enter them**. The origin of *Eden* is residence, then it became a proper noun for a garden of the gardens. Al-Qushayri said: The Gardens

Surat al-Ra'd 13:23

Gardens of Eden, which they will enter, as will those who were righteous among their fathers, their spouses, and their descendants. And the angels will enter upon them from every gate.

of Eden: the middle of Paradise, its reed, and its roof is the Throne of the Most Merciful. However, in Sahih Al-Bukhari and others, **If you ask God, ask Him for Al-Firdaws, for it is the middle of Paradise, and the highest part of Paradise, and above it is the Throne of the Most Merciful, and from it the rivers of Paradise flow. And whoever was righteous among their fathers** includes fathers and mothers, **and their wives and their offspring** is in apposition to the pronoun in **they enter**, and this is permissible to separate the conjoined and the conjoined to: that is, and their wives and offspring will enter it. The mention of righteousness is evidence that no one will enter Paradise except those who are like that from among the relatives of those people, and merely being from the fathers or husbands or offspring without righteousness is of no benefit. **And the angels will enter upon them from every gate** that is, from all the gates of the houses in which they live, or what is meant by every gate are the gates of gifts and presents from God Almighty.

### Tafsir al-Baghawi

23- **Gardens of Eden**, orchards of residence **which they will enter, as will those who were righteous among their fathers, their spouses, and their descendants, and the angels will enter upon them from every gate.** It was said: from the gates of Paradise. It was also said: from the gates of the palaces.

### Tafsir al-Baidawi

23. **Gardens of Eden** instead of **the afterlife** or the subject of the predicate of **they enter it** and Eden is the residence, meaning gardens in which they reside, and it was said that it is the two sides of Paradise. **And whoever is righteous among their fathers, their spouses, and their descendants** is in apposition to the subject in **they enter**, and it is permissible to separate with the other pronoun or an object with it, and the meaning is that whoever is righteous from their family is included with them even if he does not reach the level of their virtue, following them and magnifying their status, and it is evidence that the degree is raised by intercession or that those described with those qualities are paired with each other because of the kinship and connection between them in entering Paradise, increasing their intimacy, and in the restriction

By righteousness, it is an indication that mere lineage is of no benefit. **And the angels will enter upon them from every gate**, from the gates of homes or from the gates of conquests and gifts, saying:

## Surat al-Ra'd 13:24

Peace be upon you for what you patiently endured.  
And excellent is the final home.

### Tafsir al-Jalalayn

24 - They say (Peace be upon you) This is the reward for what you patiently endured for your patience in this world **So excellent is the final home** your final home

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: He says: **Gardens of Eden**, a translation of **the afterlife**, just as it is said: **What a good man Abdullah is**, so Abdullah is the man to whom it is said: **What a good man**.

The interpretation of the words: Those will have, after their obedience to their Lord, the home which is the Gardens of Eden.

We have explained the meaning of his saying: *Aden*, and that it means a residence with no stabbing.

And His statement: **And those who were righteous among their fathers, their spouses, and their offspring**, the Most High says: Gardens of Eden will be entered by those whose characteristics He has described, and they are those who fulfill the covenant of God, and those who join what God has commanded to be joined, and fear their Lord, and those who are patient, seeking the countenance of their Lord, and establish prayer, and do the actions that the Most High mentioned in these three verses, **and those who were righteous among their fathers, their spouses, which are their women and families, and their offspring**.

Their righteousness, their faith in God, and their following of His command and the command of His Messenger, peace be upon him, 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, regarding his statement: **And those among their fathers who were righteous**, he said: Those who believed in this world.

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 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, regarding his statement: **And those among their fathers who were righteous**, he said: those among their fathers, their spouses, and their offspring who believed.

And His statement: "And the angels will enter upon

them from every gate. Peace be upon you for what you patiently endured." God Almighty says: And the angels will enter upon those whom God Almighty described in these three verses, in the Gardens of Eden, from every gate of them, saying to them: "Peace be upon you for what you patiently endured," in obeying your Lord in this world. **And excellent is the final home**.

He mentioned that the Aden Gardens have five thousand gates.

Al-Muthanna told me, he said, Ishaq told us, he said, Ali bin Jarir told us, he said, Hammad bin Salamah told us, on the authority of Ya'la bin Ata', on the authority of Nafi' bin Asim, on the authority of Abdullah bin Amr, he said: In Paradise there is a palace called *Aden*, surrounded by towers and meadows, in it are five thousand doors, on each door are five thousand inkwells, none will enter it except a prophet, a friend, or a martyr.

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: **Gardens of Eden**, he said: The city of Paradise, in which are the messengers, prophets, martyrs, and imams of guidance, and the people around them are equal in number to the number of gardens around it.

And he omitted from his statement: "And the angels will enter upon them from every gate, 'Peace be upon you,'" they say, as the indication of the speech was sufficient for it, just as he omitted that from his statement: **And if you could but see when the criminals will lower their heads before their Lord, 'Our Lord, we have seen.'**

Al-Muthanna told me, Suwaid told us, Ibn Al-Mubarak told us, on the authority of Baqiyyah ibn Al-Walid, who said, Arta'ah ibn Al-Mundhir told me: I heard a man from the elders of the army called Abu Al-Hajjaj say: I sat with Abu Umamah and he said: When a believer enters Paradise, he will be reclining on his couch, and with him are two rows of servants, and at the edge of the rows is a gated door. An angel will come forward asking permission, and the servant closest to him will say to the one next to him: An angel is asking permission! And the one next to him will say to the one next to him: An angel is asking permission, until he reaches the believer and he says: Give permission. So the one closest to the believer will say: Give permission. And the one next to him will say to the one next to him: Give permission. And so on until he reaches the one closest to the believer, who is at the door, and it is opened for him, so he enters and greets him, then leaves.

Al-Muthanna told me, he said, Suwaid told us, he said, Ibn al-Mubarak told us, on the authority of Ibrahim ibn Muhammad, on the authority of Suhayl ibn Salih, on the authority of Muhammad ibn Ibrahim, he said: The Prophet, may God bless him and grant him peace, used to visit the graves of the martyrs at the beginning of each year and say: "Peace be upon you for what you patiently endured. What an excellent final home!" And Abu Bakr, Umar, and Uthman.

As for his saying: "Peace be upon you for what you patiently endured," the people of interpretation said



Peace be upon you for what you patiently endured. And excellent is the final home.

about that something similar to what we said about it.

Who said that?

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, on the authority of Ja'far ibn Sulayman, on the authority of Abu Imran al-Joni: that he recited this verse: "Peace be upon you for what you patiently endured," he said: for your religion.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, "Peace be upon you for what you patiently endured," he said: When they were patient with what God loves and presented it. And he recited: **He will reward them for what they patiently endured with a garden and silk garments,** until he reached: **And your effort is ever appreciated,** and they were patient with what God disliked and prohibited for them, and they were patient with what was difficult for them and God loved, so He greeted them with that. And he recited: (And the angels will enter upon them from every gate. Peace be upon you for what you patiently endured. And excellent is the final home.)

As for his saying: **Then excellent is the final home,** its meaning is, God willing, as...

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Razzaq told us, on the authority of Ja'far, on the authority of Abu Imran al-Joni, regarding his statement: **Then excellent is the final home,** he said: Paradise from Hell.

## Tafsir al-Qurtubi

"Peace be upon you" means they say: Peace be upon you, so he implied the statement, meaning you have been saved from calamities and trials. It was said: It is a prayer for them to remain safe, and if they are safe, meaning may God keep you safe, so it is a report that means a prayer, and includes an acknowledgment of servitude. **Because you have been patient** means with your patience, so *-ma* with the verb means a source, and the *ba* in *-ma* is related to the meaning. (Peace be upon you) and it is permissible for it to be related to something omitted, meaning this honor is with your patience, meaning with the command and prohibition of God Almighty, said Saeed bin Jubair. It was said: With poverty in this world, said Abu Imran Al-Joni. It was said: For jihad in the way of God, as narrated on the authority of Abdullah bin Amr, who said: The Messenger of God, may God bless him and grant him peace, said: **Do you know who will be the first of God's creation to enter Paradise?** They said: God and His Messenger know best. He said: "The mujahideen who block the gaps and protect against hardships, and one of them dies while he has a need in himself that he cannot fulfill, so the angels come to them and enter upon them from every door, saying: 'Peace be upon you for what you endured, and excellent is the final home.'" Muhammad bin Ibrahim said: "The Prophet, may God bless him and grant him peace, would come to the graves of the martyrs at the beginning of each year and say: 'Peace be upon you for what you

endured, and excellent is the final home.'" Likewise Abu Bakr, Umar, and Uthman. Al-Bayhaqi mentioned it on the authority of Abu Hurairah, who said: "The Prophet, may God bless him and grant him peace, would come to the martyrs, and when he came to the place of the ravine, he would say: 'Peace be upon you for what you endured, and excellent is the final home.'" Then Abu Bakr used to do it after the Prophet, may God bless him and grant him peace, and Umar used to do it after Abu Bakr, and Uthman used to do it after Umar. Al-Hasan al-Basri, may God have mercy on him, said: **For what you endured** on the authority of Fadl. The world. It was said: **Because you were patient** in adhering to obedience and avoiding disobedience. Al-Fudayl ibn Iyad said its meaning. Ibn Zayd:

**Because you were patient** about what you love if you lose it. And it is possible seventhly: **Because you were patient** about following desires. And on the authority of Abdullah ibn Salam and Ali ibn al-Husayn, may God be pleased with them, that they said: When the Day of Resurrection comes, a caller will call for the people of patience to stand, and some people will stand and it will be said to them: Go to Paradise. The angels will meet them and say: To where? They will say: To Paradise. They will say: Before the reckoning? They will say: Yes! They will say: Who are you? They will say: We are the people of patience. They will say: What was your patience? They will say: We were patient with ourselves in obeying God, and we were patient with ourselves in avoiding the disobedience of God, and we were patient with the trials and tribulations in the world. Ali ibn al-Husayn said: Then the angels will say to them: Enter Paradise, for excellent is the reward of the workers. And Ibn Salam said: Then the angels will say to them: (Peace be upon you for what you were patient). **Then excellent is the final home** meaning excellent is the final home in which you were, you did what led to what you are in, so the final home in this sense is a noun, and **the home** is the world. Abu Imran al-Joni said: **Then excellent is the final home** Paradise instead of Hell. And from him: **Then excellent is the final home** Paradise instead of the world.

## Tafsir Ibn Kathir

God Almighty says, informing about those who have these praiseworthy qualities that they will have the best outcome in this world and the hereafter: **Those who fulfill the covenant of God and do not break the contract** and they are not like the hypocrites who, when one of them makes a covenant, betrays it, when he quarrels, lies, and when he is entrusted, betrays it. **And those who maintain what God has ordered to be maintained** of maintaining family ties, doing good to them, to the poor and needy, and doing good deeds. **And fear their Lord** that is, in what they do and what they leave of deeds, and they observe God in that, and they fear the evil of the reckoning in the hereafter. For this reason, He commanded them to be upright and righteous in all their movements and stillness, and all their limited and transgressive states. **And those who are patient, seeking the countenance of their Lord** that

is, from forbidden things and sins, so they weaned themselves from them for the sake of God Almighty, seeking His pleasure and abundant reward. **And establish prayer.** "And spend from what We have provided for them," that is, on those for whom it is obligatory to spend, such as wives, relatives, and strangers, the poor, needy, and destitute, **secretly and publicly**, that is, in secret and in public, and no situation prevents them from that, during the night and the ends of the day. **And they repel evil with good**, that is, they repel evil with good. So if someone harms them, they respond with kindness, patience, tolerance, forgiveness, and pardon, as God Almighty says: "Repel evil with that which is better, and then he between whom and you there was enmity will become as though he was a devoted friend. And none is granted it except those who are patient, and none is granted it except one having great good fortune." For this reason, He said, informing about these happy people who are characterized by these good qualities, that they will have the final abode, then He explained that by saying: **Gardens of Eden**, and Eden is the abode, that is, gardens of abode in which they will remain forever. And on the authority of Abdullah bin Amr, he said: There is a palace in Paradise called Eden, around which are towers and meadows, in which there is..." Five thousand doors, on each door five thousand ink marks, none shall enter it except a prophet, a friend, or a martyr.

Ad-Dahhak said about His statement: **Gardens of Eden**: The city of Paradise, in which are the messengers, prophets, martyrs, and imams of guidance, and the people are around them and the gardens are around them, both narrated by Ibn Jarir. And His statement: **And whoever is righteous among their fathers, spouses, and offspring** means He will gather them with their beloved ones in it from among the fathers, family, and children, from among the believers who are righteous to enter Paradise, so that their eyes may be comforted by them, so that the degree of the lower one is raised to the degree of the higher, as a favor from God and a favor, without diminishing the degree of the higher one, as God Almighty said: **And those who believe and whose offspring follow them in faith - We will join with them their offspring** Al-An'am 2:17.

And His statement, "And the angels will enter upon them from every gate. Peace be upon you for what you patiently endured. And excellent is the final home." That is, the angels will enter upon them from here and there to congratulate them on entering Paradise. So when they enter it, the angels will come to them as Muslims, congratulating them for what they have received from God of closeness, favor, and residence in the House of Peace in the company of the truthful, the prophets, and the noble messengers. Imam Ahmad, may God have mercy on him, said: Abu Abd al-Rahman told us, Saeed ibn Abi Ayoub told me, Maruf ibn Suwaid al-Harrani told us, on the authority of Abu Ashana al-Ma'afari, on the authority of Abdullah ibn Amr ibn al-'As, may God be pleased with them both, on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Do you know who will be the first of God's creation to enter Paradise?** They said: God and His Messenger know best. He said: "The first of God's creation to

enter Paradise will be the poor emigrants who fill the gaps and protect against hardships. One of them will die with a need in his chest that he cannot fulfill. God Almighty will say to whomever He wills of His angels: 'Go to them and greet them.' The angels will say: 'We are the inhabitants of Your heaven and the best of Your creation. Do You command us to go to these people and greet them?' He will say: 'They were servants who worshipped Me and did not associate anything with Me.' The gaps will be filled and hardships will be protected. One of them will die with a need in his chest that he cannot fulfill. He said: 'Then the angels will come to them at that time and enter upon them from every gate: 'Peace be upon you for what you patiently endured. Excellent is the final home.'"

Narrated by Abu al-Qasim al-Tabarani on the authority of Ahmad ibn Rushdin, on the authority of Ahmad ibn Salih, on the authority of Abdullah ibn Wahb, on the authority of Amr ibn al-Harith, on the authority of Abu Ashana. He heard Abdullah ibn Amr on the authority of the Prophet, may God bless him and grant him peace, who said: "The first group to enter Paradise will be the poor emigrants who are protected from hardships, and when they are commanded, they listen and obey. If a man among them has a need for a ruler, it will not be fulfilled until he dies with it in his chest. And God will call Paradise on the Day of Resurrection, and it will come with its adornments and decorations, and He will say: Where are My servants who fought in My cause, and were harmed in My cause, and struggled in My cause? Enter Paradise without punishment or reckoning. And the angels will come and prostrate themselves and say: Our Lord, we glorify You with praise night and day, and we sanctify You. Who are these whom You have preferred over us? The Lord, the Almighty, will say: These are My servants who struggled in My cause and were harmed in My cause. Then the angels will enter upon them from every gate: 'Peace be upon you for what you patiently endured. Excellent is the final home.'"

Abdullah bin Mubarak said on the authority of Baqiyyah bin Al-Waleed: Artah bin Al-Mundhir told us, I heard a man from the elders of the army called Abu Al-Hajjaj say: I sat with Abu Umamah and he said: When a believer enters Paradise, he will be reclining on his couch, and with him are two rows of servants, and at the edge of the rows is a gated door. An angel will come and ask permission, and the one next to him will say to the one next to him, **An angel is asking permission**, until he reaches the believer and he says, **Give permission**. The one closest to the believer will say, **Give him permission**, and the one next to him will say to the one next to him, **Give him permission**, until he reaches the furthest one at the door, and it will be opened for him, so he enters and greets the Prophet, then he leaves. Narrated by Ibn Jarir. It was narrated by Ibn Abi Hatim from the hadith of Ismail bin Ayyash, on the authority of Artah bin Al-Mundhir, on the authority of Abu Al-Hajjaj Yusuf Al-Ilahani, who said: I heard Abu Umamah and he mentioned something similar. It was mentioned in the hadith that the Messenger of God, may God bless him and grant him peace, used to visit the graves of the martyrs at the beginning of each year and say to them: "Peace be upon you for what you have endured. What an

Peace be upon you for what you patiently endured. And excellent is the final home.

excellent final home!" And so did Abu Bakr, Umar, and Uthman.

### Fath al-Qadir

24- "Peace be upon you" meaning saying "Peace be upon you": meaning you were saved from the calamities or safety continued for you **because of your patience** meaning because of your patience and it is related to peace: meaning you only obtained this safety through your patience or related to upon you, or to something omitted: meaning this honor is because of your patience or instead of the hardships of patience that you endured **so excellent is the final home** God Almighty came with this sentence that includes praise for what He gave them of the final home mentioned previously for the sake of encouragement and excitement.

safety. **Because you have been patient** is related to **upon you** or to something omitted, meaning this is because you have been patient, not to "peace", because the predicate is a separator and the ba' is for causality or substitution. **Then excellent is the final home** and it was read *Fan'am* with a fatha on the noon, and the original is na'am, so the 'ayn was sukunated by transferring its kasra to the fa' and other things.

### Tafsir al-Baghawi

24- "Peace be upon you", meaning: they say peace be upon you.

Muqatil said: May God save you from the calamities you feared.

Muqatil said: They will enter upon them in the amount of one day and one night of the three days of this world, with gifts and presents from God Almighty, saying, "Peace be upon you, for what you patiently endured. Excellent is the final home."

Abu Bakr Muhammad ibn Abdullah ibn Abi Tuba told us, Abu Tahir Muhammad ibn Ahmad ibn al-Harith told us, Abu al-Hasan Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Baqiyah ibn al-Walid, Artah ibn al-Mundhir told me: I heard a man from the elders of the army called Abu al-Hajjaj say: I sat with Abu Umamah and he said: The believer will be reclining on his couch when he enters Paradise, and with him are two rows of servants, and at the edge of the rows is a door with a door.

Then an angel from among the angels of God comes and asks permission. The furthest of the servants goes to the door, and there he is, the angel asking permission. He says to the one next to him: An angel is asking permission. The one next to him says to the one next to him: An angel is asking permission, likewise, until he reaches the believer. He says: Give him permission. The one closest to the believer says: Give him permission. The one next to him says to the one next to him: Give him permission, likewise, until he reaches the furthest of them who is at the door. It is opened for him, and he enters, greets, and then departs.

### Tafsir al-Baidawi

24. "Peace be upon you" is good report of lasting

## Surat al-Ra'd 13:25

And those who break the covenant of God after its ratification and sever that which God has ordered to be joined and spread corruption on earth - those will have the curse, and they will have the worst home.

## Tafsir al-Jalalayn

25 - **And those who break the covenant of God after ratifying it and sever what God has ordered to be joined and spread corruption on earth** through disbelief and sins **those will have the curse** distance from God's mercy **and they will have the worst home** the bad end in the Hereafter, which is Hell.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: As for those who break the covenant of God, and their breaking it is their disobedience to God's command, and their actions in disobedience to Him, **after their covenant**, meaning after they have pledged to God to do what He has entrusted to them, **and sever what God has commanded to be joined**, meaning they sever the ties of kinship that God has commanded them to join, **and cause corruption on the earth**, meaning their corruption in it is their actions in it in disobedience to God, **for them is the curse**, meaning they will be far from His mercy and excluded from His gardens, **and for them is the evil home**, meaning they will have what will harm them in the Hereafter.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: The greatest of the major sins is associating partners with God, because God says: **And whoever associates partners with God - it is as if he had fallen from the sky and was beaten by birds**, and breaking a covenant, and severing family ties, because God Almighty says: **For those is the curse, and for them is the evil home**, meaning: the evil end.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, Ibn Jurayj said, regarding His statement: **And they sever that which God has commanded to be joined**, he said: "It has reached us that the Prophet, may God bless him and grant him peace, said: If you do not walk to your relative on foot, and do not give him from your wealth, then you have severing ties with him."

Muhammad ibn al-Muthanna told me, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of 'Amr ibn Murrah, on the authority of Mus'ab ibn Sa'd, he said: I asked my father about this verse: **Say, 'Shall We inform you of the greatest losers as to [their] deeds? Those whose effort is lost in worldly life.'** Are they the Kharijites? He said: No, but the Kharijites are: "Those who break the covenant of God after ratifying it and sever that which God has ordered to be joined and spread corruption on earth.

Those will have the curse, and they will have the worst home." So Sa'd used to call them the wicked.

Ibn Al-Muthanna told us, he said, Abu Dawud told us, he said, Shu'bah told us, on the authority of Amr bin Murrah, he said, I heard Mus'ab bin Sa'd say: I was holding the Qur'an for Sa'd, and he came to this verse, then he mentioned something similar to the hadith of Muhammad bin Ja'far.

## Tafsir al-Qurtubi

The Almighty said: **And those who break the covenant of God after ratifying it** When He mentioned those who fulfill His covenant and continue to obey His command, and mentioned their wealth, He mentioned their opposite. Breaking the covenant: abandoning His command. It was said: neglecting their minds, so they do not contemplate with them to know God the Almighty. **And sever what God has ordered to be joined** meaning of the wombs. And belief in all the prophets. **And they spread corruption on the earth** meaning through disbelief and committing sins. **For those is the curse** meaning expulsion and banishment from mercy. **And for them is the evil home** meaning the evil destination, which is Hell. Saad bin Abi Waqqas said: By God, there is no god but Him! They are the Kharijites.

## Tafsir Ibn Kathir

This is the state of the wretched and their characteristics, and the mention of what they will have in the Hereafter, and their fate will be different from what the believers will have, just as they were characterized by characteristics different from their characteristics in this world. Those people used to fulfill their covenant with God and connect what God commanded to be connected, while these people **break the covenant of God after its ratification and sever what God commanded to be connected and spread corruption on earth** as proven in the hadith "The signs of the hypocrite are three: when he speaks he lies, when he promises he breaks his promise, and when he is entrusted he betrays." In another narration **And when he makes a covenant he betrays it and when he disputes he acts immorally**. That is why He said **Those people will have the curse** which is being removed from mercy, **and for them is an evil home** which is an evil outcome and final destination, **and their refuge is Hell, and an evil resting place it is**. Abu Al-Aaliyah said about the Almighty's saying: **And those who break the covenant of God verse**, he said: They are six characteristics of the hypocrites. If they are dominated by people, they show these characteristics: If they speak, they lie, if they promise, they break their promise, if they are entrusted, they betray, they break the covenant of God after ratifying it, they sever what God has commanded to be joined, and they spread corruption on earth. If they are dominated by people, they show three characteristics: If they speak, they lie, if they promise, they break their promise, and if they are entrusted, they betray.

Surat al-Ra'd 13:25

And those who break the covenant of God after its ratification and sever that which God has ordered to be joined and spread corruption on earth - those will have the curse, and they will have the worst home.

### Fath al-Qadir

Then he followed the conditions of the happy ones with the conditions of the wretched ones, saying: 25- **And those who break the covenant of God after ratifying it and sever that which God has commanded to be joined** The explanation of not breaking and not severing has already passed, so the explanation of breaking and severing is known from them, and he did not address the negation of fear and dread from them and what comes after them from the previous descriptions because they are included in breaking and severing **and spread corruption on the earth** through disbelief and committing sins and harming lives and wealth *those* who are described with these reprehensible characteristics **for them** because of that **is the curse** meaning expulsion and banishment from the mercy of God, the Most High **and for them is the evil home** meaning the evil consequence of the worldly home, which is the Fire or the torment of the Fire.

Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding the words of God the Almighty: **Is he who knows that what has been revealed to you from your Lord is the truth?** He said: These are people who benefited from what they heard from the Book of God and understood and comprehended it **like one who is blind** He said: about the truth so he does not see it or comprehend it **Only those of understanding will remember** So he explained who they are? He said: **Those who fulfill the covenant of God**. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair, **Those of understanding** He said: He who has a mind: meaning intellect. Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada that God mentioned fulfilling the covenant and the pact in twenty-odd verses of the Quran. Al-Khatib and Ibn Asakir narrated on the authority of Ibn Abbas who said: The Messenger of God, may God bless him and grant him peace, said: **Indeed, righteousness and kinship will lighten the evil of the reckoning on the Day of Resurrection**. Then the Messenger of God, may God bless him and grant him peace, recited: **And those who join what God has commanded to be joined and fear their Lord and dread the evil of the reckoning**. Ibn Abi Hatim and Abu Al-Sheikh narrated on the authority of Saeed bin Jubair regarding his statement: **And those who maintain what God has commanded to be maintained** meaning belief in the prophets and all the books **and fear their Lord** meaning they fear severing what God has commanded to be maintained **and fear the evil of the reckoning** meaning the severity of the reckoning.

There are many hadiths that have been narrated about maintaining family ties and the prohibition of severing them. Ibn Abi Shaybah, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ad-Dahhak, **And they repel evil with good**, meaning they repel evil with good. Abd Al-Razzaq, Al-Faryabi, Ibn Abi Shaybah, Hannad, Abd Ibn Humayd, Ibn Al-Mundhir and Abu Al-Shaykh narrated on the authority of Ibn Mas'ud regarding his statement,

**Gardens of Eden**, he said: The two sides of Paradise, meaning its middle. Abd Ibn Humayd narrated on the authority of Al-Hasan that Umar said to Ka'b, **What is Eden?** He said, **It is a palace in Paradise that none will enter except a prophet, a truthful person, a martyr or a just judge**. Ibn Mardawayh narrated on the authority of Ali, who said, "The Messenger of God, may God bless him and grant him peace, said, 'The Garden of Eden is a branch that God planted with His hand, then He said to it, "Be," and it was.'" Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid, **And those who were righteous among their fathers**, he said, **Those who believed in this world**. Abd al-Razzaq, Ibn Jarir, Ibn Abi Hatim, and Abu al-Sheikh narrated on the authority of Abu Imran al-Joni regarding his statement: "Peace be upon you for what you patiently endured," he said: for your religion. **Then excellent is the final home**, he said: excellent is what God has granted you in return from this world in Paradise. Ahmad, Al-Bazzar, Ibn Jarir, Ibn Abi Hatim, Ibn Hibban, Abu Al-Shaykh, Ibn Mardawayh, Al-Hakim **who authenticated it**, Abu Nu'aym in Al-Hilya, and Al-Bayhaqi in Shu'ab Al-Iman narrated on the authority of Abdullah bin Umar that he said: The Messenger of God (blessings and peace of God be upon him) said: "The first of God's creation to enter Paradise will be the poor emigrants who will fill the gaps and protect against hardships. One of them will die with a need in his chest that he cannot fulfill, so God will say to whomever He wills of His angels: 'Go to them and greet them.' The angels will say: 'Our Lord, we are the inhabitants of Your heaven and the best of Your creation. Do You command us to go to these people and greet them?' God will say: 'Indeed, these are My servants who used to worship Me and not associate anything with Me. They will fill the gaps and protect against hardships.' One of them will die with a need in his chest that he cannot fulfill, so the angels will come to them at that time and enter upon them from every gate: 'Peace be upon you for what you patiently endured. Excellent is the final home.'" Ibn Jarir and Ibn Abi Hatim narrated on the authority of Abu Umamah, "The believer will be reclining on a couch when he enters Paradise, and with him will be two rows of servants, and at the edge of the rows there will be a gate with doors. An angel will come and ask permission, and the one closest to him will say to the one next to him: An angel is asking permission, and the one next to him will say: An angel is asking permission, until he reaches the believer, and he will say: Give him permission, and the one next to him will say to the one next to him: Give him permission, until he reaches the one closest to the believer, who is at the door, and it will be opened for him, so he will enter and greet him, then he will leave." Ibn Abi Hatim narrated on the authority of Ibn Abbas, **And for them is an evil home**, meaning an evil end.



### **Tafsir al-Baghawi**

25- **And those who break the covenant of God after ratifying it**, this is about the disbelievers. **And sever that which God has ordered to be joined**, meaning: they believe in some prophets and disbelieve in others. It was also said: they sever kinship ties, **and spread corruption on the earth**, meaning: they commit sins, **for those is the curse and for them is the evil home**, meaning: the Fire, and it was also said: the evil of the place of return because the place of return of people is their homes.

### **Tafsir al-Baidawi**

25. **And those who break the covenant of God** meaning the first two **after its ratification** after they had pledged it to him of acknowledgment and acceptance. **And sever what God has ordered to be joined and spread corruption on earth** through injustice and stirring up sedition. **Those will have the curse and will have the worst home** the torment of Hell or the worst end of this world because it is in contrast to **the worst home**.

Surat al-Ra'd 13:26

God extends provision to whom He wills and restricts it. And they rejoice in the life of this world, while the life of this world is not, compared to the Hereafter, except temporary enjoyment.

## Surat al-Ra'd 13:26

God extends provision to whom He wills and restricts it. And they rejoice in the life of this world, while the life of this world is not, compared to the Hereafter, except temporary enjoyment.

## Tafsir al-Jalalayn

26 - **God expands provision** He expands it for **whomever He wills and restricts it** He restricts it for whomever He wills **and they rejoice** that is, the people of Mecca rejoiced with arrogance **in the life of this world** that is, in what they attained in it **and the life of this world is not** compared to the life of **the Hereafter except an enjoyment** a little thing that is enjoyed and then goes away

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: God expands the provision for whomever He wills of His creation, so He expands it for him: because among them there are those for whom nothing but that is good, **and He restricts**, meaning: He restricts the provision and life of whomever He wills of them, so He makes it difficult for them, because nothing but stinginess is good for them, **and they rejoice in the life of this world**, God Almighty says: And these people for whom provision was expanded in this world rejoiced, despite their disbelief in God and their disobedience to Him, because of what He expanded for them in it, and they were ignorant of what God has with the people of His obedience and faith in Him in the Hereafter of honor and bliss.

Then He, the Most High, informed about the extent of that in this world in what the people of faith in Him will have with Him in the Hereafter, and He informed His servants of its smallness, saying: **And the life of this world is not compared to the Hereafter except a temporary enjoyment**, meaning: And all that these people were given in this world of abundance, and the provision and comfortable living that was spread out for them in it, in what God has for the people of His obedience in the Hereafter, **is only a temporary enjoyment**, little and something insignificant and passing away, 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, regarding his statement: **Except for provisions**, he said: A little that is gone.

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: **And the life of this world is nothing compared to the Hereafter except a passing enjoyment**, he said: It is little and fleeting.

Ibn Hamid told us, he said, Jarir told us, on the authority of Al-A'mash, on the authority of Bakir ibn Al-Akhns, on the authority of Abd Al-Rahman ibn Sabit, regarding his statement: **And they rejoice in the life of this world, while the life of this world is not compared to the Hereafter except enjoyment**, he said: Like the provisions of the shepherd who provides his family with: a handful of dates, or a little flour, or something to drink milk with.

## Tafsir al-Qurtubi

The Almighty says: **God expands provision for whom He wills and restricts it**. When He mentioned the outcome of the believer and the outcome of the polytheist, He explained that He is the One Who expands provision and restricts it in this world, because it is a place of testing. Expanding provision for the disbeliever does not indicate His honor, and restricting it for some believers does not indicate their humiliation. **And restricts** means He restricts, and from it. **And he whose provision is restricted** (al-Talaq 65:7) meaning restricts. It was said: *Restricts* gives according to what is sufficient. **And they rejoice in the life of this world** meaning the polytheists of Mecca, they rejoiced in this world and did not know anything else, and they were ignorant of what is with God, and it is conjoined with **and they spread corruption on the earth**. In the verse there is an inversion, the meaning is: And those who break the covenant of God after its ratification and sever what God has ordered to be joined and spread corruption on the earth and rejoice in the life of this world. **And the life of this world is not compared to the Hereafter** meaning in its aspect. **But the life of this world is nothing but enjoyment** meaning enjoyment of goods, such as a bowl and a sugar bowl. Mujahid said: A small, fleeting thing, from the pleasures of the day when it rises, it must disappear. Ibn Abbas: He increased like the shepherd's provisions. It was said: The pleasures of this worldly life are what is enjoyed from it. It was said: What is provided for the hereafter from piety and righteous deeds. **And for them is the worst home** then the beginning. **God expands provision for whom He wills and restricts it** meaning He expands and restricts.

## Tafsir Ibn Kathir

The Almighty mentions that He is the One who expands provision for whomever He wills, and restricts it for whomever He wills, because of His wisdom and justice in that. These infidels rejoiced in what they were given of worldly life as a lure for them and a respite, as He said: **Do they think that what We provide them with of wealth and children \* We hasten for them**

in good things? Rather, they do not perceive. Then He belittled worldly life in comparison to what the Almighty has stored for His believing servants in the Hereafter, as He said: **And what is the worldly life compared to the Hereafter except enjoyment**, as He said: **Say, 'The enjoyment of this world is little, and the Hereafter is better for him who fears God, and you will not be wronged a thread.'** And He said: **Rather, you prefer the worldly life \* While the Hereafter is better and more lasting.** Imam Ahmad said: Wakee' and Yahya bin Saeed told us: Ismail bin Abi Khalid told us, on the authority of Qais, on the authority of Al-Mustaddir, the brother of Banu Fihri, who said: The Messenger of God, may God bless him and grant him peace, said: "The world in comparison to the Hereafter is like what one of you puts this finger in the sea. So let him see what he brings back," and he pointed with his index finger. Narrated by Muslim in his Saheeh. In another hadith, the Messenger of God, may God bless him and grant him peace, passed by a dead skinny kid, and the skinny kid had small ears, and he said: **By God, the world is more insignificant to God than this is to its people when they throw it away.**

### Fath al-Qadir

When God the Almighty mentioned the fate of the polytheists by saying: **And for them is the worst home**, someone might say: We see many of them whom God has provided with provision and expanded it for them, so He answered that by saying: 26- **God expands provision for whom He wills and restricts it** He may expand provision for whomever He wills and restrict it for whomever He wills as a trial and test, and expansion does not indicate honor nor restriction indicates humiliation, and the meaning of restriction is restriction. And from it - and whoever has his provision restricted - meaning restriction, and it was said that the meaning of restriction is: He gives according to what is sufficient, and the meaning of the verse is that He alone is the doer of that and is able to do it and no one else **and they rejoiced in the life of this world** meaning the polytheists of Mecca rejoiced in the world and were ignorant of what is with God, it was said that there is an inversion in this verse. The estimation: Those who break the covenant of God after its ratification and sever what God has commanded to be joined and spread corruption on earth and rejoice in the life of this world, so **and rejoice** is connected to *spoil*. "And the life of this world is not compared to the Hereafter except enjoyment," meaning it is nothing but something that is enjoyed. It was said that enjoyment is one of the provisions like a bowl and a sugar bowl and the like. It was said that the meaning is: a small, passing thing, from the pleasures of the day: if it rises, it must disappear. It was said that it is provisions like the provisions of the rider, which he supplies himself with from it until the Hereafter.

### Tafsir al-Baghawi

26- The Almighty said: **God expands provision for whom He wills and restricts it**, meaning: He expands it for whom He wills and restricts it for whom He wills.

**And they rejoiced in the life of this world**, meaning: the polytheists of Mecca were arrogant and haughty. Joy is a pleasure in the heart in attaining what one desires, and it is evidence that joy in this world is forbidden.

**And the life of this world compared to the Hereafter is nothing but enjoyment** meaning: a little and fleeting. Al-Kalbi said: Like a sugar bowl, a bowl, a cup, and a pot; you benefit from them and then they go away.

### Tafsir al-Baidawi

26. **God expands provision for whom He wills and restricts it.** He expands it and restricts it. **And they rejoiced**, meaning the people of Mecca, **in the life of this world** with what was expanded for them in this world. **And the life of this world is nothing compared to the Hereafter** meaning in the Hereafter **but a temporary enjoyment**, nothing but enjoyment that does not last, like the haste of the caravan and the provisions of the shepherd. The meaning is that they were pleased with what they obtained from this world and did not spend it on what would make them deserve the bliss of the Hereafter, and they were deceived by what was in comparison to it, little in benefit and quickly disappearing.

Surat al-Ra'd 13:27

And those who disbelieve say, "Why was a sign not sent down to him from his Lord?" Say, "Indeed, God sends astray whom He wills and guides to Himself whoever turns back [to Him]."

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### Tafsir al-Jalalayn

27 - **And those who disbelieve** from the people of Mecca (say: Why was a sign not sent down to him) to Muhammad **from his Lord** such as the staff, the hand, and the she-camel? *Say* to them **Indeed, God misguides whom He wills** misguides him, so the signs do not avail Him at all **and guides** directs **to Him** to His religion **whoever turns back** returns to Him, and He changes from whom.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the polytheists of your people say that, O Muhammad: Why has a sign not been sent down to you from your Lord, either an angel to be with you as a warner, or a treasure thrown down to you? He said: Indeed, God misguides among you whom He wills, O people, and He disappoints him from believing in me and believing in what I have brought him from my Lord, **and He guides to Him whoever turns back**, so he returns to repentance from his disbelief and belief in Him, and He guides him to follow me and believe in what I have brought him from his Lord. And the misguidance of those among you who go astray is not because a sign has not been sent down to me from my Lord, nor is the guidance of those among you who are guided because it has been sent down to me. Rather, that is in the hand of God. He guides whomever He wills among you to faith, and disappoints whomever He wills among you so that he does not believe.

I have explained the meaning of repentance in more than one place in this book of ours with its evidence, which makes it unnecessary to repeat it in this place.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his statement: **And He guides to Him whoever turns back**, meaning: whoever repents and turns.

### Tafsir al-Qurtubi

The Almighty said: **And those who disbelieve say, 'Why was a sign not sent down to him from his Lord?'** It is clear in several places that suggesting signs to the messengers is ignorance, after they saw a single sign that indicated the truth, and the one who said this was Abdullah bin Abi Umayya and his companions when

they asked the Prophet, may God bless him and grant him peace, for signs. **Say, 'Indeed, God Almighty misguides whom He wills.'** That is, just as He misguided you after He sent down signs and forbade you from using them as evidence, He will misguide you when others are sent down. **And He guides to Himself whoever turns back.** That is, whoever returns. The *ha* in **to Him** refers to the truth, or to Islam, or to God Almighty, on the assumption: And He guides to His religion and obedience whoever returns to Him with his heart. It was said: It refers to the Prophet, may God bless him and grant him peace.

### Tafsir Ibn Kathir

God Almighty tells us about what the polytheists said, **Why not?** meaning, **Why did he not send down to him a sign from his Lord?** like their saying, **Then let him bring us a sign as the former ones were sent.** This has been discussed more than once, and that God is able to answer what they asked for. In the hadith, God revealed to His Messenger when they asked Him to turn Safa into gold, to make a spring flow for them, and to move the mountains around Mecca, so that its place would become meadows and gardens: If you wish, O Muhammad, I will give them that, and if they disbelieve, I will punish them with a punishment that I have not punished anyone in the worlds with, and if you wish, I will open for them the door of repentance and mercy. He said: **Rather, I will open for them the door of repentance and mercy.** For this reason, He said to His Messenger: "Say: God misguides whom He wills and guides to Himself whoever turns back." That is, He is the misguide and the guide, whether He sent the Messenger with a sign in accordance with what they suggested or did not answer their question, for guidance and misguidance are not dependent on that or its absence, as He said: **And neither signs nor warnings avail a people who do not believe.** And He said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** And He said: "And even if We had sent down to them The 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. That is why He said: "Say: God misguides whom He wills and guides to Himself whoever turns back [to Him]." That is, He guides to Himself whoever turns back to God, returns to Him, seeks His help, and supplicates to Him. **Those who have believed and whose hearts are assured by the remembrance of God.** That is, they are content and rest in the side of God, and are at peace when remembering Him, and are satisfied with Him as a Master and Helper. That is why He said: **Unquestionably, by the remembrance of God hearts are assured.** That is, He is worthy of that.

And His statement: **Those who believe and do righteous deeds - for them is bliss and a good place of return.** Ibn Abi Talhah said on the authority of Ibn

Abbas: Joy and delight. Ikrimah said: What a good thing for them. Ad-Dahhak said: Envy for them. Ibrahim An-Nakha'i said: Good for them. Qatada said: It is an Arabic word, a man says: **Blessed are you**, meaning you have found good. And he said in another narration: **Blessed are they**, "and a good place of return," meaning a return. These statements are one thing, there is no contradiction between them. Saeed bin Jubair said on the authority of Ibn Abbas: **Blessed are they**, he said: It is the land of Paradise in Abyssinian. Saeed bin Masjuh said: **Blessed is the name of Paradise in Hindi**. And this is how As-Suddi narrated on the authority of Ikrimah: **Blessed are they** is Paradise, and Mujahid said the same. Al-Awfi said on the authority of Ibn Abbas: When God created Paradise and finished with it, He said: **Those who believe and do righteous deeds - for them is bliss and a good place of return**, and that was when He was pleased.

Ibn Jarir said: Ibn Hamid told us, Yaqub told us, on the authority of Ja'far, on the authority of Shahr ibn Hawshab, who said: Tuba is a tree in Paradise, every tree of Paradise is from it, its branches are beyond the wall of Paradise. This is how it was narrated on the authority of Abu Hurairah, Ibn Abbas, Mughith ibn Sulayman, Abu Ishaq al-Sabi'i, and more than one of the Salaf, that Tuba is a tree in Paradise, in every house of it is a branch of it. Some of them mentioned that the Most Gracious, Blessed and Exalted, planted it with His hand from a pearl, and commanded it to spread, so it spread to wherever God, Blessed and Exalted, willed, and from its roots came forth springs of the rivers of Paradise of honey, wine, water, and milk. Abdullah ibn Wahb said: Amr ibn al-Harith told us that Diraaj Abu al-Samh told him on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, with a chain of transmission traceable to the Prophet, **Tuba is a tree in Paradise, the distance of a hundred years, the clothes of the people of Paradise come out from its sleeves**.

Imam Ahmad said: Hasan bin Musa told us, I heard Abdullah bin Lahi'ah, Daraj Abu Al-Samh told us, that Abu Al-Haitham told him, on the authority of Abu Saeed Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, that a man said: O Messenger of God, blessed is he who saw you and believed in you. He said: **Blessed is he who saw me and believed in me, and blessed, then blessed, then blessed is he who believed in me without seeing me**. A man said to him: What is *blessed*? He said: "A tree in Paradise, the journey of which is a hundred years. The clothes of the people of Paradise emerge from its sleeves." Al-Bukhari and Muslim narrated on the authority of Ishaq ibn Rahawayh, on the authority of Mughirah al-Makhzumi, on the authority of Wahib, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree under whose shade a rider would travel for a hundred years without crossing it**. He said: I told it to al-Nu'man ibn Abi Ayyash al-Zarqi, who said: Abu Sa'id al-Khudri told me on the authority of the Prophet, may God bless him and grant him peace, who said: **In Paradise there is a tree under whose shade a rider would travel for a hundred years without crossing it**.

In Sahih Al-Bukhari, from the hadith of Yazid bin Zurai', from Saeed, from Qatada, from Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said regarding the words of God Almighty: **and an extended shade**, he said: **In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing it**. Imam Ahmad said: Surayj told us, Falih told us, from Hilal bin Ali, from Abd Al-Rahman bin Abi Amrah, from Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Read if you wish, 'and an extended shade.'" Both of them included it in the two Sahihis. In a wording also by Ahmad: Muhammad bin Ja'far and Hajjaj told us, they said: Shu'bah told us: I heard Abu Ad-Dahhak narrating from Abu Hurairah, from the Prophet, may God bless him and grant him peace, that he said: **In Paradise there is a tree in whose shade a rider would travel for seventy - or a hundred years - it is the tree of eternity**. Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Al-Zubayr, on the authority of his father, on the authority of Asma bint Abi Bakr, may God be pleased with them both, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider can travel in the shade of its branches for a hundred years - or he said - a hundred riders can find shade in its branches, and in it are beds of gold as if its fruit were jars**. Narrated by Al-Tirmidhi.

Ismail bin Ayyash said on the authority of Saeed bin Yusuf, on the authority of Yahya bin Abi Katheer, on the authority of Abu Salam al-Aswad, who said: I heard Abu Umamah al-Bahili say: The Messenger of God, may God bless him and grant him peace, said: "There is no one among you who enters Paradise except that he is taken to Tuba, and its sleeves are opened for him and he takes from it whatever he wants, if he wants white, if he wants red, if he wants yellow, and if he wants black like anemones, finer and more beautiful." Imam Abu Ja'far bin Jarir said: Muhammad bin Abdul A'la told us, Muhammad bin Thawr told us on the authority of Mu'ammal, on the authority of Ash'ath bin Abdullah, on the authority of Shahr bin Hawshab, on the authority of Abu Hurairah, may God be pleased with him, who said: Tuba is a tree in Paradise, and God says to it: Open for My servant whatever he wants, so it opens for him horses with their saddles and bridles, and camels with their reins, and whatever he wants of clothing.

Ibn Jarir narrated a strange and amazing narration from Wahb ibn Munabbih here. Wahb, may God have mercy on him, said: In Paradise there is a tree called Tuba. A rider can travel in its shade for a hundred years without crossing it. Its flowers are ryat, its leaves are brocade, its branches are amber, its ground is ruby, its soil is camphor, and its mud is musk. From its roots flow rivers of wine, milk, and honey. It is a gathering place for the people of Paradise. While they are in their gathering place, angels from their Lord come to them, leading bridled camels with chains of gold. Their faces are like beautiful lamps, and their hair is like the silk of a marazi silk due to its softness. On them are saddles, their planks are ruby, their drums are gold, and their clothes are of fine silk and brocade. They dismount



And those who disbelieve say, "Why was a sign not sent down to him from his Lord?" Say, "Indeed, God sends astray whom He wills and guides to Himself whoever turns back [to Him]."

from it saying: Our Lord has sent us to you so that you may visit Him and greet Him. He said: They ride it, for it is faster than a bird, and softer than a moth, a noble race without a profession. A man walks beside his brother while he talks to him and whispers to him, and the ear of one riding animal does not reach the ear of the other, nor does the kneeling of one riding animal reach the kneeling of the other, to the point that the tree moves out of their way so as not to separate a man from his brother. He said: They come to the Most Gracious, Most Merciful, and He reveals His noble face to them so that they may look at Him. When they see Him, they say: O God, You are peace, and from You is peace, and majesty and honor are due to You. He said: Then the Most High says at that time: I am peace, and from Me is peace, and upon you is due My mercy and love. Welcome to My servants who feared Me in secret and obeyed My command. He said: They say: Our Lord, we did not worship You as You should be worshipped, and we did not value You as You should be valued, so give us permission to prostrate before You. He said: Then God will say: It is not a house of hardship or worship, but rather a house of kingship and bliss, and I have lifted from you the hardship of worship, so ask Me whatever you wish, for every man among you has a wish, so they will ask Him until the shortest of them wishes, so he will say: My Lord, the people of the world competed in their world and were distressed in it, my Lord, so give Me the equivalent of everything they had in it from the day I created it until the world ended, so God the Most High will say: Your wish fell short, and you asked for less than your status, this is for you from Me, and I will bestow upon you My status because there is no misery or shortcoming in My giving, He said: Then He will say: Show to My servants what did not reach their wishes, and did not cross their minds, He said: So they will be shown to them until their wishes that are in their souls fall short, and among what they will be shown to them will be two horned mules, on every four of them a bed of a single ruby, on every bed of it a dome of gold, hollowed out in every dome of it are furnishings from the furnishings of Paradise, and in every dome there will be two slave girls from the houris, on every slave girl Two of them are garments from the garments of Paradise, and there is no color in Paradise except that it is in them, and no scent or perfume except that it has perfumed them. The light of their faces penetrates the thickness of the dome until whoever sees them thinks that they are less than the dome. He sees their brains from above their legs like a white thread in a red ruby. They see for him a superiority over his companion like the superiority of the sun over stones or better, and he sees for them the same and enters to them and they greet him, kiss him, and cling to him, and say to him: By God, we did not think that God would create the likes of you. Then God Almighty commands the angels to walk with them in a row in Paradise until each man of them reaches the station that has been prepared for him. This hadith was narrated by Ibn Abi Hatim with his chain of transmission on the authority of Wahb ibn Munabbih, and he added: So look at the gift of your Lord that He has given you, and behold, it is domes in the highest company, and rooms built of pearls and

coral, their doors of gold, their beds of rubies, their furnishings of brocade and silk, and their pulpits of light gushing from their doors, and their platforms. A light like the sun's ray is like a shining star in the bright day, and lofty palaces in the highest heavens of rubies, their light shining, were it not subject to control, then the eyes would be dazzled. Whatever of those palaces is of white ruby, it is furnished with white silk, whatever is in them of red rubies, it is furnished with red brilliance, whatever is in them of green rubies, it is furnished with green brocade, and whatever is in them of yellow rubies, it is furnished with yellow purple, framed with green emerald, red gold, and white silver, its pillars and corners are of jewels, its honor is domes of pearls, and its towers are chambers of coral. So when they turned to what their Lord had given them, two mules of white ruby were brought near to them, the spirit blown into them, the immortal boys avoided them, in the hand of each of them was the wisdom of a mule from those mules, and its bridles and reins were of white silver strung with pearls and rubies, its saddles were adorned couches furnished with brocade and heavy silk, so they set off with them. Those mules were carried to the heart of the gardens of Paradise. When they reached their homes, they found the angels sitting on pulpits of light waiting for them to visit them, shake hands with them, and congratulate them on the honor of their Lord. When they entered their palaces, they found in them everything they had desired and wished for. At the door of each palace were four gardens: two gardens with branches, and two gardens with abundant rain. In them were two flowing springs, and in them were two pairs of every kind of fruit, and houris confined in pavilions. When they had settled in their homes and settled down, their Lord said to them: Have you found what your Lord promised to be true? They said: Yes, by our Lord. He said: Are you satisfied with the reward of your Lord? They said: Our Lord, we are satisfied, so be satisfied with us. He said: By My pleasure with you, you have entered My abode, and have looked upon My face, and My angels have shaken hands with you. So congratulations to you, **an uninterrupted gift**, in which there is no bitterness or resentment. Then they said: Praise be to God, who has removed sorrow from us, and admitted us to the abode of permanence by His grace, wherein no fatigue shall touch us, nor shall weariness touch us. Indeed, our Lord is Forgiving and Appreciative. This is a strange context and an amazing trace, and some of it has supporting evidence. In the two Sahihs, it is stated that God Almighty says to that man who will be the last of the people of Paradise to enter Paradise: Wish, so he wishes, until when his wishes are over, God Almighty says: Wish for such and such, and wish for such and such, mentioning him, then He says: That is for you and ten times more like it.

In Sahih Muslim, on the authority of Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, on the authority of God the Almighty, "O My servants, were the first of you and the last of you, the humans of you and the jinn of you, to stand on one plain and ask of Me, and I were to give everyone what he asked for, that would not decrease

My kingdom in the slightest, any more than a needle decreases the sea if dipped in it." The hadith in full. Khalid ibn Ma'dan said: In Paradise there is a tree called Tuba, which has udders, all of which will suckle the children of the people of Paradise. If a woman miscarries, she will be in one of the rivers of Paradise, rolling around in it until the Day of Resurrection, and she will be resurrected forty years old. Narrated by Ibn Abi Hatim.

### Fath al-Qadir

27- **And those who disbelieve say, 'Why was a sign not sent down to him from his Lord?'** That is, those polytheists from Mecca say, **Why was a sign not sent down to Muhammad from his Lord?** The explanation of this was presented earlier, and it was repeated in several places. **Say, 'Indeed, God misguides whom He wills.'** God, the Exalted, commanded him to answer them with this, which is that misguidance is by the will of God, the Exalted. Whoever He wills to misguide will go astray, just as those who say, **Why was a sign not sent down to him from his Lord?** "And He guides to Himself whoever turns back [to Him]" went astray. Or to Islam, or to His side, the Almighty and Majestic, **whoever turns back:** meaning whoever returns to God with repentance and abandoning what he was doing, and the origin of turning back is entering into a turn of goodness, this is what Al-Naysaburi said, and the place of those who believed is the accusative as a substitute for his saying **whoever turns back** meaning that they are those whom God guided and turned back to Him, and it is possible that those who believed is the predicate of a deleted subject, meaning they are those who believed, or it is accusative as praise.

### Tafsir al-Baghawi

27- "And those who disbelieve **from the people of Mecca say**, Why was a sign not sent down to him from his Lord? **Say**, Indeed, God misguides whom He wills and guides to Himself whoever turns back [to Him]." That is, He guides to Himself whomever He wills by turning back. It was said: He guides to His religion whoever turns back to Him with his heart.

### Tafsir al-Baidawi

27. "And those who disbelieve say, 'Why was a sign not sent down to him from his Lord?' **Say**, 'Indeed, God misguides whom He wills.'" By suggesting the signs after the miracles had appeared. "And He guides to it whoever turns back. **He turns to the truth and turns away from stubbornness, and this is an answer that flows in the course of astonishment at their saying, as if he said**, Say to them, how great is your stubbornness. Indeed, God misguides whom He wills from among those who are like you.' So there is no way for them to be guided even if every sign is sent down, and He guides to it whoever turns back with what you have brought, or even with signs less than it."

Surat al-Ra'd 13:28

Those who have believed and whose hearts are assured by the remembrance of God.

Unquestionably, by the remembrance of God hearts are assured.

### Surat al-Ra'd 13:28

Those who have believed and whose hearts are assured by the remembrance of God. Unquestionably, by the remembrance of God hearts are assured.

### Tafsir al-Jalalayn

28 - **Those who have believed and whose hearts are assured by the remembrance of God** meaning His promise **Unquestionably, by the remembrance of God hearts are assured** meaning the hearts of the believers.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: "Those who have believed and whose hearts find comfort in the remembrance of God. Unquestionably, in the remembrance of God hearts find comfort."

### Tafsir al-Qurtubi

The Almighty said: **Those who believe** *those* is in the accusative case, because it is the object, meaning God guides those who believe. It was said that it is a substitute for His saying: **whoever turns back**, so it is also in the accusative case. **And their hearts are reassured by the remembrance of God** meaning they are calmed and comforted by the One and Only God, so they are reassured. He said: meaning their hearts are reassured constantly by the remembrance of God with their tongues, said Qatada. Mujahid, Qatada and others said: by the Qur'an. Sufyan ibn Uyaynah said: by His command. Muqatil: by His promise. Ibn Abbas: by swearing by His name, that you are reassured by the remembrance of His grace and favor, as you are reassured by the remembrance of His justice, vengeance and judgment. It was said: **by the remembrance of God** meaning they remember God and contemplate His signs, so they know the perfection of His power with insight. **Unquestionably, by the remembrance of God hearts are reassured** meaning the hearts of the believers. Ibn Abbas said: This is about the oath, so if his opponent swears by God, his heart is reassured. It was said: **By the remembrance of God** meaning by obeying God. It was said: By the reward of God. It was said: By the promise of God. Mujahid said: They are the companions of the Prophet, may God bless him and grant him peace.

### Tafsir Ibn Kathir

God Almighty tells us about what the polytheists said,

**Why not? meaning, Why did he not send down to him a sign from his Lord?** like their saying, **Then let him bring us a sign as the former ones were sent.** This has been discussed more than once, and that God is able to answer what they asked for. In the hadith, God revealed to His Messenger when they asked Him to turn Safa into gold, to make a spring flow for them, and to move the mountains around Mecca, so that its place would become meadows and gardens: If you wish, O Muhammad, I will give them that, and if they disbelieve, I will punish them with a punishment that I have not punished anyone in the worlds with, and if you wish, I will open for them the door of repentance and mercy. He said: **Rather, I will open for them the door of repentance and mercy.** For this reason, He said to His Messenger: "Say: God misguides whom He wills and guides to Himself whoever turns back." That is, He is the misguider and the guide, whether He sent the Messenger with a sign in accordance with what they suggested or did not answer their question, for guidance and misguidance are not dependent on that or its absence, as He said: **And neither signs nor warnings avail a people who do not believe.** And He said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** And He said: "And even if We had sent down to them The 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. That is why He said: "Say: God misguides whom He wills and guides to Himself whoever turns back [to Him]." That is, He guides to Himself whoever turns back to God, returns to Him, seeks His help, and supplicates to Him. **Those who have believed and whose hearts are assured by the remembrance of God.** That is, they are content and rest in the side of God, and are at peace when remembering Him, and are satisfied with Him as a Master and Helper. That is why He said: **Unquestionably, by the remembrance of God hearts are assured.** That is, He is worthy of that.

And His statement: **Those who believe and do righteous deeds - for them is bliss and a good place of return.** Ibn Abi Talhah said on the authority of Ibn Abbas: Joy and delight. Ikrimah said: What a good thing for them. Ad-Dahhak said: Envy for them. Ibrahim An-Nakha'i said: Good for them. Qatada said: It is an Arabic word, a man says: **Blessed are you,** meaning you have found good. And he said in another narration: **Blessed are they,** "and a good place of return," meaning a return. These statements are one thing, there is no contradiction between them. Saeed bin Jubair said on the authority of Ibn Abbas: **Blessed are they,** he said: It is the land of Paradise in Abyssinian. Saeed bin Masjuh said: **Blessed is the name of Paradise in Hindi.** And this is how As-Suddi narrated on the authority of Ikrimah: **Blessed are they** is Paradise, and Mujahid said the same. Al-Awfi said on the authority of Ibn Abbas: When God created Paradise and finished with it, He said: **Those who believe and do righteous deeds - for them is bliss and a good place of return,** and that was when He was

pleased.

Ibn Jarir said: Ibn Hamid told us, Yaqub told us, on the authority of Ja'far, on the authority of Shahr ibn Hawshab, who said: Tuba is a tree in Paradise, every tree of Paradise is from it, its branches are beyond the wall of Paradise. This is how it was narrated on the authority of Abu Hurairah, Ibn Abbas, Mughith ibn Sulayman, Abu Ishaq al-Sabi'i, and more than one of the Salaf, that Tuba is a tree in Paradise, in every house of it is a branch of it. Some of them mentioned that the Most Gracious, Blessed and Exalted, planted it with His hand from a pearl, and commanded it to spread, so it spread to wherever God, Blessed and Exalted, willed, and from its roots came forth springs of the rivers of Paradise of honey, wine, water, and milk. Abdullah ibn Wahb said: Amr ibn al-Harith told us that Diraaj Abu al-Samh told him on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, with a chain of transmission traceable to the Prophet, **Tuba is a tree in Paradise, the distance of a hundred years, the clothes of the people of Paradise come out from its sleeves.**

Imam Ahmad said: Hasan bin Musa told us, I heard Abdullah bin Lahi'ah, Daraj Abu Al-Samh told us, that Abu Al-Haitham told him, on the authority of Abu Saeed Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, that a man said: O Messenger of God, blessed is he who saw you and believed in you. He said: **Blessed is he who saw me and believed in me, and blessed, then blessed, then blessed is he who believed in me without seeing me.** A man said to him: What is *blessed*? He said: "A tree in Paradise, the journey of which is a hundred years. The clothes of the people of Paradise emerge from its sleeves." Al-Bukhari and Muslim narrated on the authority of Ishaq ibn Rahawayh, on the authority of Mughirah al-Makhzumi, on the authority of Wahib, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree under whose shade a rider would travel for a hundred years without crossing it.** He said: I told it to al-Nu'man ibn Abi 'Ayyash al-Zarqi, who said: Abu Sa'id al-Khudri told me on the authority of the Prophet, may God bless him and grant him peace, who said: **In Paradise there is a tree under whose shade a rider would travel for a hundred years without crossing it.**

In Sahih Al-Bukhari, from the hadith of Yazid bin Zurai', from Saeed, from Qatada, from Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said regarding the words of God Almighty: **and an extended shade**, he said: **In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing it.** Imam Ahmad said: Surayj told us, Falih told us, from Hilal bin Ali, from Abd Al-Rahman bin Abi Amrah, from Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Read if you wish, 'and an extended shade.'" Both of them included it in the two Sahihs. In a wording also by Ahmad: Muhammad bin Ja'far and Hajjaj told us, they said: Shu'bah told us: I heard Abu Ad-Dahhak narrating

from Abu Hurairah, from the Prophet, may God bless him and grant him peace, that he said: **In Paradise there is a tree in whose shade a rider would travel for seventy - or a hundred years - it is the tree of eternity.** Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Al-Zubayr, on the authority of his father, on the authority of Asma bint Abi Bakr, may God be pleased with them both, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider can travel in the shade of its branches for a hundred years - or he said - a hundred riders can find shade in its branches, and in it are beds of gold as if its fruit were jars.** Narrated by Al-Tirmidhi.

Ismail bin Ayyash said on the authority of Saeed bin Yusuf, on the authority of Yahya bin Abi Katheer, on the authority of Abu Salam al-Aswad, who said: I heard Abu Umamah al-Bahili say: The Messenger of God, may God bless him and grant him peace, said: "There is no one among you who enters Paradise except that he is taken to Tuba, and its sleeves are opened for him and he takes from it whatever he wants, if he wants white, if he wants red, if he wants yellow, and if he wants black like anemones, finer and more beautiful." Imam Abu Jaafar bin Jarir said: Muhammad bin Abdul A'la told us, Muhammad bin Thawr told us on the authority of Muammar, on the authority of Ash'ath bin Abdullah, on the authority of Shahr bin Hawshab, on the authority of Abu Hurairah, may God be pleased with him, who said: Tuba is a tree in Paradise, and God says to it: Open for My servant whatever he wants, so it opens for him horses with their saddles and bridles, and camels with their reins, and whatever he wants of clothing.

Ibn Jarir narrated a strange and amazing narration from Wahb ibn Munabbih here. Wahb, may God have mercy on him, said: In Paradise there is a tree called Tuba. A rider can travel in its shade for a hundred years without crossing it. Its flowers are ryat, its leaves are brocade, its branches are amber, its ground is ruby, its soil is camphor, and its mud is musk. From its roots flow rivers of wine, milk, and honey. It is a gathering place for the people of Paradise. While they are in their gathering place, angels from their Lord come to them, leading bridled camels with chains of gold. Their faces are like beautiful lamps, and their hair is like the silk of a marazi silk due to its softness. On them are saddles, their planks are ruby, their drums are gold, and their clothes are of fine silk and brocade. They dismount from it saying: Our Lord has sent us to you so that you may visit Him and greet Him. He said: They ride it, for it is faster than a bird, and softer than a moth, a noble race without a profession. A man walks beside his brother while he talks to him and whispers to him, and the ear of one riding animal does not reach the ear of the other, nor does the kneeling of one riding animal reach the kneeling of the other, to the point that the tree moves out of their way so as not to separate a man from his brother. He said: They come to the Most Gracious, Most Merciful, and He reveals His noble face to them so that they may look at Him. When they see Him, they say: O God, You are peace, and from You is peace, and majesty and honor are due to You. He said: Then the Most High says at that time: I am peace, and from Me is peace, and upon you is due My mercy and love. Welcome to My servants who feared

Surat al-Ra'd 13:28

Those who have believed and whose hearts are assured by the remembrance of God.  
Unquestionably, by the remembrance of God hearts are assured.

Me in secret and obeyed My command. He said: They say: Our Lord, we did not worship You as You should be worshipped, and we did not value You as You should be valued, so give us permission to prostrate before You. He said: Then God will say: It is not a house of hardship or worship, but rather a house of kingship and bliss, and I have lifted from you the hardship of worship, so ask Me whatever you wish, for every man among you has a wish, so they will ask Him until the shortest of them wishes, so he will say: My Lord, the people of the world competed in their world and were distressed in it, My Lord, so give Me the equivalent of everything they had in it from the day I created it until the world ended, so God the Most High will say: Your wish fell short, and you asked for less than your status, this is for you from Me, and I will bestow upon you My status because there is no misery or shortcoming in My giving, He said: Then He will say: Show to My servants what did not reach their wishes, and did not cross their minds, He said: So they will be shown to them until their wishes that are in their souls fall short, and among what they will be shown to them will be two horned mules, on every four of them a bed of a single ruby, on every bed of it a dome of gold, hollowed out in every dome of it are furnishings from the furnishings of Paradise, and in every dome there will be two slave girls from the houris, on every slave girl Two of them are garments from the garments of Paradise, and there is no color in Paradise except that it is in them, and no scent or perfume except that it has perfumed them. The light of their faces penetrates the thickness of the dome until whoever sees them thinks that they are less than the dome. He sees their brains from above their legs like a white thread in a red ruby. They see for him a superiority over his companion like the superiority of the sun over stones or better, and he sees for them the same and enters to them and they greet him, kiss him, and cling to him, and say to him: By God, we did not think that God would create the likes of you. Then God Almighty commands the angels to walk with them in a row in Paradise until each man of them reaches the station that has been prepared for him. This hadith was narrated by Ibn Abi Hatim with his chain of transmission on the authority of Wahb ibn Munabbih, and he added: So look at the gift of your Lord that He has given you, and behold, it is domes in the highest company, and rooms built of pearls and coral, their doors of gold, their beds of rubies, their furnishings of brocade and silk, and their pulpits of light gushing from their doors, and their platforms. A light like the sun's ray is like a shining star in the bright day, and lofty palaces in the highest heavens of rubies, their light shining, were it not subject to control, then the eyes would be dazzled. Whatever of those palaces is of white ruby, it is furnished with white silk, whatever is in them of red rubies, it is furnished with red brilliance, whatever is in them of green rubies, it is furnished with green brocade, and whatever is in them of yellow rubies, it is furnished with yellow purple, framed with green emerald, red gold, and white silver, its pillars and corners are of jewels, its honor is domes of pearls, and its towers are chambers of coral. So when they turned to what their Lord had given them, two mules of white ruby were brought near to them,

the spirit blown into them, the immortal boys avoided them, in the hand of each of them was the wisdom of a mule from those mules, and its bridles and reins were of white silver strung with pearls and rubies, its saddles were adorned couches furnished with brocade and heavy silk, so they set off with them. Those mules were carried to the heart of the gardens of Paradise. When they reached their homes, they found the angels sitting on pulpits of light waiting for them to visit them, shake hands with them, and congratulate them on the honor of their Lord. When they entered their palaces, they found in them everything they had desired and wished for. At the door of each palace were four gardens: two gardens with branches, and two gardens with abundant rain. In them were two flowing springs, and in them were two pairs of every kind of fruit, and houris confined in pavilions. When they had settled in their homes and settled down, their Lord said to them: Have you found what your Lord promised to be true? They said: Yes, by our Lord. He said: Are you satisfied with the reward of your Lord? They said: Our Lord, we are satisfied, so be satisfied with us. He said: By My pleasure with you, you have entered My abode, and have looked upon My face, and My angels have shaken hands with you. So congratulations to you, **an uninterrupted gift**, in which there is no bitterness or resentment. Then they said: Praise be to God, who has removed sorrow from us, and admitted us to the abode of permanence by His grace, wherein no fatigue shall touch us, nor shall weariness touch us. Indeed, our Lord is Forgiving and Appreciative. This is a strange context and an amazing trace, and some of it has supporting evidence. In the two Sahihs, it is stated that God Almighty says to that man who will be the last of the people of Paradise to enter Paradise: Wish, so he wishes, until when his wishes are over, God Almighty says: Wish for such and such, and wish for such and such, mentioning him, then He says: That is for you and ten times more like it.

In Sahih Muslim, on the authority of Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, on the authority of God the Almighty, "O My servants, were the first of you and the last of you, the humans of you and the jinn of you, to stand on one plain and ask of Me, and I were to give everyone what he asked for, that would not decrease My kingdom in the slightest, any more than a needle decreases the sea if dipped in it." The hadith in full. Khalid ibn Ma'dan said: In Paradise there is a tree called Tuba, which has udders, all of which will suckle the children of the people of Paradise. If a woman miscarries, she will be in one of the rivers of Paradise, rolling around in it until the Day of Resurrection, and she will be resurrected forty years old. Narrated by Ibn Abi Hatim.

### Fath al-Qadir

**28- And their hearts are reassured by the remembrance of God** meaning they are calmed and comforted by the remembrance of God, the Most High, with their tongues, such as reciting the Qur'an, glorifying, praising, declaring God's Oneness, or by



hearing that from others. God, the Most High, called the Qur'an a remembrance, saying: **And this is a blessed remembrance which We have sent down**, and He said: **Indeed, it is We who sent down the remembrance**. Al-Zajjaj said: meaning, when God alone is mentioned, they believe in it without doubt, unlike those who described it by saying: **And when God alone is mentioned, the hearts of those who do not believe in the Hereafter are filled with disgust**. It was said that their hearts are reassured by the oneness of God, and it was said that what is meant by remembrance here is obedience, and it was said by the promise of God, and it was said by swearing by God, so if his opponent swears by God, his heart is calmed, and it was said by mentioning His mercy, and it was said by mentioning His evidence indicating His Oneness. **Verily, by the remembrance of God** alone without others **hearts are reassured** and looking at the creations of God, the Most High, and the wonders of His creation, even if it benefits reassurance in The sentence, but it is not like this reassurance, and also considering miracles is one of the things that humans cannot bear, so its benefit for reassurance is not like the benefit of mentioning God, so this is the aspect of what this structure benefits from restriction.

miracles. **Unquestionably, by the remembrance of God hearts are reassured** they find peace in Him.

### Tafsir al-Baghawi

28- **Those who believe**, in the accusative case, instead of his saying: **whoever turns back**, "and their hearts are reassured," are calmed, **by the remembrance of God**, Muqatil said: by the Qur'an, and calmness is by certainty, and disturbance is by doubt, **Unquestionably, by the remembrance of God hearts are reassured**, the hearts of the believers are calmed and certainty is established in them.

Ibn Abbas said: This is about the oath. He says: If a Muslim swears by God about something, the hearts of the believers will be at peace with it.

If it is said: Did not God Almighty say: **The believers are only those who, when God is mentioned, their hearts become fearful** (al-Anfal 8:2), so how can there be tranquility and fear in one state?

It was said: Fear is when the threat and punishment are mentioned, and reassurance is when the promise and reward are mentioned. So the hearts are fearful when the justice of God and the severity of His reckoning are mentioned, and they are reassured when the grace, reward, and generosity of God are mentioned.

### Tafsir al-Baidawi

28. **Those who believe** instead of *from* or the predicate of a deleted subject. **And their hearts are reassured by the remembrance of God** in familiarity with Him, reliance on Him, and hope from Him, or by the remembrance of His mercy after anxiety from fear of Him, or by the remembrance of His evidence indicating His existence and His oneness, or by His speech, meaning the Qur'an, which is the most powerful of

Surat al-Ra'd 13:29

Those who believe and do righteous deeds - for them is bliss and a good place of return.

## Surat al-Ra'd 13:29

Those who believe and do righteous deeds - for them is bliss and a good place of return.

## Tafsir al-Jalalayn

29 - **Those who believe and do righteous deeds**

Subject, predicate *Blessed* Source of goodness, or a tree in Paradise in whose shade a rider can travel for a hundred years without crossing it **For them is a good place of return** Reference

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And He guides to Himself those who turn back in repentance, those who believe.

**Those who believed** is in the accusative case, in response to *whoever*, because **those who believed** are **those who repented**, which was translated from it.

And his saying: **And their hearts are reassured by the remembrance of God**, means: And their hearts are calmed and comforted by the remembrance of God, as:

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: "And their hearts find peace in the remembrance of God," he said: They find peace in the remembrance of God and are comforted by it.

And his saying: "Verily, by the remembrance of God do hearts find peace," means: Verily, by the remembrance of God do the hearts of the believers find peace and comfort.

It was said: He meant by that the hearts of the believers among the companions of the Messenger of God, may God bless him and grant him peace.

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: **Verily, in the remembrance of God do hearts find rest**, referring to Muhammad and his companions.

Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shabl told us:

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: **Verily, in the remembrance of God do hearts find rest**, he said: for Muhammad and his companions.

He said, Ishaq told us, Ahmad bin Yunus told us, Sufyan bin Uyaynah told us regarding his statement:

**And their hearts find rest in the remembrance of God**, he said: They are the companions of Muhammad, may God bless him and grant him peace.

And His saying: **Those who believe and do righteous deeds**, righteous deeds, and that is knowledge of what their Lord has commanded them, **blessed are they**.

And *blessed* is in the nominative case with **for them**.

Some of the people of Basra and Kufa used to say: This is a noun, just as one would say in speech: Woe to Amr.

Abu Ja'far said: The nominative case was preferred for *tuba* because of the beauty of its addition without the letter lam. This is because it is said in it: *tubaak*, just as it is said: **woe to you**, and *weebeak*. If it were not for the beauty of its addition without the letter lam, the accusative case would have been better and more eloquent, just as the accusative case in their saying: **Woe to Zayd**, "far away from him," and **shame on him**, is better, since the addition in it without the letter lam is not beautiful.

The interpreters differed in their interpretation of his saying: **Blessed are they**.

Some of them said: It means: Yes, what do they have?

Who said that?

Jaafar bin Muhammad al-Baruri from the people of Kufa told me, he said, Abu Zakariya al-Kalbi told us, on the authority of Umar bin Nafi', he said: Ikrimah was asked about **Blessings for them**, he said: Yes, what is for them.

Ahmad bin Ishaq told us, Abu Ahmad told us, Omar bin Nafi' told us, on the authority of Ikrimah, regarding his statement: **Blessed are they**, he said: Yes, what is good for them.

Al-Harith told me, he said, Abdul Aziz told us, he said, Omar bin Nafi' told me, he said: I heard Ikrimah regarding his statement: **Blessed are they**, he said: Yes, what is good for them.

Others said: It means: They are blessed.

Who said that?

Abu Hisham told us, he said, Abu Khalid al-Ahmar told us, on the authority of Juwaybir, on the authority of al-Dahhak: **Blessings to them**, he said: Envy for them.

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, the same.

He said, Amr bin Awn told us, Hisham told us, on the authority of Juwaybir, on the authority of Ad-Dahhak, the same.

Others said: It means joy and delight.

Who said that?

Ali bin Dawud and Al-Muthanna bin Ibrahim told me, they said, Abdullah told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas,

regarding his statement: **Blessings to them**, meaning: joy and delight to the eye.

Others said: It means: Good for them.

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Blessed are they**, meaning: Good for them, and it is a word from the speech of the Arabs.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Blessings to them**, this is an Arabic word. A man says: **Blessed are you**, meaning: you have achieved good.

Others said: It means: It is better for them.

Who said that?

Abu Hisham told us, he said, Ibn Yaman told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Ibrahim, he said: It is better for them.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansour, on the authority of Ibrahim, regarding his statement: **Blessed are they**, he said: The goodness and dignity that God gave them.

Others said: **Blessed are they**, a name for Paradise, and the meaning of the words is: Paradise is theirs.

Who said that?

Abu Kuraib told us, he said, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **Blessed are they**, he said: the name of Paradise, in Ethiopian.

Abu Hisham told us, he said, Ibn Yaman told us, on the authority of Ash'ath, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas: **Blessings to them**, he said: the name of the land of Paradise, in Abyssinian.

Ibn Hamid told us, he said, Yaqub told us, on the authority of Ja'far, on the authority of Sa'id ibn Mashjuj, regarding his statement: **Blessed are they**, he said: Bliss is the name of Paradise, in Indian.

Al-Hasan bin Muhammad told us, he said, Dawud bin Mihran told us, he said, Yaqub told us, on the authority of Jaafar bin Abi Al-Mughira, on the authority of Saeed bin Mashjuj, he said: The name of Paradise in Hindi is *Tuba*.

Abu Hisham told us, he said, Ibn Yaman told us, he said, Sufyan told us, on the authority of Al-Suddi, on the authority of Ikrimah: **Blessed are they**, he said: Paradise.

He said, 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: **Blessed are they**, he said: Paradise.

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, the same.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Those who believe and do righteous deeds - for them is bliss and a good place of return**, he said: God did not create Paradise and finish it. He said: **Those who believe and do righteous deeds - for them is bliss and a good place of return**, and that was when he was impressed.

Ahmad told us, he said, Abu Ahmad told us, he said, Sharik told us, on the authority of Laith, on the authority of Mujahid: **Blessed are they**, he said: Paradise.

Others said: **Blessed are they**, a tree in Paradise.

Who said that?

Muhammad bin Bashir told us, he said, Abd al-Rahman told us, he said, Qara bin Khalid told us, on the authority of Musa bin Salim, he said, Ibn Abbas said: **Blessings for them** is a tree in Paradise.

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-Ash'ath ibn Abd God, on the authority of Shahr ibn Hawshab, on the authority of Abu Hurayrah: **Blessed are they**, a tree in Paradise, which says to it: **Give me whatever my servant wants!** So it gives him horses with their saddles and bridles, camels with their reins, and whatever he wants of clothing.

Ibn Hamid told us, he said, Yaqub told us, on the authority of Jaafar, on the authority of Shahr bin Hawshab, he said: Tuba is a tree in Paradise, all the trees of Paradise are from it, its branches are behind the wall of Paradise.

Al-Muthanna told me, he said, Suwaid bin Nasr told us, he said, Ibn al-Mubarak told us, on the authority of Muammar, on the authority of al-Ash'ath bin Abdullah, on the authority of Shahr bin Hawshab, on the authority of Abu Hurayrah, who said: In Paradise there is a tree called Tuba, and God says to it: Tear forth. Then he mentioned something similar to the hadith of Ibn Abd al-A'la, on the authority of Ibn Thawr.

Al-Hasan bin Muhammad told us, he said, Abdul-Jabbar told us, he said, Marwan told us, he said, Al-Ala' told us, on the authority of Shammar bin Atiyah, regarding his statement: **Blessings be upon them**, he said: It is a tree in Paradise called Tuba.

Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Hassan Abi al-Ashras, on the authority of Mughith ibn Sami, who said: Tuba is a tree in Paradise. There is no house in Paradise except that there is a branch of it in it. Then a bird comes and perches, and it calls it and eats dried meat from one side and roast meat from the other. Then it says: Fly, and it flies.

He said, Abu Saleh told us, Muawiyah told me, on the authority of some of the people of Ash-Sham, who said: Your Lord took a pearl and placed it in the palms of His hands, then rolled it between His palms, then planted it in the middle of the people of Paradise, then said to it:

Those who believe and do righteous deeds - for them is bliss and a good place of return.

Stretch until you attain My pleasure. So it did, and when it was straight, the rivers of Paradise gushed forth from its roots, and it is Tuba.

Al-Fadl bin Al-Sabah told us, he said, Ismail bin Abdul Karim Al-San'ani told us, he said, Abdul Samad bin Maqal told me: that he heard Wahb say: In Paradise there is a tree called Tuba, a rider can travel in its shade for a hundred years without crossing it. Its flowers are ryat, its leaves are brocade, its branches are amber, its ground is ruby, its soil is camphor, and its mud is musk. From its roots flow rivers of wine, milk, and honey, and it is a seat for the people of Paradise. While they were in a gathering, angels from their Lord came to them, leading camels bridled with chains of gold. Their faces were like lamps because of their beauty, and their hair was like the silk of a mar'aziz because of its softness. Upon them were saddles, their planks were of ruby, their tambourines were of gold, and their clothes were of fine silk and brocade. They would dismount them and say, **Our Lord has sent us to you so that you may visit Him and greet Him.** He said, **So they would ride them.** He said, "They are faster than a bird and softer than a moth, riding horses without a profession. A man would walk beside his brother while he spoke to him and confided in him. The ear of one of them would not touch the ear of its companion, nor would the kneeling of a camel touch the kneeling of its companion. Even a tree would move out of their way so as not to separate a man from his brother. He said, "So they would come to the Most Gracious, the Most Merciful, and He would reveal His Noble Face to them so that they could look at Him. When they saw Him, they would say, 'O God, You are peace, and from You is peace, and glory and honor are due to You.'" He said: Then the Blessed and Exalted will say: I am peace and from me peace, and upon you is my mercy and love. Welcome to my servants who feared me in secret and obeyed my command. He said: Then they will say: Our Lord, we did not worship you as you should be worshipped, and we did not appreciate you as you should be appreciated, so give us permission to prostrate before you. He said: Then God will say: It is not a house of hardship or worship, but rather a house of sovereignty and bliss, and I have lifted the hardship of worship from you, so ask me whatever you wish, for every man among you has a wish. So they will ask Him, and even the shortest of them will say: My Lord, the people of this world compete in their worldly life and are distressed by it. My Lord, give me everything that is less than your status. This is from me for you, and I will honor you with my status, for in my giving there is no hardship or restriction. He said: Then He will say: Offer to my servants that which their wishes have not reached and has not crossed their minds. He said: They will be shown to them until they fulfil their desires that are in their souls. Among what they will be shown to them will be two horned mules, for every four of them there will be a bed of a single ruby, over each bed there will be a dome of hollowed gold, in each dome there will be furniture from the furniture of Paradise, in each dome there will be two maidens from the houris, on each maiden there will be two garments from the garments of Paradise, there will be no colour

except that it is in them, and no pleasant scent except that it has been perfumed with them. The light of their faces will penetrate the thickness of the dome, until whoever sees them will think that they are below the dome. He will see their brains from above their legs like a white thread of red ruby. They will see him as having more superiority over his companion than the sun has over stones, or better, and he will see their terror like that. Then he will enter to them and they will greet him and kiss him and embrace him and say to him: By God, we did not think that God would create the likes of you. Then God will command the angels to walk with them in rows in Paradise until each man of them reaches the place that has been prepared for him.

Al-Muthanna told me, he said, Ishaq told us, he said, Ali bin Jarir told us, on the authority of Hammad, he said: A tree in Paradise, in the home of a believer is a branch of it.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, on the authority of Hassan bin Abi Al-Ashras, on the authority of Mughith bin Sami, who said: *Tooba* is a tree in Paradise. If a man were to ride a young camel, male or female, and go around with it, he would not reach the place from which he departed until he died of old age. There is no house among the people of Paradise except that there is a branch of that tree hanging down over them. When they want to eat from the fruit, it hangs down to them so they can eat from it whatever they want, and the birds come and they eat from it whatever they want, whether dried or roasted, then it flies away.

It was narrated from the Messenger of God, may God bless him and grant him peace, that it was said by someone who said: It is a tree.

The novel mentioned that:

Sulayman ibn Dawud al-Qumisi narrated to me, saying: Abu Tobah al-Rabi' ibn Nafi' narrated to us, saying: Mu'awiyah ibn Salam narrated to us, on the authority of Zayd, that he heard Abu Salam say: Aamer ibn Zayd al-Bakali narrated to us, saying: He heard Utbah, on the authority of Abd al-Salami, saying: "A Bedouin came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, are there fruits in Paradise? He said: Yes, there is a tree in it called Tuba, which is like al-Firdaws. He said: What tree of our land does it resemble? He said: It does not resemble any of the trees of your land, but you have come to Ash-Sham? He said: No, O Messenger of God. He said: It resembles a tree called al-Jawzah, which grows on one trunk, then spreads out at the top. He said: How large is its root? He said: If a young camel from your family were to set out, it would not reach its root until its collarbones would break from old age."

Al-Hasan bin Shabib told us, he said, Muhammad bin Ziyad Al-Jazari told us, on the authority of Furat bin Abi Al-Furat, on the authority of Muawiyah bin Qurra, on the authority of his father, he said: "The Messenger of God, may God bless him and grant him peace, said: 'Blessings and a good place of return'. It is a tree that

God planted with His hand, and breathed into it of His spirit. It grew with ornaments and finery, and its branches can be seen from behind the wall of Paradise."

Yunus told me, he said, Ibn Wahb told us, he said, Amr ibn al-Harith told me, that Diraj told him, that Abu al-Haytham told him, on the authority of Abu Sa'id al-Khudri, "on the authority of the Messenger of God, may God bless him and grant him peace, that a man said to him: O Messenger of God, what is Tuba? He said: It is a tree in Paradise, a distance of one hundred years, from whose sleeves the clothes of the people of Paradise come out."

Abu Ja'far said: According to this interpretation that we mentioned about the Messenger of God, may God bless him and grant him peace, the narration with it, the statement regarding the raising of his statement: **Blessed are they**, must be contrary to the statement that we narrated about it from the Arab scholars. This is because the report from the Messenger of God, may God bless him and grant him peace, is that Tuba is the name of a tree in Paradise. So if that is the case, then it is a name for a definite noun like Zayd and 'Amr. And if that is the case, then there is nothing in his statement: **And a good return**, except the raising, in apposition to *Tuba*.

As for his saying: **And a good place to return**, he is saying: And a good place to return, like:

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: **And a good place of return**, he said: a good place of return.

## Tafsir al-Qurtubi

The Almighty's saying: **Those who believe and do righteous deeds - for them is bliss**. It is the subject and predicate. It was said that its meaning is bliss, so *blessed* is raised as a subject, and it is permissible for its position to be accusative on the assumption: He made for them bliss, and **and a good return** is conjoined to it in the two mentioned ways, so it is raised or accusative. Abdul Razzaq said: Muammar told us on the authority of Yahya bin Abi Katheer on the authority of Amr bin Abi Yazid Al-Bakali on the authority of Utbah bin Abdul Salami who said: "A Bedouin came to the Prophet, may God bless him and grant him peace, and asked him about Paradise and mentioned the Pool. He said: Is there fruit in it? He said: Yes, a tree called Tuba. He said: O Messenger of God! Which tree of our land does it resemble? He said: It does not resemble any of the trees of your land. Have you been to Syria? There is a tree called Al-Jawza that grows on a stem and its top is spread out. He said: O Messenger of God! How great is its root! He said: If a young camel from your family were to set out, it would not reach its root until its collarbone would break from old age." He mentioned the hadith, and we have written it in full in the chapters of Paradise in the book of At-Tadhkirah. Ibn Al-Mubarak said: Muammar told us, on the authority of Al-Ash'ath, on the authority of Abdullah, on the authority of Shahr

bin Hawshab, on the authority of Abu Hurairah, who said: In Paradise there is a tree called Tuba. God the Almighty says to it: Open for My servant whatever he wishes. So it opens for him a horse with its saddle, bridle and appearance as he wishes, and opens for a mount with its saddle, reins and appearance as he wishes, and for fine camels and clothes. Ibn Wahb mentioned from the hadith of Shahr bin Hawshab, on the authority of Abu Umamah Al-Bahili, who said: *Tuba* is a tree in Paradise, there is no house in it except that it has a branch of it, and no beautiful bird except that it is in it, and no fruit except that it is from it. It has been said that its root is in the palace of the Prophet, may God bless him and grant him peace, in Paradise, then its branches divide into the most sublime houses of Paradise, just as knowledge and faith spread from it to all the people of the world. Ibn Abbas said: **Tuba for them** means joy and delight for them. It was also narrated from him that *Tuba* is the name of Paradise in Ethiopian. Saeed bin Jubair said: Al-Rabi' bin Anas: It is the garden in the language of India. Al-Qushayri said: If this is correct, then it is in agreement between the two languages. Qatada said: **Tooba for them** is good for them. Ikrimah: Blessings for them. Ibrahim Al-Nakha'i: It is better for them, and it was also narrated from him: It is an honor from God for them. Ad-Dahhak: It is a blessing for them. An-Nahhas: These sayings are close, because Tooba is a noun from the root of good, meaning a good life for them, and these things go back to the good thing. Al-Zajaj said: Tooba is a noun from the root of good, and it is the state that is pleasant for them, and the root is Tayyibi, so the Ya became a Waw because of its sukoon and the Damma of what precedes it, as they said: Mawser and Muwqin. I said: The correct view is that it is a tree, based on the hadith that we mentioned, and it is authentic according to what Al-Suhayli mentioned. Abu Omar mentioned it in Al-Tamhid, and we transmitted it from him. Al-Tha'labi also mentioned it in his interpretation, and Al-Mahdawi and Al-Qushayri also mentioned on the authority of Mu'awiyah bin Qurrah on the authority of his father that the Messenger of God, may God bless him and grant him peace, said: "Tuba is a tree in Paradise that God planted with His hand and breathed into it of His spirit. It grows ornaments and fine garments, and its branches can be seen from beyond the wall of Paradise." Whoever wants more information on these reports, let him read Al-Tha'labi. Ibn Abbas said: *Tuba* is a tree in Paradise, its root is in the house of Ali, and in the house of every believer there is a branch of it. Abu Ja'far Muhammad ibn 'Ali said: "The Prophet, may God bless him and grant him peace, was asked about the words of God Almighty: **Blessings for them and a good place of return**. He said: **A tree whose root is in my house and its branches are in Paradise**. Then he was asked about it again and he said: **A tree whose root is in the house of 'Ali and its branches are in Paradise**. So it was said to him: O Messenger of God! I was asked about it and I said: **Its root is in my house and its branches are in Paradise**. Then I was asked about it and I said: **Its root is in the house of 'Ali and its branches are in Paradise**. So the Prophet, may God bless him and grant him peace, said: **My house and the house of 'Ali will be in Paradise tomorrow, one in one place**. And from him, may God bless him and grant him peace: **Its root is in my house and there is no**



Those who believe and do righteous deeds - for them is bliss and a good place of return.

**house of yours but a branch of it hangs down in it.** "And a good place of return" means to return. It was said: The meaning of the statement is those who believe and whose hearts are reassured by the remembrance of God and who do righteous deeds, blessed are they."

## Tafsir Ibn Kathir

God Almighty tells us about what the polytheists said, **Why not?** meaning, **Why did he not send down to him a sign from his Lord?** like their saying, **Then let him bring us a sign as the former ones were sent.** This has been discussed more than once, and that God is able to answer what they asked for. In the hadith, God revealed to His Messenger when they asked Him to turn Safa into gold, to make a spring flow for them, and to move the mountains around Mecca, so that its place would become meadows and gardens: If you wish, O Muhammad, I will give them that, and if they disbelieve, I will punish them with a punishment that I have not punished anyone in the worlds with, and if you wish, I will open for them the door of repentance and mercy. He said: **Rather, I will open for them the door of repentance and mercy.** For this reason, He said to His Messenger: "Say: God misguides whom He wills and guides to Himself whoever turns back." That is, He is the misguider and the guide, whether He sent the Messenger with a sign in accordance with what they suggested or did not answer their question, for guidance and misguidance are not dependent on that or its absence, as He said: **And neither signs nor warnings avail a people who do not believe.** And He said: **Indeed, those upon whom the word of your Lord has come into effect will not believe, even if every sign came to them until they see the painful punishment.** And He said: "And even if We had sent down to them The 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. That is why He said: "Say: God misguides whom He wills and guides to Himself whoever turns back [to Him]." That is, He guides to Himself whoever turns back to God, returns to Him, seeks His help, and supplicates to Him. **Those who have believed and whose hearts are assured by the remembrance of God.** That is, they are content and rest in the side of God, and are at peace when remembering Him, and are satisfied with Him as a Master and Helper. That is why He said: **Unquestionably, by the remembrance of God hearts are assured.** That is, He is worthy of that.

And His statement: **Those who believe and do righteous deeds - for them is bliss and a good place of return.** Ibn Abi Talhah said on the authority of Ibn Abbas: Joy and delight. Ikrimah said: What a good thing for them. Ad-Dahhak said: Envy for them. Ibrahim An-Nakha'i said: Good for them. Qatada said: It is an Arabic word, a man says: **Blessed are you,** meaning you have found good. And he said in another narration: **Blessed are they,** "and a good place of return," meaning a return. These statements are one

thing, there is no contradiction between them. Saeed bin Jubair said on the authority of Ibn Abbas: **Blessed are they,** he said: It is the land of Paradise in Abyssinian. Saeed bin Masjuh said: **Blessed is the name of Paradise in Hindi.** And this is how As-Suddi narrated on the authority of Ikrimah: **Blessed are they** is Paradise, and Mujahid said the same. Al-Awfi said on the authority of Ibn Abbas: When God created Paradise and finished with it, He said: **Those who believe and do righteous deeds - for them is bliss and a good place of return,** and that was when He was pleased.

Ibn Jarir said: Ibn Hamid told us, Yaqub told us, on the authority of Ja'far, on the authority of Shahr ibn Hawshab, who said: Tuba is a tree in Paradise, every tree of Paradise is from it, its branches are beyond the wall of Paradise. This is how it was narrated on the authority of Abu Hurairah, Ibn Abbas, Mughith ibn Sulayman, Abu Ishaq al-Sabi'i, and more than one of the Salaf, that Tuba is a tree in Paradise, in every house of it is a branch of it. Some of them mentioned that the Most Gracious, Blessed and Exalted, planted it with His hand from a pearl, and commanded it to spread, so it spread to wherever God, Blessed and Exalted, willed, and from its roots came forth springs of the rivers of Paradise of honey, wine, water, and milk. Abdullah ibn Wahb said: Amr ibn al-Harith told us that Diraaj Abu al-Samh told him on the authority of Abu al-Haytham, on the authority of Abu Sa'id al-Khudri, with a chain of transmission traceable to the Prophet, **Tuba is a tree in Paradise, the distance of a hundred years, the clothes of the people of Paradise come out from its sleeves.**

Imam Ahmad said: Hasan bin Musa told us, I heard Abdullah bin Lahi'ah, Daraj Abu Al-Samh told us, that Abu Al-Haitham told him, on the authority of Abu Saeed Al-Khudri, on the authority of the Messenger of God, may God bless him and grant him peace, that a man said: O Messenger of God, blessed is he who saw you and believed in you. He said: **Blessed is he who saw me and believed in me, and blessed, then blessed, then blessed is he who believed in me without seeing me.** A man said to him: What is *blessed*? He said: "A tree in Paradise, the journey of which is a hundred years. The clothes of the people of Paradise emerge from its sleeves." Al-Bukhari and Muslim narrated on the authority of Ishaq ibn Rahawayh, on the authority of Mughirah al-Makhzumi, on the authority of Wahib, on the authority of Abu Hazim, on the authority of Sahl ibn Sa'd, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: **In Paradise there is a tree under whose shade a rider would travel for a hundred years without crossing it.** He said: I told it to al-Nu'man ibn Abi 'Ayyash al-Zarqi, who said: Abu Sa'id al-Khudri told me on the authority of the Prophet, may God bless him and grant him peace, who said: **In Paradise there is a tree under whose shade a rider would travel for a hundred years without crossing it.**

In Sahih Al-Bukhari, from the hadith of Yazid bin Zurai', from Saeed, from Qatada, from Anas, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said

regarding the words of God Almighty: **and an extended shade, he said: In Paradise there is a tree in whose shade a rider would travel for a hundred years without crossing it.** Imam Ahmad said: Surayj told us, Faliḥ told us, from Hilal bin Ali, from Abd Al-Rahman bin Abi Amrah, from Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise there is a tree in whose shade a rider would travel for a hundred years. Read if you wish, 'and an extended shade.'" Both of them included it in the two Sahihs. In a wording also by Ahmad: Muhammad bin Ja'far and Hajjaj told us, they said: Shu'bah told us: I heard Abu Ad-Dahhak narrating from Abu Hurairah, from the Prophet, may God bless him and grant him peace, that he said: **In Paradise there is a tree in whose shade a rider would travel for seventy - or a hundred years - it is the tree of eternity.** Muhammad bin Ishaq said on the authority of Yahya bin Ibad bin Abdullah bin Al-Zubayr, on the authority of his father, on the authority of Asma bint Abi Bakr, may God be pleased with them both, who said: I heard the Messenger of God, may God bless him and grant him peace, mention the Lote Tree of the Limit, and he said: **A rider can travel in the shade of its branches for a hundred years - or he said - a hundred riders can find shade in its branches, and in it are beds of gold as if its fruit were jars.** Narrated by Al-Tirmidhi.

Ismail bin Ayyash said on the authority of Saeed bin Yusuf, on the authority of Yahya bin Abi Katheer, on the authority of Abu Salam al-Aswad, who said: I heard Abu Umamah al-Bahili say: The Messenger of God, may God bless him and grant him peace, said: "There is no one among you who enters Paradise except that he is taken to Tuba, and its sleeves are opened for him and he takes from it whatever he wants, if he wants white, if he wants red, if he wants yellow, and if he wants black like anemones, finer and more beautiful." Imam Abu Ja'far bin Jarir said: Muhammad bin Abdul A'la told us, Muhammad bin Thawr told us on the authority of Mu'ammal, on the authority of Ash'ath bin Abdullah, on the authority of Shahr bin Hawshab, on the authority of Abu Hurairah, may God be pleased with him, who said: Tuba is a tree in Paradise, and God says to it: Open for My servant whatever he wants, so it opens for him horses with their saddles and bridles, and camels with their reins, and whatever he wants of clothing.

Ibn Jarir narrated a strange and amazing narration from Wahb ibn Munabbih here. Wahb, may God have mercy on him, said: In Paradise there is a tree called Tuba. A rider can travel in its shade for a hundred years without crossing it. Its flowers are ryat, its leaves are brocade, its branches are amber, its ground is ruby, its soil is camphor, and its mud is musk. From its roots flow rivers of wine, milk, and honey. It is a gathering place for the people of Paradise. While they are in their gathering place, angels from their Lord come to them, leading bridled camels with chains of gold. Their faces are like beautiful lamps, and their hair is like the silk of a marazi silk due to its softness. On them are saddles, their planks are ruby, their drums are gold, and their clothes are of fine silk and brocade. They dismount from it saying: Our Lord has sent us to you so that you may visit Him and greet Him. He said: They ride it, for it is faster than a bird, and softer than a moth, a noble race without a profession. A man walks beside his

brother while he talks to him and whispers to him, and the ear of one riding animal does not reach the ear of the other, nor does the kneeling of one riding animal reach the kneeling of the other, to the point that the tree moves out of their way so as not to separate a man from his brother. He said: They come to the Most Gracious, Most Merciful, and He reveals His noble face to them so that they may look at Him. When they see Him, they say: O God, You are peace, and from You is peace, and majesty and honor are due to You. He said: Then the Most High says at that time: I am peace, and from Me is peace, and upon you is due My mercy and love. Welcome to My servants who feared Me in secret and obeyed My command. He said: They say: Our Lord, we did not worship You as You should be worshipped, and we did not value You as You should be valued, so give us permission to prostrate before You. He said: Then God will say: It is not a house of hardship or worship, but rather a house of kingship and bliss, and I have lifted from you the hardship of worship, so ask Me whatever you wish, for every man among you has a wish, so they will ask Him until the shortest of them wishes, so he will say: My Lord, the people of the world competed in their world and were distressed in it, my Lord, so give Me the equivalent of everything they had in it from the day I created it until the world ended, so God the Most High will say: Your wish fell short, and you asked for less than your status, this is for you from Me, and I will bestow upon you My status because there is no misery or shortcoming in My giving, He said: Then He will say: Show to My servants what did not reach their wishes, and did not cross their minds, He said: So they will be shown to them until their wishes that are in their souls fall short, and among what they will be shown to them will be two horned mules, on every four of them a bed of a single ruby, on every bed of it a dome of gold, hollowed out in every dome of it are furnishings from the furnishings of Paradise, and in every dome there will be two slave girls from the houris, on every slave girl Two of them are garments from the garments of Paradise, and there is no color in Paradise except that it is in them, and no scent or perfume except that it has perfumed them. The light of their faces penetrates the thickness of the dome until whoever sees them thinks that they are less than the dome. He sees their brains from above their legs like a white thread in a red ruby. They see for him a superiority over his companion like the superiority of the sun over stones or better, and he sees for them the same and enters to them and they greet him, kiss him, and cling to him, and say to him: By God, we did not think that God would create the likes of you. Then God Almighty commands the angels to walk with them in a row in Paradise until each man of them reaches the station that has been prepared for him. This hadith was narrated by Ibn Abi Hatim with his chain of transmission on the authority of Wahb ibn Munabbih, and he added: So look at the gift of your Lord that He has given you, and behold, it is domes in the highest company, and rooms built of pearls and coral, their doors of gold, their beds of rubies, their furnishings of brocade and silk, and their pulpits of light gushing from their doors, and their platforms. A light like the sun's ray is like a shining star in the bright day, and lofty palaces in the highest heavens of rubies, their light shining, were it not subject to control, then the eyes would be dazzled. Whatever of those palaces

Those who believe and do righteous deeds - for them is bliss and a good place of return.

is of white ruby, it is furnished with white silk, whatever is in them of red rubies, it is furnished with red brilliance, whatever is in them of green rubies, it is furnished with green brocade, and whatever is in them of yellow rubies, it is furnished with yellow purple, framed with green emerald, red gold, and white silver, its pillars and corners are of jewels, its honor is domes of pearls, and its towers are chambers of coral. So when they turned to what their Lord had given them, two mules of white ruby were brought near to them, the spirit blown into them, the immortal boys avoided them, in the hand of each of them was the wisdom of a mule from those mules, and its bridles and reins were of white silver strung with pearls and rubies, its saddles were adorned couches furnished with brocade and heavy silk, so they set off with them. Those mules were carried to the heart of the gardens of Paradise. When they reached their homes, they found the angels sitting on pulpits of light waiting for them to visit them, shake hands with them, and congratulate them on the honor of their Lord. When they entered their palaces, they found in them everything they had desired and wished for. At the door of each palace were four gardens: two gardens with branches, and two gardens with abundant rain. In them were two flowing springs, and in them were two pairs of every kind of fruit, and houris confined in pavilions. When they had settled in their homes and settled down, their Lord said to them: Have you found what your Lord promised to be true? They said: Yes, by our Lord. He said: Are you satisfied with the reward of your Lord? They said: Our Lord, we are satisfied, so be satisfied with us. He said: By My pleasure with you, you have entered My abode, and have looked upon My face, and My angels have shaken hands with you. So congratulations to you, **an uninterrupted gift**, in which there is no bitterness or resentment. Then they said: Praise be to God, who has removed sorrow from us, and admitted us to the abode of permanence by His grace, wherein no fatigue shall touch us, nor shall weariness touch us. Indeed, our Lord is Forgiving and Appreciative. This is a strange context and an amazing trace, and some of it has supporting evidence. In the two Sahihs, it is stated that God Almighty says to that man who will be the last of the people of Paradise to enter Paradise: Wish, so he wishes, until when his wishes are over, God Almighty says: Wish for such and such, and wish for such and such, mentioning him, then He says: That is for you and ten times more like it.

In Sahih Muslim, on the authority of Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, on the authority of God the Almighty, "O My servants, were the first of you and the last of you, the humans of you and the jinn of you, to stand on one plain and ask of Me, and I were to give everyone what he asked for, that would not decrease My kingdom in the slightest, any more than a needle decreases the sea if dipped in it." The hadith in full. Khalid ibn Ma'dan said: In Paradise there is a tree called Tuba, which has udders, all of which will suckle the children of the people of Paradise. If a woman miscarries, she will be in one of the rivers of Paradise, rolling around in it until the Day of Resurrection, and she will be resurrected forty years old. Narrated by Ibn

Abi Hatim.

## Fath al-Qadir

29- **Those who believe and do righteous deeds - for them is bliss and a good return.** The relative pronoun is the subject and its predicate is the supplication clause, which is bliss for them according to the well-known interpretation. It is permissible for the relative pronoun to be in the accusative case of praise, and bliss for them is the predicate of a deleted subject. It is permissible for the relative pronoun to be a substitute for the hearts with a deleted complement: meaning the hearts of those who believe. Abu Ubaidah, Al-Zajaj and the linguists said: bliss is a verb from good. Ibn Al-Anbari said: Its interpretation is a pleasant state. It was said that bliss is a tree in Paradise, and it was said that it is Paradise, and it was said that it is an orchard in the language of India. It was said that the meaning of bliss for them is: good for them, and it was said that it is good for them, and it was said that it is an honor for them, and it was said that it is a blessing for them. Al-Nahas said: These sayings are close, and the original is good, so the ya became a waw because of its sukoon and the damma of what precedes it, and the lam in them is for clarification like sakya lak and raiya lak. And it was read as Hasan Ma'ab in the accusative and nominative cases, from 'aba, which means to return: meaning, and Hasan is the return, which is the afterlife.

## Tafsir al-Baghawi

29- **Those who believe and do righteous deeds**, beginning, **Blessed are they** is its predicate.

They differed in the interpretation of *Tooba*.

It was narrated on the authority of Ibn Abbas, may God be pleased with them both: Joy and comfort to their eyes.

Akrima said: Yes, they do not have money.

Qatada said: It is good for them.

Muammar said on the authority of Qatada: This is an Arabic word, in which a man says to another man: **Blessed are you**, meaning you have found good.

Ibrahim said: It is better for them and more honorable.

Al-Farra' said: Its origin is from the word *tayyib*, and the *waw* in it is due to the damma of the *ta*. There are two dialects for it. The Arabs say: *Tubaak* and **Tuba lak**, meaning **good for them**.

**And a good end** means: a good destination.

Saeed bin Jubair said on the authority of Ibn Abbas: Tuba is the name of Paradise in Ethiopian.

Al-Rabi' said: It is the garden in the Indian language.

It was narrated on the authority of Abu Umamah, Abu Hurairah and Abu al-Darda' that they said: Tuba is a tree in Paradise that shades all of Paradise.

Ubayd ibn Umair said: It is a tree in the Garden of Eden. Its root is in the house of the Prophet, may God bless him and grant him peace. In every house and room there is a branch of it. God did not create a color or flower without having some of it in it except black. God did not create a fruit or berry without having some of it in it. From its root flow two springs: camphor and salsabil.

Muqatil said: You will have a leaf from it that will protect a nation over which there will be a king who will glorify God Almighty with various types of glorification.

It was narrated on the authority of Abu Saeed Al-Khudri, may God be pleased with him, "A man asked the Messenger of God, may God bless him and grant him peace, what is Tuba? He said: A tree in Paradise, a distance of one hundred years, from whose sleeves the clothes of the people of Paradise come out."

On the authority of Muawiyah bin Qurra, on the authority of his father, on the authority of the Prophet: "Tuba is a tree that God Almighty planted with His hand and breathed into it of His spirit. It produces ornaments and finery, and its branches can be seen from behind the wall of Paradise."

Muhammad ibn Abdullah ibn Abi Tobah told us, Muhammad ibn Ahmad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmoud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Ismail ibn Abi Khalid, on the authority of Ziyad, the freed slave of Banu Makhzum, that he heard Abu Hurayrah, may God be pleased with him, say: There is a tree in Paradise in whose shade a rider can travel for a hundred years without crossing it. Read if you wish: **And an extended shade** (al-Waqi'ah 56:30). That reached Ka'b, so he said: He has spoken the truth, by the One Who sent down the Torah to Moses, peace be upon him, and the Qur'an to Muhammad, may God bless him and grant him peace. If a man were to ride a tree or a stump, then go around the base of that tree, he would not reach it until he fell down old. God Almighty planted it with His hand and breathed into it from His spirit, and its branches are beyond the wall of Paradise. There is no river in Paradise except that it flows from the base of that tree.

And with this chain of transmission on the authority of Abdullah bin Al-Mubarak, on the authority of Muammar, on the authority of Al-Ash'ath bin Abdullah, on the authority of Shahr bin Hawshab, on the authority of Abu Hurairah, who said: In Paradise there is a tree called Tuba. God Almighty says to it: Open for My servant whatever he wishes, so it opens for him a horse with its saddle and bridle and its appearance as he wishes. It opens for him a mount with its saddle and reins and its appearance as he wishes, and clothes.

is a verbal noun from the word *good* like **good report** and *closeness*. It is permissible to raise and lower it, and for this reason it was read as **good return** in the accusative.

## Tafsir al-Baidawi

29. **Those who believe and do righteous deeds** is a subject and its predicate is **Blessed are they**, which is a verbal noun from the word *good*. Its *ya* was changed to a *waw* because of the damma of what preceded it. It

Surat al-Ra'd 13:30

Thus have We sent you to a nation before which other nations have passed away, that you may recite to them what We have revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no god except Him. Upon Him I have relied, and to Him is my return."

### Surat al-Ra'd 13:30

Thus have We sent you to a nation before which other nations have passed away, that you may recite to them what We have revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no god except Him. Upon Him I have relied, and to Him is my return."

### Tafsir al-Jalalayn

30 - *Likewise* as We sent the prophets before you **We have sent you to a nation before which there have been nations that have passed on, that you may recite to them what We have revealed to you** meaning the Qur'an **while they disbelieve in the Most Gracious** when they said when they were commanded to prostrate to Him, **And what is the Most Gracious?** Say to them, O Muhammad, "He is my Lord; there is no god but He. Upon Him I have relied, and to Him is my return.")

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Thus We sent you, O Muhammad, to a group of people - meaning to a group - before which there had been groups like them, so you went on, **that you may recite to them what We have revealed to you**, meaning: to convey to them what I sent you with from My revelation that I revealed to you, **while they disbelieve in the Most Merciful**, meaning: while they deny the Oneness of God and belie it, "Say: He is my Lord," meaning: if these people to whom I sent you, O Muhammad, disbelieve in the Most Merciful, then you say: God is my Lord, "There is no god but He. In Him I have relied, and to Him is my return," meaning: and to Him is my return and my repentance.

It is a source of the saying: I repented completely and repentantly.

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: **And they disbelieve in the Most Gracious**, "It was mentioned to us that the Prophet of God, may God bless him and grant him peace, at the time of Al-Hudaybiyyah, when he made peace with the Quraysh, wrote: This is what Muhammad, the Messenger of God, made peace upon. The polytheists of the Quraysh said: If you are the Messenger of God and we fight you, then we have wronged you! But write: This is what Muhammad ibn Abdullah made peace upon. The companions of the

Messenger of God, may God bless him and grant him peace, said: Let us fight them, O Messenger of God! He said: No, but write as they wish, I am Muhammad ibn Abdullah. So when he wrote the letter: In the name of God, the Most Gracious, the Most Merciful, the Quraysh said: As for: The Most Gracious, we do not know it, and the people of ignorance used to write: In your name, O God. His companions said: O Messenger of God, let us fight them! He said: No, but write as they wish."

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, who said: His statement: **Thus have We sent you to a nation that has passed on**, the verse, he said: This was when the Messenger of God, may God bless him and grant him peace, wrote to the Quraysh at Al-Hudaybiyyah. He wrote: In the name of God, the Most Gracious, the Most Merciful. They said: Do not write the Most Gracious, for we do not know what the Most Gracious is. Write only: In Your name, O God. God said: "And they disbelieve in the Most Gracious. Say: He is my Lord; there is no god except Him," the verse.

The statement in the interpretation of the Almighty's saying: **And if there were a Qur'an by which mountains could be moved or the earth could be split apart or the dead could be made to speak, but to God belongs the command entirely**.

Abu Jaafar said: The interpreters differed about the meaning of that.

Some of them said: Its meaning is: **And they disbelieve in the Most Gracious**, "And if a Qur'an were to move the mountains," meaning: They disbelieve in God even if He were to move the mountains for them with this Qur'an. They said: It is from the deferred which means to bring forward, and they made the answer to *if* come before it. That is because the speech is based on the meaning of what they said: And if this Qur'an were to move the mountains or the earth were to be split apart, they would disbelieve in the Most Gracious.

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 if only a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak**, he said: They are the polytheists of Quraysh. They said to the Messenger of God, may God bless him and grant him peace: If only you could expand the valleys of Mecca for us, and move its mountains so that we could till them, and bring back to life those of us who died, and by which the earth could be split asunder, or the dead could be made to speak! God Almighty said: **And if only a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak! Rather, to God belongs the command entirely**.



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 if there were a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak**, the words of the infidels of Quraysh to Muhammad: Move our mountains so that our land may expand for us, for it is narrow, or bring Syria closer to us so that we may trade there, or bring our fathers out of their graves so that we may speak to them! So God Almighty said: **And if there were a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak**.

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-Husayn told us, Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, something similar. Ibn Jurayj said: Abdullah bin Kathir said: They said: Even if the mountains were removed from us, or rivers were made to flow for us, or the dead were made to speak with it! So that was revealed. Ibn Jurayj said: Ibn Abbas said: They said: The mountains were moved by the Qur'an, the earth was cut by the Qur'an, and our dead were brought forth with it.

Al-Hasan bin Muhammad told us, he said, Hajjaj told us, on the authority of Ibn Jurayj, he said, Ibn Kathir said: They said: If only the mountains were moved away from us, or rivers were made to flow for us, or the dead were made to speak with it! Then the verse was revealed: **Have those who have believed not despaired?**

Others said: Rather, its meaning is: **And if a Qur'an were to move the mountains**, a statement that is a new sentence separated from His statement: **And they disbelieve in the Most Merciful**. He said: The answer to *if* is omitted, and the listeners' knowledge of what is meant by the statement suffices without mentioning its answer. They said: The Arabs do that a lot, and from it is the saying of Imru' al-Qais:

Even if it is a soul that dies suddenly, it is a soul that cuts off many breaths.

It is the last verse in the poem, so he left the answer, satisfied that his listener knew what he meant, and as the other said:

I swear that if anything came to us from his messenger other than you, we would not have found a defense for you.

Mention of someone who said something similar to that:

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And if there were a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak**, he mentioned to us that the Quraysh said: If it pleases you, O Muhammad, to follow you - or: that we follow you - then move for us the mountains of Tihamah, or increase for us our territory in our sanctuary so that we may establish plots of land to practice therein, or revive for us

so-and-so and so-and-so! People who died in the Age of Ignorance. So God revealed: **And if there were a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak**, meaning: If He had done this with a Qur'an before your Qur'an, He would have done it with your Qur'an.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: The infidels of Quraysh said to the Prophet, may God bless him and grant him peace: Remove the mountains of Tihamah from us so that we may cultivate them and they will be our lands, or revive for him so-and-so and so-and-so who will tell us: What you say is true! God said: "And if there had been a Qur'an by which mountains could be moved or the earth could be split asunder or the dead could be made to speak. Rather, to God belongs the command entirely." He said: If that had been done with any of the books in the past, that would have been it.

It was narrated on the authority of Al-Husayn bin Al-Faraj who said, I heard Abu Muadh say, Ubayd bin Sulayman told us, I heard Ad-Dahhak say regarding His statement, **And if there had been a Qur'an by which the mountains could be moved**, that is, the infidels of Quraysh said to Muhammad, may God bless him and grant him peace: Move the mountains for us as they were made subservient to David, or divide the earth for us as it was divided for Solomon, so he could travel in it for a month and in it for a month, or speak to the dead for us as Jesus spoke to them, saying: I did not send down this as a book, but it was something I gave to my prophets and messengers.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And if there were a Qur'an by which mountains could be moved**, the verse, he said: They said to the Prophet, may God bless him and grant him peace: If you are truthful, then move these mountains away from us and make them fields like the land of Ash-Sham, Egypt, and the countries, or resurrect our dead and inform them, for they died upon what we are upon! So God said, **And if there were a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak**, that has never been done with any Qur'an or book, so that is not done with this Qur'an.

The statement in the interpretation of the Almighty's saying: **Have those who believe not despaired that if God willed, He could guide all people?**

Abu Jaafar said: Those who know the Arabic language differed regarding the meaning of his saying: **Did he not despair?**

Some of the people of Basra claimed that its meaning was: Did he not know and become clear? He cited as evidence for his saying that the verse of Suhaim bin Watheel Al-Riyahi:

I say to them by the people when they capture me, have you not despaired that I am the son of a knight who has asceticism?

It is narrated: **They make it easy for me**. Whoever narrates it as **they make it easy for me** means: **They divide me up**, from *gambling*, as one divides up

Surat al-Ra'd 13:30

Thus have We sent you to a nation before which other nations have passed away, that you may recite to them what We have revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no god except Him. Upon Him I have relied, and to Him is my return."

camels. Whoever narrates it as: **They take me prisoner**, means: **Isn't it possible for you to be taken prisoner?** He said: He meant by his saying: **Have you not despaired? Have you not known?** They also recited in this regard:

Did not the people despair that I am his son, even though I am far from the land of the tribe?

They interpreted his saying: Did he not despair? Did he not know and see clearly?

It was mentioned on the authority of Ibn Al-Kalbi that this is the language of a tribe of the Nakha' called Wahbil. They say: **Did you not know such-and-such?** meaning: **Did you not know it?**

It was mentioned on the authority of Al-Qasim bin Ma'n that it is the language of Hawazin, and that they say: I despaired of such-and-such, I knew.

As for some of the Kufians, he denied that, and claimed that he had not heard any of the Arabs say: **I despaired**, meaning I knew. He says: It is in meaning - even if it is not heard that **I despaired** means I knew - it is directed towards that, since he has made it clear to the believers that if he had willed, he would have guided all people, so he said: **Have they not despaired of knowledge?** He says: **Knowledge has made them despair**. So it is as if knowledge is implied in it, as it is said: **I have despaired of you that you will not succeed with knowledge**, as if it was said: **I taught him knowledge**. He said: And the poet's saying:

Even if the archers despaired and sent a flock of birds to destroy their husks

Its meaning: Until they despaired of everything possible, except what appeared to them, they sent, so it is in the meaning: Until they knew that there was no way except what they saw and their knowledge ended, so everything other than it was despair.

As for the people of interpretation, they interpreted it to mean: Did he not know and see clearly?

Who said that?

Yaqub told me, he said, Hisham told us, on the authority of Abu Ishaq al-Kufi, on the authority of a freed slave of Bahsr, that Ali, may God be pleased with him, used to recite: **Have those who believe not become clear?**

Al-Hasan bin Muhammad told us, he said, Abdul Wahhab told us, on the authority of Harun, on the authority of Hanzala, on the authority of Shahr bin Hawshab, on the authority of Ibn Abbas: **Has he not despaired?** He said: Has he not become clear?

Ahmad bin Yusuf told us, Al-Qasim told us, Yazid told us, on the authority of Jarir bin Hazim, on the authority of Al-Zubayr bin Al-Kharit - or: Ya'la bin Hakim - on the authority of Ikrimah, on the authority of Ibn Abbas that he used to recite it: **Have those who believe not become clear?** He said: The scribe wrote the other one

while he was asleep.

Al-Hasan bin Muhammad told us, Hajjaj bin Muhammad told us, on the authority of Ibn Jurayj, who said: In the first reading, Ibn Kathir and others claimed: **Has it not become clear?**

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: **Have those who have believed not despaired?** He said: Has it not become clear?

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah bin Saleh told me, on the authority of Ali, on the authority of Ibn Abbas, regarding his statement: **Have those who have believed not despaired?** He said: He knows.

Imran bin Musa told us, he said, Abdul-Warith told us, he said, Laith told us, on the authority of Mujahid, regarding his statement: **Have those who have believed not despaired?** He said: Has it not become clear?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Have those who have believed not despaired?** He said: Have those who have believed not become clear?

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Have those who have believed not despaired?** He said: Have those who have believed not known?

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **Have not those who have believed despaired?** He said: Have those who have believed not known?

Abu Jaafar said: The correct statement about this is what the people of interpretation said, that the interpretation of this is: Has it not become clear and known, due to the consensus of the people of interpretation on this, and the verses that we recited about it.

Abu Ja'far said: The interpretation of the statement then is: If there had been a Qur'an other than this Qur'an by which mountains would have been moved, it would have been moved by this Qur'an, or the earth would have been split by it, it would have been split by this, or the dead would have been spoken to by it, it would have been spoken to by this. But that was not done with any Qur'an before this Qur'an, so He would do with this. Rather, the matter is entirely God's. He says: All of that is up to Him and in His hand. He guides whomever He wills to faith and grants him success in it, and He misguides whomever He wills and abandons him. Did not those who believed in God and His Messenger, when they hoped for my answer to the one who asked their Prophet what he asked about moving the mountains away from them, bringing

the land of Ash-Sham close to them, and bringing their dead back to life, realize that if God had willed, He could have guided all people to faith in Him without creating a sign or bringing about anything that they asked to be brought about? God Almighty says: What is the meaning of their love for that, while they know that guidance and destruction are up to Me and in My hand, whether I revealed a sign or not, I guide whomever I will without revealing a sign, and I misguide whomever I will with revealing it.

### Tafsir al-Qurtubi

The Almighty said: **Thus have We sent you to a nation before which there have been nations.** That is, We sent you as We sent the prophets before you, as Al-Hasan said. It was said: The favor bestowed upon the one to whom Muhammad, peace be upon him, was sent was likened to the favor bestowed upon the prophets before him. **That you may recite to them that which We have revealed to you**, meaning the Qur'an. **And they disbelieve in the Most Gracious.** Muqatil and Ibn Jurayj said: "It was revealed regarding the Treaty of Hudaibiyyah when they wanted to write the treaty document. The Prophet, may God bless him and grant him peace, said to Ali: Write, 'In the name of God, the Most Gracious, the Most Merciful.' Suhayl ibn Amr and the polytheists said: 'We do not know the Most Gracious except for the companion of Yamamah,' meaning Musaylimah the Liar. Write, 'In Your name, O God.' This is how the people of the Jahiliyyah used to write. The Prophet, may God bless him and grant him peace, said to Ali: Write, 'This is what Muhammad, the Messenger of God, has agreed upon.' The polytheists of Quraysh said: 'If you were the Messenger of God, may God bless him and grant him peace, and we fought you and turned you away, then we have wronged you. But write, 'This is what Muhammad ibn Abdullah has agreed upon.' The companions of the Prophet, may God bless him and grant him peace, said: 'Let us fight them.' He said: 'No, but write what they want.' So it was revealed." Ibn Abbas said: It was revealed regarding the polytheists of Quraysh when the Prophet, may God bless him and grant him peace, said to them: 'Prostrate to the Most Gracious.' (al-Furqan 25:60). They said, 'And what is the Most Gracious?' So it was revealed: 'Say,' to them, O Muhammad: 'That which you have denied.' **He is my Lord, there is no god but Him**, and there is no god but Him. He is One in His essence, even if the names of His attributes differ. **In Him I have relied**, and I have believed and put my trust.

**And to Him is my return** meaning my return tomorrow, and today also I have relied on Him and put my trust, content with His judgment and submitting to His command. It was said: Abu Jahl heard the Messenger of God, may God bless him and grant him peace, calling upon God in the Black Stone and saying: O God, O Most Merciful. He said: Muhammad used to forbid us from worshipping gods, but he was calling upon two gods. So this verse was revealed, and the following was revealed: "Say: Call upon God or call upon the Most Merciful" (al-Isra' 17:110).

### Tafsir Ibn Kathir

God Almighty says: And just as We sent you, O Muhammad, to this nation, **to recite to them what We have revealed to you**, meaning to convey God's message to them, so We sent to the past nations that disbelieved in God, and the messengers before you denied them as an example, and just as We inflicted Our punishment and vengeance on those, so let these people beware of the vengeance that will befall them, for their denial of you is more severe than the denial of any other messenger. God Almighty says: **By God, We have certainly sent to nations before you**, and God Almighty says: "And messengers were denied before you, but they were patient over being denied and harmed until Our victory came to them. And there is no changing the words of God. And there has come to you some of the report of the messengers," meaning how We granted them victory and made the outcome for them and their followers in this world and the hereafter.

And His statement: **And they disbelieve in the Most Gracious** means this nation among whom We sent you disbelieves in the Most Gracious and does not acknowledge Him, because they were averse to describing God as the Most Gracious, the Most Merciful. That is why they refused on the day of Al-Hudaibiyyah to write **In the name of God, the Most Gracious, the Most Merciful**, and they said: **We do not know what the Most Gracious, the Most Merciful is**, as Qatadah said, and the hadith is in Sahih Al-Bukhari. And God the Most High said: "Say, 'Call upon God or call upon the Most Gracious. Whichever [name] you call upon, to Him belong the best names.'" And in Sahih Muslim on the authority of Abdullah bin Omar, he said: The Messenger of God, may God bless him and grant him peace, said: **The most beloved of names to God the Most High are 'Abdullah' and 'Abdur-Rahman.'** "Say, 'He is my Lord; there is no god except Him.' That is, this is what you disbelieve in. I believe in Him, acknowledge Him, and admit His Lordship and Divinity. He is my Lord, there is no god except Him. **In Him I have relied**, that is, in all my affairs, **and to Him I return**, that is, to Him I turn, for no one deserves that except Him.

### Fath al-Qadir

**30- Thus have We sent you to a nation before which there have been nations** meaning, like that great sending that includes the dazzling miracle, We have sent you, O Muhammad. It has been said that the favor upon the one to whom Muhammad, may God bless him and grant him peace, was sent is like the favor upon the one to whom the prophets were sent before him. The meaning of **in a nation before which there have been nations** is in a century before which there have been centuries, or in a group of people before which there have been groups. **That you may recite to them what We have revealed to you** meaning that you may recite the Qur'an to them. **And the state while they disbelieve in the Most Merciful** meaning the One with abundant mercy for His servants, and from His mercy to them is sending messengers to them and revealing books to them, as the Almighty said: **And We have not sent you except as a mercy to the worlds.** The phrase

Thus have We sent you to a nation before which other nations have passed away, that you may recite to them what We have revealed to you, while they disbelieve in the Most Merciful. Say, "He is my Lord; there is no god except Him. Upon Him I have relied, and to Him is my return."

**Say, He is my Lord** is a new sentence with the estimation of a question, as if they said: And who is the Most Merciful? So He, the Almighty, said: *Say, O Muhammad, He is my Lord*, meaning my Creator. **There is no god but Him**, meaning none deserves to be worshipped or believed in except Him. **In Him I have relied**, in all my affairs, **and to Him**, not to anyone else, **I turn**, meaning my repentance. In it is an allusion to the infidels and an urging for them to return to God and repent from infidelity and enter Islam.

Ibn Jarir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Abd Al-Rahman bin Sabit regarding his statement: **And the life of this world is not compared to the Hereafter except provision**, he said: Like the provisions of a shepherd, which his family provides him with, a handful of dates, or some flour, or something to drink milk with. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse, he said: In the old days, a man would go out with his camels or sheep and say to his family, **Prohibit me**, so they would provide him with a piece of bread or dates. This is an example that God has given for the world. Al-Tirmidhi narrated and authenticated it on the authority of Abdullah bin Masoud, who said: "The Messenger of God, may God bless him and grant him peace, slept on a mat and got up with marks on his side. We said, O Messenger of God, what if we were to make a mat for you?" He said, **What do I have to do with the world? I am in the world like a rider who takes shelter under a tree, then he moves on and leaves it**. Muslim, Al-Tirmidhi, Al-Nasa'i and Ibn Majah narrated on the authority of Al-Mustawrid, who said: The Messenger of God, may God bless him and grant him peace, said: **The world is not compared to the Hereafter except like one of you dipping his finger into the sea, so let him see what he brings back**. And he pointed with his index finger. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Qatada regarding his statement: **And their hearts are assured by the remembrance of God**, he said: They were delighted by it and found comfort in it. Abu Al-Shaykh narrated on the authority of Al-Suddi regarding the verse: If he swears to them by God, they are truthful. **Verily, by the remembrance of God hearts are assured**, he said: They are calmed. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding the verse: By Muhammad and his companions. Abu Al-Shaykh narrated on the authority of Anas who said: "When this verse was revealed, the Messenger of God (peace and blessings of God be upon him) said to his companions: 'Verily, by the remembrance of God hearts are assured,' do you know what that means? They said: God and His Messenger know best. He said: He who loves God and His Messenger and loves my companions." Ibn Mardawayh narrated on the authority of Ali that when this verse was revealed, "Verily, by the remembrance of God hearts are assured," the Messenger of God (peace and blessings of God be upon him) said: That is he who loves God and His Messenger, and loves my family sincerely and not lying, and loves the believers, whether present or

absent. Verily, by the remembrance of God they love one another." Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Sheikh narrated on the authority of Ibn Abbas regarding his statement: **Blessings for them**, he said: **Happiness and delight to the eye**. Ibn Abi Shaybah, Hannad, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Abu Al-Sheikh narrated on the authority of Ikrimah regarding his statement: **Blessings for them**, he said: **Yes, what is for them?**

It has been narrated from a group of the Salaf similar to what we have mentioned of the sayings, and the most likely interpretation of the verse is what was narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, as narrated by Ahmad, Ibn Jarir, Ibn Abi Hatim, Ibn Hibban, al-Tabarani, Ibn Mardawayh, and al-Bayhaqi on the authority of Utbah ibn Abd, who said: "A Bedouin came to the Messenger of God, may God bless him and grant him peace, and said: O Messenger of God, is there fruit in Paradise? He said: Yes, there is a tree in it called Tuba." The hadith. Ahmad, Abu Ya'la, Ibn Jarir, Ibn Abi Hatim, Ibn Hibban, and Al-Khatib in his history narrated on the authority of Abu Sa'id Al-Khudri on the authority of the Messenger of God, may God bless him and grant him peace, "A man said: O Messenger of God, blessed is he who sees you and believes in you. He said: Blessed is he who believes in me and sees me, then blessed, then blessed, then blessed is he who believes in me but has not seen me. A man said: What is blessed? He said: A tree in Paradise, a distance of one hundred years, the clothes of the people of Paradise emerge from its sleeves." There are hadiths and narrations from the early Muslims on this topic, and it has been proven in the two Sahihis and others on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "In Paradise is a tree, in the shade of which a rider can travel for one hundred years. Read if you wish, 'and an extended shade.'" In some versions, it says: **It is the tree of eternity**. Abu Al-Shaykh narrated on the authority of Al-Suddi, **And a good place to return**. He said: A good place to return. Ibn Jarir narrated on the authority of Ad-Dahhak something similar. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatadah regarding his statement: **And they disbelieve in the Most Gracious**, he said: "It was mentioned to us that the Messenger of God, may God bless him and grant him peace, at the time of Al-Hudaybiyyah, when he made peace with Quraysh, wrote in the document: In the name of God, the Most Gracious, the Most Merciful. Quraysh said: As for the Most Gracious, we do not know Him, and the people of ignorance used to write: In Your name, O God. His companions said: Let us fight them. He said: No, but write as they want." Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj something similar regarding this verse. Ibn Abi Hatim narrated on the authority of Mujahid: **And to Him is my return**, he said: My repentance.



## Tafsir al-Baghawi

30- The Almighty said, **Thus have We sent you to a nation:** Just as We sent the prophets to the nations, We sent you to this nation, **that has passed away,** passed away, **before it were nations that you might recite,** to read, **upon them that which We have revealed to you, while they disbelieve in the Most Merciful.**

Qatada, Muqatil, and Ibn Jurayj said: The verse is Madani and was revealed in connection with the Treaty of Hudaibiyyah. When Suhayl ibn Amr came to the Prophet, may God bless him and grant him peace, and they agreed to write the treaty, the Messenger of God, may God bless him and grant him peace, said to Ali, may God be pleased with him: Write, **In the name of God, the Most Gracious, the Most Merciful.** They said: We do not know the Most Gracious except the companion of Yamamah - meaning Musaylimah the Liar - write as you used to write: **In Your name, O God.** This is the meaning of his statement: **And they disbelieve in the Most Gracious.**

It is known that the verse is Meccan, and the reason for its revelation was that Abu Jahl heard the Prophet, may God bless him and grant him peace, while he was in the sanctuary calling out, **O God, O Most Merciful.** So he returned to the polytheists and said: "Muhammad calls upon two gods. He calls upon God, and he calls upon another god called the Most Merciful. We do not know the Most Merciful except the Most Merciful of Yamamah." So this verse was revealed, and the words of God Almighty were revealed: "Say, 'Call upon God or call upon the Most Merciful. Whichever [name] you call upon, He has the best names.'" (al-Isra' 17:110)

Ad-Dahhak narrated on the authority of Ibn Abbas, may God be pleased with them both: It was revealed about the infidels of Quraysh when the Prophet, may God bless him and grant him peace, said to them: Prostrate to the Most Gracious. They said: Who is the Most Gracious? God Almighty said: *Say*, to them, O Muhammad, that the Most Gracious, whose knowledge you denied, "is my Lord. There is no god but He. In Him I have relied," I have relied, **and to Him is my return**, meaning: my repentance and my return.

## Tafsir al-Baidawi

30. *Likewise* means sending before you. **We sent you to a nation that had passed away before it** preceded it. *Nations* sent to them, so it is not strange that you were sent to them **that you may recite to them that which We have revealed to you** "that you may recite to them the Book which We have revealed to you. **And they disbelieve in the Most Merciful** and their condition is that they disbelieve in the One with the most eloquent mercy whose grace has encompassed them and whose mercy has encompassed everything, so they did not thank for His blessings, especially what He bestowed upon them by sending you to them, and sending down the Qur'an which is the basis of religious and worldly benefits to them. It was said that it was revealed about the polytheists of Mecca when it was

said, **Come, prostrate to the Most Merciful.** They said, **And what is the Most Merciful?** "Say, He is my Lord" meaning the Most Merciful, my Creator and the One who takes care of my affairs. "There is no god but Him There is no one worthy of worship other than Him On Him I have relied" in my victory over you. "And to Him is my return" my return and your return.



## Surat al-Ra'd 13:31

And even if there were a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak, but to God belongs the command entirely. Have not those who believe despaired that if God willed, He could guide all mankind? And those who disbelieve will not cease to be struck by a calamity because of what they have done, or it will descend near their homes until The promise of God will come to pass. Indeed, God does not fail in His promise.

## Surat al-Ra'd 13:31

And even if there were a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak, but to God belongs the command entirely. Have not those who believe despaired that if God willed, He could guide all mankind? And those who disbelieve will not cease to be struck by a calamity because of what they have done, or it will descend near their homes until The promise of God will come to pass. Indeed, God does not fail in His promise.

## Tafsir al-Jalalayn

31 - And it was revealed when they said to him, "If you are a prophet, then remove the mountains of Mecca from us, and make for us therein rivers and springs so that we may plant and cultivate, and send back to us our dead fathers to speak to us that you are a prophet": **And if there had been a Qur'an by which the mountains were moved** moved from their places **or the earth was split** split **or the dead were spoken to** that they would come back to life, they would not have believed. **Rather, to God belongs the entire command** not to anyone else. So no one believes except whom He wills to believe and no one else does if they are given what they proposed. And it was revealed when the Companions wanted to show what they proposed in the hope of their belief. **Have those who have believed not despaired?** lightened, meaning that **if God had willed, He would have guided all of mankind** to belief without a sign. **And those who disbelieved** from the people of Mecca **will not cease to be struck by what they have done** by their doing, meaning their disbelief **a calamity** striking them with various kinds of affliction from killing, captivity, war, and drought. **Or you may settle** O Muhammad, with your army **near their home** Mecca **until the promise of God comes** of victory over them **for God does not fail in His promise** and he settled at Al-Hudaiyah until the conquest of Mecca came.

## Tafsir al-Suyuti

Al-Tabarani and others narrated on the authority of Ibn Abbas who said: They said to the Prophet, may God bless him and grant him peace: If it is as you say, then show us our old men so that we may speak to them from the dead, and make spacious for us these mountains, the mountains of Mecca that have embraced us. So the verse was revealed: And if there were a Qur'an by which the mountains could be moved, the verse.

K and Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Atiyah Al-Awfi who said: They said to

the Prophet, may God bless him and grant him peace, if the mountains of Mecca were moved for us until they became wide so that we could plough them, or if the land were cut up for us as Solomon used to cut down for his people by the wind, or if the dead were brought back to life for us.

As Jesus used to revive the dead, God revealed the verse: **And if only we had a Qur'an.**

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: **And those who disbelieve**, O Muhammad, **from your people, will be afflicted by what they have done**, from their disbelief in God, their denial of you, and their expulsion of you from among them, **a calamity**, which is what befalls them of affliction, torment, and punishment, sometimes by killing, sometimes by wars, and sometimes by famine, **or you descend**, O Muhammad, he says: or you descend, **near their home**, with your army and companions, **until the promise of God comes**, which He promised you concerning them, and that is your victory over them, your conquest of their land, and your subjugation of them with the sword, **Indeed, God does not fail in His promise**, he says: God will fulfill for you, O Muhammad, what He promised you of victory over them, because He does not fail in His promise.

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

Who said that?

Muhammad ibn al-Muthanna told us, Abu Dawud told us, al-Mas'udi told us, on the authority of Qatada, on the authority of Sa'id ibn Jubayr, on the authority of Ibn Abbas, regarding his statement: **And those who disbelieve will continue to be struck by what they have done**, he said: A military expedition. **Or it will alight near their home**, he said: O Muhammad, **until the promise of God comes to pass**, he said: The conquest of Mecca.

Ibn Wakee' told us, he said, my father told us, on the authority of Al-Masoudi, on the authority of Qatada, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, something similar, except that he did not mention a raid.

Al-Hasan bin Muhammad told us, Abu Qatan told us, Al-Mas'udi told us, on the authority of Qatada, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: He recited this verse: **And those who disbelieve will continue to be struck by what they have done, a calamity**, he said: The calamity is the military expedition, **or it will descend near their home**, he said: He is Muhammad, may God bless him and grant him peace, **until the promise of God comes to pass**, he

said: The conquest of Mecca.

Al-Muthanna told me, he said, Abu Ghassan told us, he said, Zuhair told us: that Khasif told them, on the authority of Ikrimah, regarding his statement: **And those who disbelieve will continue to be afflicted by what they have done, or it will descend near their homes**, he said: It was revealed in Medina regarding the expeditions of the Messenger of God, may God bless him and grant him peace, **or it will descend**, you, O Muhammad, **near their homes**.

Ibn Wakee' told us, he said, my father told me, on the authority of Al-Nadr Ibn Arabi, on the authority of Ikrimah: **And those who disbelieve will continue to be struck by what they have done, a disaster will strike them**, he said: a raid, **or it will alight near their home**, he said: you, O Muhammad.

Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas, regarding his statement: **And those who disbelieve will continue to be afflicted by what they have done with a terrible calamity**, meaning: a punishment from the sky that descends upon them, **or it descends near their homes**, meaning the descent of the Messenger of God, may God bless him and grant him peace, upon them and his fighting them.

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: **A disaster will strike them because of what they have done**, a raiding party will be struck by them, or a calamity will befall them - or Muhammad will settle near their home - and his statement: **until the promise of God comes**, he said: the victory.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad bin Zaid told us, on the authority of Abdullah bin Abi Nujayh: **Or it is located near their home**, meaning the Prophet, may God bless him and grant him peace.

Al-Qasim told me, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, Mujahid, similar to the hadith of Al-Hasan, on the authority of Shababah.

Al-Harith told me, he said, Abdul Aziz told us, he said, Qais told us, on the authority of Khasif, on the authority of Ikrimah, on the authority of Ibn Abbas, he said: *Qari'ah*, he said: the raids.

He said, Abdul Aziz told us, Abdul Ghaffar told us, on the authority of Mansur, on the authority of Mujahid: **A calamity**, he said: A calamity from Muhammad, **or it befalls near their home**, he said: You, O Muhammad, **until the promise of God comes**, he said: The victory.

He said, Israel told us, on the authority of Khasif, on the authority of Mujahid: *Qari'ah*, he said: A battalion.

He said, Abdul Aziz told us, Amr bin Thabit told us, on the authority of his father, on the authority of Saeed bin Jubair: **A disaster will strike them because of what they have done**, he said: A raid, **or it will descend near their home**, he said: You, O Muhammad.

Bishr told us, he said, Yazid told us, he said, Saeed

told us, on the authority of Qatada, his saying: **And those who disbelieve will continue to be struck by what they have done**, meaning: by their evil deeds, and his saying: **or it descends near their home**, you, O Muhammad, **until the promise of God comes to pass**, and the promise of God is the conquest of Mecca.

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: **A calamity**, he said: A catastrophe, **or you happen to be near their home**, he said: He meant the Prophet, may God bless him and grant him peace. He said: Or you happen to be near their home.

Ahmad bin Ishaq told us, Abu Ahmad told us, Muhammad bin Talha told us, on the authority of Talha, on the authority of Mujahid: **A calamity will strike them for what they did**, he said: A raid.

Ahmad ibn Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Layth, on the authority of Mujahid: **A calamity will strike them because of what they have done**, he said: the raiding parties, the Prophet, may God bless him and grant him peace, would send them, **or they will settle near their home**, you, O Muhammad, **until the promise of God comes to pass**, he said: the conquest of Mecca.

He said, Abu Ahmad told us, he said, Israel told us, on the authority of some of his companions, on the authority of Mujahid: **A calamity will strike them for what they have done**, he said: a battalion.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **And those who disbelieve will continue to be struck by what they have done**, he said: A calamity of torment.

Others said: The meaning of his saying: **or it occurs near their home** is that the calamity occurs near their home.

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 said, Al-Hasan said: **Or it befalls near their home**, he said: Or the calamity befalls near their home.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Al-Hasan, he said: **Or it occurs near their home**, he said: Or the calamity occurs.

Others said about his saying: **Until the promise of God comes**, it is the Day of Resurrection.

Who said that?

Al-Muthanna told me, he said, Ma'la bin Asad told us, he said, Ismail bin Hakim told us, on the authority of a man he named, on the authority of Al-Hasan regarding his statement: **Until the promise of God comes**, he said: On the Day of Resurrection.

Surat al-Ra'd 13:31

And even if there were a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak, but to God belongs the command entirely. Have not those who believe despaired that if God willed, He could guide all mankind? And those who disbelieve will not cease to be struck by a calamity because of what they have done, or it will descend near their homes until The promise of God will come to pass. Indeed, God does not fail in His promise.

## Tafsir al-Qurtubi

The Almighty's saying: **And if only a Qur'an with which the mountains could be moved** This is connected to His saying: **Why had not a sign been sent down to him from his Lord?** (Ar-Ra'd: 27). "A group of the polytheists of Mecca, including Abu Jahl and Abdullah bin Abi Umayya Al-Makhzoumi, sat behind the Kaaba, then they sent for the Messenger of God, may God bless him and grant him peace, and he came to them. Abdullah said to him: If you want us to follow you, then move the mountains of Mecca for us with the Qur'an, and remove them from us until they collapse, for it is a narrow land, and make for us springs and rivers in it, so that we may plant and cultivate. You are not, as you claimed, more insignificant to your Lord than David when He subjected the mountains to him to move with him, and subjected the wind to us so that we could ride it to the Levant to provide for our provisions and needs, then we would return the same day. The wind was subjected to Solomon, as you claimed, so you are not more insignificant to your Lord than Solomon, son of David. And revive for us Qusayy, your grandfather, or whomever you wish of our dead, so that we may ask him, is what you say true or false? For Jesus used to revive the dead, and I am not more insignificant to God than him. So God Almighty revealed: **And if a Qur'an were to move the mountains** the verse." He said: Its meaning is Al-Zubayr ibn Al-Awwam, Mujahid, Qatadah and Al-Dahhak, and the answer is omitted, meaning: This would have been the Qur'an, but it was omitted for brevity, because of what is apparent in the speech of the indication of it, as Imru' Al-Qais said:

If it were a soul, it would all be torn apart, but it is a soul that sheds souls.

Meaning, it is easy for me, this is the meaning of Qatada's statement, he said: If a Qur'an had done this before your Qur'an, your Qur'an would have done it. It was said: The answer came before, and there is an inversion in the speech, meaning, and they disbelieve in the Most Gracious, if We had sent down the Qur'an and done to them what they suggested. Al-Farra': It is possible that the answer is if this were done to them, they would have disbelieved in the Most Gracious. Al-Zajaj: **And if We had sent down to them angels** to His saying: **the dead** they would not have believed, and the implied answer here is what is made clear in His saying: **And if We had sent down to them angels** to His saying: **They would not have believed unless God willed** (Al-An'am 6:111). **Rather, to God belongs the command entirely** meaning, He is the owner of all matters, the doer of whatever He wills of them, so what you seek is not what is by the Qur'an, rather it is by the command of God.

God Almighty said: **Have not those who have believed despaired?** Al-Farra' said: Al-Kalbi said: *Despaired*

means knows, in the language of the Nakha', and Al-Qushayri narrated it on the authority of Ibn Abbas, meaning have they not known? Al-Jawhari said it in Al-Sahah.

It was said: It is the language of Hawazin, meaning did they not know, according to Ibn Abbas, Mujahid and Al-Hasan. Abu Ubaidah said: Did they not know that they would find out? Abu Ubaidah recited in this regard for Malik bin Auf Al-Nasri:

I say to them, by the people, when they make me happy, have you not despaired that I am the son of a knight who has asceticism?

They make me easy in gambling, and it was mentioned in *Al-Baqarah* and it is narrated that they take me captive from captivity. Rabah bin Adi said:

Have not the people despaired that I am his son, even though I am far from the land of the tribe?

In the book of response, I am his son, and this is how Al-Ghaznawi mentioned it: Did he not know? The meaning according to this: Did not those who believed know that if God had willed, He would have guided all people without them seeing the signs? It was said: It is from the well-known despair, meaning did not those who believed despair of the belief of these infidels, because they knew that if God had willed to guide them, He would have guided them, because the believers wished for the revelation of the signs in the hope that the infidels would believe. Ali and Ibn Abbas read: **Have not those who believed become clear** from the statement. Al-Qushayri said: It was said to Ibn Abbas that it was written **Have they not despaired** He said: I think the writer wrote it while he was asleep, meaning he added some letters until it became *despaired*. Abu Bakr al-Anbari said: It was narrated on the authority of Ikrimah on the authority of Ibn Abi Nujayh that he recited: **Have not those who believe made clear?** And it was used as evidence by those who claimed that it was correct in recitation, and it is false on the authority of Ibn Abbas, because Mujahid and Saeed bin Jubair narrated the wording on the authority of Ibn Abbas, as it is in the Mushaf with the recitation of Abu Amr and his narration on the authority of Mujahid and Saeed bin Jubair on the authority of Ibn Abbas. Then its meaning is: **Have not it made clear?** If what God meant under the wording with which they contradicted the consensus, then our recitation applies to it and comes with its interpretation. If God intended the other meaning in which despair is not from the path of knowledge, then it was omitted from what they mentioned. As for its omission, it invalidates the Qur'an and leads its companions to slander. **If God willed** *an* is a lightened form of the heavy form, meaning that if God willed **He would have guided all mankind**. This is a response to the Qadarites and others.

The Almighty says: "And those who disbelieve will continue to be struck by what they have done, a calamity will strike them suddenly because of their disbelief and their rebellion. It is said: "The calamity of a matter" if it befalls it, and the plural is *calamities*, and the root of *calamity* is *strike*. He said:

My children were wasted and I did not collect the sticks of the cuckoos that beat the mouths of the pitchers.

That is, the disbelievers will continue to be struck by a devastating calamity, such as a thunderbolt as struck Arbad, or by killing, captivity, drought, or other torments and affliction, as befell the mockers, who were the leaders of the polytheists. Ikrimah said on the authority of Ibn Abbas: The calamity is the disaster. Ibn Abbas and Ikrimah also said: The calamity is the signs and mirages that the Messenger of God, may God bless him and grant him peace, would send to them. **Or it befalls** meaning the calamity. **Near their home** said Qatadah and Al-Hasan. Ibn Abbas said: Or you befall near their home. It was said: The verse was revealed in Madinah, that is, the calamities will continue to befall them, descending in their courtyards or near them, such as the villages of Madinah and Makkah. **Until the promise of God comes to pass** in the conquest of Makkah, said Mujahid and Qatadah. It was said: It was revealed in Mecca, meaning that calamities will strike them, and you will leave them for Medina, O Muhammad, and you will be near their home, or you will besiege them, and this siege will be for the people of Taif, and for the fortresses of Khaybar, and God's promise will come with permission for you to fight them and conquer them. Al-Hasan said: God's promise on the Day of Resurrection.

### Tafsir Ibn Kathir

God Almighty says, praising the Qur'an that He revealed to Muhammad, may God bless him and grant him peace, and preferring it over all the books revealed before it, **And if there had been a Qur'an by which mountains could be moved**, meaning if there had been a book in the previous books by which mountains could be moved from their places, or the earth could be split and split, or the dead could speak in their graves, then this Qur'an would have been the one described as such, and no other would have been, or it would have been more appropriate for it to be so because of the miracle in it, which man and the jinn, if they all gathered together, would not be able to produce anything like it, or even a surah like it. Despite this, these polytheists disbelieve in it and deny it. **Rather, to God belongs the command entirely**, meaning that all matters are referred back to God Almighty. Whatever God wills will be, and whatever He does not will will not be, and whomever God misguides, there is no guide for him, and whomever God guides, there is no misguide for him. The name Qur'an may be given to each of the previous books, because it is derived from all of them.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Hammam ibn Munabbih. He said: This is what Abu Hurairah told us, who said: The Messenger of God, may God bless him and grant him

peace, said: "Recitation was made easy for David, so he would order his mount to be saddled. He would recite the Qur'an before his mount was saddled, and he would not eat except from the work of his hands." Al-Bukhari alone narrated it. What is meant by the Qur'an is the Psalms. And His statement, **Have not those who have believed despaired?** means that all creation would believe and know, or become clear, **that if God had willed, He could have guided all of mankind?** There is no proof or miracle more eloquent or effective for minds and souls than this Qur'an, which, if God had sent it down upon a mountain, you would have seen it humbled and coming apart from fear of God. It is proven in Sahih that the Messenger of God, may God bless him and grant him peace, said: "There is no prophet who was not given something that people believed in, but what I was given was a revelation that God revealed to me, so I hope that I will have the most followers on the Day of Resurrection." This means that the miracle of every prophet was extinguished with his death, and this Qur'an is an everlasting proof, its wonders do not end, it does not become obsolete due to frequent repetition, and scholars do not get tired of it. It is the decisive factor, and it is not a joke. Whoever abandons it from a tyrant, God will break him, and whoever seeks guidance from other than it, God will lead him astray.

Ibn Abi Hatim said: Abu Zur'ah told us, Munjab ibn al-Harith told us, Bishr ibn 'Amara told us, 'Umar ibn Hassan told us, on the authority of 'Atiyyah al-Awfi, who said: I said to him: **And if there were a Qur'an by which the mountains were moved** (al-Baqarah 2:17), they said to Muhammad, may God bless him and grant him peace: If the mountains of Mecca were moved for us until they expanded so that we could plough therein, or if the land were cut up for us as Solomon used to cut up for his people by the wind, or if the dead were brought back to life as Jesus used to bring the dead back to life for his people, then God revealed this verse. He said: I said: Do you narrate this hadith from one of the companions of the Prophet, may God bless him and grant him peace? He said: Yes, from Abu Sa'id from the Prophet, may God bless him and grant him peace. Ibn 'Abbas, al-Sha'bi, Qatadah, al-Thawri and more than one other narrated this in the reason for the revelation of this verse, and God knows best. Qatadah said: If He had done this with a Qur'an other than yours, He would have done it with your Qur'an.

And his saying, **Rather, to God belongs the whole command**. Ibn Abbas said: That is, He does not do of that except what He wills and He would not do it. It was narrated by Ibn Ishaq with his chain of transmission on his authority, and Ibn Jarir also said it. More than one of the early Muslims said about His saying, **Have those who have believed not despaired?** **Have those who have believed not known?** And others read: **Have those who have believed not become clear that if God willed, He could have guided all mankind?** Abu Al-Aaliyah said: Those who have believed have despaired of being guided, and if God willed, He could have guided all mankind. And His saying, **And those who disbelieve will not cease to be struck by a calamity because of what they have done, or it will descend near their homes**. That is, because of their denial, calamities will not cease to strike them in this world or strike those around them, so that they may



Surat al-Ra'd 13:31

And even if there were a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak, but to God belongs the command entirely. Have not those who believe despaired that if God willed, He could guide all mankind? And those who disbelieve will not cease to be struck by a calamity because of what they have done, or it will descend near their homes until The promise of God will come to pass. Indeed, God does not fail in His promise.

learn a lesson and take heed, as God the Almighty said, **And We have certainly destroyed the towns around you and have repeated the signs that perhaps they will return.** And He said, **Do they not see that We come upon the land, reducing it from its borders? Are they then the victors?** Qatadah said on the authority of Al-Hasan, **or it will descend near their homes** meaning the calamity. This is what is apparent from the context.

Abu Dawud al-Tayalisi said: Al-Mas'udi narrated to us from Qatadah from Sa'id ibn Jubayr, from Ibn Abbas, regarding his statement: **And those who disbelieve will continue to be struck by a calamity for what they have done**, he said: a military expedition, **or it will descend near their homes**, Muhammad said: **until the promise of God comes to pass**, he said: **the conquest of Mecca**, and this is what Ikrimah, Sa'id ibn Jubayr, and Mujahid said in one narration. Al-Awfi said from Ibn Abbas: **A calamity will strike them for what they have done**, he said: a punishment from the sky that will descend upon them, **or it will descend near their homes**, meaning the descent of the Messenger of God, peace and blessings be upon him, upon them and his fighting them, and this is what Mujahid and Qatadah said. Ikrimah said in one narration from Ibn Abbas: **A calamity**, meaning a disaster. And all of them said: **until the promise of God comes to pass**, meaning the conquest of Mecca. Al-Hasan al-Basri said: the Day of Resurrection. And his statement: **Indeed, God does not fail in His promise**, meaning He will not break His promise to His messengers to support them and their followers in this world and the hereafter. "So do not think that God will fail to fulfill His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution."

## Fath al-Qadiri

His statement: 31- **And if there had been a Qur'an by which the mountains were moved** It was said that this is connected to his statement: **Why had not a sign been sent down to him from his Lord?** And that a group of the infidels asked the Messenger of God, may God bless him and grant him peace, to move the mountains of Mecca for them until they became spacious, for it was a narrow land, so God, the Exalted, commanded him to answer them with this answer that included the greatness of the status of the Qur'an and the corruption of the opinion of the infidels: since they were not satisfied with it and insisted on their stubbornness and their request that if God, the Exalted, had done it, there would have remained what the divine wisdom requires of not sending down the signs that all servants believe in. The meaning of **the mountains were moved by it**: that is, by its revelation and its recitation, so they moved from their places of stability **or the earth was split by it** that is, it was cracked until it became scattered pieces **or the dead**

**were spoken by it** that is, they became alive by its recitation to them, so they understood it when it was spoken to them as the living understand it.

There is a difference of opinion regarding the answer to **if what is it?** Al-Farra' said: It is omitted, and its meaning is: if this were the Qur'an. It was narrated from him that he said: The answer is that they would have disbelieved in the Most Gracious: meaning if this were done to them, they would have disbelieved in the Most Gracious. It was said that its answer is that they would not have believed, as was previously stated in His statement: **They would not have believed unless God willed.** It was said that the answer came before, and in the speech there is an inversion: meaning and they disbelieve in the Most Gracious if it were a Qur'an, etc. The Arabs often omit the answer to *if* if the context of the speech indicates it, and from this is the saying of Imru' al-Qais:

Even if it is a soul that dies as a whole, it is a soul that sheds souls

That is, it is easy for me. **Rather, the whole matter belongs to God.** That is, if a Qur'an had done that, it would have been this Qur'an, but it did not do so. Rather, it did what is the case now. If He had willed that they believe, they would have believed. If He had not willed that they believe, moving the mountains and all the other signs they suggested would not have benefited. The interruption is directed at what the matter belongs to God Almighty leads to and what is required by the matter being dependent on what His wisdom and will dictate. What indicates that this is the intended meaning of that is His statement: **Have not those who believe despaired that if God had willed, He could have guided all mankind?** Al-Farra' said: Al-Kalbi said: **Have they not despaired** means **Have they not known?** and it is the language of the Nakha'. He said in As-Sahih: It was said that it is the language of Hawazin, and this is what a group of the Salaf said. Abu Ubaidah said: **Have they not known and made clear.** Al-Zajaj said: It is a metaphor because the one who despairs of something knows that it will not happen. Similar to this is the use of hope in the sense of fear, and forgetfulness in the sense of abandonment, because they include them. This is supported by the reading of Ali, Ibn Abbas, and a group: **Did it not become clear?** And from this is the saying of Rabah bin Adi:

Did not the people despair that I am his son, even though I am far from the land of the tribe?

Any pain he knows, and Abu Ubaidah recited in this regard the words of Malik bin Auf Al-Nadri:

I say to them by the people when they capture me, have you not despaired that I am the son of a knight who has asceticism?

Did you not know? The meaning of the verse



according to this is: Did not those who believed know that if God had willed, He could have guided all mankind without them seeing the signs? It was said that despair has its true meaning: that is, did not those who believed despair of the faith of these disbelievers, because they knew that if God had willed to guide them, He would have guided them, because the believers wished for the revelation of the signs that the disbelievers had proposed, hoping for their faith. **And those who disbelieve will continue to be struck by a calamity because of what they have done.** This is a warning to the disbelievers in general or to the disbelievers of Mecca in particular: that is, those who disbelieved will continue to be struck by a calamity because of what they have done of disbelief and denial of the messengers: that is, a calamity that will surprise them. It is said that the matter struck him, and the plural is *qawari'*, and the root of *qaar* is striking. The poet said:

My children were wasted and I did not collect the sticks of the pitchers' drums.

Meaning: The infidels will remain like this until a devastating calamity befalls them, whether it is killing, capturing, famine, or something similar to that kind of punishment. It has been said that the calamity is the disaster, and it has also been said that it is the vanguards and the raiding parties. It is not hidden that the calamity is applied to something more general than that, **or it befalls** meaning the calamity **near their home**, so they are terrified by it and see its effects that make their hearts tremble and their foreheads tremble. It has been said that the pronoun in *befalls* refers to the Prophet, may God bless him and grant him peace. The meaning is: Or you, O Muhammad, besiege them and take hold of their throats, as happened with him, may God bless him and grant him peace, to the people of Taif, **until the promise of God comes**, which is their death, or the Hour comes upon them. For if the inevitable promise of God comes, then His punishment will come upon them that is the most severe. It has been said that what is meant by the promise of God here is His permission to fight the infidels, and the first is more appropriate, **Indeed, God does not fail in His promise**, so whatever His promise has come to pass will inevitably happen.

## Tafsir al-Baghawi

31- The Almighty said: **And if there were a Qur'an by which mountains could be moved**, the verse. It was revealed about a group of polytheists of Mecca, including Abu Jahl bin Hisham and Abdullah bin Abi Umayya. They sat behind the Kaaba and sent for the Prophet, may God bless him and grant him peace. He came to them and Abdullah bin Abi Umayya said to him: If you want us to follow you, then send the Qur'an to the mountains of Mecca and remove it from us until it becomes spacious, for it is a narrow land for our farms. And make for us springs and rivers in it, so that we may plant trees and farm and make orchards. For you are not, as you claim, more insignificant to your Lord than David, peace be upon him, when He subjected the mountains to him to glorify God with him, or subjected the wind to us so that we could ride it to

Syria for our provisions and needs and return in the same day. For the wind was subjected to Solomon, as you claim, and you are not more insignificant to your Lord than Solomon. And revive for us your grandfather Qusayy or whomever you wish from our fathers and our dead so that we may ask him about your affair. Is what you say true or false? Jesus used to bring the dead back to life, and I am not more insignificant to God than he is. So God Almighty revealed: **And if there were a Qur'an by which mountains could be moved**, so they were removed from the face of the earth, **or the earth could be split open**, meaning: it could be split open and rivers and springs made, **or the dead could be spoken to**, and they differed in the answer to *if*.

Some people said: His answer is omitted, and it was sufficient for the listeners to know his meaning and estimate: This Qur'an would have been like the poet's saying:

I swear that if anything came to us from his messenger other than you, we would not have found a defense against you.

He meant: We would have returned it, and this is the meaning of Qatada's saying: If He had done this to a Qur'an before your Qur'an, He would have done it to your Qur'an.

Others said: The answer to *if* is presented. The meaning of the statement is: And they disbelieve in the Most Gracious, **And if there were a Qur'an by which the mountains were moved**, as if he said: If the mountains were moved by it, **or the earth were split asunder by it, or the dead were made to speak by it**, they would have disbelieved in the Most Gracious and not believed, because of what we have previously known about them, as He said: **And if We had sent down to them the angels and the dead had spoken to them and We had gathered together before them all things before, they would not have believed.** (al-An'am 6:111) Then He said:

**Rather, the matter belongs to God entirely**, meaning: in these things, if He wills, He does it, and if He wills, He does not do it.

**Have not those who have believed despaired?** Most commentators said: Its meaning is: Have they not known? Al-Kalbi said: It is the language of the Nakha'.

It was said: The language of Hawazin, as indicated by the reading of Ibn Abbas: **Have not those who believe become clear?**

Al-Farra denied that it meant knowledge, and claimed that he had not heard any Arab say: *yastan* meaning: I **knew**, but the meaning of knowledge is implied in it.

This is because when the companions of the Messenger of God, may God bless him and grant him peace, heard this from the polytheists, they hoped that God would do what they asked for so that they would believe, so the verse was revealed: **Have not those who have believed despaired?** meaning: the companions, may God be pleased with them all, of the belief of these people, meaning they did not despair of knowledge, and everyone who knows something despairs of its opposite. He says: Has knowledge not made them despair: **that if God had willed, He could**

Surat al-Ra'd 13:31

And even if there were a Qur'an by which mountains could be moved, or the earth could be split asunder, or the dead could be made to speak, but to God belongs the command entirely. Have not those who believe despaired that if God willed, He could guide all mankind? And those who disbelieve will not cease to be struck by a calamity because of what they have done, or it will descend near their homes until The promise of God will come to pass. Indeed, God does not fail in His promise.

**have guided all mankind.**

"And those who disbelieve will continue to be afflicted by what they have done," their disbelief and their evil deeds, **with a calamity**, meaning: a calamity and a disaster that befalls them with various types of affliction, sometimes with drought, sometimes with looting, and sometimes with killing and captivity.

Ibn Abbas said: He meant by *al-Qari'ah* the raids that the Messenger of God, may God bless him and grant him peace, used to send to them.

**Or it descends**, meaning: the secret and the devastating, **near their home**, and it was said: Or it descends: meaning you, O Muhammad, descend by yourself near their home, **until the promise of God comes**, it was said: the Day of Resurrection. And it was said: the conquest and victory and the appearance of the Messenger of God, may God bless him and grant him peace, and his religion. **Indeed, God does not fail in His promise**, and the infidels were asking for these things in mockery, so God revealed as consolation to His Prophet, may God bless him and grant him peace:

## Tafsir al-Baidawi

31. **And if there were a Qur'an by which the mountains were moved** the condition of deleting its answer and what is meant by it is to magnify the status of the Qur'an, or to exaggerate the stubbornness and determination of the infidels, i.e.: And if there were a book by which the mountains were shaken from their places. **Or the earth was split** cracked from fear of God when it was read or split and made rivers and springs. **Or the dead spoke by it** so that they would hear and read it, or so that they would hear and respond when it was read, then this would be the Qur'an because it is the ultimate in miracles and the ultimate in reminding and warning, or they would not have believed in it like His saying: **And if We had sent down to them the angels** the verse. And it was said that the Quraysh said, O Muhammad, if it pleases you that we follow you, then move the mountains from Mecca with your Qur'an until they are spacious for us so that we can build orchards and farmlands there, or subject the wind to us so that we can ride it and trade to the Levant, or send us Qusayy ibn Kilab and others from our fathers with it so that they may speak to us about you, so it was revealed. Accordingly, the division of the earth is its division by walking. It was said that the answer is presented, which is His statement: **And they disbelieve in the Most Merciful**. And what is between them is an interruption, reminding **the word** specifically, because the dead include the real masculine. **Rather, to God belongs the command entirely**. Rather, to God

belongs the power over all things. This is a departure from what *if* includes in the meaning of negation, i.e., rather, God is able to bring about what they proposed of signs, except that His will was not connected to that, because He knows that their resolve will not soften before Him. This is supported by His statement, **Have not those who have believed despaired?** of their faith despite what they saw of their conditions? Most of them went to the meaning of **Have they not known?** because it was narrated that Ali, Ibn Abbas, and a group of the Companions and Followers, may God be pleased with them all, read **Have it not become clear?** This is its interpretation. Rather, despair was used in the meaning of knowledge because it is caused by knowledge, for what is despaired of can only be known. Therefore, He connected it to His statement, **That if God had willed, He would have guided all of mankind**. Its meaning is to negate the guidance of some of the people because the will is not connected to their guidance. According to the first, it is connected to something omitted, the estimate of which is **Have not those who have believed despaired of their faith, knowing that if God had willed, He would have guided all of mankind?** or *believed*. "And those who They disbelieved, and a calamity befalls them because of what they have done, **of disbelief and evil deeds**. "A calamity" **a disaster that strikes them and disturbs them...** "or it befalls near their home" so that they are terrified by it and its sparks fly towards them. It was said that the verse is about the disbelievers of Mecca, for they will continue to be afflicted by what they did to the Messenger of God, may God bless him and grant him peace, for he, may God bless him and grant him peace, would continue to send out raiding parties against them, which would attack their surroundings and steal their livestock. Based on this, it is possible that **it befalls** was addressed to the Messenger, may God bless him and grant him peace, for he settled with his army near the dirhams of the year of Hudaibiyyah. **until the promise of God comes** death, or the Resurrection, or the conquest of Mecca. **God does not fail in His promise** because lying is prohibited in His speech.

## Surat al-Ra'd 13:32

And messengers before you were mocked, but I granted respite to those who disbelieved; then I seized them. So how was My punishment?

### Tafsir al-Jalalayn

32 - **And messengers before you were mocked** just as you were mocked, and this is a consolation for the Prophet, may God bless him and grant him peace. **So I granted respite** I granted respite **to those who disbelieved**, then I seized them with punishment. **How was My punishment?** That is, it will take its place, so I will do the same to those who mocked you.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, if these polytheists among your people mock and ask you for signs, denying what you have brought them, then be patient with their harm to you, and proceed with the command of your Lord in warning them and making excuses to them, for nations before you mocked and passed on with My messengers, so I extended their respite and extended their term, then I brought down upon them My punishment and vengeance when they persisted in their error and misguidance, so see how My punishment was for them when I punished them, did I not make them taste the painful torment, and make them a lesson for those of understanding?

In Arabic, dictation means prolongation. It is said: I **dictated to someone** if you extended the time for him. It is also said: I **dictated to a lover** because of their length. Therefore, night and day are called *colorful* because of their length, as Ibn Muqbil said:

Oh, home of the living, insist on the seventy days, with colorful decay.

The wide hole in the ground is called a mall, as the poet said:

So I moistened every mind, eye, and corpse of the veins with the hidden angels.

For the length between its two ends and its extension.

### Tafsir al-Qurtubi

The Almighty said: **And messengers before you were mocked**, but I granted respite to those who disbelieved; **then I seized them**. The meaning of mockery was presented in *Al-Baqarah* and the meaning of respite was presented in *Al-Imran*, meaning I mocked them and made them miserable, so I gave the disbelievers respite for a period of time so that whoever I knew would believe among them would believe would

believe. Then when the judgment came, I seized them with punishment. **How was My punishment?** meaning how did you see what I did to them? So I will do the same to the polytheists of your people.

### Tafsir Ibn Kathir

God Almighty says, comforting His Messenger, may God bless him and grant him peace, in his denial of those of his people who denied him: **And messengers before you were mocked**, meaning you had an example in them, **but I granted respite to those who disbelieved**, meaning I granted them respite and gave them a reprieve, **then I seized them**, with a severe seizure. So how did you reach what you did to them, how you punished them, and how much respite you granted them, as God Almighty said: **And how many a town did I grant respite to while it was wrongdoing? Then I seized it, and to Me is the final destination**. And in the two Sahih: **Indeed, God grants 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 wrongdoers. Indeed, His seizure is painful and severe."

### Fath al-Qadir

32- **And messengers were mocked before you, but I granted respite to those who disbelieved**. The indefinite article in *messengers* is for multiplicity: that is, with many messengers, and respite is delay, and its investigation has already been mentioned in *Al-A'raf*. **Then I seized them** with the punishment that I brought down upon them. **So how was My punishment?** The question is for rebuke and threat: that is, so how was My punishment for these disbelievers who mocked the messengers, so I granted them respite and then seized them.

### Tafsir al-Baghawi

32- **And messengers before you were mocked**, just as they mocked you, **but I granted respite to those who disbelieved**, I gave them respite and extended their time, and from this comes the two colors, which are: night and day, **then I seized them**, I punished them in this world with killing and in the Hereafter with fire, **so how was My punishment**, meaning: My punishment of them.

### Tafsir al-Baidawi

32. **And messengers before you were mocked**, but I granted respite to those who disbelieved. A consolation for the Messenger of God, may God bless him and grant him peace. And a threat to those who mocked him and suggested to him. The respite is that he should leave a period of time and call upon God and believe. **Then I seized them**, so how was My

Surat al-Ra'd 13:32

And messengers before you were mocked, but I granted respite to those who disbelieved; then I seized them. So how was My punishment?

**punishment?** That is, My punishment of them.

## Surat al-Ra'd 13:33

Is he then who stands over every soul for what it has earned? And they have attributed to God partners. Say, **Name them, or do you inform Him of what He does not know on the earth, or of an apparent statement?** Rather, their plot has been made attractive to those who disbelieve, and they have been averted from the way. And he whom God sends astray - for him there is no guide.

## Tafsir al-Jalalayn

33 - **Is He who is standing** a watcher **over every soul for what it has earned** it has done of good and evil, and He is God, like one who is not like that from the idols? No, this is indicated by (and they have attributed to God partners. Say, **Name them** to Him who they are (or) rather **do you inform Him** you inform God **of what** meaning a partner **He does not know on the earth** a question of denial, meaning that He has no partner, because if He had, He would have known about that *or* rather you call them partners **on an outward appearance of speech** on a false assumption that has no reality in the heart **rather, their plot has been made attractive to those who disbelieve** their disbelief **and they have averted from the path** the path of guidance **and he whom God sends astray - for him there is no guide**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Is the Lord who is eternal, does not perish or perish, is responsible for preserving the provisions of all creation, is aware of them and what they earn of deeds, is watching over them, nothing is hidden from Him wherever they are, like one who is perishing and perishing, does not hear or see or understand anything, does not ward off harm from himself or from those who worship Him, and does not bring them any benefit, are they both the same?

And the answer was omitted in that, so he did not say, and it was said: **Is He who is in charge of every soul for what it has earned?** like this and that, sufficing with the listener's knowledge of what was mentioned over what he left out. That is because when He, the Most High, said: **And they have made for God partners**, it was known that the meaning of the speech is: like their partners whom they took as gods, as the poet said:

Choose between a tall, short, and broad-shouldered girl

Is that you or the one who tears the veil and remains the last of the nights?

Money waster and money gainer

He did not say, and he said: A span of a span is a span: and between such and such, he was satisfied with his saying: Is that you or the one with the torn garment, and the indication of the report about the one with the

torn garment is his intention in that.

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

Who said that?

Bishr bin Muadh told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Is he who is in charge of every soul for what it has earned?** That is your Lord, blessed and exalted be He, in charge of the children of Adam with their provisions and their life spans, and God preserves their deeds for 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: **Is He who is in charge of every soul for what it has earned?** He said: God is in charge of every soul.

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: **Is he who stands over every soul for what it has earned?** meaning himself, he says: He is with you wherever you are, so no worker works except that God is present with him. And it is said: They are the angels who are assigned to the children of Adam.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj: **Is he who is in charge of every soul for what it has earned?** And over their provision and their food, so I am in charge of that, and they are My slaves, then they attributed partners to Me.

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman narrated to us, who said: I heard Al-Dahhak say regarding His statement: **Is He who is in charge of every soul for what it has earned?** It is God who is in charge of every righteous and wicked person, providing for them and protecting them, then associating with Him those who associate partners.

And His statement: "And they have attributed to God partners. Say, 'Name them, or do you inform Him of that which He does not know on the earth, or of an apparent statement?'" God Almighty says: I am the One who provides for these polytheists, manages their affairs, and preserves their deeds. And they have attributed to Me partners from among My creation whom they worship instead of Me. Say to them, O Muhammad: Name these whom you have associated with in the worship of God, for if they say: *gods*, then they have lied, because there is no god but the One, the Subduer, who has no partner. **Or do you inform Him of that which He does not know on the earth?** He says: Do you inform Him that there is a god on the earth, and there is no god other than Him on the earth or in the heavens?

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

Who said that?

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I



Surat al-Ra'd 13:33

Is he then who stands over every soul for what it has earned? And they have attributed to God partners. Say, "Name them, or do you inform Him of what He does not know on the earth, or of an apparent statement?" Rather, their plot has been made attractive to those who disbelieve, and they have been averted from the way. And he whom God sends astray - for him there is no guide.

heard Ad-Dahhak say about His statement: "And they have attributed to God partners. Say: 'Name them.'" If they had called them gods, they would have lied and said something other than the truth, because God is One and has no partner. God said: **Or do you inform Him of that which He does not know on earth, or of an apparent statement?** He said: God does not know of any god on earth other than Him.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his saying: "And they have attributed to God partners. Say, 'Name them.'" And God created them.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj: "And they have attributed to God partners. Say, 'Name them.'" If they had named them, they would have lied and said about that what God does not know. There is no god other than God. That is what He said: **Or do you inform Him of what He does not know on earth?**

His saying: **Or by the outward appearance of the statement**, is heard, but in reality it is false and has no validity.

The people of interpretation said something similar to what we said about that, except that they said: **Or with an apparent meaning**, meaning: Or with falsehood, so they came with the meaning indicated by the word without clarifying the true interpretation of it.

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, his saying: **On the apparent meaning of the statement**, means on the basis of conjecture.

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 us, on the authority of Ibn Jurayj, on the authority of Qatada, regarding his statement: **Or by an apparent meaning of the statement**, and the apparent meaning of the statement is falsehood.

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 Ad-Dahhak say regarding His statement: **Or with an apparent meaning of speech**, he said: Or with falsehood and lies. If they had said, they would have said falsehood and lies.

And His statement: **Rather, their plot has been made attractive to those who disbelieve**, God Almighty says: God has no partner in the heavens or on the earth, but their plot has been made attractive to the polytheists who call upon a god other than Him, and that is their

fabrication and lie against God.

Mujahid used to say: The meaning of deceit here is saying: It is as if he said: He means their saying that they associate partners with God.

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, his saying: **Rather, their plotting has been made attractive to those who disbelieve**, he said: their saying.

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.

As for his saying: **And they were prevented from the path**, the readings differed in its reading.

The majority of the Kufians read it as: **And they were prevented from the path**, with a damma on the *sad*, meaning: God prevented them from His path because of their disbelief in Him. Then the *sad* was made damma because the agent was not named.

As for the majority of the reciters of Hijaz, they recited it with the opening of the *sad*, meaning that the polytheists are those who prevented people from the path of God.

Abu Ja'far said: The correct thing to say about that, in my opinion, is that they are two well-known readings, each of which was read by imams of the readings, and they are close in meaning. That is because the polytheists were turned away from believing in God, and despite that, they were...

They were turning others away, as God described them in His saying: **Indeed, those who disbelieve spend their wealth to avert [people] from the way of God.**

And His statement: **And he whom God sends astray - for him there is no guide**, the Most High says: And he whom God sends astray from attaining the truth and guidance by abandoning him, then there is no one to guide him to attain them, because that cannot be attained except with the success and assistance of God, and that is in the hand of God and to Him, not to anyone else.

## Tafsir al-Qurtubi

The Almighty's saying: **Is he who is in charge of every soul for what it has earned?** This **in charge** is not the **in charge** which is the opposite of *sitting*, but rather it means taking charge of the affairs of creation, as one says: **So-and-so has undertaken such-and-such work**. He is in charge of every soul for what it has earned, meaning He enables it to earn, creates it, provides for it, protects it, and rewards it for its work. So the

meaning is: He is a guardian who is not negligent, and the answer is omitted, and the meaning is: Is he who is a guardian who is not negligent like one who is negligent? It was said: **Is he who is in charge** meaning knowledgeable, as Al-A'mash said. The poet said:

If it were not for the honorable men of Quraish, you would have stolen the clothes of the House, while God is standing.

Any Knower, for God knows what every soul has earned. It was said: What is meant by that are the angels who are assigned to the children of Adam, according to Ad-Dahhak. **They made** is a state, meaning or they have made, or it is in apposition to *mocking*, meaning they mocked and made, meaning they named **for God partners**, meaning idols that they made gods. "Say: Name them", meaning say to them, O Muhammad: **Name them**, meaning state their names, as a threat, meaning they only name: Al-Lat and Al-Uzza, Manat and Hubal. **Or do you inform Him of what He does not know on earth?** Or is a question of rebuke, meaning do you inform Him, and it is in fact in apposition to an earlier question in meaning, because His saying: **Name them** means: He inspired the names of the creators. **Or do you inform Him of what He does not know on earth.** It was said: The meaning is: Say to them: Do you inform God of an inward thing that He does not know? **Or of an outward statement** that He knows? If they say: **With an inner meaning that He does not know**, they have deviated. If they say: **With an outer meaning that He knows**, then say to them: **Name them**. If they name them Al-Lat and Al-Uzza, then say to them: **God does not know of a partner for Himself.** It was said: **Or do you inform Him of what He does not know?** That is, you are calling upon a partner for God, and God does not know of a partner for Himself. So do you inform Him of a partner for Him on the earth that He does not know? He specifically denied the partner for the earth, even though He has no partner other than the earth, because they claimed that He had partners for Him on the earth. The meaning of: **Or with an outer meaning of the statement** is that which God revealed to His prophets. Qatada said: Its meaning is with a false statement, and from this is the saying of the poet:

She lent us her milk and meat, and that is shameful, O son of Rayta.

Any falsehood. Ad-Dahhak said: By a lie in speech. Fifthly, it is possible that the apparent meaning of the speech is an argument that they show by their speech, and the meaning of the speech is: Do you inform him of that while witnessing it, or do you say it while arguing? **Rather, their plotting has been made attractive to those who disbelieve** meaning leave this! Rather, their plotting has been made attractive to those who disbelieve. It was said: It is a correction in this way, meaning that God has no partner, but He has made their plotting attractive to those who disbelieve. Ibn Abbas and Mujahid read: **Rather, their plotting has been made attractive to those who disbelieve** as the name of the subject, and according to the reading of the group, the one who made their plotting attractive to the disbelievers is God, and it was said: Satan. It is permissible to call disbelief a plot, because their plotting against the Messenger was disbelief. **And they**

**turned away from the path** meaning God turned them away, and this is the reading of Hamza and Al-Kisa'i. The rest with the fat-ha, meaning they turned others away, and Abu Hatim chose it, considering his saying: **And they turn away from the way of God** (al-Anfal 8:47) and his saying: **They are the ones who disbelieved and turned you away from the Sacred Mosque** (al-Fath 48:25). The damma reading is also good in *Zain* and *Sadawa* because it is known that God is the doer of that in the doctrine of the people of the Sunnah, so it establishes the destiny, and it is the choice of Abu Ubaid. Yahya bin Waththab and Alqamah read - **and they turned away** with the kasra of the sad, and likewise. **This is our merchandise returned to us** (Yusuf 12:65) with the kasra of the ra' also for what its doer is not named, and its original form is **Sadawa** and **Raddat**, but when the first dal was assimilated into the second, its vowel was transferred to what preceded it, so it was kasra. **And whomever God leaves astray** by abandoning him. **For him there is no guide** meaning successful, and in this is confirmation of the reading of the Kufians and those who followed them, for his saying: **And whomever God leaves astray**, so likewise his saying: **and they turned away**. Most of the readers stop on the dal without the ya', and the same applies to *wal* and *waq*, because you say about a man: this is a judge, a guardian, and a huwadi, so the ya' is deleted because it is sukoon and meets with the tanween. And **ma lahu min hadi**, *wali* and *waqi* are read with the ya', and this is according to the language of those who say: this is a da'i, wali, and waqi with the ya', because the ya' is deleted in the connected state because it meets with the tanween, and we have secured this in the pause, so the ya' is restored and it becomes hadi, wali, and waqi. Al-Khalil said about calling a judge: O judge, by confirming the ya', because there is no tanween with the calling, just as there is no tanween in the words da'i and muta'ali.

## Tafsir Ibn Kathir

God Almighty says: **Is He who is in charge of every soul for what it has earned?** That is, a Guardian, Knower, Watcher over every soul, He knows what the workers do of good and evil, and nothing is hidden from Him. **And you are not engaged in any affair, nor do you recite from it any Qur'an, nor do you do any deed, but We are witnesses over you when you are engaged in it.** God Almighty also says: **And not a leaf falls but that He knows it.** He also says: "And there is no creature on earth but that upon God is its provision, and He knows its place of dwelling and its place of storage. All is in a clear register." He also says: **Whether among you is he who conceals his speech or declares it, and whether he conceals it by night or goes forth by day.** He also says: **He knows the secret and what is more hidden.** He also says: **And He is with you wherever you are, and God is Seeing of what you do.** Is He like the idols that they worship, that neither hear nor see, nor reason, nor possess any benefit for themselves nor for their worshippers, nor remove harm from themselves nor from their worshippers? This answer was omitted because the context indicated it, which is His statement: **And they have made for God partners**, meaning they worshipped idols, rivals, and

Is he then who stands over every soul for what it has earned? And they have attributed to God partners. Say, "Name them, or do you inform Him of what He does not know on the earth, or of an apparent statement?" Rather, their plot has been made attractive to those who disbelieve, and they have been averted from the way. And he whom God sends astray - for him there is no guide.

statues with Him. **Say, 'Name them,'** meaning inform us of them and reveal their identity so that they may be known, for they have no reality. For this reason He said: **Or do you inform Him of something He does not know on the earth?** meaning that it does not exist, because if it existed on the earth He would have known it, because nothing is hidden from Him. **Or with an apparent statement,** Mujahid said: with a conjecture of statement. Ad-Dahhak and Qatada said: **With false speech,** meaning that you worshipped these idols because you thought that they could benefit and harm, and you called them gods. "They are only names that you and your fathers have named, for which God has sent down no authority. They follow nothing but assumption and what their souls desire. And there has already come to them from their Lord guidance." **Rather, their plot has been made attractive to those who disbelieve.** Mujahid said: Their statement, meaning what they are upon of misguidance and calling to it during the hours of the night and the ends of the day, like the saying of God the Almighty: **And We have appointed for them companions who made [their] [right] seem attractive to them 3:10, and averted [people] from the path.** Whoever reads it with the fat-ha on the sad, it means that when what they are upon was made attractive to them, and that it is the truth, they called to it, and they averted people from following the path of the Messengers. Whoever reads it with the damma, it means that because of what was made attractive to them of the correctness of what they are upon, they averted people from the path of God. For this reason, He said: **And he whom God sends astray, for him there is no guide,** just as He said: **And he whom God desires to test, you will not possess for him anything from God.** And He said: **If you are eager for their guidance, then indeed God does not guide whom He wills.** They go astray, and they have no helpers.

## Fath al-Qadir

Then the Almighty asked another question of rebuke and reprimand, which is in the vein of arguments for the unbelievers, and to expose their actions and to scorn them, so He said 33- **Is He then the One who is in charge of every soul?** The One who is in charge, the Preserver, and the One in charge of affairs. And the Almighty meant Himself, for He is the One in charge of the affairs of His creation, the One who manages their conditions with terms and provisions, and the One who counts the deeds of every soul, whatever it may be. And the answer is omitted: that is, is the One who has this characteristic like the One who is not in this characteristic of your deities, who neither benefit nor harm. Al-Farra' said: It seems that in meaning, **Is He who is in charge of every soul for what it has earned like their partners whom they have taken besides God?** The intended meaning of the verse is to deny the similarity between them. It was said that what is meant by **He who is in charge of every soul** is the angels assigned to the children of Adam, and the first is more

appropriate. The phrase **and they have made partners for God** is connected to the implied answer, explaining it, or it is a conditional clause with the estimation of *had*: meaning, they have made, or it is connected to **and they have been mocked** meaning, they have mocked and made, **Say, 'Name them'** meaning, say, O Muhammad, you have made partners for Him, so name them. Who are they? This is a rebuke and rebuke to them, because this is only said about something that is insignificant and does not deserve attention. It is said: Call it if you wish, meaning that it is too insignificant to be called. It was said that the meaning is to call them gods as you claim, so that this would be a threat to them. **Or do you inform Him** meaning, rather do you inform God **of what He does not know on the earth** of the partners whom you worship, even though He is the All-Knowing of what is in the heavens and the earth. **Or with an outward appearance of speech** meaning, rather do you call them partners with an outward appearance of speech without it having a reality. It was said that the meaning is: Say to them, do you inform God of an inward appearance that He does not know, or an outward appearance that He knows? If they say an inward appearance that He does not know, then they have come with a false claim. If they say an outward appearance that He knows, then tell them to call them by that name. So if they name Al-Lat and Al-Uzza and the like, then tell them that God does not know of a partner for Himself, but rather He singled out the earth by denying a partner from it, even if He has no partner other than the earth, because they claimed a partner for Him on the earth. And it was said that the meaning of **or by an apparent statement** is or by a false statement, and from this is the saying of the poet:

She lent us her milk and meat, and that is shameful, O son of Rayta.

Any ephemeral falsehood, and it was said that it is a lie from the statement, and it was said that it means with the appearance of the statement with an apparent argument from the statement according to their claim, **Rather, their plot was made attractive to those who disbelieved,** meaning that God has no partner, rather, their plot was made attractive to those who disbelieved. Ibn Abbas read *Zain* in the active form, on the basis that what made that attractive to them was their plot. Those other than him read it in the passive form, and the one who made that attractive was God, the Most High, or Satan. It is permissible to call the plot disbelief, because their plot against the Messenger of God, may God bless him and grant him peace, was disbelief, but its real meaning is plotting, or deception with falsehoods. **And they were prevented from the path,** Hamza, Al-Kisa'i, and Asim read *Sadawwa* in the passive form, meaning God prevented them, or Satan prevented them. The rest read it in the active form: meaning they turned others away. Abu Hatim chose this reading. Yahya bin Watthab read it with a kasra on the sad, **And whomever God sends astray, for him there is no guide.** That is, He makes him astray and

His will requires him to be misguided, so he has no guide to lead him to good. The majority read it *Haad* without adding the ya' in the widespread and eloquent language. It was read with adding it in the rare language.

### Tafsir al-Baghawi

**33- Is He then who is in charge of every soul for what it has earned?** That is, He who preserves it, provides for it, knows it, and rewards it for what it has done. The answer to this is omitted, and its meaning is: like one who is not in charge, but is incapable of taking care of himself.

And they have attributed to God partners. Say, **Name them.**

It was said: Describe them and then see if they are worthy of being worshipped?

**Or do you inform Him** meaning: do you inform God Almighty: **of what He does not know on earth**, for He has not known of a partner for Himself nor a god on earth other than Him, **or on an outward appearance** meaning: or do you cling to an outward appearance, **of speech**, heard, which is in reality false and has no basis.

It was said: with falsehood, the poet said:

The slanderers blamed me for loving her, and that is a complaint whose shame is apparent in you.

Meaning: fleeting.

**Rather, their plot has been made attractive to those who disbelieve**, their treachery. Mujahid said: their polytheism and their lying about God.

**And they were prevented from the path**, meaning: they were turned away from the religion.

The people of Kufa and Yaqub read *wasdawwa* and in Ha Mim al-Mu'min *wasd'* with a damma on the *sad* in both of them, and the others read it with a fatha based on the Almighty's saying: **Indeed, those who disbelieve and avert [people] from the way of God** (al-Hajj 22:25), and His saying: **Those who disbelieve and avert [people] from the way of God** (Al-Nahl: 88 and others).

**And he whom God sends astray**, by letting him down, **will have no guide.**

saying: "Say, name them" is a drawback to the fact that these partners do not deserve it, and the meaning is describe them, so see if they have what they deserve worship for and are worthy of partnership. "Or do you inform Him? Rather, do you inform Him? **It was read** inform Him" with a light reading. "With what He does not know on earth" with partners who deserve worship that He does not know, or with attributes of theirs that they deserve it for, which He does not know, and He is the Knower of all things. "Or with an apparent meaning of the statement" Or do you name them partners with an apparent meaning of the statement without a reality or consideration of meaning like naming The Negro Kafur, and this is an eloquent protest against a strange style that calls itself a miracle. **Rather, their deception has been made attractive to those who disbelieve** their deception, so they imagined falsehoods and then thought them to be true, or their plotting for Islam through their polytheism. **And they turned away from the path** the path of truth, and Ibn Kathir, Nafi', Abu Amr, and Ibn Amir read **and they turned away** with the fat-ha, meaning they turned people away from faith, and it was read with the kasra and sad with the tanween. **And he whom God sends astray** "He abandons him." **So he has no guide** "to guide him to guidance."

### Tafsir al-Baidawi

33. "Is He then who is standing over every soul, watching over it, for what it has earned, of good or evil? Nothing of their deeds is hidden from Him, and nothing of their reward is missed by Him, and the predicate is omitted, its meaning is like someone who is not like that. "And they have attributed to God partners **is a resumption or an apodosis to earned**" if you make what a source. Or they did not make Him one and made an apodosis to it, and the apparent in it is the position of the pronoun to draw attention to the fact that He is the one who deserves worship. And His



Surat al-Ra'd 13:34

For them is a punishment in the life of this world, and the punishment of the Hereafter is more severe. And they will have no protector from God.

### Surat al-Ra'd 13:34

For them is a punishment in the life of this world, and the punishment of the Hereafter is more severe. And they will have no protector from God.

### Tafsir al-Jalalayn

34 - **For them is a punishment in the life of this world** by killing and captivity **and the punishment of the Hereafter is more severe** more severe than it **and they will have no protector from God** that is, His punishment to prevent

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: For these infidels whose characteristics He described in this Surah, there is a punishment in this worldly life through killing, imprisonment, and the afflictions that God will inflict upon them. **And the punishment of the Hereafter is more severe**, meaning: God's punishment of them in the Hereafter is more severe than His punishment of them in this world.

And it is more difficult, it is more effective than hardship.

And His statement: **And they have no protector from God**, God Almighty says: And these disbelievers have no one to protect them from the punishment of God when He punishes them, neither a close friend nor a guardian nor a helper, because He, the Majestic and Sublime, is not opposed by anyone who would subdue Him, so that He would be freed from His punishment by subjugation, and no one intercedes with Him except with His permission, and He does not permit anyone to intercede for someone who disbelieved in Him and died in his disbelief before repenting from it.

### Tafsir al-Qurtubi

The Almighty says: **For them is a punishment in the life of this world** meaning for the polytheists who pervert, by killing, captivity, imprisonment, and other ailments and calamities. **And the punishment of the Hereafter is more severe** meaning more severe, than saying: **It is difficult for me to do so**. "And they will have no protector from God" meaning no one who can prevent them from His punishment or repel them. The word *min* is redundant.

### Tafsir Ibn Kathir

The Almighty mentioned the punishment of the

disbelievers and the reward of the righteous, so He said after informing about the state of the polytheists and what they are upon of disbelief and polytheism, **For them is a punishment in the life of this world**, meaning at the hands of the believers, killing and captivity, **And the punishment of the Hereafter**, meaning that which is stored up with this disgrace in this world, **is much more severe**, meaning much more severe than this, as the Messenger of God, may God bless him and grant him peace, said to those who cursed: **The punishment of this world is lighter than the punishment of the Hereafter**, and it is as he said, may God bless him and grant him peace, for the punishment of this world has an end, and that is eternal forever in a fire that is seventy times greater than this, and a bond whose density and severity cannot be imagined, as God the Almighty said: **On that Day no one will punish with His punishment, and no one will bind with His bond**, and God the Almighty said: "And We have prepared for those who deny the Hour a Blaze. When they see them from a distant place, they will hear its wrath and sighing. And when they are thrown therein into a narrow place chained together, they will cry out there, 'Destruction.' Do not cry out today, 'Destruction.'" One and they claim much destruction. Say, **Is that better or the eternal Garden which the righteous have been promised? It will be their reward and their destination**. This is why He coupled this with His statement, **The description and description of Paradise which the righteous have been promised is that rivers flow beneath it**, meaning they are free in its corners and sides, and wherever its people wish, they can make it flow freely, meaning they can use it as they wish and wherever they wish, like His statement, "The description of Paradise which the righteous have been promised is that there are rivers of water unpolluted, rivers of milk whose taste never changes, rivers of wine delicious to those who drink, and rivers of pure honey. And for them therein are all kinds of fruits and forgiveness."

And his saying: **Its food is permanent and its shade is eternal** meaning that in it are fruits, foods and drinks that never cease or perish. And in the two Sahihis from the hadith of Ibn Abbas regarding the eclipse prayer, in which it says: They said: O Messenger of God, we saw you eating something in this place of yours, then we saw you curdling, so he said: **I saw Paradise - or I was shown Paradise - and I took a bunch of grapes from it, and if I had taken it, you would have eaten from it as long as the world remained**. Al-Hafiz Abu Ya'la said: Abu Khaithama told us, 'Abdullah bin Ja'far told us, 'Ubaydullah told us, Abu 'Aqil told us, on the authority of Jabir, who said: While we were praying the noon prayer, the Messenger of God (peace and blessings of God be upon him) came forward, so we came forward. Then he reached for something to take it, then he stepped back. When he had finished the prayer, Ubayy bin Ka'b said to him: O Messenger of God, today you did something in the prayer that we have never seen you do. He said: "Paradise and all that is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes to bring them to you, but I was prevented from it. If I brought them to you,



everyone between the sky and the earth would eat from them without any decrease in them." Muslim narrated from the hadith of Abu al-Zubayr on the authority of Jabir, supporting some of it, and from 'Utbah bin 'Abd al-Salami that a Bedouin asked the Prophet (peace and blessings of God be upon him) about Paradise, and he said: Are there grapes in it? He said: Yes. He said: How big is the bunch? He said: **A month's journey for the speckled crow, and it does not stop.** Narrated by Imam Ahmad.

At-Tabarani said: Muadh ibn al-Muthanna told us, Ali ibn al-Madini told us, Rayhan ibn Saeed told us, on the authority of Ibad ibn Mansur, on the authority of Ayoub, on the authority of Abu Qilabah, on the authority of Abu Asma', on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **If a man takes a fruit from Paradise, another one will take its place.** Jabir ibn Abdullah said: The Messenger of God, may God bless him and grant him peace, said: "The people of Paradise will eat and drink, but they will not blow their noses, defecate, or urinate. Their food will be belching like the scent of musk, and they will be inspired to glorify and sanctify God just as they are inspired to breathe." Narrated by Muslim. Imam Ahmad and An-Nasa'i narrated from the hadith of Al-A'mash, on the authority of Tamam ibn Uqbah, who said: I heard Zaid ibn Arqam say: A man from the People of the Book came and said: O Abu Al-Qasim, do you claim that the people of Paradise will eat and drink? He said: **Yes, by the One in Whose Hand is the soul of Muhammad, a man among them will be given the strength of a hundred men in eating, drinking, sexual intercourse, and desire.** He said: The one who eats and drinks will have a need, and there will be no harm in Paradise? He said: **One of them will have a need that will be a secretion that will flow from their skin like the scent of musk, and his stomach will shrink.** Narrated by Imam Ahmad and Al-Nasa'i.

Al-Hasan bin Arafa said: Khalaf bin Khalifa told us on the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at the bird in Paradise, and it falls before you roasted.** It was mentioned in some hadiths that when it is finished, it returns to being a bird as it was, by God's permission. God Almighty said: **And abundant fruit, neither cut off nor forbidden.** And He said: **And its shades are low for them, and its fruits are made accessible.** Likewise, its shade does not disappear or shrink, as God Almighty said: "And those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. They will have therein purified spouses, and We will admit them to a deep shade."

It was mentioned in the two Sahihs from more than one source that the Messenger of God, may God bless him and grant him peace, said: **Indeed, in Paradise there is a tree under whose shade a fast, diligent rider will travel for a hundred years without crossing it.** Then he recited: **and an extended shade.** God, the Most High, often links the description of Paradise with the description of Hell to encourage people to enter Paradise and warn them against Hell. For this reason,

when He mentioned the description of Paradise as He mentioned, He said after that: **That is the reward of those who fear God, and the reward of the disbelievers is the Fire.** God, the Most High, also said: "The companions of the Fire and the companions of Paradise are not equal. The companions of Paradise are the successful." Bilal ibn Sa'd, the preacher of Damascus, said in one of his sermons: Servants of God, has an informant come to you to tell you that some of your worship has been accepted from you, or that some of your sins have been forgiven you? **Do you think that We created you in vain and that you will not be returned to Us?** By God, if the reward were to be hastened for you in this world, you would all belittle what was required of you. Or would you desire to obey God in order to hasten your worldly life and not compete for Paradise **whose food is eternal?** Narrated by Ibn Abi Hatim.

### Fath al-Qadir

Then the Almighty explained what they deserve, saying 34- **For them is a punishment in the life of this world** with what they will suffer from killing, captivity, and other things. **And the punishment of the Hereafter is more severe** for them than the punishment of the life of this world. **And they will have no protector from God** to protect them from His punishment, nor any protector to save them from it.

### Tafsir al-Baghawi

34- **For them is a punishment in the life of this world,** by killing and captivity, **but the punishment of the Hereafter is more severe,** more severe, **and they will have no protector from God,** no protector to prevent them from the punishment.

### Tafsir al-Baidawi

34. **For them is a punishment in the life of this world** in the form of killing, captivity, and all the other calamities that befall them. **But the punishment of the Hereafter is more severe** in its severity and duration. **And they have no protector from God** of His punishment or of His mercy. **No protector** of protection.

Surat al-Ra'd 13:35

The description of Paradise, which the righteous have been promised, is that beneath it rivers flow, its food is everlasting and so is its shade. That is the outcome of those who fear God, and the outcome of the disbelievers is the Fire.

### Surat al-Ra'd 13:35

The description of Paradise, which the righteous have been promised, is that beneath it rivers flow, its food is everlasting and so is its shade. That is the outcome of those who fear God, and the outcome of the disbelievers is the Fire.

### Tafsir al-Jalalayn

35 - *Like* an attribute **of Paradise which the righteous have been promised** a subject whose predicate is omitted, meaning in what we have related to you **with rivers flowing beneath it, its food** what is eaten therein **is everlasting** does not perish **and its shade** is everlasting, the sun does not remove it because it is not in it *that* meaning Paradise **is the consequence** the end **of those who feared** polytheism **and the consequence of the disbelievers is the Fire**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: The scholars of Arabic speech differed regarding the uses of proverbs.

Some of the grammarians of Kufa said: The one who raises the example is his saying: **Undereath it rivers flow**, in meaning. He said: It is like saying: So-and-so's adornment, his dark skin is such-and-such. So dark skin is not raised by the adornment, rather it is the beginning, meaning he is dark, he is such-and-such. He said: If *an* had entered into such-and-such, it would have been correct. He said: And its example in speech is: Your example is that you are such-and-such, and that you are such-and-such. And his saying: (So let man look at his food. I) from one perspective, is like the Paradise that the righteous are promised, in it: **We poured out the water**, the name is clear because it is returned to the food in the accusative, and is renewed, meaning: His food is I poured out, then we did. He said: The meaning of his saying: Like Paradise, is the attributes of Paradise.

Some Basran grammarians said: The meaning of this is: the description of Paradise. He said: And from this is the saying of God Almighty: **And to Him belongs the highest description**, meaning: To God belongs the highest description. He said: So the meaning of the speech in His saying: The description of Paradise which the righteous have been promised is that rivers flow beneath it, or rivers in it, is as if he said: The description of Paradise is a description of rivers flow beneath it, or a description of rivers in it, and God knows best.

He said: Another aspect, as if it is said: Like Paradise, it is said: Paradise that the righteous are promised. He said: And likewise his saying: **And that it is in the name**

**of God, the Most Gracious, the Most Merciful**, as if he said: By God, the Most Gracious, the Most Merciful, and God knows best.

He said: His saying: **For what I neglected in the side of God**, in the essence of God, as if it was said in our view: in God.

He said: And likewise his saying: **There is nothing like Him**, the meaning is: He is not like anything and there is nothing like Him, because He has no equal. He said: And this is not like your saying to a man: There is no one like you, because it is possible that He has an equal, and by God that is not possible for Him. He said: And similar to it is the saying of Labid:

Until the year, then peace be upon you both

He said: And he explained to us that he meant: Peace be upon you both. Aws bin Hajar said:

And the dead are noble, like trunks, covered by torrential rains.

He said: The meaning for us is: like trunks, because he did not want to make a metaphor for trunks, then liken the dead to them. He said: And similar to it is the saying of Umayyah:

Saturn and Taurus under his right foot, the Eagle under the other, and a lion under his watch.

He said: He said: Under his right foot, as if he said: Under his foot, or under his right foot. He said: And the saying of Labid:

I lost his mast and his guest, we roam its matter in the hand of the left

As if he said: He ordered her to the north, and to the north, and Labid also said:

Even if you throw a hand at an infidel

It is as if he said: Until I fell into an infidel.

Another of them said: He is one of those who are blind to his report. He said: The Arabs do that. He said: And it has another meaning: **For those who responded to their Lord is the best**, like Paradise, a relative pronoun, an attribute for them according to the first statement.

Abu Ja'far said: The most correct of the sayings about this is to say: The parable was mentioned, so he said: The parable of Paradise, meaning Paradise, then Paradise was described with its description, and that is because its like is its description, and its description is nothing other than it. Since that was the case, then the parable was mentioned and it was said: The like of Paradise, and its like is its description and the description of Paradise, so its description was like the description of the parable, and it was as if the speech was about mentioning Paradise, so it was said: Paradise has rivers flowing beneath it, as the poet said:

I see the years passing by, taking from me as secrets

are taken from the crescent moon.

He mentioned the bitterness, and returned in the report to the years.

His saying: **Its food is permanent and its shade**, meaning what is eaten in it. He says: It is permanent for its people, it does not cease from them, it does not disappear, and it does not perish, but it is fixed without end. **And its shade**, he says: And its shade is also permanent, because there is no sun in it.

**This is the outcome of those who fear God**, meaning: This is Paradise, which God Almighty described as the outcome of those who fear God, avoid His sins, and perform His obligations.

And His saying: **And the consequence of the disbelievers is the Fire**, means: And the consequence of the disbelievers in God is the Fire.

## Tafsir al-Qurtubi

The Almighty said: **The example of Paradise which the righteous are promised**. Grammarians differed about raising *like*. Sibawayh said: It is raised by the beginning and the predicate is omitted, and the estimate is: And in what is recited to you is the example of Paradise. Al-Khalil said: It is raised by the subject and its predicate **underneath which rivers flow** meaning the description of the Paradise that the righteous are promised, under which rivers flow, like your saying: Say Zaid stands, so my saying is the subject and Zaid stands is its predicate, and the example in the sense of the description is present, God Almighty said: **That is their example in the Torah and their example in the Gospel** (al-Fath 48:29) and He said: **And to God belongs the highest example** (Al-Nahl: 60), meaning the highest description, and Abu Ali denied it and said: The example has not been heard in the sense of the description, rather its meaning is resemblance, do you not see it running its course in its places and its interactions, like their saying: I passed by a man like you, as you say: I passed by a man who resembles you, he said: It is also corrupted from the meaning, because if the example has the meaning of a description, the meaning of the statement is: the description of the Paradise in which there are rivers, and that is not correct, because the rivers are in Paradise itself and not its description. Al-Zajaj said: God the Almighty likened to us what is hidden from us with what we see, and the meaning is: Like Paradise is a Paradise with rivers flowing beneath it. Abu Ali denied this and said: The likeness, according to his statement, is either an attribute or a resemblance, and in both cases what he said is not correct, because if it means an attribute, it is not correct, because if you say: The attribute of Paradise is Paradise, then you make Paradise a predicate, that is not correct, because Paradise cannot be an attribute. Likewise, likening Paradise to Paradise, do you not see that the resemblance is an expression of the similarity between similar things, and it is an event, and Paradise is not an event, so the first cannot be the second. Al-Farra' said: The likeness is inserted for emphasis, and the meaning is: The

Paradise that the righteous have been promised has rivers flowing beneath it, and the Arabs often do that with likenesses, like His statement: **There is nothing like Him** (al-Shura 42:11), meaning He is not like anything. It was said that the meaning is: The attribute of Paradise that the righteous have been promised in beauty, blessings, and eternity is like the likeness of Hell in torment, severity, and eternity, as Muqatil said. **Its fruit is continuous** does not stop. In the hadith: **If you take a fruit, another will take its place**. We have explained this in At-Tadhkirah. **And its shade** means and its shade is like that, so it was deleted, meaning its fruit does not stop, and its shade does not disappear. This is a response to the Jahmites in their claim that the pleasures of Paradise disappear and perish. **That is the consequence of those who feared God, and the consequence of the disbelievers is the Fire** meaning the consequence of the affair of the deniers and their end is the Fire, they will enter it.

## Tafsir Ibn Kathir

The Almighty mentioned the punishment of the disbelievers and the reward of the righteous, so He said after informing about the state of the polytheists and what they are upon of disbelief and polytheism, **For them is a punishment in the life of this world**, meaning at the hands of the believers, killing and captivity, **And the punishment of the Hereafter**, meaning that which is stored up with this disgrace in this world, **is much more severe**, meaning much more severe than this, as the Messenger of God, may God bless him and grant him peace, said to those who cursed: **The punishment of this world is lighter than the punishment of the Hereafter**, and it is as he said, may God bless him and grant him peace, for the punishment of this world has an end, and that is eternal forever in a fire that is seventy times greater than this, and a bond whose density and severity cannot be imagined, as God the Almighty said: **On that Day no one will punish with His punishment, and no one will bind with His bond**, and God the Almighty said: "And We have prepared for those who deny the Hour a Blaze. When they see them from a distant place, they will hear its wrath and sighing. And when they are thrown therein into a narrow place chained together, they will cry out there, 'Destruction.' Do not cry out today, 'Destruction.'" One and they claim much destruction. Say, **Is that better or the eternal Garden which the righteous have been promised? It will be their reward and their destination**. This is why He coupled this with His statement, **The description and description of Paradise which the righteous have been promised is that rivers flow beneath it**, meaning they are free in its corners and sides, and wherever its people wish, they can make it flow freely, meaning they can use it as they wish and wherever they wish, like His statement, "The description of Paradise which the righteous have been promised is that there are rivers of water unpolluted, rivers of milk whose taste never changes, rivers of wine delicious to those who drink, and rivers of pure honey. And for them therein are all kinds of fruits and forgiveness."

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**eternal** meaning that in it are fruits, foods and drinks that never cease or perish. And in the two Sahihs from the hadith of Ibn Abbas regarding the eclipse prayer, in which it says: They said: O Messenger of God, we saw you eating something in this place of yours, then we saw you curdling, so he said: **I saw Paradise - or I was shown Paradise - and I took a bunch of grapes from it, and if I had taken it, you would have eaten from it as long as the world remained.** Al-Hafiz Abu Ya'la said: Abu Khaithama told us, 'Abdullah bin Ja'far told us, 'Ubaydullah told us, Abu 'Aqil told us, on the authority of Jabir, who said: While we were praying the noon prayer, the Messenger of God (peace and blessings of God be upon him) came forward, so we came forward. Then he reached for something to take it, then he stepped back. When he had finished the prayer, Ubayy bin Ka'b said to him: O Messenger of God, today you did something in the prayer that we have never seen you do. He said: "Paradise and all that is in it of flowers and freshness were shown to me, and I reached for a bunch of grapes to bring them to you, but I was prevented from it. If I brought them to you, everyone between the sky and the earth would eat from them without any decrease in them." Muslim narrated from the hadith of Abu al-Zubayr on the authority of Jabir, supporting some of it, and from 'Utbah bin 'Abd al-Salami that a Bedouin asked the Prophet (peace and blessings of God be upon him) about Paradise, and he said: Are there grapes in it? He said: Yes. He said: How big is the bunch? He said: **A month's journey for the speckled crow, and it does not stop.** Narrated by Imam Ahmad.

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Al-Hasan bin Arafa said: Khalaf bin Khalifa told us on

the authority of Hamid Al-Araj, on the authority of Abdullah bin Al-Harith, on the authority of Abdullah bin Masoud, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said to me: **You look at the bird in Paradise, and it falls before you roasted.** It was mentioned in some hadiths that when it is finished, it returns to being a bird as it was, by God's permission. God Almighty said: **And abundant fruit, neither cut off nor forbidden.** And He said: **And its shades are low for them, and its fruits are made accessible.** Likewise, its shade does not disappear or shrink, as God Almighty said: "And those who believe and do righteous deeds - We will admit them to gardens beneath which rivers flow, wherein they abide forever. They will have therein purified spouses, and We will admit them to a deep shade."

It was mentioned in the two Sahihs from more than one source that the Messenger of God, may God bless him and grant him peace, said: **Indeed, in Paradise there is a tree under whose shade a fast, diligent rider will travel for a hundred years without crossing it.** Then he recited: **and an extended shade.** God, the Most High, often links the description of Paradise with the description of Hell to encourage people to enter Paradise and warn them against Hell. For this reason, when He mentioned the description of Paradise as He mentioned, He said after that: **That is the reward of those who fear God, and the reward of the disbelievers is the Fire.** God, the Most High, also said: "The companions of the Fire and the companions of Paradise are not equal. The companions of Paradise are the successful." Bilal ibn Sa'd, the preacher of Damascus, said in one of his sermons: Servants of God, has an informant come to you to tell you that some of your worship has been accepted from you, or that some of your sins have been forgiven you? **Do you think that We created you in vain and that you will not be returned to Us?** By God, if the reward were to be hastened for you in this world, you would all belittle what was required of you. Or would you desire to obey God in order to hasten your worldly life and not compete for Paradise **whose food is eternal?** Narrated by Ibn Abi Hatim.

## Fath al-Qadir

Then when He, the Almighty, mentioned what the unbelievers deserve of punishment in the first and the last, He mentioned what He has prepared for the believers, saying 35- "The parable of Paradise, which the righteous have been promised: beneath it rivers flow." That is, its description is amazing in its strangeness, like a parable. Ibn Qutaybah said: The parable is the resemblance in the origin of the language, then it may come to mean the image of something and its description. It is said, **I have represented such-and-such to you**, meaning I have pictured it and described it. Here, by the parable of Paradise, He meant its image and description. Then He mentioned it, saying, **underneath it rivers flow.** This



is like an explanation of the parable. Sibawayh said: Its meaning in what We have told you is the parable of Paradise. Al-Khalil and others said: **The parable of Paradise** is the subject and the predicate is *flowing*. Al-Zajaj said: It is a metaphor for the absent with the present, and its meaning is like Paradise, a Paradise beneath which rivers flow. It was said that the benefit of the report goes back to **its food is permanent**, meaning it is not interrupted, and similar to it is the saying of the Almighty: **neither cut off nor forbidden**. Al-Farra' said: The metaphor is inserted for emphasis, and the meaning is: Paradise which the righteous have been promised, beneath which rivers flow, and the Arabs do that a lot. **And its shade**, meaning it is also permanent, it does not shrink nor is it eclipsed by the sun. The reference in his saying *that* is to Paradise described with the aforementioned attributes, and it is the beginning of its report. **The consequence of those who fear God**, meaning the consequence of those who feared sins, and the end of their affair. **And the consequence of the disbelievers is the Fire**, they have no consequence or end except that.

Al-Tabarani and Abu Al-Sheikh narrated on the authority of Ibn Abbas who said: They said to the Prophet, may God bless him and grant him peace: If it is as you say, then show us our old men from the dead so that we may speak to them, and make spacious for us these mountains of Mecca that have embraced us. So the verse, **And if only a Qur'an by which the mountains could be moved** was revealed. Ibn Abi Hatim, Abu Al-Sheikh and Ibn Mardawayh narrated on the authority of Atiyah Al-Awfi who said: They said to Muhammad, may God bless him and grant him peace: Why not have the mountains of Mecca been cut to size so that we could plough them, or have the land been cut for us as Solomon used to cut it by the wind for his people, or have the dead been brought back to life as Jesus used to bring the dead back to life for his people? So God revealed, **And if only a Qur'an by which the mountains could be moved** until His saying, **Have those who believe not despaired?** He said: Have those who believe not become clear? They said: Do you narrate this hadith on the authority of one of the companions of the Prophet, may God bless him and grant him peace? He said: On the authority of Abu Sa'id Al-Khudri on the authority of the Prophet, may God bless him and grant him peace. It was also narrated by Ibn Abi Hatim who said: Abu Zur'ah told us, Munjab ibn al-Hart told us, Bishr ibn 'Amara told us, 'Umar ibn Hassan told us, on the authority of 'Atiyah al-Awfi, and he mentioned it. Ibn Jarir and Ibn Mardawayh narrated from al-Awfi from Ibn 'Abbas something similar in an abbreviated form. Abu Ya'la, Abu Nu'aym in al-Dala'il, and Ibn Mardawayh narrated from al-Zubayr ibn al-Awwam in mentioning the reason for the revelation of the verse something similar to what was mentioned in detail. Ibn Ishaq and Ibn Abi Hatim narrated from Ibn 'Abbas regarding his statement: **Rather, to God belongs the entire command**, He does not do of that except what He wills, and He would not have done it. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn 'Abbas, **Have they not despaired?** meaning, **Have they not known?** Ibn Jarir and Abu al-Shaykh narrated something similar from Ibn Zayd. Ibn Abi Hatim and Abu al-Shaykh narrated something similar from Abu

al-'Aliyah, **Have they not despaired?** He said: Those who have believed have despaired of being guided. If God had willed, He would have guided all mankind. Al-Faryabi, Ibn Jarir and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **A calamity will strike them for what they have done**, he said: the raids. Al-Tayalisi, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Abu Al-Shaykh, Ibn Mardawayh and Al-Bayhaqi in Al-Dala'il narrated something similar from him, and he added: **or it descends near their home**, he said: You, O Muhammad, until the promise of God comes to pass, he said: the conquest of Mecca. Ibn Mardawayh narrated something similar from Abu Sa'id. Abd Ibn Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **A calamity**, he said: a disaster. Ibn Jarir and Ibn Mardawayh narrated on the authority of Al-Awfi from him: **A calamity**, he said: a torment from the sky, or it descends near their home: meaning the descent of the Messenger of God, may God bless him and grant him peace, upon them and his fighting their fathers. Ibn Jarir and Ibn Mardawayh also narrated on his authority regarding his statement: **Then is he who stands over every soul for what it has earned**, he said: meaning himself. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ata' regarding the verse: God the Most High stands with justice and fairness over every soul. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Mujahid regarding his statement: **Or by an outward appearance of speech**, he said: The outward appearance of speech is falsehood. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ikrimah regarding his statement: **The likeness of Paradise**, he said: It is a description of Paradise; Paradise has no likeness. Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ibrahim Al-Taymi regarding his statement: **Its food is constant**, he said: Its pleasures are constant in their mouths.

### Tafsir al-Baghawi

35- The Almighty's saying: **The description of Paradise which the righteous have been promised** meaning: the description of Paradise, like the Almighty's saying: **And to God belongs the highest description** (al-Nahl 16:60) meaning: the highest description, **Underneath which rivers flow**, meaning: the description of Paradise which the righteous have been promised that rivers flow beneath it.

It was said: Like a metaphorical connection, **Paradise, which the righteous are promised, beneath which rivers flow**.

"Its food is eternal," meaning: its fruit and pleasures are never-ending, **and its shade**, meaning: its shade is shady and never disappears. This is a response to the Jahmites who said that the pleasures of Paradise will perish.

**That is the consequence** meaning: the outcome for those who fear God meaning: Paradise, **and the consequence for the disbelievers is the Fire**.



Surat al-Ra'd 13:35

The description of Paradise, which the righteous have been promised, is that beneath it rivers flow, its food is everlasting and so is its shade. That is the outcome of those who fear God, and the outcome of the disbelievers is the Fire.

### Tafsir al-Baidawi

35. **Like the Paradise which the righteous have been promised** Its description, which is like in strangeness, and it is a subject with a deleted predicate according to Sibawayh, meaning in what we have told you, like Paradise. It was said that its predicate is **Underneath which rivers flow** in the manner of saying, **Description of Zayd, dark-skinned**, or with the deletion of a described, meaning like Paradise is a Paradise beneath which rivers flow, or with the addition of the like, which according to Sibawayh is a state of the pronoun or the deleted word or the relative pronoun. **Its food is permanent** Its fruit does not cease. **And its shade** meaning its shade, and likewise the sun does not abrogate in this world *That* meaning the described Paradise. **The outcome of those who fear God** is their destination and the end of their affair. **And the outcome of the disbelievers is the Fire** nothing else, and in the arrangement of the two systems there is hope for the righteous and despair for the disbelievers.

## Surat al-Ra'd 13:36

And those to whom We gave the Scripture rejoice in what has been revealed to you, but among the factions are those who deny part of it. Say, "I have only been commanded to worship God and not to associate anything with Him. To Him I invite, and to Him is my return."

## Tafsir al-Jalalayn

36 - **And those to whom We gave the Scripture** such as Abdullah bin Salam and other believing Jews **rejoice in what has been revealed to you** because it agrees with what they have **and of the parties** who formed parties against you with enmity from the polytheists and the Jews **there are those who deny some of it** such as the mention of the Most Gracious and other than the stories **Say, I have only been commanded** in what was revealed to me *to* that is, to (worship God and not associate anything with Him. To Him I invite, and to Him is my return) my return.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And those to whom We have sent down the Book, who have come to you and followed you, O Muhammad, rejoice in what has been sent down to you of it, **And among the parties are those who deny some of it**, meaning: And among the people of the religions who are parties against you, and they are people of various religions, and those who deny some of what has been sent down to you. So say to them: I have only been commanded, O people, to worship God alone, and not to associate anything with Him, **and not to associate anything with Him**, meaning: I make a partner for Him in my worship, so I worship the gods and idols with Him, rather I sincerely devote my religion to Him, inclining toward truth, **To Him I invite**, meaning: I invite people to obey Him and sincerely worship Him, **and to Him is my return**, meaning: And to Him is my destiny.

It is a passive participle, from the saying of the speaker: **Ab, ya'ub, awab, ma'aba**.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And those to whom We gave the Scripture rejoice in what has been revealed to you**, those are the companions of Muhammad, may God bless him and grant him peace, they rejoiced in the Book of God and in His Messenger and believed in him.

His saying: **And among the parties are those who deny some of it**, meaning the Jews and Christians.

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 among the parties are those who deny some of it**, he said: Among the People of the Book.

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, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **And those to whom We gave the Scripture rejoice in what has been revealed to you, [O Muhammad], but among the parties are those who deny part of it**, of the People of the Scripture, and **the parties** are the People of the Scripture, and their partisanship brings them closer. And his statement: **And if the parties come to him**, he said: because of their partisanship against the Prophet, may God bless him and grant him peace. Ibn Jurayj said, and he said on the authority of Mujahid: **denies part of it**, he said: part of the Qur'an.

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 to Him is the return**, and to Him is the destination of every servant.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **And those to whom We gave the Scripture rejoice in what has been revealed to you**, he said: This is from those who believed in the Messenger of God, may God bless him and grant him peace, from among the People of the Scripture, so they rejoice in that. And he recited: **And among them are those who believe in it and among them are those who do not believe in it**. And regarding His statement, **And among the parties are those who deny part of it**, he said: **The parties** are the nations, the Jews, Christians, and Magians, among them are those who believed in it and among them are those who denied it.

## Tafsir al-Qurtubi

The Almighty said: **And those to whom We gave the Scripture rejoice in what has been revealed to you**. That is, some of those who were given the Scripture rejoice in the Qur'an, such as Ibn Salam and Salman, and those who came from Abyssinia. The wording is general, but what is meant is specific. Qatada said: They are the companions of Muhammad, may God bless him and grant him peace, who rejoice in the light of the Qur'an. This was also said by Mujahid and Ibn Zayd. Mujahid also said that they are the believers among the People of the Book. It was said: They are a group of the People of the Book from among the Jews and Christians who rejoice in the revelation of the Qur'an because it confirms their books. Most scholars said: The mention of the Most Gracious in the Qur'an was little when it was first revealed. When Abdullah bin Salam and his companions converted to Islam, they were upset by the little mention of the Most Gracious in the Qur'an, despite the frequent mention of Him in the

Surat al-Ra'd 13:36

And those to whom We gave the Scripture rejoice in what has been revealed to you, but among the factions are those who deny part of it. Say, "I have only been commanded to worship God and not to associate anything with Him. To Him I invite, and to Him is my return."

Torah. They asked the Prophet, may God bless him and grant him peace, about that, and God Almighty revealed: "Say, 'Call upon God or call upon the Most Gracious. Whichever you call upon, He has the best names.'" (al-Isra' 17:110). Quraysh said: What is wrong with Muhammad who calls upon one God, but today he calls upon two gods, God and the Most Gracious? By God, we do not know the Most Gracious except the Most Gracious of Yamamah, meaning Musaylimah the Liar. So the following was revealed: **And they are disbelievers in the mention of the Most Gracious.** (Al-Anbiya': 36) and **And they disbelieve in the Most Gracious.** (al-Ra'd 13:30). The believers among the People of the Book rejoiced at the mention of the Most Gracious, so God Almighty revealed: **And those to whom We gave the Scripture rejoice in what has been revealed to you.** "And of the parties" means the polytheists of Mecca, and those who did not believe from among the Jews, Christians, and Zoroastrians. It was said that they were the Arabs who formed parties against the Prophet, may God bless him and grant him peace. It was said: Among the enemies of the Muslims are those who deny some of what is in the Qur'an, because among them are those who acknowledged some of the prophets, and among them are those who acknowledged that God is the Creator of the heavens and the earth. **Say, 'I have only been commanded to worship God and not to associate anything with Him.'** The group read it in the accusative case in apposition to **I worship.** Abu Khalid read it in the nominative case as a resumption, meaning I single Him out for worship alone, with no partner for Him, and I disavow the polytheists, and whoever said: The Messiah is the son of God and Ezra is the son of God, and whoever believed in likening like the Jews. **To Him I invite,** meaning I invite people to His worship.

**And to Him is my return** meaning I return in all my affairs.

## Tafsir Ibn Kathir

God Almighty says: **And those to whom We have given the Scripture** and they are based on it **rejoice in what has been revealed to you** that is, from the Qur'an, because of the evidence in their books of its truthfulness and good tidings, as God Almighty said: **Those to whom We have given the Scripture recite it with its true recitation** the verse, and God Almighty said: "Say, 'Believe in it or do not believe. Indeed, those who were given knowledge before it, when it is recited to them, fall upon their faces in prostration \* And say, 'Glory be to our Lord! The promise of our Lord has surely been fulfilled'" that is, if what God promised us in our books of sending Muhammad, may God bless him and grant him peace, is true and will inevitably be fulfilled and will happen, then glory be to Him, how true is His promise, to Him alone is praise **and they fall upon their faces weeping, and it increases them in humility,** and His statement: **And among the parties are those who deny some of it** that

is, among the groups are those who deny some of what has been revealed to you. Mujahid said, **And among the parties** meaning the Jews and Christians, **are those who deny some of it** meaning some of the truth that came to you. Qatada and Abd al-Rahman ibn Zayd ibn Aslam said the same. This is like what God Almighty said: **And indeed, among the People of the Scripture is he who believes in God** the verse, **Say, 'I have only been commanded to worship God and not to associate anything with Him'** meaning, I was only sent to worship God alone, with no partner for Him, just as the prophets before me were sent. **To Him I invite** meaning, to His path I invite people, **and to Him is my return** meaning, my return and destiny.

And His statement: **And thus We have sent it down as an Arabic judgment** meaning, just as We sent the messengers before you, and sent down to them the books from the heaven, thus We have sent down to you the Qur'an as a perfect and Arabic judgment. We have honored you with it, and preferred you over all others with this clear, evident, and manifest Book, "which falsehood cannot approach from before it or from behind it: it is sent down by One Who is Wise, Praiseworthy." And His statement: **And if you were to follow their desires** meaning their opinions **after what has come to you of knowledge** meaning from God, the Most High, **you would have against God neither a protector nor a helper.** This is a warning to the people of knowledge not to follow the paths of the people of misguidance after they have come to it from following the Prophetic Sunnah and the Muhammadan path, upon the one who brought it, may the best prayers and peace be upon him who brought it.

## Fath al-Qadir

Exegetes differed in interpreting the mentioned book. It was said: It is the Torah and the Gospel, and those who rejoice in what was revealed to the Messenger of God are those who converted from the Jews and Christians. It was said that those who rejoice are the People of the Two Books because it is in agreement with what is in their books and confirms it. According to the first, what is meant by His saying: **And of the parties are those who deny some of it** is those who did not convert from the Jews and Christians. According to the second, what is meant by it is the polytheists from the people of Mecca and those like them, or what is meant by it is some of the People of the Two Books: that is, from their parties, because they denied it because it includes the fact that it abrogates their laws, so the joy of those who rejoice in it is directed to what is in agreement with what is in the two books, and the denial of those who deny it is directed to what contradicts them. It was said that what is meant by the book is the Qur'an, and what is meant by those who rejoice in it are the Muslims, and what is meant by the parties is those who partisan against the Messenger of God, may God bless him and grant him peace, from the polytheists, Jews and Christians, and what is meant by some who denied it is those who contradict

what they believe despite their different beliefs. It was objected to this that the Muslims' joy at the revelation of the Qur'an is well-known, so there is no benefit in mentioning it. It was answered that what is meant is to increase joy and good tidings. Many commentators said: Abdullah bin Salam and those who believed with him from the People of the Book were upset by the small mention of the Most Gracious in the Qur'an, despite the large mention of Him in the Torah, so God revealed, **Say, 'Call upon God or call upon the Most Gracious.'** They rejoiced at that. Then, when he explained what would happen with the revelation of the Qur'an, such as joy for some and denial for others, he made clear what the Messenger of God, may God bless him and grant him peace, was doing, and he ordered him to say that to them, so he said, **Say, 'I have only been commanded to worship God and not to associate anything with Him.'** That is, **I will not associate anything with Him in any way.** That is, tell them, O Muhammad, to enforce the argument and refute the denial, **I have only been commanded in what was revealed to me to worship God and to make Him One.** This is a matter that all religions that follow the Messengers agreed upon, and all the religions agreed not to deny it. The reciters agreed to put **and I will not associate anything with Him** in the accusative case, in apposition to **I worship.** Abu Khalid read it with the nominative case as a resumption, and he narrated this reading from Nafi' **To Him I call** meaning to God and not to anyone else, or to what I was commanded to do, which is to worship God alone. The first is more appropriate because of his saying **And to Him is the return**, for the pronoun refers to God Almighty: meaning to Him alone, not to anyone else, I return.

### Tafsir al-Baghawi

36- The Almighty said: **And those to whom We gave the Scripture** meaning: the Qur'an, and they are the companions of Muhammad, may God bless him and grant him peace, **rejoice in what has been revealed to you** of the Qur'an, **and of the parties** meaning: the infidels who formed parties against the Messenger of God, may God bless him and grant him peace, and they are the Jews and Christians, **whoever denies some of it**, this is the saying of Mujahid and Qatadah.

Others said: The mention of the Most Gracious was little in the Qur'an at the beginning, but when Abdullah bin Salam and his companions converted to Islam, they were upset by the little mention of Him in the Qur'an despite the many mentions of Him in the Torah. When God repeated His mention in the Qur'an, they rejoiced at it, so God, the Most High, revealed: **And those to whom We gave the Scripture rejoice in what has been revealed to you, [O Muhammad], but among the parties are those who deny some of it.** That is, the polytheists of Mecca when the Messenger of God, may God bless him and grant him peace, wrote in the treaty: In the name of God, the Most Gracious, the Most Merciful, they said: We do not know the Most Gracious except the Most Gracious of Yamamah, meaning Musaylimah the Liar. So God, the Most High, revealed: **And they, at the mention of the Most Gracious, are disbelievers.** (Al-Anbiya': 36) **And they**

**disbelieve in the Most Gracious.** (al-Ra'd 13:30).

Some of them said it because they did not deny the mention of God and denied the mention of the Most Merciful.

*Say*, O Muhammad, "I have only been commanded to worship God and not to associate anything with Him. To Him I call, and to Him is my return." That is, my return.

### Tafsir al-Baidawi

36. **And those to whom We gave the Scripture rejoice in what has been revealed to you** meaning the Muslims from the People of the Scripture such as Ibn Salam and his companions and those who believed from the Christians and they were eighty men forty in Najran and eight in Yemen and thirty-two in Abyssinia, or most of them, for they were happy with what agreed with their books. **And of the parties** meaning their disbelievers who formed parties against the Messenger of God, may God bless him and grant him peace, with enmity such as Ka'b ibn al-Ashraf and his companions and al-Sayyid and al-'Aqib and their followers. **Whoever denies some of it** which is what contradicts their laws or what agrees with what they distorted from it. **Say, I have only been commanded to worship God and not to associate anything with Him** the answer to the deniers, meaning say to them that I have been commanded in what was revealed to me to worship God and make Him One, which is the mainstay of the religion and you have no way to deny it, and as for what you deny because it contradicts your laws, it is not an innovation of opposing the laws and divine books in the details of the rulings. And it was read **and not to associate anything** in the nominative case as a resumption. **To Him I call** to Him and not to anyone else. To Him is my return and to Him is my recompense, not to anyone else. This is the agreed-upon amount among the prophets. As for other branches, they differ from one era to another and from another nation, so there is no meaning to your denying the difference in it.

## Surat al-Ra'd 13:37

And thus We have sent it down as an Arabic judgment. And if you were to follow their desires after what has come to you of knowledge, you would have against God neither protector nor protector.

## Surat al-Ra'd 13:37

And thus We have sent it down as an Arabic judgment. And if you were to follow their desires after what has come to you of knowledge, you would have against God neither protector nor protector.

## Tafsir al-Jalalayn

37 - **And thus** the revelation **We have sent it down** meaning the Qur'an **as an Arabic ruling** in the language of the Arabs by which you judge between people **and if you were to follow their desires** meaning the disbelievers in what they call you to of their religion as an obligation **after what has come to you of knowledge** of monotheism **you will have against God no** redundant *protector* helper **or protector** to prevent His punishment.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And just as We sent down the Book to you, O Muhammad, and some of the parties denied it, so also We sent down the judgment and religion, an Arabic judgment, and made that, *Arabic*, and described it as such, because it was sent down to Muhammad, may God bless him and grant him peace, and he was an Arab, so the religion was attributed to him, since it was sent down to him, and the parties denied it. Then God Almighty forbade him from abandoning what was sent down to him and following the parties, and threatened him for that if he did so, saying: **And if you follow**, O Muhammad, **their desires**, the desires of these parties and their satisfaction and love, and you switched from your religion to their religion, you will have no one to protect you from the punishment of God if He punishes you for following their desires, and you will have no supporter to aid you and rescue you from God if He punishes you, meaning: So beware of following their desires.

## Tafsir al-Qurtubi

The Almighty said: **And thus We have sent it down as an Arabic judgment**. That is, just as We sent down the Qur'an to you, and some of the parties denied it, so too have We sent it down as an Arabic judgment. He described it thus because He sent it down to Muhammad, peace and blessings of God be upon him, who was an Arab, so the parties denied this judgment as well. It was said that the structure of the verse is: And just as We sent down the Books to the Messengers in their languages, so too have We sent down to you the Qur'an as an Arabic judgment, meaning in the tongue of the Arabs. And by the judgment, He means the judgments in it. And it was

said: He meant by the Arabic judgment the entire Qur'an, because it distinguishes between right and wrong and rules. **And if you follow their desires** that is, the desires of the polytheists in worshipping other than God, and in directing to other than the Kaaba. **After what has come to you of knowledge, you will have no protector against God** that is, a helper to support you. **And no protector** to prevent you from His punishment, and the address is to the Prophet, peace and blessings of God be upon him, and what is meant is the nation.

## Tafsir Ibn Kathir

God Almighty says: **And those to whom We have given the Scripture** and they are based on it **rejoice in what has been revealed to you** that is, from the Qur'an, because of the evidence in their books of its truthfulness and good tidings, as God Almighty said: **Those to whom We have given the Scripture recite it with its true recitation** the verse, and God Almighty said: "Say, 'Believe in it or do not believe. Indeed, those who were given knowledge before it, when it is recited to them, fall upon their faces in prostration \* And say, 'Glory be to our Lord! The promise of our Lord has surely been fulfilled'" that is, if what God promised us in our books of sending Muhammad, may God bless him and grant him peace, is true and will inevitably be fulfilled and will happen, then glory be to Him, how true is His promise, to Him alone is praise **and they fall upon their faces weeping, and it increases them in humility**, and His statement: **And among the parties are those who deny some of it** that is, among the groups are those who deny some of what has been revealed to you. Mujahid said, **And among the parties** meaning the Jews and Christians, **are those who deny some of it** meaning some of the truth that came to you. Qatada and Abd al-Rahman ibn Zayd ibn Aslam said the same. This is like what God Almighty said: **And indeed, among the People of the Scripture is he who believes in God** the verse, **Say, 'I have only been commanded to worship God and not to associate anything with Him'** meaning, I was only sent to worship God alone, with no partner for Him, just as the prophets before me were sent. **To Him I invite** meaning, to His path I invite people, **and to Him is my return** meaning, my return and destiny.

And His statement: **And thus We have sent it down as an Arabic judgment** meaning, just as We sent the messengers before you, and sent down to them the books from the heaven, thus We have sent down to you the Qur'an as a perfect and Arabic judgment. We have honored you with it, and preferred you over all others with this clear, evident, and manifest Book, "which falsehood cannot approach from before it or from behind it: it is sent down by One Who is Wise, Praiseworthy." And His statement: **And if you were to follow their desires** meaning their opinions **after what has come to you of knowledge** meaning from God, the Most High, **you would have against God neither a protector nor a helper**. This is a warning to the people



of knowledge not to follow the paths of the people of misguidance after they have come to it from following the Prophetic Sunnah and the Muhammadan path, upon the one who brought it, may the best prayers and peace be upon him who brought it.

### Fath al-Qadir

Then he mentioned some of the virtues of the Qur'an, and threatened those who turned away from following it, while exposing what they denied of its inclusion of abrogation of some of their laws, so he said: 37- **And thus We have sent it down as an Arabic ruling.** That is, like that wonderful revelation, We sent down the Qur'an, including the principles and branches of the laws. It was said that the meaning is: And just as We sent down the books to the messengers in their languages, so We sent down the Qur'an to you in the language of the Arabs. And by the ruling, we mean what is in it of rulings or Arabic wisdom translated into the language of the Arabs. And the accusative of *ruling* is in the state of **and if you follow their desires**, which they ask you to agree with them on, such as continuing to face their Qiblah and not disobeying anything they believe, **after what has come to you of knowledge**, which God taught you, **you will have from God**, that is, from His side, **no protector**, who will take care of your affairs and support you, **nor a protector**, who will protect you from His punishment. And the address is to the Messenger of God, may God bless him and grant him peace, as an allusion to his nation, and the lam in **and if you follow** is The introduction to the oath. Malik is the answer to the oath and the condition.

near to their religion and praying toward their qibla after you have turned away from it. **After what has come to you of knowledge** abrogates that. **You will have against God neither a protector nor a protector** to aid you and prevent punishment from you. It is a severing of their ambitions and an incitement for the believers to remain steadfast in their religion.

### Tafsir al-Baghawi

37- **And thus We have sent it down as an Arabic judgment**, meaning: Just as We sent down the Book to you, O Muhammad, and the parties denied it, so We sent down the judgment and religion in Arabic. It was attributed to the Arabs because it came down suddenly to them and the parties denied it.

It was said: The structure of the verse is: Just as the books were sent down to the messengers in their languages, so We have sent down to you the Book as Arabic wisdom.

**And if you were to follow their desires**, in religion. And it was said: in the direction of prayer, **after what has come to you of knowledge**, **you will have against God neither protector nor protector**, meaning: no helper nor protector.

### Tafsir al-Baidawi

37. **And likewise** and similar to that revelation which includes the principles of the religions agreed upon. **We sent it down as a ruling** that rules in cases and events according to what wisdom requires. **In Arabic** translated into the language of the Arabs to make it easy for them to understand and memorize it and to make it stand in the present tense. **And if you follow their desires** to which they invite you, such as drawing

Surat al-Ra'd 13:38

And We had certainly sent messengers before you, and We made for them wives and offspring. And it was not for a messenger to bring a sign except by permission of God. For every term is a decree.

### Surat al-Ra'd 13:38

And We had certainly sent messengers before you, and We made for them wives and offspring. And it was not for a messenger to bring a sign except by permission of God. For every term is a decree.

### Tafsir al-Jalalayn

38 - And when they insulted him for his many wives, he revealed: **And We had certainly sent messengers before you and made for them wives and offspring** children, and you are like them **And it was not for a messenger** among them **to bring a sign except by permission of God** because they were slaves who were raised **for each term** a period **is a book** written in it its specification

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We have sent, O Muhammad, messengers before you to nations that have passed on before your nation, and We made them human beings like you, with wives to marry, and offspring whom they produced, and We did not make them angels who do not eat, drink, or marry, so that We would make the messenger to your people from the angels like them, but We sent to them human beings like them, just as We sent to those before them from all the nations human beings like them, **And it is not for a messenger to bring a sign except by the permission of God**, God Almighty says: And it is not possible for a messenger whom God sent to His creation to bring his nation a sign, such as moving mountains, moving a town from one place to another, reviving the dead, and similar signs, **except by the permission of God**, meaning: except by God's command to the mountains to move, the earth to move, and the dead to come back to life, **For every term is a book**, meaning: For every term there is a matter that God has decreed, a book that has been decreed. He wrote it and it is with him.

It has been said: Its meaning is: Every book that God sent down from heaven has a term.

Who said that?

Al-Muthanna told me, he said, Ishaq bin Yusuf told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **For every term there is a book**, he said: For every book that comes down from the sky there is a term, so God erases from it what He wills and confirms, and with Him is the Mother of the Book.

Abu Ja'far said: This is, according to the saying, similar to the saying of God: **And the stupor of death will come with the truth**. Abu Bakr, may God have

mercy on him, used to recite: **And the stupor of truth will come with death**, because the stupor of death will come with the truth, and the truth will come with it, so is the appointed time, for it is a book, and for the book there is a appointed time.

### Tafsir al-Qurtubi

There are two issues:

First: It was said: The Jews criticized the Prophet, may God bless him and grant him peace, for his wives, and they expressed this by saying: We do not see this man's concern except for women and marriage, and if he were a prophet, the matter of prophethood would have occupied him from women. So God revealed this verse, and reminded them of the matter of David and Solomon, and said: **And We had certainly sent messengers before you and made for them wives and offspring**. That is, We made them human beings who fulfilled what God had permitted of worldly desires, and the specification is in the revelation.

Second: This verse indicates the encouragement and urging of marriage, and forbids celibacy, which is the abandonment of marriage. This is the Sunnah of the Messengers, as stated in this verse, and the Sunnah has been transmitted with its meaning. The Prophet (peace and blessings of God be upon him) said: **Marry, for I will be proud of your great numbers before the nations**. This was mentioned previously in **Al Imran** and he said: **Whoever marries has completed half of his religion, so let him fear God in the second half**. The meaning of this is that marriage keeps one from adultery, and chastity is one of the two characteristics for which the Messenger of God (peace and blessings of God be upon him) guaranteed Paradise, as he said: **Whoever God protects from the evil of two things will enter Paradise between his jaws and between his legs**. This was reported by Al Muwatta' and others. In Sahih Al-Bukhari, on the authority of Anas, he said: "Three men came to the houses of the wives of the Prophet, may God bless him and grant him peace, asking about the worship of the Prophet, may God bless him and grant him peace. When they were informed, they seemed to be ashamed: Where are we in comparison to the Prophet, may God bless him and grant him peace? God has forgiven him his past and future sins. One of them said: As for me, I will pray all night long. Another said: I will fast all the time and never break my fast. Another said: I will stay away from women and never marry. The Messenger of God, may God bless him and grant him peace, came to them and said: You are the ones who said such and such. By God, I am the one who fears God the most and is most pious towards Him, but I fast and break my fast, pray and sleep, and marry women. Whoever turns away from my Sunnah is not of me." Muslim narrated it with the same meaning, and this is clearer. In Sahih Muslim, on the authority of Sa'd ibn Abi Waqqas, he said: Uthman wanted to be a celibate person, but the Prophet, may God bless him and grant him peace, forbade him. If he

had permitted him to do so, we would have been singled out. The urging of seeking children and the refutation of those who are ignorant of that have already been mentioned in **Al Imran**. It was narrated on the authority of Omar bin Al-Khattab, may God be pleased with him, that he used to say: **I marry a woman even though I have no need for her, and I have intercourse with her even though I do not desire her.** It was said to him: **What makes you do that, O Commander of the Faithful?** He said: "I love that God will bring forth from me someone with whom the Prophet, may God bless him and grant him peace, will outnumber the other prophets on the Day of Resurrection. I heard him say: 'You should marry virgins, for they have sweeter mouths, better character, and have more pure wombs, and I will outnumber the nations with you on the Day of Resurrection.'" He meant by his saying: **more pure wombs** those who are more likely to give birth. A woman who has many children is called a natiq, because she is known to give birth. Abu Dawud narrated on the authority of Muqal bin Yasar that he said: "A man came to the Messenger of God, may God bless him and grant him peace, and said: 'I have found a woman who is beautiful and lovely, but she does not give birth. Should I marry her?' He said: 'No.' Then he came to him a second time and he forbade him. Then he came to him a third time and he said: 'Marry the fertile and loving woman, for I will outnumber the nations with you.'" It was authenticated by Abu Muhammad Abdul Haqq, and that is enough for you.

God the Almighty says: **And it is not for a messenger to bring a sign except by God's permission.** The speech returns to the signs they proposed - what was mentioned previously in the Surah - so God revealed that about them. The apparent meaning of the speech is prohibition, but its meaning is negation, because no one is prohibited from doing what he is not able to do. **For every term is a book** meaning for every matter that God has decreed there is a book with God, as Al-Hasan said. It was said: There is an advancement and a delay in it, meaning: for every book there is a term, as Al-Farra' and Ad-Dahhak said, meaning for every matter that God has written there is a specific term and a known time, similar to it. **For every report there is a fixed time** (al-An'am 6:67), it was made clear that what is meant is not the suggestion of the nations in the descent of the punishment, but rather for every term there is a book. It was said: The meaning is for every period there is a written book and a predestined matter that the angels do not know. At-Tirmidhi Al-Hakim mentioned in Nawad Al-Usul on the authority of Shahr bin Hawshab on the authority of Abu Hurayrah who said: When Moses, may God's prayers and peace be upon him, ascended Mount Sinai, the Almighty saw a ring on his finger, so he said: O Moses, what is this? And He knows best about it. He said: It is one of the men's jewelry. He said: Is there any of my names or words written on it? He said: No. He said: Then write on it **For every term there is a book.**

## Tafsir Ibn Kathir

God the Almighty says: Just as We sent you, O

Muhammad, as a human messenger, so We sent the messengers before you as human beings who ate food, walked in the markets, came to wives, and had children, and We made for them wives and children. God the Almighty said to the most honorable and final of the messengers: **Say, 'I am only a human being like you, to whom revelation is sent.'** In the two Sahihs, it is narrated that the Messenger of God, may God bless him and grant him peace, said: "As for me, I fast and break my fast, I stand and sleep, I eat meat, and I marry women. Whoever turns away from my way is not of me." Imam Ahmad said: Yazid told us, Al-Hajjaj bin Artah told us, on the authority of Makhul, who said: Abu Ayyub said: The Messenger of God, may God bless him and grant him peace, said: "Four are from the ways of the messengers: using perfume, marriage, using the siwak, and using henna." Abu Isa Al-Tirmidhi narrated it on the authority of Sufyan bin Wakee' on the authority of Hafs bin Ghayath, on the authority of Al-Hajjaj, on the authority of Makhul, on the authority of Abu Al-Shamal, on the authority of Abu Ayoub, and he mentioned it, then he said: This is more authentic than the hadith in which Abu Al-Shamal was not mentioned.

And His saying: **And it is not for a Messenger to bring a sign except by permission of God** meaning he would not bring his people a miracle unless he was given permission to do so. That is not up to him, but up to God, the Almighty, He does what He wills and decrees what He wants. **For every term there is a book** meaning for every appointed period, a book written in it, and everything with Him is measured. "Do you not know that God knows what is in the heaven and the earth? Indeed, that is in a book. Indeed, that, for God, is easy." Ad-Dahhak bin Muzahim used to say regarding His saying: **For every term there is a book** meaning for every book there is a term, meaning for every book that He sent down from the heaven there is a set period with God, and a specific amount, so for this reason **God erases what He wills of it, and confirms** meaning until it was all abrogated by the Qur'an that God sent down to His Messenger, may the prayers and peace of God be upon him. And His saying **God erases what He wills and confirms** the commentators differed regarding that. Al-Thawri, Waki', and Hisham said on the authority of Ibn Abi Laila, on the authority of Al-Munhal bin Amr, on the authority of Sa'id bin Jubayr! On the authority of Ibn Abbas: He manages the affairs of the year, and God erases whatever He wills except misery and happiness, life and death. In another narration: **God erases whatever He wills and confirms.** He said: Everything except death, life, misery and happiness, for He has finished with them.

Mujahid said, **God erases whatever He wills and confirms**, except for life, death, misery, and happiness, for they do not change. Mansour said, "I asked Mujahid, saying, 'Have you seen the supplication of one of us who says, 'O God, if my name is among the happy ones, then confirm it among them, and if it is among the miserable ones, then erase it from them and make it among the happy ones?'" He said: Good. Then I met him after that, a year or more later, and I asked him about that, and he said: **Indeed, We sent it down during a blessed night the two verses.** He said: He decrees on the Night of Decree what will be in the

And We had certainly sent messengers before you, and We made for them wives and offspring. And it was not for a messenger to bring a sign except by permission of God. For every term is a decree.

year of provision or calamity, then He advances what He wills and delays what He wills. As for the Book of happiness and misery, it is fixed and does not change. Al-A'mash said, on the authority of Abu Wa'il Shaiq ibn Salamah: He often used to supplicate with this supplication: O God, if You have written us as miserable, then erase it and write us as happy, and if You have written us as happy, then confirm us, for You erase what You will and confirm, and with You is the Mother of the Book. Narrated by Ibn Jarir. Ibn Jarir also said: Amr ibn Ali told us, Muadh ibn Hisham told us, my father told us, on the authority of Abu Hakimah Asmah, on the authority of Abu Uthman al-Nahdi, that Umar ibn al-Khattab, may God be pleased with him, said while he was circumambulating the House and crying: O God, if You have written for me misery or a sin, then erase it, for You erase what You will and confirm, and with You is the Mother of the Book, so make it happiness and forgiveness.

Hammad said on the authority of Khalid Al-Hadha', on the authority of Abu Qilabah, on the authority of Ibn Masoud, may God be pleased with him, that he also used to supplicate with this supplication. Sharik narrated it on the authority of Hilal bin Hamid, on the authority of Abdullah bin Ukaim, on the authority of Ibn Masoud, similarly. Ibn Jarir said: Al-Muthanna told me, Hajjaj told us, Khassaf told us, on the authority of Abu Hamza, on the authority of Ibrahim, that Ka'b said to Umar bin al-Khattab: O Commander of the Faithful, were it not for a verse in the Book of God, I would have informed you of what will happen until the Day of Resurrection. He said: What is it? He said: The statement of God Almighty: **God erases what He wills verse**, and the meaning of these statements is that God abrogates whatever He wills of the decrees, and confirms whatever He wills of them. This statement may be supported by what Imam Ahmad narrated: Waki' told us, and Sufyan - he is al-Thawri - told us, on the authority of Abdullah bin Isa, on the authority of Abdullah bin Abi al-Ja'd, on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **A man is deprived of provision because of the sin he commits, and nothing repels the decree except supplication, and nothing increases lifespan except righteousness.** Al-Nasa'i and Ibn Majah narrated it from the hadith of Sufyan al-Thawri with it.

It is proven in Sahih that maintaining family ties increases one's lifespan. In another hadith, **Supplication and divine decree are swaying between the heaven and the earth.** Ibn Jarir said: Muhammad ibn Sahl ibn Askar told me, Abd al-Razzaq told us, Ibn Jarir told us, on the authority of Ata', on the authority of Ibn Abbas, who said: "God has a Preserved Tablet, the length of five hundred years, made of white pearl, with two covers of ruby - and the two covers are two tablets - for God the Almighty, every day three hundred and sixty moments, He erases what He wills and confirms, and with Him is the Mother of the Book." Al-Layth ibn Sa'd said, on the authority of Ziyadah ibn Muhammad, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Fadala ibn Ubayd, on the authority of

Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **The remembrance is opened in the three hours remaining of the night, in the first hour of which He looks at the remembrance in which no one else looks, and He erases what He wills and confirms.** And he mentioned the rest of the hadith, narrated by Ibn Jarir.

Al-Kalbi said: God erases whatever He wills and confirms. He said: He erases from the provision and increases it, and He erases from the life span and increases it. It was said to him: Who told you this? He said: Abu Salih, on the authority of Jabir bin Abdullah bin Riab, on the authority of the Prophet, may God bless him and grant him peace. Then he was asked after that about this verse, and he said: He writes down all the speech until Thursday, then everything in which there is no reward or punishment is dropped from it, such as your saying: I ate and drank, I entered and left, and similar speech, and it is true, and He confirms what there is reward and upon it is punishment. Ikrimah said on the authority of Ibn Abbas: The Book is two books, a book from which God erases whatever He wills and confirms, and with Him is the Mother of the Book.

Al-Awfi said on the authority of Ibn Abbas regarding his statement: **God blots out what He wills and confirms, and with Him is the Mother of the Book**, he says: He is the man who spends his time in obedience to God, then returns to disobeying God, and dies in error, so he is the one who blots out, and the one who confirms is the man who works in disobedience to God, and he had previously done good until he dies in obedience to God, and he is the one who confirms. It was narrated on the authority of Saeed bin Jubair that it means: **He forgives whom He wills and punishes whom He wills, and God is over all things competent.** Ali bin Abi Talhah said on the authority of Ibn Abbas: **God blots out what He wills and confirms**, he says: He changes whatever He wills and abrogates it, and confirms whatever He wills and does not change it. **And with Him is the Mother of the Book**, and the sum of that with him in the Mother of the Book is the abrogator and the abrogated, and what is changed and what is confirmed, all of that is in a book. Qatada said regarding his statement: **God blots out what He wills and confirms**, like his statement: **We do not abrogate a verse or cause it to be forgotten**, the verse. Ibn Abi Nujayh said on the authority of Mujahid regarding his statement: **God erases what He wills and confirms**, he said: The infidels of Quraysh said when the verse **And it is not for a messenger to bring a sign except by God's permission** was revealed: We do not see Muhammad owning anything and he has finished with the matter, so this verse was revealed to frighten and threaten them, "If We wish, We can innovate for him from Our affair whatever We wish, and we innovate every Ramadan, so He erases what He wills and confirms what He wills of the people's provisions and their calamities and what He gives them and what He allocates to them."

Al-Hasan Al-Basri said: **God erases what He wills and confirms.** He said: Whoever's time has come, he goes,

and whoever is alive, he continues to his time. Abu Ja'far ibn Jarir, may God have mercy on him, chose this statement. His statement: **And with Him is the Mother of the Book.** He said: The lawful and the unlawful. Qatada said: That is, the entirety of the Book and its origin. Ad-Dahhak said: **And with Him is the Mother of the Book.** He said: A book with the Lord of the Worlds. Sunayd ibn Dawud said: Mu'tamir told me on the authority of his father, on the authority of Yasar, on the authority of Ibn Abbas that he asked Ka'b about the Mother of the Book, and he said: God knows what He is creating and what He created is doing. Then He said to His knowledge: Be a book, and it was a book. Ibn Jurayj said on the authority of Ibn Abbas: **And with Him is the Mother of the Book.** He said: The Reminder.

### Fath al-Qadir

38- **And We have certainly sent messengers before you and made for them wives and offspring.** That is, the messengers whom We sent before you were from the human race, and they had wives from women and offspring who were born from them and their wives. We did not send messengers from the angels who do not marry and do not have offspring. This is a response to those who used to deny that the Messenger of God, may God bless him and grant him peace, married women: That is, this was the way of the messengers of God who were sent before this messenger, so why do you deny what they were doing? **And it was not for a messenger to bring a sign except by God's permission.** That is, it was not for a messenger from the messengers to bring a sign, including what the disbelievers suggested to him, except by God's permission, the Most High. It contains a response to the infidels, as they suggested to the Messenger of God, may God bless him and grant him peace, the verses they suggested previously, **For every term there is a book**, meaning for every matter that God has decreed, or for every time that God has decreed for a matter to occur, there is a book with God that He writes for His servants and rules over them. Al-Farra' said: It contains an advancing and delaying. The meaning is: For every book there is a term, meaning for every matter that God has written there is a postponed term and a known time, as God, the Most High, says: **For every matter there is a fixed time.** The matter is not according to the will of the infidels and their suggestions, but rather according to what He wills and chooses.

### Tafsir al-Baghawi

38- The Almighty said: **And We have certainly sent messengers before you.** It was narrated that the Jews - and it was said: the polytheists - said: This man has no interest except in women, so God Almighty revealed: **And We have certainly sent messengers before you and made for them wives and offspring.** We did not make them angels who do not eat, drink, or marry.

**And it is not for a messenger to bring a sign except by permission of God**, this is the answer of Abdullah bin Abi Umayya. Then he said: **For every term is a book**,

meaning for every matter that God has decreed there is a book that He has written for it and a time in which it will occur.

It was said: For every appointed time, God has a book in which He has recorded it.

It was said that it is presented in advance and delay, meaning: that is, each book has a term and a duration, that is: the revealed books each have a time in which they are revealed.

### Tafsir al-Baidawi

38. "And We have certainly sent messengers before you, human beings like you. And We made for them wives and offspring, women and children as you have. And it is not for a messenger, nor is it right for him, nor is it in his power, to bring a sign, suggested to him or a ruling sought from him, except by permission of God, for He is the One who is filled with that. For every term is a book, for every time and term there is a ruling written for the servants, not according to what their improvement requires.



Surat al-Ra'd 13:39

God blots out whatever He wills and confirms, and with Him is the Mother of the Book.

### Surat al-Ra'd 13:39

God blots out whatever He wills and confirms, and with Him is the Mother of the Book.

### Tafsir al-Jalalayn

39 - **God erases** from it **what He wills and confirms** with emphasis and emphasis, in it is whatever He wills of rulings and other things **and with Him is the Mother of the Book** its origin from which nothing changes and it is what He wrote in eternity

### Tafsir al-Suyuti

And Ibn Abi Hatim narrated on the authority of Mujahid who said: Quraysh said when it was revealed: "It is not for a messenger to bring a sign except by the permission of God. We do not see you, O Muhammad, in control of anything. The matter has been completed, so God revealed: God erases whatever He wills and confirms."

### Tafsir al-Tabari

Abu Jaafar said: The people of interpretation differed in the interpretation of that:

Some of them said: God erases whatever He wills of the affairs of His servants and changes it, except for misery and happiness, for they cannot be changed.

Who said that?

Abu Kuraib told us, he said, Bahr bin Isa told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **God blots out what He wills and confirms, and with Him is the Mother of the Book**, he said: God manages the matter of worship, and blots out what He wills except misery and happiness, life and death.

Ibn Bashar told us, he said, Ibn Abi Laila told us, on the authority of Al-Munhal Ibn Amr, on the authority of Saeed Ibn Jubayr, on the authority of Ibn Abbas, regarding his statement: **God blots out what He wills and confirms, and with Him is the Mother of the Book**, he said: Everything except happiness and misery, for He has finished with them.

Ali bin Sahl told me, he said, Yazid told us, and Ahmad told us, he said, Abu Ahmad told us, on the authority of Sufyan, on the authority of Ibn Abi Laila, on the authority of Al-Munhal, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: **God erases what He wills and confirms, and with Him is the Mother of the Book**, he said: Except for misery, death, and life.

Al-Muthanna told me, he said, Abu Naim Al-Fadl bin Dukayn and Qubaysah told us, they said, Sufyan told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, the same.

Amr bin Ali told us, he said, Wakee' told us, he said, Ibn Abi Laila told us, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **God blots out what He wills and confirms, and with Him is the Mother of the Book**, he said, Ibn Abbas said: Except for life and death, misery and happiness.

Al-Muthanna told me, he said, Amr bin Awn told us, he said, Hisham told us, on the authority of Ibn Abi Laila, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **God blots out what He wills and confirms, and with Him is the Mother of the Book**, he said: God decrees the affairs of the year on the Night of Decree, except for misery and happiness, death and life.

Amr bin Ali told us, he said, Abu Asim told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, regarding his statement: **God erases what He wills and confirms**, he said: Except for life and death, happiness and misery, for they do not change.

Amr told us, he said, Abd al-Rahman told us, he said, Muadh bin Uqbah told us, on the authority of Mansur, on the authority of Mujahid, the same.

Ibn Bashar told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid, the same.

He said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Mansur, he said: I said to Mujahid: If you wrote me happy, then confirm me, and if you wrote me miserable, then erase me. He said: Misery and happiness have been completed.

Ahmad told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of Mansur, on the authority of Mujahid - he said, Saeed bin Sulaiman told us, he said, Sharik told us, on the authority of Mansur, on the authority of Mujahid: **God erases what He wills and confirms**, he said: God sends down everything in the year on the Night of Decree, and erases what He wills of life spans, provisions, and destinies, except for misery and happiness, for they are confirmed.

Ibn Hamid told us, he said, Jarir told us, on the authority of Mansur, he said, I asked Mujahid and said: What do you think of the supplication of one of us who says: O God, if my name is among the happy ones, then make it among them, and if it is among the wretched ones, then erase it from them and make it among the happy ones? Hassan said: Then I came to him after that a year or more, and asked him about that, and he said: (Indeed, We sent it down during a blessed night. Indeed, We were to warn. \* On it is made distinct every matter of wisdom.) He said: On the Night of Decree, whatever provision or calamity will be in the year is decreed, then He advances what He wills and delays what He wills. As for the decree of misery and happiness, it is fixed and does not change.

Others said: The meaning of this is that God erases whatever He wills and confirms from the Book other than the Mother of the Book, in which nothing can be

changed.

Who said that?

Al-Muthanna told me, he said, Hajjaj told us, he said, Hammad told us, on the authority of Sulayman al-Taymi, on the authority of Ikrimah, on the authority of Ibn Abbas, that he said regarding this verse: **God erases whatever He wills and confirms, and with Him is the Mother of the Book**, he said: Two books, a book from which He erases whatever He wills and confirms, and with Him is the Mother of the Book.

Amr bin Ali told us, Sahl bin Yusuf told us, Sulayman al-Taymi told us, on the authority of Ikrimah, regarding his statement: **God erases whatever He wills and confirms, and with Him is the Mother of the Book**, he said: The Book is two books: a book from which God erases whatever He wills and confirms, and with Him is the Mother of the Book.

He said, Abu Amer told us, Hammad bin Salamah told us, on the authority of Sulayman al-Taymi, on the authority of Ikrimah, on the authority of Ibn Abbas, similarly.

Muhammad bin Abdul A'la told us, he said, Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of Ikrimah, he said: The Book is two books, **God erases what He wills and confirms, and with Him is the Mother of the Book**.

Others said: Rather, the meaning of this is that He erases whatever He wills and confirms whatever He wants.

Who said that?

Abu Kuraib told us, he said, Othman told us, on the authority of Al-A'mash, on the authority of Shuqaiq, that he used to say: O God, if you have written us as miserable, then erase us and write us as happy, and if you have written us as happy, then confirm us, for you erase what you will and confirm, and with you is the Mother of the Book.

Amr told us, he said, Wakee' told us, he said, Al-A'mash told us, on the authority of Abu Wa'il, he said: Among the things that he often used to supplicate with were these words: O God, if you have written us as miserable, then erase us and write us as happy, and if you have written us as happy, then make us steadfast, for you erase what you will and make steadfast, and with you is the Mother of the Book.

He said, Muadh bin Hisham told us, he said, my father told us, on the authority of Abu Hakima, on the authority of Abu Uthman al-Nahdi: That Umar bin al-Khattab said while he was circumambulating the House and crying: O God, if You have written for me misery or sin, then erase it, for You erase what You will and confirm, and with You is the Mother of the Book, so make it happiness and forgiveness.

He said, Mu'tamir told us, on the authority of his father, on the authority of Abu Hakima, on the authority of Abu Uthman. He said: I think I heard it from Abu Uthman, similarly.

He said, Abu Amer told us, he said, Qara bin Khalid told us, on the authority of Asma Abu Hakima, on the

authority of Abu Uthman al-Nahdi, on the authority of Umar, may God have mercy on him, the same.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, he said, Abu Hakima told us, he said: I heard Abu Uthman Al-Nahdi say: I heard Umar ibn Al-Khattab, may God be pleased with him, say, while he was circumambulating the Kaaba: O God, if you have written me among the people of happiness, then confirm me in it, and if you have written for me sin and misery, then erase me and confirm me among the people of happiness, for you erase what you will and confirm, and with you is the Mother of the Book.

He said, Al-Hajjaj bin Al-Munhal told us, he said, Hammad told us, on the authority of Khalid Al-Hadha', on the authority of Abu Qilabah, on the authority of Ibn Masoud, that he used to say: O God, if you have written me among the people of misery, then erase me and establish me among the people of happiness.

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: **God blots out what He wills and confirms, and with Him is the Mother of the Book**, meaning: He is the man who spends his time obeying God, then returns to disobeying God and dies in his misguidance, so he is the one who blots out. And the one who confirms: The man who commits a sin in disobedience to God, and he had previously done good, until he dies in obedience to God, so he is the one who confirms.

Ahmad told us, Abu Ahmad told us, Sharik told us, on the authority of Hilal bin Hamid, on the authority of Abdullah bin Ukaim, on the authority of Abdullah that he used to say: O God, if you have written me among the happy ones, then confirm me among the happy ones, for you erase what you will and confirm, and with you is the Mother of the Book.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Abu Hamza, on the authority of Ibrahim: That Kaab said to Umar, may God have mercy on him: O Commander of the Faithful, were it not for a verse in the Book of God, I would have informed you of what will happen until the Day of Resurrection. He said: What is it? He said: The statement of God: **God blots out what He wills and confirms, and with Him is the Mother of the Book**.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement: **For every term is a book**, the verse, he said: **God erases what He wills**, he said: I abrogate what I will, and I do from the actions what I will, if I will I will increase them, and if I will I will decrease them.

Al-Hasan bin Muhammad told us, Affan told us, Hammam told us, Al-Kalbi told us, **God erases and confirms whatever He wills**, he said: He erases from provision and increases it, and erases from life span and increases it. I said: Who told you that? He said: Abu Salih, on the authority of Jabir bin Abdullah bin Ri'ab Al-Ansari, on the authority of the Prophet, may God bless him and grant him peace. Then Al-Kalbi came forward and was asked about this verse: **God**

God blots out whatever He wills and confirms, and with Him is the Mother of the Book.

**erases and confirms whatever He wills**, he said: He writes down the entire statement, until Thursday comes, and everything that does not have a reward or punishment is removed from it, such as your saying: I ate, I drank, I entered, I left, and similar statements, and they are true, and what has a reward or punishment is confirmed.

Al-Hasan told us, he said, Abdul-Wahhab told us, he said, I heard Al-Kalbi, on the authority of Abu Salih, something similar, and he did not go beyond Abu Salih.

Others said: Rather, the meaning of this is that God abrogates whatever He wills of the rulings of His Book, and confirms whatever He wills of them, but He does not abrogate them.

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: **God erases what He wills**, he said: of the Qur'an. He says: God changes what He wills and abrogates it, and confirms what He wills and does not change it. **And with Him is the Mother of the Book**, he says: The sum of that is with Him in the Mother of the Book, the abrogating and the abrogated, what is changed and what is confirmed, all of that is in a book.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **God erases what He wills and confirms**, is like his statement: **Whatever verse We abrogate or cause to be forgotten, We bring forth [one] better than it or similar to it**, and his statement: **And with Him is the Mother of the Book**, meaning the entirety of the Book and its origin.

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: **God erases what He wills and confirms**, what He wills, and He is the Wise, **and with Him is the Mother of the Book**, and its origin.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement, **God erases what He wills**, that is, what He sends down to the prophets, **and confirms**, that is, what He wills of what He sends down to the prophets, he said, **and with Him is the Mother of the Book**, that is, He does not change or alter.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Ibn Jurayj said: **God erases what He wills**, he said: He abrogates. He said: **And with Him is the Mother of the Book**, he said: The Reminder.

Others said: The meaning of this is that he erases those whose time has come, and confirms those whose time has not yet come.

Who said that?

Muhammad bin Bashir told us, he said, Ibn Abi Uday told us, on the authority of Awf, on the authority of Al-Hasan, regarding his statement: **God erases what**

**He wills and confirms, and with Him is the Mother of the Book**, he says: He erases whoever's time has come and gone, and what is confirmed is the one who is alive and continues to his time.

Amr bin Ali told us, Yahya told us, Aouf told us: I heard Al-Hasan say: **God erases what He wills**, he said: whoever has reached his appointed time, **and confirms**, he said: whoever has not reached his appointed time.

Al-Hasan bin Muhammad told us, he said, Hudha told us, he said, Aouf told us, on the authority of Al-Hasan, similar to the hadith of Ibn Bashir.

He said, Abd al-Wahhab ibn Ata' told us, he said, Saeed told us, on the authority of Qatada, on the authority of al-Hasan, regarding his statement: **For every term there is a book**, he said: The terms of the children of Adam are in a book, God erases their terms and confirms them, and with Him is the Mother of the Book.

He said, Shababah told us, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **God blots out what He wills and confirms**, the Quraysh said when the verse was revealed: **And it is not for a messenger to bring a sign except by permission of God**: We do not see you, O Muhammad, having control over anything, and the matter has already been completed! So this verse was revealed to frighten and warn them: If We will, We can innovate for him from Our affair whatever We will, and we innovate every Ramadan, so we blot out and confirm whatever We will of the people's provisions and their calamities, and what We give them, and what We apportion to them.

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.

Others said: The meaning of this is: He forgives whatever sins He wills of His servants, and leaves whatever He wills and does not forgive.

Who said that?

Ibn Hamid told us, he said, Hakam told us, on the authority of Amr, on the authority of Ata', on the authority of Saeed, regarding his statement: **God erases what He wills and confirms**, he said: He confirms in the stomach misery and happiness, and everything, so He forgives from it what He wills, and delays what He wills.

Abu Ja'far said: The most correct and most correct of the statements that were mentioned regarding the interpretation of the verse is the statement that we mentioned from Al-Hasan and Mujahid, and that is that God, the Most High, threatened the polytheists who asked the Messenger of God, may God bless him and grant him peace, for signs with punishment, and warned them with it, and said to them: (And it is not for

a messenger to bring a sign except by God's permission. For every term is a decree), informing them with that that His judgment concerning them has a decree established in a decree, and they are postponed until the time of the coming of that decree. Then He said to them: When that decree comes, God will bring whomever He wills of those whose term has drawn near and whose provision has been cut off, or whose death has come, or whose humiliation has come from being exalted, or whose wealth has been lost, and He will decree that for His creation, and that is its erasure, and He will confirm whatever He wills of those whose term, provision, and food remain, and He will leave them as they are and not erase them.

In this sense, the hadith of the Messenger of God, may God bless him and grant him peace, came, which is:

Muhammad ibn Sahl ibn Askar told me, he said, Ibn Abi Maryam told us, he said, Al-Layth ibn Saad told us, on the authority of Ziyadah ibn Muhammad, on the authority of Muhammad ibn Ka'b Al-Qurazi, on the authority of Fadala ibn Ubayd, on the authority of Abu Al-Darda', he said: The Messenger of God, may God bless him and grant him peace, said: "God opens the remembrance in the three hours remaining of the night. In the first hour of them He looks in the book which no one else looks at, so He erases what He wills and confirms." Then he mentioned what is in the last two hours.

Musa bin Sahl al-Ramli told us, he said, Adam told us, he said, al-Layth told us, he said, Ziyadah bin Muhammad told us, on the authority of Muhammad bin Ka'b al-Qurazi, on the authority of Fadala bin Ubayd, on the authority of Abu al-Darda', he said: The Messenger of God, may God bless him and grant him peace, said: **God descends during the three hours remaining of the night, and He opens the remembrance in the first hour that no one else has seen, He erases what He wills and confirms what He wills.**

Muhammad bin Sahl bin Askar told me, he said, Abd al-Razzaq told us, he said, Ibn Jurayj told us, on the authority of Ata', on the authority of Ibn Abbas, he said: God has a preserved tablet that is five hundred years long, made of white pearl with two covers of ruby, and the two covers are two tablets of God, every day three hundred and sixty moments, He erases what He wills and confirms, and with Him is the Mother of the Book.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, he said, Al-Mu'tamir bin Sulayman told us, on the authority of his father, he said, a man told me, on the authority of his father, on the authority of Qais bin Ibad, that he said: The tenth of Rajab is a day on which God erases whatever He wills.

The statement in the interpretation of the Almighty's saying: **And with Him is the Mother of the Book.**

Abu Jaafar said: The people of interpretation differed in the interpretation of his saying: **And with Him is the Mother of the Book.**

Some of them said: It means: He has what is permissible and what is forbidden.

Who said that?

Al-Muthanna told me, he said, Muslim bin Ibrahim told us, he said, Muhammad bin Uqbah told us, he said, Malik bin Dinar told us, he said: I asked Al-Hasan, I said: **The Mother of the Book**, he said: The lawful and the unlawful. He said: I said to him: What is Al-Hamdulillah, Lord of the Worlds? He said: This is the Mother of the Qur'an.

Others said: Its meaning is: He has the entire book and its origin.

Who said that?

Bishr narrated to us, he said, Yazid narrated to us, he said, Saeed narrated to us, on the authority of Qatada, regarding his statement: **And with Him is the Mother of the Book**, he said: The entirety of the Book and its origin.

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.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say regarding His statement: **And with Him is the Mother of the Book**, he said: A book with the Lord of the Worlds.

Al-Muthanna told me, he said, Ishaq bin Yusuf told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And with Him is the Mother of the Book**, he said: The entirety of the Book and its knowledge. He means by that what is abrogated from it and what is confirmed.

Al-Muthanna told me, he said, Abu Salih told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And with Him is the Mother of the Book**, he says: And the sum of that is with Him in the Mother of the Book, the abrogating and the abrogated, what is replaced and what is confirmed, all of that is in a book.

Others said about this:

Al-Qasim told us, Al-Hussein told us, Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of Sayyar, on the authority of Ibn Abbas: that he asked Ka'b about **the Mother of the Book**. He said: God's knowledge, what He created, and what He created, He works. So He said to His knowledge: Be a book, and it was a book.

Others said: It is the male.

Who said that?

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, Abu Ja'far said: I do not know whether Ibn Jurayj is in it or not. He said: Ibn Abbas said: **And with Him is the Mother of the Book**, he said: The Reminder.

Abu Ja'far said: The most correct of the sayings on this matter is the saying of the one who said: And with Him is the origin of the Book and its entirety. This is because the Most High, mentioned above, informed us that He erases whatever He wills and confirms whatever He wills, then He followed that with His saying: **And with Him is the Mother of the Book**, so it was clear that its meaning is: And with Him is the



origin of what is confirmed and what is erased and its entirety in a book with Him.

Abu Jaafar said: There is a difference in the reading of his saying: **And it is established.**

This was read by most of the people of Medina and Kufa: **And he affirms** with a shaddah on the *ba*, meaning: **And he leaves it and keeps it as it is, and does not erase it.**

Some Meccans, some Basrans, and some Kufians read it as **and establishes**, with a light pronunciation, meaning: writes.

We have previously explained that the meaning of this, according to us, is: his written approval and leaving it to be erased, as we have explained. If this is the case, then confirming it is more appropriate, and emphasis is more correct than alleviation, even though alleviation may be interpreted in meaning as emphasis, and emphasis as alleviation, because their meanings are similar.

As for erasure, the Arabs have two dialects for it: As for Mudar, they say: I erased the book, I erase it, erasure, and with it the revelation, and I erased it, I erased it, erasure.

It was mentioned about some of the Rabi'ah tribes that they say: **I erased, I erased.**

## Tafsir al-Qurtubi

The Almighty says: **God blots out what He wills and confirms.** That is, He blots out from that book whatever He wills to inflict on its people and brings it. **And confirms** whatever He wills, that is, He delays it until its time. It is said: I erased the book, meaning I removed its trace. **And confirms** that is, He confirms it, like His statement: **And the men and women who remember God often** (Al-Azab: 35), that is, the women who remember God.

Ibn Kathir, Abu Amr and Asim read **and establishes** with a light pronunciation, while the rest stressed it. This is in the reading of Abu Abbas, and the choice of Abu Hatim and Abu Ubaid due to the large number of those who read it with it, because of His statement: **God confirms those who believe** (Ibrahim 14:27). Ibn Umar said: The Prophet (peace and blessings of God be upon him) said: **God erases whatever He wills and establishes, except for happiness, misery and death.** Ibn Abbas said: God erases whatever He wills and establishes, except for a few things: creation and creation, life span, provision, happiness and misery. It was narrated from him: They are two books other than the Mother of the Book, God erases from them whatever He wills and establishes. **And with Him is the Mother of the Book** in which nothing changes. Al-Qushayri said: It was said that happiness and misery, creation and provision do not change, so the verse is about other than these things, and in this statement there is a kind of arbitrariness.

I said: Such a thing is not understood by opinion and

effort, but rather it is taken by revelation. If it is correct, then it is obligatory to say it and stop at it. Otherwise, the verse is general in all things, and this is the most apparent, and God knows best. This meaning is narrated from Omar bin Al-Khattab **may God be pleased with him**, Ibn Masoud, Abu Wa'il, Ka'b Al-Ahbar, and others, and it is the saying of Al-Kalbi. Abu Uthman Al-Nahdi reported that Omar bin Al-Khattab **may God be pleased with him** used to circumambulate the House while crying and saying: O God, if You have written me among the people of happiness, then confirm me among them. If You have written me among the people of misery and sin, then erase me and confirm me among the people of happiness and forgiveness, for You erase what You will and confirm, and with You is the Mother of the Book. Ibn Masoud said: O God, if You have written me among the happy, then confirm me among them. If You have written me among the wretched, then erase me from the wretched and write me among the happy, for You erase what You will and confirm, and with You is the Mother of the Book. Abu Wa'il used to supplicate frequently: "O God, if You have written us as miserable, then erase it and write us as happy, and if You have written us as happy, then confirm us, for You erase whatever You will and confirm, and with You is the Mother of the Book." Ka'b said to Umar ibn al-Khattab: **If there were no verse in the Book of God, I would have informed you of what will happen until the Day of Resurrection. God erases whatever He wills and confirms, and with You is the Mother of the Book.** Malik ibn Dinar said about the woman for whom he supplicated: **O God, if there is a girl in her womb, then replace her with a boy, for You erase whatever You will and confirm, and with You is the Mother of the Book.** It was mentioned earlier in the two Sahihs on the authority of Abu Hurayrah who said: "I heard the Prophet, may God bless him and grant him peace, say: 'Whoever is pleased for his provision to be expanded and his life to be extended, let him maintain the ties of kinship.'" Anas ibn Maal said that the Messenger of God, may God bless him and grant him peace, said: **Whoever loves**, so he mentioned it in the same wording, and there are two interpretations for it: One of them is semantic, which is what remains after him of beautiful praise and good mention, and repeated reward, so it is as if he did not die. The other: He delays his lifespan, which is written in the Preserved Tablet, and which is in the knowledge of God is fixed and cannot be changed, as He said: **God blots out what He wills and confirms, and with Him is the Mother of the Book.** It was said to Ibn Abbas when he narrated the authentic hadith on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **Whoever loves that God should extend his lifespan and expand his provision, let him fear God and maintain the ties of kinship.** How can his lifespan and lifespan be increased? He said: God, the Almighty, said: **It is He who created you from clay and then decreed a term, and a specified term is with Him.** (Al-An'am: 2) The first term is the term of the servant from the time of his birth until the time of his death, and the second term - meaning the one appointed by him - is from the time of his death until the day he meets him in the intermediate realm, which none knows except



God. So if the servant fears his Lord and maintains kinship ties, God will increase his first term of life for the intermediate realm as much as He wills. And if he disobeys and severs kinship ties, God will decrease his life in this world as much as He wills, so He will increase his term in the intermediate realm. So if the term is determined in His foreknowledge, then increase and decrease are forbidden, due to the statement of God the Most High: **And when their term comes, they will not remain behind an hour, nor will they precede it** (Yunus 10:61). So the report and the verse agree, and this is an increase in the lifespan itself and the term itself according to the apparent meaning of the wording, according to the choice of the scholar of the nation, and God knows best. And Mujahid said: God decides the matter of the year in Ramadan, so He erases what He wills and confirms what He wills, except for life and death, misery and happiness, and the statement about this has already been made. Ad-Dahhak said: God erases whatever He wills from the register of the recorders that which contains neither reward nor punishment, and confirms what contains reward and punishment. Abu Salih narrated its meaning from Ibn Abbas. Al-Kalbi said: He erases from the provision and increases it, and He erases from the life span and increases it. He narrated it from the Prophet, may God bless him and grant him peace. Then Al-Kalbi was asked about this verse and he said: He writes down all the speech, until on Thursday, everything that does not contain reward or punishment is removed from it, such as your saying: I ate and drank and entered and exited and the like, and it is true, and He confirms what contains reward and punishment. Qatada, Ibn Zayd, and Saeed bin Jubair said: God blots out whatever He wills of the obligatory and voluntary acts, abrogates and replaces them, and confirms whatever He wills and does not abrogate them. The abrogating and abrogated verses are with Him in the Mother of the Book. An-Nahhas and Al-Mahdawi mentioned something similar on the authority of Ibn Abbas. An-Nahhas said: Bakr bin Sahl told us, he said: Abu Salih told us, and on the authority of Muawiyah bin Salih, on the authority of Ali bin Abi Talhah, on the authority of Ibn Abbas, **God blots out whatever He wills** meaning: God replaces whatever He wills of the Qur'an and abrogates it, **and confirms** whatever He wills and does not replace it, **and with Him is the Mother of the Book** meaning: the sum of that is with Him in the Mother of the Book, the abrogating and abrogated. Saeed bin Jubair also said: He forgives whatever He wills - meaning - of the sins of His servants, and leaves whatever He wills and does not forgive it. Ikrimah said: He blots out whatever He wills - meaning by repentance - all sins and confirms in place of sins good deeds. God the Almighty said: **Except for those who repent, believe, and do righteous work** Al-Furqan 25:70 Al-Hasan said: **God blots out whatever He wills** of those whose time has come, **and confirms** of those whose time has not come. Al-Hasan said: **He blots out the fathers and confirms the sons**. It was also narrated from him: **He forgets the guardians of sins and does not forget**. Al-Suddi said: **God blots out whatever He wills** meaning the moon, **and confirms** meaning the sun, as explained by His statement: **So We erased the sign of the night and made the sign of the day visible** (al-Isra' 17:12). Al-Rabi' bin Anas said: This is regarding souls during sleep, He takes them

when sleeping, then if He wants their sudden death, He holds them, and whoever He wants to keep, He confirms them and returns them to their owner, as explained by His statement: **God takes the souls at the time of their death** (al-Zumar 39:42) the verse. Ali ibn Abi Talib said: God erases whatever He wills of the generations, as He says: **Have they not seen how many generations We destroyed before them?** (Ya-Sin 36:31) and He confirms whatever He wills of them, as He says: **Then We brought forth after them another generation** (al-Mu'minin 23:31). So He erases a generation and confirms another generation. It was said: It is the man who works for a long time in obedience to God, then works in disobedience to God and dies in his misguidance, so he is the one who erases, and the one who confirms: The man who works in disobedience to God for a long time then repents, so God erases him from the register of bad deeds and confirms him in the register of good deeds. This was mentioned by Al-Tha'labi and Al-Mawardi on the authority of Ibn Abbas. It was said: God erases whatever He wills - meaning this world - and confirms the Hereafter. Qais ibn Abbad said about the tenth day of Rajab: It is the day on which God erases whatever He wills and confirms whatever He wills. It was previously reported from Mujahid that this will be in Ramadan. Ibn Abbas said: God has a Preserved Tablet, a journey of five hundred years, made of white pearl, with two covers of red ruby. God looks every day for three hundred and sixty times. He confirms what He wills and erases what He wills. Abu Darda narrated that the Prophet, may God bless him and grant him peace, said: "God, the Almighty, opens the Book in the three hours remaining of the night. He looks in the Book that no one else looks at, and He confirms what He wills and erases what He wills." The belief is that there is no change in the decree of God. This erasure and confirmation are among the things that were previously decreed. It was previously mentioned that some decrees are inevitable and are confirmed, and some are averted by causes, and that is the erased. And God knows best. Al-Ghaznawi: I believe that what is in the Tablet is beyond the unseen due to the knowledge of some of the angels, so it is possible to change it, because it is impossible for creation to comprehend all of God's knowledge, and what is in His knowledge of the estimation of things cannot be changed. **And with Him is the Mother of the Book** meaning the origin of what was written of terms and other things. It was said: The Mother of the Book is the Preserved Tablet that cannot be changed or altered. It was also said that change occurs in it. It was said: It only occurs in the other scriptures. Ibn Abbas was asked about the Mother of the Book, so he said: God knows what He is creating. And what He created, they do. So he said about His knowledge: Be a book, and there is no change in the knowledge of God. And from him it is the remembrance, and his evidence is the saying of God Almighty: **And We had already written in the Psalms, after the remembrance** (al-Anbiya 21:105). And this goes back in meaning to the first, and it is the meaning of Ka'b's saying. Ka'b Al-Ahbar said: The Mother of the Book is God Almighty's knowledge of what He created and what He will create.

God blots out whatever He wills and confirms, and with Him is the Mother of the Book.

## Tafsir Ibn Kathir

God the Almighty says: Just as We sent you, O Muhammad, as a human messenger, so We sent the messengers before you as human beings who ate food, walked in the markets, came to wives, and had children, and We made for them wives and children. God the Almighty said to the most honorable and final of the messengers: **Say, 'I am only a human being like you, to whom revelation is sent.'** In the two Sahih, it is narrated that the Messenger of God, may God bless him and grant him peace, said: "As for me, I fast and break my fast, I stand and sleep, I eat meat, and I marry women. Whoever turns away from my way is not of me." Imam Ahmad said: Yazid told us, Al-Hajjaj bin Artah told us, on the authority of Makhul, who said: Abu Ayyub said: The Messenger of God, may God bless him and grant him peace, said: "Four are from the ways of the messengers: using perfume, marriage, using the siwak, and using henna." Abu Isa Al-Tirmidhi narrated it on the authority of Sufyan bin Wakee' on the authority of Hafs bin Ghayath, on the authority of Al-Hajjaj, on the authority of Makhul, on the authority of Abu Al-Shamal, on the authority of Abu Ayoub, and he mentioned it, then he said: This is more authentic than the hadith in which Abu Al-Shamal was not mentioned.

And His saying: **And it is not for a Messenger to bring a sign except by permission of God** meaning he would not bring his people a miracle unless he was given permission to do so. That is not up to him, but up to God, the Almighty, He does what He wills and decrees what He wants. **For every term there is a book** meaning for every appointed period, a book written in it, and everything with Him is measured. "Do you not know that God knows what is in the heaven and the earth? Indeed, that is in a book. Indeed, that, for God, is easy." Ad-Dahhak bin Muzahim used to say regarding His saying: **For every term there is a book** meaning for every book there is a term, meaning for every book that He sent down from the heaven there is a set period with God, and a specific amount, so for this reason **God erases what He wills of it, and confirms** meaning until it was all abrogated by the Qur'an that God sent down to His Messenger, may the prayers and peace of God be upon him. And His saying **God erases what He wills and confirms** the commentators differed regarding that. Al-Thawri, Waki', and Hisham said on the authority of Ibn Abi Laila, on the authority of Al-Munhal bin Amr, on the authority of Sa'id bin Jubayr! On the authority of Ibn Abbas: He manages the affairs of the year, and God erases whatever He wills except misery and happiness, life and death. In another narration: **God erases whatever He wills and confirms.** He said: Everything except death, life, misery and happiness, for He has finished with them.

Mujahid said, **God erases whatever He wills and confirms**, except for life, death, misery, and happiness, for they do not change. Mansour said, "I asked Mujahid, saying, 'Have you seen the supplication of one of us who says, 'O God, if my name is among the happy ones, then confirm it among them, and if it is among the miserable ones, then erase it from them

and make it among the happy ones?'" He said: Good. Then I met him after that, a year or more later, and I asked him about that, and he said: **Indeed, We sent it down during a blessed night the two verses.** He said: He decrees on the Night of Decree what will be in the year of provision or calamity, then He advances what He wills and delays what He wills. As for the Book of happiness and misery, it is fixed and does not change. Al-A'mash said, on the authority of Abu Wa'il Shaiq ibn Salamah: He often used to supplicate with this supplication: O God, if You have written us as miserable, then erase it and write us as happy, and if You have written us as happy, then confirm us, for You erase what You will and confirm, and with You is the Mother of the Book. Narrated by Ibn Jarir. Ibn Jarir also said: Amr ibn Ali told us, Muadh ibn Hisham told us, my father told us, on the authority of Abu Hakimah Asmah, on the authority of Abu Uthman al-Nahdi, that Umar ibn al-Khattab, may God be pleased with him, said while he was circumambulating the House and crying: O God, if You have written for me misery or a sin, then erase it, for You erase what You will and confirm, and with You is the Mother of the Book, so make it happiness and forgiveness.

Hammad said on the authority of Khalid Al-Hadha', on the authority of Abu Qilabah, on the authority of Ibn Masoud, may God be pleased with him, that he also used to supplicate with this supplication. Sharik narrated it on the authority of Hilal bin Hamid, on the authority of Abdullah bin Ukaim, on the authority of Ibn Masoud, similarly. Ibn Jarir said: Al-Muthanna told me, Hajjaj told us, Khassaf told us, on the authority of Abu Hamza, on the authority of Ibrahim, that Ka'b said to Umar bin Al-Khattab: O Commander of the Faithful, were it not for a verse in the Book of God, I would have informed you of what will happen until the Day of Resurrection. He said: What is it? He said: The statement of God Almighty: **God erases what He wills verse**, and the meaning of these statements is that God abrogates whatever He wills of the decrees, and confirms whatever He wills of them. This statement may be supported by what Imam Ahmad narrated: Waki' told us, and Sufyan - he is al-Thawri - told us, on the authority of Abdullah bin Isa, on the authority of Abdullah bin Abi al-Ja'd, on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **A man is deprived of provision because of the sin he commits, and nothing repels the decree except supplication, and nothing increases lifespan except righteousness.** Al-Nasa'i and Ibn Majah narrated it from the hadith of Sufyan al-Thawri with it.

It is proven in Sahih that maintaining family ties increases one's lifespan. In another hadith, **Supplication and divine decree are swaying between the heaven and the earth.** Ibn Jarir said: Muhammad ibn Sahl ibn Askar told me, Abd al-Razzaq told us, Ibn Jarir told us, on the authority of Ata', on the authority of Ibn Abbas, who said: "God has a Preserved Tablet, the length of five hundred years, made of white pearl, with two covers of ruby - and the two covers are two tablets - for God the Almighty, every day three hundred and sixty moments, He erases what He wills and confirms, and with Him is the Mother of the Book." Al-Layth ibn

Sa'd said, on the authority of Ziyadah ibn Muhammad, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of Fadala ibn Ubayd, on the authority of Abu al-Darda', who said: The Messenger of God, may God bless him and grant him peace, said: **The remembrance is opened in the three hours remaining of the night, in the first hour of which He looks at the remembrance in which no one else looks, and He erases what He wills and confirms.** And he mentioned the rest of the hadith, narrated by Ibn Jarir.

Al-Kalbi said: God erases whatever He wills and confirms. He said: He erases from the provision and increases it, and He erases from the life span and increases it. It was said to him: Who told you this? He said: Abu Salih, on the authority of Jabir bin Abdullah bin Riab, on the authority of the Prophet, may God bless him and grant him peace. Then he was asked after that about this verse, and he said: He writes down all the speech until Thursday, then everything in which there is no reward or punishment is dropped from it, such as your saying: I ate and drank, I entered and left, and similar speech, and it is true, and He confirms what there is reward and upon it is punishment. Ikrimah said on the authority of Ibn Abbas: The Book is two books, a book from which God erases whatever He wills and confirms, and with Him is the Mother of the Book.

Al-Awfi said on the authority of Ibn Abbas regarding his statement: **God blots out what He wills and confirms, and with Him is the Mother of the Book**, he says: He is the man who spends his time in obedience to God, then returns to disobeying God, and dies in error, so he is the one who blots out, and the one who confirms is the man who works in disobedience to God, and he had previously done good until he dies in obedience to God, and he is the one who confirms. It was narrated on the authority of Saeed bin Jubair that it means: **He forgives whom He wills and punishes whom He wills, and God is over all things competent.** Ali bin Abi Talhah said on the authority of Ibn Abbas: **God blots out what He wills and confirms**, he says: He changes whatever He wills and abrogates it, and confirms whatever He wills and does not change it. **And with Him is the Mother of the Book**, and the sum of that with him in the Mother of the Book is the abrogator and the abrogated, and what is changed and what is confirmed, all of that is in a book. Qatada said regarding his statement: **God blots out what He wills and confirms**, like his statement: **We do not abrogate a verse or cause it to be forgotten**, the verse. Ibn Abi Nujayh said on the authority of Mujahid regarding his statement: **God erases what He wills and confirms**, he said: The infidels of Quraysh said when the verse **And it is not for a messenger to bring a sign except by God's permission** was revealed: We do not see Muhammad owning anything and he has finished with the matter, so this verse was revealed to frighten and threaten them, "If We wish, We can innovate for him from Our affair whatever We wish, and we innovate every Ramadan, so He erases what He wills and confirms what He wills of the people's provisions and their calamities and what He gives them and what He allocates to them."

Al-Hasan Al-Basri said: **God erases what He wills and confirms.** He said: Whoever's time has come, he goes,

and whoever is alive, he continues to his time. Abu Ja'far ibn Jarir, may God have mercy on him, chose this statement. His statement: **And with Him is the Mother of the Book.** He said: The lawful and the unlawful. Qatada said: That is, the entirety of the Book and its origin. Ad-Dahhak said: **And with Him is the Mother of the Book.** He said: A book with the Lord of the Worlds. Sunayd ibn Dawud said: Mu'tamir told me on the authority of his father, on the authority of Yasar, on the authority of Ibn Abbas that he asked Ka'b about the Mother of the Book, and he said: God knows what He is creating and what He created is doing. Then He said to His knowledge: Be a book, and it was a book. Ibn Jurayj said on the authority of Ibn Abbas: **And with Him is the Mother of the Book.** He said: The Reminder.

## Fath al-Qadir

**39- God erases and confirms whatever He wills** meaning He erases from that book and confirms whatever He wills from it. It is said, **I erased the book** if you removed its trace. Ibn Kathir, Abu Amr, and Asim read **and confirms** with a light pronunciation. The rest read it with a heavy pronunciation, and Abu Hatim and Abu Ubaid chose this reading. The apparent meaning of the Qur'anic system is that it is general in everything in the Book, so He erases whatever He wills to erase of misery or happiness or provision or life span or good or evil, and He replaces this with this, and He replaces this with this, **He is not questioned about what He does, but they will be questioned.** This is what 'Umar ibn al-Khattab, 'Abdullah ibn Mas'ud, Ibn 'Abbas, Abu Wa'il, Qatadah, al-Dahhak, Ibn Jurayj, and others went to. It was said that the verse is specific to happiness and misery. It was said that He erases whatever He wills from the register of the guardians, which is that which has no reward or punishment, and confirms what has reward and punishment. It was said that He erases whatever He wills from provision. It was said that He erases from the life span. It was said that He erases whatever He wills from the laws, abrogates it, and confirms whatever He wills, but He does not abrogate it. It was said that He erases whatever He wills from the sins of His servants and leaves whatever He wills. It was said that He erases whatever He wills from the sins with repentance and leaves whatever He wills from them without repentance. It was said that He erases the fathers and confirms the sons. It was said that He erases the moon and confirms the sun, as in His statement: **So We erased the sign of the night and made the sign of the day.** *Seeing* and it was said that he erases whatever he wants of the souls that he takes during sleep.

He causes its owner to die and establishes whatever He wills and returns it to its owner. It has been said that He erases whatever He wills of the generations and establishes whatever He wills of them. It has been said that He erases the world and establishes the Hereafter. Other things have been said that there is no need to mention them. The first is more appropriate, as is indicated by what is stated in His statement: **Whatever He wills** of generality, with the previous mention of the Book in His statement: **For every term there is a book** and His statement: **And with Him is the Mother of the Book**, meaning its origin, which is the Preserved Tablet. So what is meant by the verse is

God blots out whatever He wills and confirms, and with Him is the Mother of the Book.

that He erases whatever He wills of what is in the Preserved Tablet, so it becomes as if it does not exist, and He establishes whatever He wills of what is in it, so His judgment and decree run in it according to what His will requires. This does not contradict what has been proven from him, may God bless him and grant him peace, in his statement: **The pen has dried**, because erasure and establishment are among the things that God Almighty has decreed. It has been said that the Mother of the Book is God Almighty's knowledge of what He has created and what He will create.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada regarding his statement: **They rejoice in what has been revealed to you**, he said: Those are the companions of Muhammad, may God bless him and grant him peace, who rejoiced in the Book of God and in His Messenger and believed in it. **And among the parties are those who deny part of it**, meaning the Jews, Christians and Magians. Ibn Jarir and Abu al-Shaykh narrated on the authority of Ibn Zayd regarding the verse: He said: These are those who believed in the Messenger of God, may God bless him and grant him peace, from the People of the Book, who rejoice in that, and among them are those who believe in him and those who do not believe in him. **And among the parties are those who deny part of it**, he said: The parties are the nations, the Jews, Christians and Magians. Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim and Abu al-Shaykh narrated on the authority of Qatada regarding his statement: **And to Him is the return**, he said: To Him is the destination of every servant. Ibn Majah, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Abu al-Shaykh and Ibn Mardawayh narrated on the authority of Qatada, on the authority of al-Hasan, on the authority of Samurah, who said: The Messenger of God, may God bless him and grant him peace, forbade celibacy. Qatada recited the verse: **And We have sent messengers before you** 1:13. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Sa'd ibn Hisham who said: I entered upon Aisha and said: I want to be celibate. She said: Do not do that. Haven't you heard God say: **And We have sent messengers before you and made for them wives and offspring** 1:13. There is a well-known report prohibiting celibacy and encouraging marriage. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid who said: Quraysh said when the verse: **It is not for a messenger to bring a sign except by God's permission** was revealed. We do not see you, O Muhammad, in control of anything, and the matter has been completed. So this verse was revealed to frighten them and warn them: **God erases what He wills and confirms** 1:13. If we will, we can innovate something of our affair for him. And God innovates every Ramadan, so He erases what He wills and confirms of people's provisions and their calamities, what He gives them and what He allocates to them. And Abd al-Razzaq, al-Firyabi, Ibn Jarir, Ibn Nasr, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Shu'ab narrated on the authority of Ibn Abbas regarding the statement of God, **God blots out whatever He wills and confirms**, that he said: God descends every month of

Ramadan to the lowest heaven, and manages the affairs of the year according to the year, blotting out whatever He wills and confirming except misery and happiness, life and death. And Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding the verse, that he said: It is the man who spends his time in obedience to God, then returns to disobeying God and dies in misguidance, so he is the one who blots out, and the one who confirms is the man who works in disobedience to God, although good had preceded him, until he dies in obedience to God. And Ibn Jarir, Muhammad ibn Nasr, Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim also narrated on his authority, and he authenticated it, regarding the verse, that he said: They are two books, God blots out whatever He wills of one of them and confirms, and with Him is the Mother of the Book, meaning the entire Book. Ibn Jarir also narrated on his authority that he said: "God has a Preserved Tablet, the distance of five hundred years, made of white pearl, with two covers of ruby, and the two covers are tablets: God has sixty-three moments every day. God erases what He wills and confirms, and with Him is the Mother of the Book." Its chain of transmission according to Ibn Jarir is as follows: Muhammad ibn Shahr ibn Askar narrated to us, Abd al-Razzaq narrated to us, Ibn Jurayj narrated to us, on the authority of Ata', on the authority of Ibn Abbas, and he mentioned it. Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh, and al-Tabarani narrated on the authority of Abu al-Darda' that he said: The Messenger of God, may God bless him and grant him peace, said: "God descends during the three hours remaining of the night, and opens the remembrance in the first hour of it, and looks at the remembrance in which no one else looks, so God erases what He wills and confirms." The hadith was narrated by al-Tabarani in al-Awsat and Ibn Mardawayh with a chain of transmission. Al-Suyuti said: It is weak on the authority of Ibn Umar. I heard the Messenger of God, may God bless him and grant him peace, say: **God erases what He wills and confirms, except for misery and happiness, life and death**. Ibn Mardawayh narrated on the authority of Ibn Abbas, with a similar chain of transmission. Al-Hakim narrated and authenticated it on the authority of Ibn Abbas, who said: **Beware of destiny does not benefit, but God erases with supplication whatever He wills of destiny**. Ibn Jarir narrated on the authority of Qais ibn Abbad, who said: The tenth of Rajab is a day on which God erases whatever He wills. Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated in al-Shu'ab on his authority something similar, but longer. Abd ibn Hamid, Ibn Jarir, and Ibn al-Mundhir narrated on the authority of Umar ibn al-Khattab that he said while circumambulating the House: **O God, if You have written for me misery or a sin, then erase it, for You erase whatever You will and confirm, and with You is the Mother of the Book, so make it happiness and forgiveness**. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, and al-Tabarani narrated something similar on the authority of Ibn Mas'ud. Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi in al-Madkhal narrated on the authority of Ibn Abbas regarding his statement: **God blots out what He wills and confirms**, he said: God changes whatever He wills of the Qur'an and abrogates it, and confirms whatever He wills and does



not change it. **And with Him is the Mother of the Book**, he said: The summary of that with Him in the Mother of the Book is: the abrogating and the abrogated, what is changed and what is confirmed, all of that is in a book. Ibn Jarir narrated on the authority of Ibn Abbas: **And with Him is the Mother of the Book**, he said: the remembrance. Ibn Al-Mundhir narrated something similar on the authority of Mujahid. Abd Al-Razzaq and Ibn Jarir narrated on the authority of Yasar on the authority of Ibn Abbas that he asked Ka'b about the Mother of the Book. He said: God knows what He is creating, and what He created is Knowing. So He said to His knowledge, **Be a Book**, and it was a Book.

## Tafsir al-Baghawi

39- **God erases what He wills and confirms.** Ibn Kathir, Abu Amr, Asim, and Yaqub read **and confirms** with a light pronunciation, while the others read it with a heavy pronunciation.

They differed on the meaning of the verse:

Saeed bin Jubair and Qatada said: God erases whatever He wills of the laws and obligations, abrogates it and changes it, and confirms whatever He wills of them and does not abrogate it.

Ibn Abbas said: God erases whatever He wills and confirms except for sustenance, life span, happiness, and misery.

We narrated on the authority of Hudhayfah ibn Asid on the authority of the Prophet, may God bless him and grant him peace: "The angel enters upon the sperm after it has settled in the womb for forty or forty-five nights, and says: 'O Lord, will I be miserable or happy?' So they write it down. He says: 'O Lord, will I be male or female?' So they write it down, and his deeds, his impact, his life span, and his provision are written down. Then the scrolls are folded up and nothing is added to them or taken away from them."

On the authority of Omar and Ibn Masoud - may God be pleased with them - that they said: He erases happiness and misery as well, and erases sustenance and life span, and establishes whatever He wills.

It was narrated on the authority of Omar, may God be pleased with him, that he used to circumambulate the House while crying and saying: O God, if You have written me among the people of happiness, then keep me among them. And if You have written for me misery, then erase my misery and keep me among the people of happiness and forgiveness. For You erase whatever You will and confirm, and with You is the Mother of the Book. And something similar was narrated on the authority of Ibn Masoud.

In some of the narrations: A man may have thirty years left of his life, so he cuts off his kinship ties, and they are restored in three days. A man may have three days left of his life, so he maintains his kinship ties, and they are extended to thirty years.

Abdul Wahid Al-Malihi told us, Abu Mansur Al-Sam'ani told us, Abu Ja'far Al-Rayyani told us, Hamid Ibn Zanjawayh told us, Abdullah Ibn Salih told us, Al-Layth

Ibn Sa'd told me, Ziyadah Ibn Muhammad Al-Ansari told me, on the authority of Muhammad Ibn Ka'b Al-Qurazi, on the authority of Fadala Ibn Ubayd, on the authority of Abu Al-Darda', may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: **God Almighty descends in the last three hours of the night, and in the first hour of them He looks in the Mother of the Book which no one looks at but Him, and He erases what He wills and confirms.**

It was said: The meaning of the verse is that the guardians write down all the deeds and sayings of the children of Adam, so God erases from the register of the guardians what does not contain reward or punishment, such as his saying: I ate, I drank, I entered, I left, and similar words in which he is truthful, and He confirms what contains reward and punishment. This is the saying of Ad-Dahhak and Al-Kalbi.

Al-Kalbi said: The entire statement is written down, until Thursday comes and everything that does not contain reward or punishment is removed from it.

Attia said on the authority of Ibn Abbas: He is the man who works in obedience to God Almighty, then returns to disobeying God and dies in misguidance, so he is the one who is erased, and the one who is established: the man works in obedience to God, then dies in obedience to God Almighty, so he is the one who is established.

Al-Hasan said: **God erases whatever He wills**, meaning that whoever's time has come, He takes away and whoever's time has not yet come, He keeps until his time comes.

On the authority of Saeed bin Jubair, he said: **God erases whatever He wills** of the sins of the servants and forgives them, and confirms whatever He wills and does not forgive them.

Ikrimah said: **God erases whatever He wills** of sins through repentance, and establishes good deeds in place of sins, as God Almighty said: **Then God will replace their evil deeds with good ones** (al-Furqan 25:70). Al-Suddi said: **God erases whatever He wills** meaning the moon, **and establishes** meaning the sun, as explained by God Almighty's statement: **So We erased the sign of the night and made the sign of the day visible** (al-Isra' 17:12).

Al-Rabi' said: This is about the souls that God Almighty takes when we sleep. If He wants someone to die, He erases them and keeps them. If He wants someone to remain, He confirms them and returns them to their owner. This is explained by the Almighty's statement: **God takes the souls at the time of their death** (al-Zumar 39:42), **And with Him is the Mother of the Book**, meaning: the origin of the Book, which is the Preserved Tablet that cannot be changed or altered.

Ikrimah said on the authority of Ibn Abbas, may God be pleased with them both: They are two books: a book other than the Mother of the Book, from which He erases whatever He wills and confirms, and the Mother of the Book, from which nothing is changed.



Surat al-Ra'd 13:39

God blots out whatever He wills and confirms, and with Him is the Mother of the Book.

On the authority of Ata' on the authority of Ibn Abbas, he said: God Almighty has a Preserved Tablet, the length of a journey of five hundred years, made of white pearl with two covers of ruby. God has three hundred and sixty moments in it every day. **God erases what He wills and confirms, and with Him is the Mother of the Book.**

Ibn Abbas asked Kaab about the Mother of the Book. He said: The knowledge of God, what He created, and what He created, they do.

### Tafsir al-Baidawi

39. **God erases what He wills.** He abrogates what He deems appropriate to abrogate. **And He confirms** what His wisdom requires. It was said that He erases the sins of the repentant and confirms the good deeds in their place. It was said that He erases from the book of the guardians what is not related to a reward and leaves others, confirming what He alone saw in the depths of his heart. It was said that He erases a century and confirms others. It was said that He erases the corrupt and confirms the created. Nafi', Ibn Amir, Hamza, and Al-Kisa'i read: **And with Him is the Mother of the Book** the origin of the Book, which is the Preserved Tablet, as there is no created thing except that it is written in it.

## Surat al-Ra'd 13:40

And if We should show you some of what We promise them or We should take you in death - upon you is only the notification, and upon Us is the account.

### Tafsir al-Jalalayn

40 - **And either** in it there is an assimilation of the conditional nun of inn into the additional ma **We shall show you some of what We promise them** with which We promise them of torment in your lifetime and the answer to the condition is omitted, meaning that is **or We shall take you** before their torment **then upon you is only the notification** upon you is only the notification **and upon Us is the reckoning** when they come to Us and We reward them

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Either We show you, O Muhammad, during your lifetime some of the punishment We promise these polytheists for their disbelief, or We cause you to die before We show you that. You only have to obey your Lord in what He has commanded you to do in conveying His message to them, not seeking their goodness or their corruption. It is up to Us to hold them accountable, and to reward them for their deeds, if good then good, and if evil then evil.

### Tafsir al-Qurtubi

The Almighty says: **And We only show you some of what** *ma* is redundant, and the meaning is: And if We show you some of what We promise them, meaning of the punishment, because He says: **For them is a punishment in the life of this world** and His saying: **And those who disbelieve will continue to be struck by what they have done** meaning if We show you what We promised them **or We take you in death, then upon you is only the notification** so there is nothing upon you except the notification, meaning the notification, **and upon Us is the reckoning** meaning the reward and punishment.

God the Almighty said: **Have they not seen** meaning the people of Mecca, **that We come to the land** meaning that We intend to visit it. **We reduce it from its borders** is disputed. Ibn Abbas and Mujahid said: **We reduce it from its borders** means the death of its scholars and righteous people. Al-Qushayri said: According to this, the borders are the nobles. Ibn al-A'rabi said: The border and the border are the noble man, but this statement is far-fetched, because the intended meaning of the verse is: We showed them the deficiency in their affairs, so that they may know that delaying the punishment from them is not due to inability, unless the statement of Ibn Abbas is

interpreted to mean the death of the rabbis of the Jews and Christians. Mujahid also said, Qatadah and al-Hasan: It is what the Muslims are most likely to do from what is in the hands of the polytheists, and this was narrated from Ibn Abbas, and from him also it is the devastation of the land until the inhabited area is in one part of it, and from Mujahid: Its deficiency is its devastation and the death of its people. Waki' ibn al-Jarrah mentioned on the authority of Talhah ibn Umair on the authority of Ata' ibn Abi Rabah regarding God the Almighty's statement:

### Tafsir Ibn Kathir

God the Almighty says to His Messenger, **And either We show you** O Muhammad, some of the humiliation and punishment We promise your enemies in this world, **or We cause you to die** that is, before that, **then upon you is only the message** that is, We sent you to deliver God's message to them, and you have done what you were commanded to do, **and upon Us is the reckoning** that is, their reckoning and reward, as God the Almighty says: "So remind, for you are only a reminder. You are not a controller over them, except for he who turns away and disbelieves. Then God will punish him with the greatest punishment. Indeed, to Us is their return. Then indeed, upon Us is their reckoning", and His statement, **Have they not seen that We come to the land, reducing it from its borders?** Ibn Abbas said: Have they not seen that We open land after land for Muhammad, may God bless him and grant him peace? And he said in a narration: Have they not seen the town being destroyed until the population is in one area? Mujahid and Ikrimah said: We reduce it from its borders, he said: Its destruction. Al-Hasan and Ad-Dahhak said: It is the victory of the Muslims over the polytheists. Al-Awfi said on the authority of Ibn Abbas: The decrease of its people and its blessings. Mujahid said: The decrease of souls and fruits and the destruction of the land. Al-Sha'bi said: If the land were decreasing, your house would be cramped for you, but souls and fruits are decreasing. And Ikrimah said the same: If the land were decreasing, you would not find a place to sit in, but it is death. And Ibn Abbas said in a narration: Its destruction is due to the death of its scholars, jurists and good people. And Mujahid also said the same: It is the death of scholars. In this meaning, Al-Hafiz Ibn Asakir narrated in the biography of Ahmad Ibn Abdul Aziz Abu Al-Qasim Al-Masri Al-Wa'iz, who lived in Isfahan, Abu Muhammad Talha Ibn Asad Al-Marwi told us in Damascus, Abu Bakr Al-Ajri recited to us in Mecca, he said: Ahmad Ibn Ghazal recited to us on his own authority:

The earth lives if its world lives. When a world dies, a part of it dies.

Like the earth, it comes to life when rain falls on it, but if it refuses, destruction returns to its folds.

The first statement is more appropriate, which is the emergence of Islam over polytheism, village after village, like His statement: **And We destroyed the towns around you** *verse*, and this is the choice of Ibn Jarir.

Surat al-Ra'd 13:40

And if We should show you some of what We promise them or We should take you in death - upon you is only the notification, and upon Us is the account.

### Fath al-Qadir

40- **And if We show you** is an extra word and its original form is: And if We show you **some of what We promise them** of the punishment as We promised them by saying: **For them is a punishment in the life of this world**, and by saying **And those who disbelieve will continue to be struck by what they have done**, meaning We will show you some of what We promise them before your death, or We will cause you to die before you see that **then upon you is only the conveyance** meaning, you are only responsible for conveying the rulings of the message, and you are not required to obtain a response from them for what you conveyed to them **and upon Us is the reckoning** meaning holding them accountable for their actions and punishing them for them, and that is not upon you, and this is a consolation from God, the Most High, to His Messenger, may God bless him and grant him peace, and informing him that he has done what God commanded him to do, and there is no one else upon him, and that whoever does not answer his call and believe in his prophethood, God, the Most High, will hold him accountable for what he has committed and dared to do of that.

### Tafsir al-Baghawi

40- **And if We show you some of what We promise them**, of the torment before your death, **or We cause you to die**, before that, **then upon you is only the notification**, there is nothing upon you except that, **and upon Us is the reckoning**, the recompense on the Day of Resurrection.

### Tafsir al-Baidawi

40. **And either We show you some of what We promise them, or We take you in death.** Whatever the case, We will show you some of what We promised them, or We will take you in death before it. **Then upon you is only the notification** and nothing else. **And upon Us is the reckoning** for recompense, not upon you. So do not celebrate their turning away, and do not hasten their punishment, for We will do it, and this is its beginning.

## Surat al-Ra'd 13:41

Have they not seen that We come to the land, reducing it from its borders? And God judges, and there is no adjuster of His judgment, and He is swift in reckoning.

## Tafsir al-Jalalayn

41 - **Have they not seen that We** meaning the people of Mecca **come to the land, reducing it** meaning their land **from its borders? And God** with the opening for the Prophet, may God bless him and grant him peace *judges* in His creation as He wills **there is no adjuster** no repeller **of His judgment, and He is swift in account**

## Tafsir al-Suyuti

## Tafsir al-Tabari

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

Some of them said: Its meaning is: Did not these polytheists from the people of Mecca who asked Muhammad for signs see that we would come to the land and open it for him, land after land, around their land? Do they not fear that we would open their land for him as we opened others for him?

Who said that?

Al-Hasan bin Muhammad told us, he said, Muhammad bin Al-Sabah told us, he said, Hisham told us, on the authority of Hisin, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **We come to the land, reducing it from its borders**, he said: Did they not see that We open up land after land for Muhammad?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Have they not seen that We come to the land and reduce it from its borders?** He means by that what God opened for Muhammad. He says: That is its reduction.

Ibn Wakee' told us, he said, my father told us, on the authority of Salamah bin Nabit, on the authority of Ad-Dahhak, he said: What you conquered from the enemy's land.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, he said: Al-Hasan used to say regarding His statement: **Have they not seen that We come to the land, reducing it from its borders**, it is the victory of the Muslims over the polytheists.

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: **Have they not seen that We come to the land, reducing it from its borders?** He meant that the land around him was being reduced for

the Prophet of God, may God bless him and grant him peace. They looked at that but did not take heed. God said in Surat al-Anbiya 21: "We come to the land, reducing it from its borders. So are they the victors?" Rather, the Prophet of God, may God bless him and grant him peace, and his companions are the victors.

Others said: Rather, its meaning is: Did they not see that we come to the land and destroy it, or are they not afraid that we will do the same to them and their land, so that we will destroy them and destroy their land?

Who said that?

Al-Hasan bin Muhammad told us, he said, Ali bin Asim told us, on the authority of Hissain bin Abd al-Rahman, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **We come to the land, reducing it from its borders**, he said: Did they not see the village being destroyed until the population was on one side?

He said, Hajjaj bin Muhammad told us, on the authority of Ibn Jurayj, on the authority of Al-A'raj: that he heard Mujahid say: **We come to the land and reduce it from its edges**, he said: its devastation.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Al-A'raj, on the authority of Mujahid, similarly. He said: And Ibn Jurayj said: Its destruction and the destruction of the people.

Ahmad told us, he said, Abu Ahmad told us, he said, Israel told us, on the authority of Abu Ja'far al-Farra', on the authority of 'Ikrimah, regarding his statement: **Have they not seen that We come to the land and reduce it from its borders?** He said: We destroy it from its borders.

Others said: Rather, its meaning is: We reduce its blessings, its fruits, and its people through death.

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: **We will reduce it from its borders**, meaning: the reduction of its people and its blessings.

Ibn Hamid told us, he said, Jarir told us, on the authority of Laith, on the authority of Mujahid, regarding his statement: **We reduce it from its borders**, he said: in the souls, in the fruits, and in the destruction of the land.

Ibn Wakee' told us, he said, my father told us, on the authority of Talha Al-Qannad, on the authority of someone who heard Al-Sha'bi say: If the earth were decreasing, your house would be cramped for you, but the souls and fruits are decreasing.

Others said: Its meaning is: We come to the land and reduce its people, and we destroy them by taking them to death.

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: **We will reduce**

Surat al-Ra'd 13:41

Have they not seen that We come to the land, reducing it from its borders? And God judges, and there is no adjuster of His judgment, and He is swift in reckoning.

**it from its edges**, he said: the death of its people.

Ibn Bashar told us, he said, Yahya told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Mujahid: **Have they not seen that We come to the land and reduce it from its borders?** He said: Death.

Al-Muthanna told me, he said, Muslim bin Ibrahim told us, he said, Harun al-Nahwi told us, he said, al-Zubayr bin al-Kharit told us, on the authority of Ikrimah, regarding his statement: **We reduce it from its borders**, he said: It is death. Then he said: If the earth were to decrease, we would not find a place to sit in.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **We come to the land, reducing it from its borders**. He said: Ikrimah used to say: It is the taking of people.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: Ikrimah was asked about the decrease in the earth, he said: The people's death.

Al-Harith told me, he said, Abdul Aziz told us, he said, Jarir bin Hazim told us, on the authority of Ya'la bin Hakim, on the authority of Ikrimah, regarding his statement: **Have they not seen that We come to the land, reducing it from its borders?** He said: If it were as they say, none of you would have found a well to defecate in.

Al-Fadl bin Al-Sabah told us, he said, Ismail bin Aliyah told us, on the authority of Abu Raja', he said: Ikrimah was asked, while I was listening, about this verse: **Have they not seen that We come to the land and reduce it from its borders?** He said: Death.

Others said: **We will reduce it from its edges**, with the departure of its jurists and its elite.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Talha bin Amr told us, on the authority of Ata', on the authority of Ibn Abbas, who said: The departure of its scholars, jurists, and the best of its people.

He said, Abu Ahmad told us, he said, Abdul Wahhab told us, on the authority of Mujahid, he said: The death of scholars.

Abu Ja'far said: The most correct interpretation of this is that of the one who said: **Have they not seen that We come to the land, reducing it from its borders?** with the appearance of the Muslims from the companions of Muhammad, may God bless him and grant him peace, on it and their subjugation of its people? Will they not take heed of that and fear their appearance on their land and their subjugation of them? That is because God threatened those who asked His Messenger for signs from among the polytheists of his people with His saying: "We shall only show you some of what We promise them, or We shall take you in death. For upon you is only the conveyance, and upon

Us is the reckoning." Then He, the Most High, rebuked them for their poor consideration of what they witness of God's actions with their peers from the disbelievers, and they still ask for signs, so He said: **Have they not seen that We come to the land, reducing it from its borders?** with the subjugation of its people and their dominance over it from its borders and sides, and they do not take heed of what they see of that.

As for his saying: **And God judges, and there is no objection to His judgment**, he says: And God is the One who judges, so His judgment is implemented, and He decrees, so His judgment is carried out. And if these polytheists from the people of Mecca bring God's judgment and His judgment, they will not be able to reject it.

What he means by his saying: **There is no one to question His judgment**, is that there is no one to reverse His judgment.

In Arabic, the follower is the one who repeats something.

And His saying: **And He is swift in reckoning**, means: And God is swift in reckoning. He counts the deeds of these polytheists, nothing is hidden from Him, and He is behind their recompense for them.

## Tafsir al-Qurtubi

**Have they not seen that We come to the land, reducing it from its borders?** He said: The departure of its jurists and the best of its people. Abu Omar bin Abdul Barr said: The statement of Ata' in interpreting the verse is very good, and the people of knowledge accepted it.

I said: Al-Mahdawi narrated it on the authority of Mujahid and Ibn Umar, and this is the text of the first statement itself. Sufyan narrated on the authority of Mansur on the authority of Mujahid, **We reduce it from its edges** he said: The death of the jurists and scholars, and it is known in the language that the edge is the noble part of everything, and this is contrary to what Abu Nasr Abdul Rahim bin Abdul Karim accepted from the statement of Ibn Abbas. Ikrimah and Al-Shaabi said: It is the decrease and the taking of souls. One of them said: If the earth were to decrease, your place would be too narrow for you. The other said: A place where you defecate would be too narrow for you. It was said: What is meant by it is the destruction of those nations that perished before Quraysh and the destruction of their land after them, and the meaning is: Did Quraysh not see the destruction of those before them, and the devastation of their land after them? Do they not fear that the same will happen to them? This was also narrated on the authority of Ibn Abbas, Mujahid and Ibn Jurayj. And on the authority of Ibn Abbas also that it is that the blessings of the earth, its fruits and its people were decreased. It was said: It was decreased by the injustice of its rulers.



I said: This is correct in meaning, because injustice and oppression destroy the country, by killing its people and their expulsion from it, and the blessing is removed from the land, and God knows best.

God Almighty says: **And God judges, and there is no adjuster of His judgment.** That is, no one can adjust His judgment by reducing or changing it. **And He is swift in account.** That is, in taking revenge on the disbelievers, and swift in rewarding the believer. It has been said: He does not require the sight of the heart or the contraction of the fingers in His account, as was explained previously in *Al-Baqarah*.

## Tafsir Ibn Kathir

God the Almighty says to His Messenger, **And either We show you O Muhammad, some of the humiliation and punishment We promise your enemies in this world, or We cause you to die** that is, before that, **then upon you is only the message** that is, We sent you to deliver God's message to them, and you have done what you were commanded to do, **and upon Us is the reckoning** that is, their reckoning and reward, as God the Almighty says: "So remind, for you are only a reminder. You are not a controller over them, except for he who turns away and disbelieves. Then God will punish him with the greatest punishment. Indeed, to Us is their return. Then indeed, upon Us is their reckoning", and His statement, **Have they not seen that We come to the land, reducing it from its borders?** Ibn Abbas said: Have they not seen that We open land after land for Muhammad, may God bless him and grant him peace? And he said in a narration: Have they not seen the town being destroyed until the population is in one area? Mujahid and Ikrimah said: We reduce it from its borders, he said: Its destruction. Al-Hasan and Ad-Dahhak said: It is the victory of the Muslims over the polytheists. Al-Awfi said on the authority of Ibn Abbas: The decrease of its people and its blessings. Mujahid said: The decrease of souls and fruits and the destruction of the land. Al-Sha'bi said: If the land were decreasing, your house would be cramped for you, but souls and fruits are decreasing. And Ikrimah said the same: If the land were decreasing, you would not find a place to sit in, but it is death. And Ibn Abbas said in a narration: Its destruction is due to the death of its scholars, jurists and good people. And Mujahid also said the same: It is the death of scholars. In this meaning, Al-Hafiz Ibn Asakir narrated in the biography of Ahmad Ibn Abdul Aziz Abu Al-Qasim Al-Masri Al-Wa'iz, who lived in Isfahan, Abu Muhammad Talha Ibn Asad Al-Marwi told us in Damascus, Abu Bakr Al-Ajri recited to us in Mecca, he said: Ahmad Ibn Ghazal recited to us on his own authority:

The earth lives if its world lives. When a world dies, a part of it dies.

Like the earth, it comes to life when rain falls on it, but if it refuses, destruction returns to its folds.

The first statement is more appropriate, which is the emergence of Islam over polytheism, village after village, like His statement: **And We destroyed the**

**towns around you** verse, and this is the choice of Ibn Jarir.

## Fath al-Qadir

41- **Have they not seen** meaning the people of Mecca, and the question is for denial: that is, have they not looked **that We come to the land, reducing it from its borders** that is, We come to the land of disbelief like Mecca, reducing it from its borders by conquering it for the Muslims little by little. Al-Zajaj said: God knows that the statement of what He promised the polytheists of their subjugation has become clear, He says: Have they not seen that We opened for the Muslims from the land what has become clear to them, so how can they not take heed? It was said that the meaning of the verse is: the death of scholars and righteous people. Al-Qushayri said: According to this, the borders are the nobles, and Ibn Al-A'rabi said: The border is the noble man. Al-Qurtubi said: This statement is far-fetched, because the purpose of the verse is: We showed them the deficiency in their affair so that they may know that delaying the punishment from them is not due to inability, except that it is attributed to the death of the rabbis of the Jews and Christians. It was said that what is meant by the verse is: the destruction of the inhabited land until the inhabited land is in one part of it. It was said that what is meant by the verse is: the destruction of the nations that perished. It was said that what is meant is: the decrease in the fruits of the land. It was said that what is meant is: the injustice of its rulers until it decreases. **And God judges, and there is no reversing His judgment.** That is, He judges as He wills in His creation, so He raises this and lowers that, He gives life to this and causes this to die, He enriches this and impoverishes that. He has judged with the glory of Islam and its supremacy over the religions. The phrase **there is no reversing His judgment** is in the accusative case as a state. It was said that it is an interjection: and the one who reverts is the one who returns to something and nullifies it, and its reality is the one who follows it up by rejecting and nullifying it. Al-Farra' said: Its meaning is that there is no one who can reverse His judgment. He said: The one who follows something is the one who follows it and corrects it, and no one corrects it. What is meant by the verse is that no one can correct the judgment of God Almighty by reducing or changing it. **And He is swift in account.** So He rewards the doer of good for his good, and the doer of evil for his evil, with speed.

## Tafsir al-Baghawi

41- The Almighty's saying: **Have they not seen** meaning: the people of Mecca, who asked Muhammad, may God bless him and grant him peace, the verses, **that We come to the land, reducing it from its borders**, most of the commentators agree that what is meant by it is the conquest of the lands of polytheism, for whatever is added to the lands of Islam has been reduced from the lands of polytheism. He says: **Have they not seen that We come to the land, reducing it from its borders**, so We conquer it for Muhammad, land after land, around their land, so will they not interpret? This is the saying of Ibn Abbas, Qatadah

## Surat al-Ra'd 13:41

Have they not seen that We come to the land, reducing it from its borders? And God judges, and there is no adjuster of His judgment, and He is swift in reckoning.

and a group.

Some people said: It is the destruction of the earth, meaning: Did they not see that we come to the earth and destroy it and destroy its people, so do they not fear that we will do that to them?

Mujahed said: It is the destruction of the earth and the capture of its people.

On the authority of Ikrimah, he said: The people died. And on the authority of Al-Sha'bi, the same.

Ata and a group said: Its decrease is the death of scholars and the departure of jurists.

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, Ismail bin Abi Uwais told us, Malik told me, on the authority of Hisham bin Urwah, on the authority of his father, on the authority of Abdullah bin Amr bin Al-Aas, may God be pleased with him, who said: I heard the Messenger of God, may God bless him and grant him peace, say: "God does not take away knowledge by snatching it from the servants, but He takes away knowledge by taking away the scholars, until when no scholar remains, the people will take ignorant leaders, and when they are asked, they will issue fatwas without knowledge, so they go astray and lead others astray."

Al-Hasan said: Abdullah bin Masoud said: The death of a scholar is a gap in Islam that nothing can fill as long as night and day alternate.

Ibn Masoud, may God be pleased with him, said: You must acquire knowledge before its people are taken away.

Ali, may God be pleased with him, said: The example of jurists is like that of hands. If one hand is cut off, it cannot be restored.

Sulayman said: People will continue to be good as long as the first one remains until the last one learns. If the first one perishes before the last one learns, people will perish.

It was said to Saeed bin Jubair: What is the sign of the destruction of people? He said: The destruction of their scholars.

**And God judges, and there is no objector to His judgment.** There is no one who can reverse His judgment, nor can His ruling be overturned. **And He is swift in reckoning.**

follows up on his opponent by demanding, and the meaning is that he judged for Islam to advance and for infidelity to turn away, and that is a reality that cannot be changed, and the location of *la* with the negated is the accusative case in the state, meaning that He judges and executes His judgment. **And He is swift in reckoning** so He will hold them accountable for a short time in the Hereafter after He punished them with killing and expulsion in this world.

## Tafsir al-Baidawi

41. **Have they not seen that We come upon the land** the land of the infidels. **We reduce it from its borders** by what We conquer for the Muslims from it. **And God judges, and there is no reversal of His judgment** there is no one to repel it, and its reality is that which follows up on something with nullification, and from this the owner of the right is called a reversal because he

## Surat al-Ra'd 13:42

And those before them plotted, but to God belongs all plotting. He knows what every soul earns, and the disbelievers will come to know for whom is the final home.

### Tafsir al-Jalalayn

42 - **And those before them plotted** against their prophets as they plotted against you **but to God belongs all plotting** and their plotting is not like His plotting because He, the Most High, **knows what every soul earns** so He will reward it accordingly. This is the plotting because He will bring it upon them from where they do not perceive **and the disbeliever will know** what is meant by it is the genus, and in the reading {the disbelievers} **for whom is the final home** meaning the praiseworthy outcome in the afterlife, is it for them or for the Prophet, may God bless him and grant him peace, and his companions.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: Those who came before these polytheists from Quraysh from the nations that preceded them plotted against the prophets and messengers of God, **To God belongs all plotting**, meaning: To God belong all the causes of plotting, and in His hand and to Him. The plotting of those who plotted among them does not harm anyone except those whom He wills to harm. He says: So the plotters did not harm with their plotting except those whom God willed to be harmed by it, and they only harmed themselves by it, because they angered their Lord with themselves by doing so, until He destroyed them and saved His messengers. He says: So these polytheists from Quraysh plot against you, O Muhammad, and God is the One who saves you from their plotting, and the One who causes the harm of their plotting to befall them, not you.

And His statement: **He knows what every soul earns**, meaning: Your Lord knows, O Muhammad, what these polytheists among your people do, and what they strive to do to deceive you, and He knows all the deeds of all creation, nothing of it is hidden from Him. **And the disbelievers will come to know for whom is the final home**, meaning: And they will come to know, when they come before their Lord on the Day of Resurrection, for whom is the final home when they enter the Fire, and the believers in God and His Messenger will enter Paradise.

Abu Jaafar said: The reading of this differed:

So I read it as the people of Medina and some of Basra read: And the disbeliever will know, on the basis of monotheism.

As for the Kufa reading, they read it: **And the disbelievers will know**, in the plural.

Abu Ja'far said: The correct reading in this regard is to read for all: **And the disbelievers will know**, because the report before that was about their group, and after it was followed by report about them, and that is His statement: **We will only show you some of what We promise them, or We will cause you to die**, and after that His statement: **And those who disbelieve will say, 'You are not a messenger.'** It has been mentioned that in the reading of Ibn Mas'ud it is: **And the disbelievers will know**, and in the reading of Abu it is: **And those who disbelieve will know**. All of this is evidence of the correctness of what we have chosen from the reading in this regard.

### Tafsir al-Qurtubi

The Almighty says: **And those before them plotted** meaning before the polytheists of Mecca, they plotted against the messengers and conspired against them and disbelieved in them. **But to God belongs all plotting** meaning that He is the creator of the plotters, so He does not harm except with His permission. It was said: So to God belongs the best plotting, meaning He will reward them for it. **He knows what every soul earns** of good and evil, so He will reward for it. **And He will know the disbelievers** This is how Nafi', Ibn Kathir and Abu Amr read it. The rest: **the disbelievers** in the plural. It was said: He meant Abu Jahl. **For whom is the final home** meaning the final home of this world, reward and punishment, or for whom is the reward and punishment in the Hereafter, and this is a threat and a warning.

### Tafsir Ibn Kathir

God the Almighty says: **And those before them plotted** against their messengers, and wanted to expel them from their country, so God plotted against them and made the outcome for the righteous, as He says: **And when those who disbelieved plotted against you to confine you or kill you or expel you - and they plotted, and God planned - and God is the best of plotters**, and God the Almighty says: "And they plotted a plot, and We plotted a plot, while they perceived not. \* So see how was the end of their plot - that We destroyed them and their people, all together. \* So those were their houses, desolate because of what they did wrong", the two verses. And His saying: **He knows what every soul earns** means that He the Almighty knows all secrets and consciences and He will reward every worker for his work **And He will know the disbelievers**, and the other reading is the disbelievers, **For whom is the final home** meaning for whom will the circle and outcome be or for the followers of the messengers, no, rather it is for the followers of the messengers in this world and the hereafter, and praise and thanks be to God.

### Fath al-Qadir

42- **And those before them plotted, but to God belongs all the plotting**. That is, the disbelievers who came before the disbelievers of Mecca plotted against the messengers whom God sent to them, so they plotted

Surat al-Ra'd 13:42

And those before them plotted, but to God belongs all plotting. He knows what every soul earns, and the disbelievers will come to know for whom is the final home.

against them and disbelieved in them. This is a consolation from God, the Exalted, to His Messenger, may God bless him and grant him peace, as He informed him that this is the way of the disbelievers from ancient times with the messengers of God, the Exalted. Then He informed him that their plotting is as if it were nothing, and that all the plotting is to God, so He said, **To God belongs all the plotting**, no consideration is given to the plotting of others. Then He, the Exalted, explained this plotting that is established for Him and not for others, and said, **He knows what every soul earns**, of good and evil, so He will reward it accordingly. And He who knows what every soul earns and has prepared for it its reward, then all the plotting is His, because it comes to them from where they do not perceive. Al-Wahidi said: The cunning of the cunning ones is created and does not cause harm except by His will. It was said that the meaning is: To God belongs the recompense of the cunning ones. **And the disbelievers will know to whom is the final home**. Nafi', Ibn Kathir, and Abu Amr read **the disbeliever** in the singular, and the rest read **the disbelievers** in the plural: meaning, the disbeliever will know to whom of the two groups is the praiseworthy final home in this world, or in the afterlife, or in both. It was said that what is meant by the disbeliever is Abu Jahl.

in the addition to the home as you know. Ibn Kathir, Nafi', and Abu Amr read **and the disbeliever** to mean the genus, and the disbelievers and those who disbelieved and disbelief were read, meaning its people, and he will know who informed him if he informed him.

## Tafsir al-Baghawi

42- **And those before them plotted**, meaning: before the polytheists of Mecca, and plotting: bringing harm to a person without him realizing it.

**To God belongs all the plotting**, meaning: with God is the reward for their plotting. It was said: God is the Creator of all their plotting, in His hand is good and evil, and to Him belongs benefit and harm, so no one's plotting harms anyone except with His permission.

**He knows what every soul earns, and He will know the disbelievers**. The people of Hijaz and Abu Amr read **the disbeliever** in the singular, while the others read **the disbelievers** in the plural. **For whom is the final home?** meaning: the final home of the Hereafter when they enter Hell, and the believers enter Paradise.

## Tafsir al-Baidawi

42. **And those before them plotted against their prophets and those who believed in them**. But to God belongs all plotting, since no plot is taken into account without His plotting, for He is able to do what is intended by it and not others. **He knows what every soul earns**, so He prepares its recompense. **And the disbelievers will know for whom is the final home**, of the two parties, whenever the punishment prepared for them comes to them while they are unaware of it. This is like an explanation of God Almighty's plotting against them, and the lam indicates that what is meant by the final home is the praiseworthy end, with what is

## Surat al-Ra'd 13:43

And those who disbelieve say, **You are not a messenger.** Say, **Sufficient is God as a witness between me and you, and whoever has knowledge of the Book.**

## Tafsir al-Jalalayn

43 - **And those who disbelieve say** to you (You are not a messenger. Say) to them **Sufficient is God as a witness between me and you** of my truthfulness **and whoever has knowledge of the Book** from among the believing Jews and Christians.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And those who disbelieve in God among your people say, O Muhammad: You are not a messenger! As a denial of you and rejection of your prophethood, then say to them when they say that: **God is sufficient**, meaning: Say, **God is sufficient for me**, "as a witness," meaning: a witness, **between me and you**, over me and you, of my truthfulness and your falsehood, **and with Him is knowledge of the Book.**

So, if the word *man* is read in this way, it is in the accusative case, in apposition to the name of God. And the people of the regions read it in this way, meaning: and those who have knowledge of the Book, meaning the books that were revealed before the Qur'an, such as the Torah and the Gospel. And the commentators interpreted it based on this reading.

The narrator mentioned that:

Ali bin Saeed Al-Kindi told me, he said, Abu Muhayyah Yahya bin Ya'la told us, on the authority of Abdul Malik bin Umair, on the authority of my nephew Abdullah bin Salam, he said, Abdullah bin Salam said: It was revealed regarding: **Sufficient is God as a witness between me and you, and whoever has knowledge of the Book.**

Al-Husayn bin Ali Al-Sada'i told us, Abu Dawud Al-Tayalisi told us, Shu'ayb bin Safwan told us, Abdul Malik bin Umair told us: Muhammad bin Yusuf bin Abdullah bin Salam said, Abdullah bin Salam said: It was revealed about: "Say: Sufficient is God as a witness between me and you, and whoever has knowledge of the Book."

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **Say, 'Sufficient is God as a witness between me and you, and whoever has knowledge of the Book.'** So those who have knowledge of the Book are the People of the Book from among the Jews and Christians.

Abu Kuraib told us, he said, Al-Ashja'i told us, on the

authority of Sufyan, on the authority of Laith, on the authority of Mujahid: **And with him is knowledge of the Book**, he said: He is Abdullah bin Salam.

Yaqub bin Ibrahim told me, he said, Hisham told us, he said, Ismail bin Abi Khalid told us, on the authority of Abu Salih, regarding his statement: **And with him is knowledge of the Book**, he said: A man from among mankind, and he did not name him.

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 with him is knowledge of the Book**, he is Abdullah bin Salam.

He said, Yahya bin Abbad told us, he said, Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid: **And whoever has knowledge of the Book...**

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, his statement: **And those who disbelieve say, 'You are not a messenger,'** he said: the statement of the polytheists of Quraysh, **Say, 'Sufficient is God as a witness between me and you, and whoever has knowledge of the Book,'** people from the People of the Book who bore witness to the truth and acknowledged it, and knew that Muhammad was the Messenger of God, as it is reported that among them was Abdullah bin Salam.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Qatada: **And he who has knowledge of the Book**, he said: Among them were Abdullah bin Salam, Salman al-Farsi, and Tamim al-Dari.

Al-Hasan told us, he said, Abdul-Wahhab told us, on the authority of Saeed, on the authority of Qatada: **And with him is knowledge of the Book**, he said: He is Abdullah bin Salam.

It was mentioned that a group of the ancients used to read it: **And with Him is knowledge of the Book**, meaning: with God is knowledge of the Book.

It was mentioned by those who mentioned that about him:

Al-Hasan bin Muhammad told us, he said, Abdul-Wahhab bin Ata' told us, on the authority of Harun, on the authority of Ja'far bin Abi Wahshiyya, on the authority of Sa'id bin Jubayr, on the authority of Ibn Abbas: **And with him is the knowledge of the Book**, he says, **From God is the knowledge of the Book.**

Muhammad bin Al-Muthanna told me, he said, Muhammad bin Ja'far told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Mujahid: And with Him is knowledge of the Book, he said: From God.

He said, Ibn Abi Uday told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Mujahid: And with Him is the knowledge of the Book, he said: From God is the knowledge of the Book. And this hadith was told to us by Al-Hasan bin Muhammad, he said: Shababah told us, he said: Shu'bah told us, on the authority of Al-Hakam, on the authority of Mujahid, and with Him is the knowledge of the Book, he said: He is God. This is how Al-Hasan



## Surat al-Ra'd 13:43

And those who disbelieve say, "You are not a messenger." Say, "Sufficient is God as a witness between me and you, and whoever has knowledge of the Book."

read: And with Him is the knowledge of the Book.

He said, Shu'bah told us, on the authority of Mansur bin Zadhan, on the authority of Al-Hasan, the same.

He said, Ali told us - meaning Ibn al-Ja'd - he said, Shu'bah told us, on the authority of Mansur Ibn Zadhan, on the authority of al-Hasan: And whoever has knowledge of the Book. He said: God. Shu'bah said: So I mentioned that to al-Hakam, and he said: Mujahid said something similar.

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, he said, I heard Mansur Ibn Zadhan narrating, on the authority of Al-Hasan, that he said regarding this verse: And with Him is knowledge of the Book, he said: From God.

He said, Al-Hasan bin Muhammad told us, he said, Hudha told us, he said, Aouf told us, on the authority of Al-Hasan: And with him is the knowledge of the Book, he said: From God is the knowledge of the Book.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of al-Hasan: And whoever has knowledge of the Book, he said: From God is knowledge of the Book. This is what Ibn Abd al-A'la said.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, he said: Al-Hasan used to recite it: Say, **Sufficient is God as a witness between me and you, and whoever has knowledge of the Book**, meaning: From God is the knowledge of the Book and its entirety. Abu Ja'far said: This is how Bishr told us: the knowledge of the Book, and I think he made a mistake in it, and that it is: **and whoever has knowledge of the Book**, because his saying: and its entirety, is a noun, and a noun is not conjoined with a past-tense verb.

Al-Hasan told us, he said, Abdul-Wahhab told us, on the authority of Harun: And with him is the knowledge of the Book, he says: From God is the knowledge of the Book.

Al-Muthanna told me, he said, Al-Hajaj bin Al-Munhal told us, he said, Abu Awana told us, on the authority of Abu Bishr, he said: I said to Saeed bin Jubair: **And with him is knowledge of the Book**, is he Abdullah bin Salam? He said: This Surah is Meccan, so how could it be Abdullah bin Salam! He said: And he used to recite it: **And with him is knowledge of the Book**, he said: From God.

Al-Hasan told us, he said, Saeed bin Mansour told us, he said, Abu Awana told us, on the authority of Abu Bishr, he said: I asked Saeed bin Jubair about the statement of God: **And with him is knowledge of the Book**, is he Abdullah bin Salam? He said: That is sufficient, and this Surah is Meccan? And Saeed used to recite it: And with him is knowledge of the Book.

Al-Qasim told us, he said, Al-Hussein told us, he said, Ibad told me, on the authority of Awf, on the authority of Al-Hasan, and Juwaybir, on the authority of

Al-Dahhak bin Muzahim, he said: And whoever has knowledge of the Book, he said: From God.

Abu Jaafar said: It has been narrated from the Messenger of God, may God bless him and grant him peace, that this reading and this interpretation are correct, but there is a problem with its chain of transmission, and that is what:

Al-Qasim told us, Al-Hussein told us, Ibad bin Al-Awam told me, on the authority of Harun bin Al-Awar, on the authority of Al-Zuhri, on the authority of Salim bin Abdullah, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that he recited: And whoever has knowledge of the Book, with God is knowledge of the Book.

Abu Ja'far said: This is a report that has no basis among the trustworthy companions of Al-Zuhri. Since that is the case, and the reading of the regions of the people of Hijaz, Syria, and Iraq was based on the other reading, which is: **And with Him is knowledge of the Book**, then the interpretation that is based on the meaning that the reading of the regions is based on is more deserving of being correct than what contradicts it, since the reading according to what they agreed upon is more deserving of being correct.

## Tafsir al-Qurtubi

The Almighty said: **And those who disbelieve say, 'You are not a messenger.'** Qatada said: They are the polytheists of the Arabs, meaning you are not a prophet or a messenger, but you are just making up, meaning when he did not bring them what they suggested, they said that. **Say, 'God is sufficient.'** That is, say to them, O Muhammad: **God is sufficient.** That is, God is sufficient **as a witness between me and you** regarding my truthfulness and your lies. **And he who has knowledge of the Book.** This is an argument against the polytheists of the Arabs because they used to refer to the People of the Book - those of them who believed - in the interpretations. It was said: Their testimony was decisive for the words of the opponents, and they were the believers of the People of the Book such as Abdullah bin Salam, Salman al-Farsi, Tamim al-Dari, al-Najashi and his companions. Qatada and Saeed bin Jubayr said. Al-Tirmidhi narrated on the authority of Abdullah bin Salam's nephew who said: When they wanted to kill Uthman, Abdullah bin Salam came and Uthman said to him: What brought you? He said: I have come to support you. He said: Go out to the people and drive them away from me, for going out is better for me than going inside. So Abdullah bin Salam went out to the people and said: O people! My name in the pre-Islamic era was so-and-so, but the Messenger of God, may God bless him and grant him peace, named me Abdullah. And it was revealed in verses of the Book of God. It was revealed in: "And a witness from among the Children of Israel bore witness to the like of it, and he believed, while you were arrogant. Indeed, God does not guide the

wrongdoing people." (al-Ahqaf 46:10) And it was revealed in: "Say: God is sufficient as a witness between me and you, and whoever has knowledge of the Book." The hadith. We have written it in full in the book of At-Tadhkirah. Abu Isa said about it: This is a good and strange hadith. His name in the pre-Islamic era was Hasin, but the Prophet, may God bless him and grant him peace, named him Abdullah. Abu Bishr said: I said to Saeed bin Jubair: **And whoever has knowledge of the Book?** He said: He is Abdullah bin Salam.

I said: How can it be Abdullah ibn Salam, while this Surah is Meccan and Ibn Salam only converted to Islam in Medina?! Al-Tha'labi mentioned this. Al-Qushayri said: Ibn Jubayr said: The Surah is Meccan and Ibn Salam converted to Islam in Medina after this Surah, so it is not permissible to attribute this verse to Ibn Salam, for the one with the knowledge of the Book is Gabriel, and this is the saying of Ibn Abbas. Al-Hasan, Mujahid and Ad-Dahhak said: It is God, the Most High, and they used to recite **And with Him is the knowledge of the Book** and they would denounce those who said: It is Abdullah ibn Salam and Salman, because they see that the Surah is Meccan, and these people converted to Islam in Medina. It was narrated from the Prophet, may God bless him and grant him peace, that he recited: **And with Him is the knowledge of the Book**, although there is weakness in the narration. This was narrated by Sulayman ibn Arqam from Az-Zuhri from Salim from his father from the Prophet, may God bless him and grant him peace. Mahbub narrated from Ismail ibn Muhammad Al-Yamani that he recited it likewise - **And with Him** with a kasra on the meem and 'ayn and the dal **The knowledge of the Book** with a damma on the 'ayn and raising the Book. Abdullah bin Ata said: I said to Abu Jaafar bin Ali bin Al-Hussein bin Ali bin Abi Talib, may God be pleased with them, they claimed that the one who has knowledge of the Book is Abdullah bin Salam, so he said: It is Ali bin Abi Talib, may God be pleased with him, and Muhammad bin Al-Hanafiyyah said the same. It was also said: All the believers, and God knows best. Judge Abu Bakr bin Al-Arabi said: As for the one who said that it is Ali, he did so in one of two ways: Either because he believes that he is the most knowledgeable of the believers, but that is not the case, rather Abu Bakr, Umar, and Uthman are more knowledgeable than him. And because the Prophet, may God bless him and grant him peace, said: **I am the city of knowledge and Ali is its gate**, which is a false hadith. The Prophet, may God bless him and grant him peace, is a city of knowledge and his companions are its gates, so some of them have the wide gate, and some of them are the middle one, according to their levels of knowledge. As for the one who said that they are all the believers, he is telling the truth, because every believer knows the Book, understands the aspect of its miracle, and bears witness to the truthfulness of the Prophet, may God bless him and grant him peace.

I said: According to this, the Book is the Qur'an. As for the one who said it was Abdullah bin Salam, he relied on the hadith of At-Tirmidhi. It is not impossible that something was revealed about Abdullah bin Salam and that it includes all the believers verbally. This is supported by the fact that the Almighty said: **And those**

**who disbelieved say** meaning Quraysh. So those who have knowledge of the Book are the believers from among the Jews and Christians, who are closer to knowing the Prophethood and the Book than the idol worshippers. An-Nahhas said: The statement of the one who said it was Abdullah bin Salam and others is also possible, because if the proofs are correct and are known by those who read the books that were revealed before the Qur'an, then it is a confirmed matter, and God knows the truth of that.

## Tafsir Ibn Kathir

God the Almighty says: These infidels belie you and say: **You are not a messenger** meaning God did not send you. "Say: God is sufficient as a witness between me and you" meaning God is sufficient for me. He is the witness over me and over you. He is a witness over me in what I conveyed of the message, and a witness over you, O deniers, in what you fabricate of slander. And His statement: **And he who has knowledge of the Book** It was said: It was revealed about Abdullah bin Salam, as Mujahid said. And this statement is strange, because this verse is Meccan, and Abdullah bin Salam only converted to Islam at the beginning of the Prophet's (*peace be upon him*) arrival in Medina. The most apparent in this is what Al-Awfi said on the authority of Ibn Abbas, who said: They are from the Jews and Christians. Qatadah said: Among them are Ibn Salam, Salman, Tamim Al-Dari, and Mujahid said in a narration on his authority: It is God the Almighty. Saeed bin Jubair denied that it meant Abdullah bin Salam and said: It is Meccan. He used to read it: **And he who has knowledge of the Book** and said: From God, and this is how Mujahid and Al-Hasan Al-Basri read it.

Ibn Jarir narrated from the hadith of Harun al-A'war from al-Zuhri from Salim from Ibn Umar that the Messenger of God, may God bless him and grant him peace, recited it: **And with Him is the knowledge of the Book**, then he said: There is no basis for it in the hadith of al-Zuhri with the trustworthy ones. I said: Al-Hafiz Abu Ya'la narrated it in his Musnad from the path of this Harun ibn Musa, from Sulayman ibn Arqam, and he is weak, from al-Zuhri from Salim from his father, with a chain of transmission traceable back to the Prophet, and it is not proven, and God knows best. What is correct in this is that **and with Him** is a generic name that includes the scholars of the People of the Book who find the description and attributes of Muhammad, may God bless him and grant him peace, in their previous books from the glad tidings of the prophets about him, as God the Almighty said: "And My mercy encompasses all things, so I will prescribe it for those who fear God and give zakah and those who believe in Our verses \* Those who follow the Messenger, the unlettered prophet, whom they find written down with them in the Torah and the Gospel" *verse*. And God the Almighty said: **Was it not a sign to them that the scholars of the Children of Israel knew him** *verse*, and similar things in which there is report about the scholars of the Children of Israel that they know that from Their revealed books. It was mentioned in the hadith of the scholars on the authority of

And those who disbelieve say, "You are not a messenger." Say, "Sufficient is God as a witness between me and you, and whoever has knowledge of the Book."

Abdullah bin Salam that he converted to Islam in Mecca before the migration.

Al-Hafiz Abu Naim Al-Isfahani said in the book **Dala'il Al-Nubuwwah**, which is an important book: Sulayman bin Ahmad Al-Tabarani told us, Abdun bin Ahmad told us, Muhammad bin Musaffa told us, Al-Walid bin Muslim told us on the authority of Muhammad bin Hamza Yusuf bin Abdullah bin Salam, on the authority of his father, on the authority of his grandfather Abdullah bin Salam, that he said to the Jewish rabbis: I wanted to narrate a festival in the mosque of our fathers Abraham and Ishmael, so he went to the Messenger of God, may God bless him and grant him peace, while he was in Mecca, and he met them after they had returned from Hajj, and he found the Messenger of God, may God bless him and grant him peace, in Mina with people around him, so he stood with the people, and when the Messenger of God, may God bless him and grant him peace, looked at him, he said: **Are you Abdullah bin Salam?** I said: Yes, he said: **Come closer.** So I came closer to him. He said: **I ask you by God, O Abdullah bin Salam, do you not find me in the Torah as the Messenger of God?** Then I said to him: Describe our Lord. He said: Gabriel came and stood before the Messenger of God, may God bless him and grant him peace, and said to him: "Say: He is God, the One. God, the Self-Sufficient," to the end of it. The Messenger of God, may God bless him and grant him peace, recited it to us, and Ibn Salam said: I bear witness that there is no god but God and that you are the Messenger of God. Then Ibn Salam returned to Medina, and concealed his Islam. When the Messenger of God, may God bless him and grant him peace, migrated to Medina, I was on top of a palm tree of mine, pruning it, and I threw myself down. My mother said: You belong to God. If it had been Moses, son of Imran, you would not have thrown yourself down from the top of the palm tree. I said: By God, I am happier with the arrival of the Messenger of God, may God bless him and grant him peace, than Moses, son of Imran, when he was sent. This is a very strange hadith. The end of the interpretation of Surat Ar-Ra'd. Praise and thanks be to God.

## Fath al-Qadir

43- **And those who disbelieve say, 'You are not a messenger.'** That is, the polytheists or all the disbelievers say: You, O Muhammad, are not a messenger from God to the people. So God Almighty commanded him to answer them, and He said: **Say, 'God is sufficient as a witness between me and you.'** He knows the truth of my message and the truth of my calls, and He knows your lies. **And he who has knowledge of the Book.** That is, knowledge of the type of Book, such as the Torah and the Gospel, for their people who are knowledgeable about them know the truth of the message of the Messenger of God, may God bless him and grant him peace. This was reported by those who converted to Islam, such as Abdullah bin Salam, Salman al-Farsi, Tamim al-Dari, and others like them. The polytheists among the Arabs used to ask the People of the Book and refer to them, so God

Almighty guided them in this verse to the fact that the People of the Book know this. It was said that what is meant by the Book and the Qur'an and the one who has knowledge of it are the Muslims. It was said that what is meant by the one who has knowledge of the Preserved Tablet is God Almighty. Al-Zajaj chose this and said: Because it is more likely that God does not testify against His creation. Without it.

Ibn Mardawayh narrated on the authority of Abu Hurayrah who said: The Messenger of God (peace and blessings of God be upon him) said regarding the statement: **We will reduce it from its borders**, he said: The disappearance of the scholars. Abd al-Razzaq, Ibn Abi Shaybah, Nu'aym ibn Hammad in al-Fitan, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Hakim narrated **and authenticated it** on the authority of Ibn Abbas regarding the statement: **We will reduce it from its borders**, he said: The death of its scholars and jurists and the disappearance of its best people. Ibn Abi Shaybah and Ibn Jarir narrated on the authority of Mujahid in his interpretation of the verse who said: The death of the scholars. Ibn Jarir narrated on the authority of Ibn Abbas regarding the verse who said: Do they not see that We will open for Muhammad land after land? Ibn Jarir and Ibn Mardawayh narrated something similar from him through another chain of transmission. Sa'id ibn Mansur, Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of al-Dahhak regarding the verse who said: It means that the lands around the Prophet of God (peace and blessings of God be upon him) were being reduced for him and they would look at that but not take heed. And God said in Surat al-Anbiya': "We come to the land, reducing it from its borders. So are you the victors?" Rather, the Prophet of God and his companions are the victors. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse, saying: The decrease of its people and its blessings. Ibn Al-Mundhir narrated on his authority, saying: Indeed, the lives and fruits decrease, but the land does not decrease. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority, saying: Have they not seen the town being destroyed until the inhabited areas are in one part of it? Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid something similar. Ibn Abi Hatim narrated on the authority of Ibn Zayd, **And God judges, and there is no reversing His judgment**, no one follows His judgment and rejects it, just as the people of this world follow the judgment of one another and reject it. Ibn Mardawayh narrated on the authority of Ibn Abbas, saying: "A bishop from Yemen came to the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: Do you find me in the Gospel? He said: No, so God revealed, "Say: Sufficient is God as a witness between me and you, and whoever has knowledge of the Book." Abdullah bin Salam said, and Ibn Mardawayh narrated on the authority of Abdul Malik bin Umair on the authority of Jundub who said: Abdullah bin Salam came and took hold of the doorposts of the mosque, then he said: I ask you by God, do you know that I am the one who revealed in

**And with him is the knowledge of the Book?** They said: By God, yes. Ibn Jarir and Ibn Mardawayh narrated on another authority on his authority something similar. Ibn Jarir narrated on the authority of Al-Awfi on the authority of Ibn Abbas **And with him is the knowledge of the Book** he said: They are the People of the Book from the Jews and Christians. Abdul Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated regarding the verse, he said: There were some people of the People of the Book who bore witness to the truth and knew it, among them Abdullah bin Salam, Al-Jarud, Tamim Al-Dari and Salman Al-Farsi. Abu Ya'la, Ibn Jarir, Ibn Mardawayh and Ibn Adi narrated with a weak chain of transmission on the authority of Ibn Umar that the Prophet (peace and blessings of God be upon him) recited **And with him is the knowledge of the Book** he said: And from God is the knowledge of the Book. Abu Ubaid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas that he used to recite **And with him is the knowledge of the Book** meaning: And from God is the knowledge of the Book. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Nahas in his Naskh narrated on the authority of Saeed bin Jubair that he was asked about the statement: **And with Him is knowledge of the Book**, is it Abdullah bin Salam? He said: How so, and this Surah is Meccan? Ibn Al-Mundhir narrated on the authority of Al-Sha'bi that nothing in the Qur'an was revealed about Abdullah bin Salam. Ibn Abi Hatim narrated on the authority of Saeed bin Jubair regarding the statement: **And with Him is knowledge of the Book**, he said: Gabriel. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid that he said: He is God.

### Tafsir al-Baghawi

43- **And those who disbelieve say, 'You are not a messenger.' Say, 'Sufficient is God as a witness between me and you, and whoever has knowledge of the Book.'** He means: The believers among the People of the Book also bear witness to that.

Qatada said: He is Abdullah bin Salam.

Al-Sha'bi denied this and said: The surah is Meccan, and Abdullah bin Salam converted to Islam in Medina.

Abu Bishr said: I said to Saeed bin Jubair, **And who has knowledge of the Book?** Is he Abdullah bin Salam? He said: How can he be Abdullah bin Salam when this surah is Meccan?

Al-Hasan and Mujahid said: **And with Him is the knowledge of the Book** is God Almighty, as indicated by the reading of Abdullah bin Abbas, **And with Him** with a sukoon on the meem and the dal, meaning: from God Almighty, and Al-Hasan and Saeed bin Jubair read **And with Him** with a kasra on the meem and the dal **the knowledge of the Book** as a passive verb, as indicated by the saying of God Almighty: **And We taught him knowledge from Us** (al-Kahf 18:65) and His saying: **The Most Gracious \* taught the Qur'an** (Al-Rahman: 1,2).

### Tafsir al-Baidawi

43. **And those who disbelieve say, 'You are not a messenger.'** It was said that what was meant by them were the leaders of the Jews. **Say, 'Sufficient is God as a witness between me and you.'** For indeed, there is more evidence of my message than makes the need for a witness to testify to it unnecessary. **And with Him is the knowledge of the Book** the knowledge of the Qur'an and what was composed of the miraculous systems, or the knowledge of the Torah, which is Ibn Salam and his likes, or the knowledge of the Preserved Tablet, which is God Almighty, meaning that the One who deserves worship and the One who knows what is in the Preserved Tablet is sufficient as a witness between us, so He disgraces the liar among us. This is supported by the reading of the one who read **and with Him** with the kasra and **the knowledge of the Book**, and according to the first it is raised by the circumstance, as it is dependent on the relative pronoun, and it is permissible for it to be the subject and the circumstance its predicate, which is determined according to the second. And **and with Him is the knowledge of the Book** was read with the letter and the passive construction. "On the authority of the Messenger of God, may God bless him and grant him peace, whoever recites Surat Ar-Ra'd will be given ten good deeds, equal to the weight of every cloud that has passed and every cloud that will be until the Day of Resurrection, and he will be resurrected on the Day of Resurrection among those who fulfill the covenant of God."



## Surat Ibrahim 14:1

Alif, Lam, Ra. This is a Book which We have revealed to you, [O Muhammad], that you may bring mankind out of darkness into the light by permission of their Lord, to the path of the Almighty, the Praiseworthy.

## Surat Ibrahim 14:1

Alif, Lam, Ra. This is a Book which We have revealed to you, [O Muhammad], that you may bring mankind out of darkness into the light by permission of their Lord, to the path of the Almighty, the Praiseworthy.

## Tafsir al-Jalalayn

1- **Alif, Lam, Ra** God knows best what He meant by this Qur'an **a Book which We have revealed to you O Muhammad that you may bring mankind out of darkness** disbelief **into the light** faith **by permission** the command **of their Lord** and it is changed from: to the light **to the path** the way of **the Exalted in Might** the Prevailing **the Praiseworthy** the Praised One.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar al-Tabari said: We have already explained the meaning of His statement, **Alif, Lam, Ra**, in what has passed, so there is no need to repeat it in this place.

As for his saying: **A Book which We have revealed to you**, its meaning is: This is a Book which We have revealed to you, O Muhammad, meaning the Qur'an, **that you may bring mankind out of darkness into the light**, meaning: to guide them with it from the darkness of misguidance and disbelief, to the light and radiance of faith, and to show the people of ignorance and blindness the paths of guidance and right direction.

His saying: **By the permission of their Lord**, meaning by their Lord's success in this and His kindness to them, **to the path of the Almighty, the Praiseworthy**, meaning: to the straight path of God, which is His religion that He has chosen and legislated for His creation.

*Al-Hamid* is a verbal noun, inflected from *mafool* to *fa'il*, and its meaning is: the one who is praised for his deeds.

And the Most High attributed the bringing of people out of darkness into the light by their Lord's permission for them to do so, to His Prophet, may God bless him and grant him peace, who is the guide of His creation and the one who grants success to those He loves among them to faith, since it was from him that He called them to it and informed them of what they have in it and what they are responsible for. Thus He demonstrated the correctness of the statement of the people of affirmation who attributed the actions of the servants to themselves as an acquisition, and to God, may His praise be exalted, as creation and management, and the corruption of the statement of the people of predestination who denied that God has any role in

that.

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

Who said that?

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **To bring people out of darkness into the light**, meaning from misguidance to guidance.

## Tafsir al-Qurtubi

All of it is Meccan according to Al-Hasan, Ikrimah and Jabir. Ibn Abbas and Qatadah said: Except for two verses of it, which are Medinan. It was also said: Three. It was revealed about those who fought God and His Messenger, and it is the statement of God the Most High: **Have you not considered those who exchanged the favor of God for disbelief?** (Ibrahim 14:28) until His statement: **Then your destination is the Fire** (Ibrahim 14:30).

God the Almighty said: "[Alif, Lam, Ra. This is a Book which We have revealed to you]." Its meaning was presented. **That you may bring mankind out** meaning by the Book, which is the Qur'an, meaning by calling you to it. **From darknesses into the light** meaning from the darkness of disbelief, misguidance, and ignorance to the light of faith and knowledge. This is an example, because disbelief is like darkness, and Islam is like light. It was also said: From innovation to the Sunnah, and from doubt to certainty, and the meaning is close. **By the permission of their Lord** meaning by His guidance and kindness to them. The *ba* in **by the permission of their Lord** is related to **bring forth** and the verb was attributed to the Prophet (peace and blessings of God be upon him) because he is the caller, warner, and guide. **To the path of the Almighty, the Praiseworthy** is like saying: I went out to Zayd the wise and virtuous without the *waw*, because they are one thing, and God is the Almighty who has no equal or likeness. It was also said: **The Almighty** is the one who cannot be defeated. It was also said: **The Almighty** is the one who is impregnable in his kingdom and authority. **The Praiseworthy** means the one who is praised in every tongue, and glorified in every place in every situation. Muqsim narrated on the authority of Ibn Abbas, who said: There were people who believed in Jesus, son of Mary, and people who disbelieved in him. When Muhammad, may God bless him and grant him peace, was sent, those who disbelieved in Jesus believed in him, and those who believed in Jesus disbelieved, so this verse was revealed. Al-Mawardi mentioned this.

## Tafsir Ibn Kathir

We have already discussed the separate letters at the



beginning of the surahs. **A Book We have revealed to you** meaning this is a Book We have revealed to you, O Muhammad, and it is the Great Qur'an, which is the most honorable Book that God has revealed from the heavens, to the most honorable Messenger that God has sent to the earth to all its people, Arabs and non-Arabs. **That you may bring mankind out of darkness into the light** meaning that We have only sent you, O Muhammad, with this Book to bring mankind out of the misguidance and error they are in, to guidance and righteousness, as God the Almighty said: "God is the ally of those who believe. He brings them out from darkness into the light. But as for those who disbelieve, their allies are false gods. They bring them out from the light into darkness" (al-An'am 2:17). And God the Almighty said: **It is He who sends down to His Servant clear verses that He may bring you out from darkness into the light** (al-An'am 2:17).

And His statement: **By the permission of their Lord** means He is the guide for whomever He has destined to be guided by the hand of His Messenger sent by His command, guiding them **to the path of the Mighty**, meaning the Mighty who is not prevented or overcome, rather He is the Subduer of all that is besides Him, **the Praiseworthy**, meaning the Praised One in all His actions, words, laws, commands, and prohibitions, the Truthful in His report. And His statement: **God to whom belongs whatever is in the heavens and whatever is on the earth**, some of them read it as a new, raised nominative case, and others read it as an attribute of majesty, like the statement of the Most High: **Say, 'O mankind, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth'** (al-Baqarah 2:17). And His statement: **And woe to the disbelievers from a severe punishment** meaning woe to them on the Day of Resurrection, since they opposed you, O Muhammad, and denied you. Then He described them as preferring the life of this world over the Hereafter, meaning they give it precedence and prefer it over it and work for this world, and they forgot the Hereafter and left it behind them. **And they hinder [people] from the path of God** which is following the messengers. **And they desire to make it crooked** meaning they desire for the path of God to be crooked, inclined, and crooked, while it is straight in itself and is not harmed by those who oppose it or those who let it down. So in their seeking that, they are in ignorance and misguidance, far from the truth. There is no hope for them in this state of improvement.

## Fath al-Qadir

Fifty-two verses. It was said fifty-one.

It is Meccan as narrated by Ibn Mardawayh on the authority of Ibn Abbas. Ibn Mardawayh also narrated it on the authority of Az-Zubayr, and Al-Qurtubi narrated it on the authority of Al-Hasan, Ikrimah, Jabir bin Zaid, and Qatadah, except for two verses, and it was said that it was revealed except for three verses about those who fought the Messenger of God, may God bless him and grant him peace, and they are His statement: **Have you not seen those who have exchanged the favor of God for disbelief?** until His statement: **Then your destination is the Fire.** An-Nahhas narrated in his Naskh on the authority of

Ibn Abbas, who said: It is Meccan except for two verses that were revealed in Medina, and they are: **Have you not seen those who have exchanged the favor of God for disbelief?** The two verses were revealed about the polytheists killed at Badr.

His saying: 1- **Alif, Lam, Ra** We have already discussed similar things, and explained the statement of those who said that it is ambiguous, and explained the statement of those who said that it is not ambiguous, and it is either a subject whose predicate is *Kitab*, or the predicate of a deleted subject, and *Kitab* is the predicate of the deleted one that is understood or a second predicate for this subject, or **Alif, Lam, Ra** is narrated in the manner of enumeration, so it has no place, and **Anzala itu ilaikum** is an attribute of *Kitab*: that is, We sent down the Book to you, O Muhammad, and the meaning of **to bring mankind out of darkness into the light** is to bring them out from the darkness of disbelief, ignorance, and misguidance into the light of faith, knowledge, and guidance. He made disbelief like darkness, and faith like light in the manner of metaphor, and the lam in **to bring forth** is for the purpose and goal, and the definite article in *al-Nas* is for the type, and the meaning is that he, may God bless him and grant him peace, brings forth with the Book that includes what God has legislated for them from the laws from what they were in of darkness to what they have become of light, and it was said that darkness is borrowed for innovation, and light is borrowed for the Sunnah, and it was said From doubt to certainty, and there is no objection to intending all of these matters, and the ba' in **by the permission of their Lord** is related to **to go out**, and the action is attributed to the Prophet, may God bless him and grant him peace, because he is the caller, guide and warner. Al-Zajjaj said: **By what He has permitted you to teach them and call them to faith, "to the path of the Almighty, the Praiseworthy"** is a substitute for **to the light** by repeating the agent as is often the case: that is, to bring people out of the darkness to the path of the Almighty, the Praiseworthy, which is the clear way of God that He has prescribed for His servants, and He has commanded them to go to it and enter it. It is permissible for it to be resumed by estimating a question as if it was said: What is this light to which He has brought them out? So it was said: The path of the Almighty, the Praiseworthy. The Almighty is the Able, the Victorious. And the Praiseworthy is the Perfect in deserving praise.

## Tafsir al-Baghawi

Meccan and it has fifty-one verses except for two verses from the words of God Almighty: **Have you not seen those who exchanged the favor of God for disbelief?** to His words: **Then your destination is the Fire.**

"Alif, Lam, Ra. This is a Book," meaning: this is a Book **which We have revealed to you**, O Muhammad, meaning: the Qur'an, **that you may bring mankind out of darkness into the light**, meaning: to call them from the darkness of misguidance to the light of faith, **by the permission of their Lord**, by the command of their Lord.

Surat Ibrahim 14:1

Alif, Lam, Ra. This is a Book which We have revealed to you, [O Muhammad], that you may bring mankind out of darkness into the light by permission of their Lord, to the path of the Almighty, the Praiseworthy.

It was said: With the knowledge of their Lord.

**To the path of the Almighty, the Praiseworthy** meaning: to His religion. **The Almighty** is the victorious one, and **the Praiseworthy** is the one deserving of praise.

## Tafsir al-Baidawi

It has fifty-two verses.

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

1. "Alif, Lam, Ra. The Book" means it is a book. **We have revealed it to you so that you may bring forth the people** by your calling them to what it includes. **From darkness** of types of misguidance. **To the light** to guidance. **By the permission of their Lord** by His success and facilitation borrowed from the permission which is the facilitation of the veil, and it is prayed **so that you may bring forth** or a preposition from its subject or its object. **To the path of the Almighty, the Praiseworthy** instead of his saying: **To the light** by repeating the agent or resuming as an answer to the one who asks about it, and adding the path to God Almighty either because it is its purpose or the manifestation of it and specifying the two descriptions to alert that He does not humiliate its traveler nor disappoint its pather.

## Surat Ibrahim 14:2

God is He to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment.

### Tafsir al-Jalalayn

2- *God* in the accusative case as a substitute or an explanatory apposition, and what follows it is an adjective and the nominative is the subject and predicate **to whom belongs whatever is in the heavens and whatever is on the earth** as kingship, creation and servants **and woe to the disbelievers from a severe punishment**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: The reading of that differed.

The general reading of the people of Medina and Ash-Sham is: God, to whom belongs what is in the heavens, raising the name *God* as the subject, and making his statement: **to whom belongs what is in the heavens** its predicate.

The people of Iraq, Kufa and Basra generally read it as: **God who**, with the name *God* in the genitive case, following that of the Mighty, the Praiseworthy, and both are in the genitive case.

The Arab scholars differed in their interpretation of it, as it was read in this way.

It was mentioned on the authority of Abu Amr ibn al-Alaa that he used to read it in the accusative case. He said: Its meaning is: By the permission of their Lord to the path of God, the Almighty, the Praiseworthy, to whom belongs whatever is in the heavens. He said: It is from the word *mukhtar* which means **to bring forward**, and he gives an example of it with the saying of the speaker: **I passed by the elegant Abdullah**. The speech that is placed in place of the noun is the adjective, then the noun is placed in place of the adjective, so its parsing follows the parsing of the adjective that was placed in place of the noun, as some poets said:

If you were noble and brave, you would not fear the attacks of the evil wolf.

As for Al-Kisa'i, he used to say, as was mentioned about him: Whoever lowers it, he wants to make it one word, and he follows the lowering with the lowering, and he used to recite with the lowering.

Abu Jaafar said: The correct statement regarding this, in my opinion, is that they are two well-known readings, and each one of them has been recited by imams of the reciters. Their meaning is the same, so whichever one the reciter recites, he is correct.

It may be possible that the one who read it in the nominative case intended the meaning of the genitive

case in the following of the words one after the other, but it was in the nominative case because it was separated from the verse before it, as God Almighty said: **Indeed, God has purchased from the believers their lives and their properties** to the end of the verse, then He said: **The repentant, the worshippers**.

The meaning of his saying: **To Him belongs whatever is in the heavens and whatever is on the earth**, is God who owns everything in the heavens and whatever is on the earth.

He says to his prophet Muhammad, may God bless him and grant him peace: We have sent down to you this book so that you may call My servants to worship one who has this description, and calls to worship one who has no power to harm or benefit them or himself from the gods and idols. Then He, may His praise be glorified, threatened those who disbelieved in Him and did not respond to the call of His Messenger to what he called them to of sincere monotheism for Him, saying: **And woe to the disbelievers from a severe punishment**, meaning: the valley that flows with the pus of the people of Hell, for those who denied His oneness and worshipped other than Him, the severe punishment of God.

### Tafsir al-Qurtubi

The Almighty said: **God, to whom belongs whatever is in the heavens and whatever is on the earth** meaning ownership, servants, invention and creation. Nafi', Ibn Amir and others read: *God* in the nominative case as a subject *who* is its predicate. It was said: *who* is an adjective, and the predicate is implied, meaning God, to whom belongs whatever is in the heavens and whatever is on the earth, is capable of everything. The rest read in the accusative case as a description of the Almighty, the Praiseworthy, so the adjective precedes the described, like your saying: I passed by the elegant Zaid. It was said: as a substitute for **the Praiseworthy** and not an adjective, because the name of God has become like a proper noun, so it is not Joseph, just as it is not described by Zaid and Amr, rather it is permissible to describe it in terms of meaning, because its meaning is that He is the One who is unique in the ability to create. Abu Amr said: The accusative case is for advancement and delay, its meaning: to the path of God, the Almighty, the Praiseworthy, to whom belongs whatever is in the heavens and whatever is on the earth. When Jacob stopped at **the Praiseworthy**, he raised it, and when he connected it, he lowered it as an adjective. Ibn Al-Anbari said: Whoever lowers the word, stops at **and what is on earth**.

The Almighty says: **And woe to the disbelievers from a severe punishment**. The meaning of woe has already been mentioned in *Al-Baqarah*. Al-Zajaj said: It is a word that is said for torment and destruction. **From a severe punishment** meaning in Hell.

Surat Ibrahim 14:2

God is He to whom belongs whatever is in the heavens and whatever is on the earth. And woe to the disbelievers from a severe punishment.

### Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of the surahs. **A Book We have revealed to you** meaning this is a Book We have revealed to you, O Muhammad, and it is the Great Qur'an, which is the most honorable Book that God has revealed from the heavens, to the most honorable Messenger that God has sent to the earth to all its people, Arabs and non-Arabs. **That you may bring mankind out of darkness into the light** meaning that We have only sent you, O Muhammad, with this Book to bring mankind out of the misguidance and error they are in, to guidance and righteousness, as God the Almighty said: "God is the ally of those who believe. He brings them out from darkness into the light. But as for those who disbelieve, their allies are false gods. They bring them out from the light into darkness" (al-An'am 2:17). And God the Almighty said: **It is He who sends down to His Servant clear verses that He may bring you out from darkness into the light** (al-An'am 2:17).

And His statement: **By the permission of their Lord** means He is the guide for whomever He has destined to be guided by the hand of His Messenger sent by His command, guiding them **to the path of the Mighty**, meaning the Mighty who is not prevented or overcome, rather He is the Subduer of all that is besides Him, **the Praiseworthy**, meaning the Praised One in all His actions, words, laws, commands, and prohibitions, the Truthful in His report. And His statement: **God to whom belongs whatever is in the heavens and whatever is on the earth**, some of them read it as a new, raised nominative case, and others read it as an attribute of majesty, like the statement of the Most High: **Say, 'O mankind, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth'** (al-Baqarah 2:17). And His statement: **And woe to the disbelievers from a severe punishment** meaning woe to them on the Day of Resurrection, since they opposed you, O Muhammad, and denied you. Then He described them as preferring the life of this world over the Hereafter, meaning they give it precedence and prefer it over it and work for this world, and they forgot the Hereafter and left it behind them. **And they hinder [people] from the path of God** which is following the messengers. **And they desire to make it crooked** meaning they desire for the path of God to be crooked, inclined, and crooked, while it is straight in itself and is not harmed by those who oppose it or those who let it down. So in their seeking that, they are in ignorance and misguidance, far from the truth. There is no hope for them in this state of improvement.

### Fath al-Qadir

2- **God, to whom belongs whatever is in the heavens and whatever is on the earth** Nafi' and Ibn Amir read it in the nominative case as the predicate of a deleted subject: meaning, He is God, who is described as the owner of whatever is in the heavens and whatever is on the earth. The majority read it in the accusative case as an apposition because it is one of the predominant proper nouns, so it is not correct to

describe what precedes it with it, because proper nouns cannot be described with it. It was said that it is permissible to describe it with it in terms of meaning. Abu Amr said: The reading of the accusative case is based on the advancement and delay, and the estimate is: to the path of God, the Almighty, the Praiseworthy. And when Jacob stopped at Al-Hamid, he raised it, and when he connected, he lowered it. Ibn Al-Anbari said: Whoever lowers it stops at what is on the earth. Then He threatened those who do not acknowledge His Lordship, saying: **And woe to the disbelievers from a severe punishment**. The meaning of woe has been explained previously, and its origin is the accusative like all the sources, then it is raised to indicate steadfastness. Al-Zajaj said: It is a word that is said for torment and destruction, so God Almighty called for that upon those disbelievers who did not leave with the guidance of the Messenger of God, may God bless him and grant him peace, with what God revealed to him from the darkness of disbelief he was in to the light of faith. **From severe torment** is connected to woe, meaning they wail and groan from the severe torment in which they are.

### Tafsir al-Baghawi

**God who** Abu Jaafar and Ibn Amir read: *God* in the nominative case as a new sentence, and its predicate is what follows it.

Others read it with the accusative case as a description of the Almighty, the Praiseworthy.

And when Jacob arrived, he lowered his head.

Abu Amr said: The genitive case is for advancement and delay, and its meaning is: to the path of God, the Almighty, the Praiseworthy, "To whom belongs whatever is in the heavens and whatever is on the earth. Woe to the disbelievers from a severe punishment."

### Tafsir al-Baidawi

2. **God, to whom belongs whatever is in the heavens and whatever is on the earth** according to the reading of Nafi' and Ibn 'Amir, is a subject and predicate, or *God* is the predicate of a deleted subject and whose description, according to the reading of the rest, is an explanatory apposition to **the Mighty** because it is like a name for its being specific to the true worshipped one. **And woe to the disbelievers from a severe punishment** is a threat to those who disbelieve in the Book and do not bring it out from the darkness into the light, and woe is the opposite of *wa'l*, which is salvation, and its origin is the accusative because it is a source except that no verb is derived from it, but it is raised to indicate stability.





Surat Ibrahim 14:3

Those who prefer the life of this world over the Hereafter and avert [people] from the way of God and seek to make it crooked - those are in extreme error.

### Surat Ibrahim 14:3

Those who prefer the life of this world over the Hereafter and avert [people] from the way of God and seek to make it crooked - those are in extreme error.

### Tafsir al-Jalalayn

3 - *Those* who are an adjective *prefer* choose **the life of this world over the Hereafter and avert** people **from the path of God** the religion of Islam **and seek it** that is, the path *crooked* crooked **they are in far error** from the truth.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: What He, the Most High, means by His statement: **Those who prefer the life of this world over the Hereafter**, is those who choose the life of this world and its pleasures and the sins of God in it, over obeying God and the beneficial deeds that will bring them closer to His pleasure in the Hereafter: **And they hinder from the way of God**, meaning: And they prevent whoever wants to believe in God and follow His Messenger according to what he brought from God, from believing in him and following him, **and they seek to make it crooked**, meaning: And they seek the way of God, which is His religion with which He sent His Messenger, *crooked*, distorting and changing it with lies and falsehood.

And crookedness, with a kasra on the 'ayn and a fatha on the 'waw, in religion, land, and everything that is not upright. As for everything that is upright, such as a wall, spear, or tooth, then it is said with a fatha on the 'ayn and the 'waw, both of them are crooked.

God Almighty says: **Those are in far error**, meaning those unbelievers who prefer the life of this world over the Hereafter. He says: They are far astray from the truth, taking it without guidance, and deviating from the right path.

The Arab scholars differed about the reason for the inclusion of *ala* in his saying: **ala al-akhira**.

Some of the grammarians of Basra used to say: Connect the verb with *ala* as it was said: **They struck him with the sword**, meaning with the sword. This is because all of these letters are connected with it and deleted, like the Arabs' saying: **I descended upon Zayd**, and **I passed by Zayd**, meaning: **I passed by him**, and **I descended upon him**.

Some of them said: This was only included because the verb conveys its meaning from the verbs. In his saying: **They prefer the life of this world**, its meaning is that they prefer the life of this world over the afterlife, and for this reason it was included.

I have explained this and similar things in more than one place in the book, which makes it unnecessary to repeat it.

### Tafsir al-Qurtubi

**Those who prefer the life of this world** means they choose it over the Hereafter, and the disbelievers do that. So *those* is in the accusative case as a description of them. It was said: It is in the nominative case as the predicate of an implied subject, meaning they are those. It was said: **Those who prefer** is the subject and its predicate. *Those*. And whoever prefers the world and its adornments, and prefers remaining in its pleasures over the pleasures of the Hereafter, and turns people away from the path of God - meaning he turns people away from it, which is the religion of God, which the Messengers brought, according to Ibn Abbas and others - is included in this verse. The Prophet (peace and blessings of God be upon him) said: **The thing I fear most for my nation is the misguiding imams** and it is an authentic hadith. And how many of them are there in these times, and God is the source of help. It was said: **They prefer** means they seek the world in a way other than its intended meaning, because the blessing of God is not sought except through obedience to Him and not disobedience to Him. **And they seek to make it crooked** meaning they seek to make it crooked and inclined to suit their whims, and to fulfill their needs and purposes. The path is both masculine and feminine. Crookedness is pronounced with a kasra on the 'ayn in religion, command, and earth, and in everything that is not straight. The 'ayn is pronounced with a fatha in everything that is straight, such as a wall, a spear, and the like. This has been mentioned previously in **Al Imran** and other verses. **Those are in far astray** meaning they have strayed far from the truth.

### Tafsir Ibn Kathir

We have already discussed the separate letters at the beginning of the surahs. **A Book We have revealed to you** meaning this is a Book We have revealed to you, O Muhammad, and it is the Great Qur'an, which is the most honorable Book that God has revealed from the heavens, to the most honorable Messenger that God has sent to the earth to all its people, Arabs and non-Arabs. **That you may bring mankind out of darkness into the light** meaning that We have only sent you, O Muhammad, with this Book to bring mankind out of the misguidance and error they are in, to guidance and righteousness, as God the Almighty said: "God is the ally of those who believe. He brings them out from darkness into the light. But as for those who disbelieve, their allies are false gods. They bring them out from the light into darkness" (al-An'am 2:17). And God the Almighty said: **It is He who sends down to His Servant clear verses that He may bring you out from**

darkness into the light (al-An'am 2:17).

And His statement: **By the permission of their Lord** means He is the guide for whomever He has destined to be guided by the hand of His Messenger sent by His command, guiding them **to the path of the Mighty**, meaning the Mighty who is not prevented or overcome, rather He is the Subduer of all that is besides Him, **the Praiseworthy**, meaning the Praised One in all His actions, words, laws, commands, and prohibitions, the Truthful in His report. And His statement: **God to whom belongs whatever is in the heavens and whatever is on the earth**, some of them read it as a new, raised nominative case, and others read it as an attribute of majesty, like the statement of the Most High: **Say, 'O mankind, indeed I am the Messenger of God to you all, to whom belongs the dominion of the heavens and the earth'** (al-Baqarah 2:17). And His statement: **And woe to the disbelievers from a severe punishment** meaning woe to them on the Day of Resurrection, since they opposed you, O Muhammad, and denied you. Then He described them as preferring the life of this world over the Hereafter, meaning they give it precedence and prefer it over it and work for this world, and they forgot the Hereafter and left it behind them. **And they hinder [people] from the path of God** which is following the messengers. **And they desire to make it crooked** meaning they desire for the path of God to be crooked, inclined, and crooked, while it is straight in itself and is not harmed by those who oppose it or those who let it down. So in their seeking that, they are in ignorance and misguidance, far from the truth. There is no hope for them in this state of improvement.

### Fath al-Qadir

Then he described these infidels by saying: 3- **Those who prefer the life of this world** meaning they prefer it because of their love for it **over the Hereafter** the permanent and everlasting bliss, and it was said that the relative pronoun is in the nominative case as a predicate for a deleted subject, meaning they are the ones, and it was said that the relative pronoun is a subject and its predicate is those, and the phrase **and they turn away** and likewise **and they seek** are conjoined with **they prefer**, and the meaning of turning away **from the path of God** is to turn people away from it and prevent them from it, and the path of God is His religion that He legislated for His servants **and they seek to make it crooked** meaning they seek to make it crooked and inclined to conform to their whims and fulfill their needs and purposes, and crookedness is with a kasra on the 'ayn in meanings and with a fatha on the 'ayn in objects, and its investigation has been previously mentioned. The original is **they seek it for her**, so the letter was deleted and the verb was connected to the pronoun. The combination of these characteristics is the ultimate in misguidance, and for this reason he described their misguidance as being far from the truth, so he said: **Those are in extreme error**. The reference is to those described with those ugly characteristics and distance, even if it is a characteristic of the misguided, but it is permissible to describe misguidance with it metaphorically for the purpose of exaggeration.

### Tafsir al-Baghawi

**Those who prefer**, choose, **the life of this world over the Hereafter and avert [people] from the path of God**, that is, they prevent people from accepting the religion of God, **and seek to make it crooked**, that is, they seek to make it crooked and deviant, meaning: they seek the path of God, deviating from the straight path.

It was said: The letter *ha* refers to the world, meaning: they seek the world by deviating from the truth, i.e. towards what is forbidden.

**Those are far astray.**

### Tafsir al-Baidawi

3. **Those who prefer the life of this world over the Hereafter** choose it over it, because the one who chooses something asks himself to be more beloved to it than anything else. **And they hinder people from the path of God** by hindering people from believing. **And they turn away** is read from *asdah*, which is transferred from *sada sadudan* if he turned away, and it is not eloquent, because in turning away there is an alternative to the burden of the transitive hamza. **And they seek to make it crooked** and they seek for it a deviation and a turning away from the truth in order to disparage it, so the preposition was deleted and the verb was connected to the pronoun and the relative pronoun with its connection may be accusative as a description of the disbelievers and accusative as a censure or nominative as a result of it or as a subject whose predicate is **those are in far error** meaning they have gone astray from the truth and have fallen from it by stages, and distance in reality is for the one who has gone astray, so his action was described with it for exaggeration, or for the matter in which the error is, so he was described with it due to its connection.

Surat Ibrahim 14:4

And We did not send any messenger except with the language of his people to state clearly to them. Then God leaves astray whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.

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### Tafsir al-Jalalayn

4 - **And We did not send any messenger except with the language of his people to make clear to them** so that they understand what he brought (then God sends astray whom He wills and guides whom He wills. And He is the Exalted in Might) in His kingdom **the Wise** in His creation.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We did not send to any nation, O Muhammad, before you and before your people, a messenger except with the language and tongue of the nation to which We sent him, **to make clear to them**, meaning: to make them understand what God sent him with to them of His commands and prohibitions, to establish God's proof against them. Then success and failure are in the hand of God, so He causes whomever He wills to fail to accept what His Messenger brought to him from Him, and He grants success to accept it whomever He wills. This is a nominative and leads astray, because it is intended to begin with it and not to connect with what came before it, as it was said: **That We may make clear to you and establish in the wombs whomever We will, And He is the Exalted in Might**, who does not refrain from what He wills of misguidance or guidance for whomever He wills that for him, **the Wise**, in His granting of success to faith for whomever He guides to it, and in His misguidance for whomever He guides to it, and in His misguidance for whomever He misguides from it, and in other than that of His management.

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: **And We did not send any messenger except with the language of his people**, meaning the language of his people, whatever it was. God Almighty said: **To make clear to them**, that is, to whom he was sent, to take that as an argument. God Almighty said: "Then God misguides whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise."

### Tafsir al-Qurtubi

The Almighty said: **And We did not send any Messenger** that is, before you, O Muhammad **except with the language of his people** that is, their language, to explain to them the matter of their religion. The word *language* was used alone, even though it was attributed to the people, because what is meant is language, as it is a generic noun that applies to both little and much. There is no argument for the non-Arabs and others in this verse, because whoever translates for him what the Prophet, may God bless him and grant him peace, brought in a translation that he understands, the argument is binding on him. God Almighty said: **And We have not sent you, [O Muhammad], except as a bringer of good tidings and a warner to all mankind** (Saba': 28). The Prophet, may God bless him and grant him peace, said: **Every prophet was sent to his nation in its language, and God sent me to every red and black among His creation**. The Prophet, may God bless him and grant him peace, said: **By the One in Whose Hand is my soul, no one from this nation, Jew or Christian, hears of me and does not believe in that with which I was sent, but he will be among the companions of the Fire**. Narrated by Muslim, and it has been mentioned previously. **God misguides whom He wills and guides whom He wills**. This is a response to the Qadarites regarding the influence of the will. It is a new sentence and is not conjoined with *li-yabin* because the sending occurred for the purpose of clarification, not for misguidance. The accusative case is permissible in *yudhālid* because the sending became a cause of misguidance, so it is like His statement: **So that he may be for them an enemy and a grief** (al-Qasas 28:8). The sending became a cause of misguidance because they disbelieved in it when it came to them, so it became as if it was a cause of their disbelief. **And He is the Exalted in Might, the Wise**. Its meaning was presented earlier.

### Tafsir Ibn Kathir

This is from His kindness to His creation that He sends to them messengers from among themselves in their languages, so that they may understand from them what they want and what they were sent with, as Imam Ahmad narrated: Waki' told us on the authority of Umar ibn Dharr, who said: Mujahid said on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: **God Almighty did not send a prophet except in the language of his people**. And His saying: **God misguides whom He wills and guides whom He wills** meaning after the clarification and the establishment of the proof against them, God misguides whom He wills from the path of guidance, and guides whom He wills to the truth. **And He is the Exalted in Might** whatever He wills will be, and whatever He does not will will not be, **the Wise** in His actions, so He misguides

whomever deserves to be misguided and guides whomever is worthy of that. And this was His way with His creation, that He did not send a prophet to a nation unless he was in their language, so He singled out every prophet to convey his message to his nation and not to others, and Muhammad ibn Abdullah, the Messenger of God, may God bless him and grant him peace, was singled out for the generality of the message to all people, as was proven in the two Sahih's on the authority of Jabir, who said: The Messenger of God, may God bless him and grant him peace, said: "I was given five things that were not given to any of the prophets before me: I was aided by terror for a distance of a month's journey, and the earth was made for me a place of prostration and purification, and spoils of war were made lawful for me while they were not made lawful for anyone before me, and I was given intercession, and a prophet was sent to his people specifically and I was sent to all people." And there are evidences for this from many aspects. God Almighty said: **Say, 'O mankind, indeed I am the Messenger of God to you all.'**

### Fath al-Qadir

Then when He bestowed His blessings upon those charged with sending down the Books and sending the Messenger, He mentioned that among the perfections of that blessing was that the Messenger was in the language of his people, so He said: 4- **And We did not send any Messenger except with the language of his people**, meaning that he was immersed in their language and spoke their language, because if that were the case, the one to whom He was sent would understand what he was saying to them, and that would be easy for them, unlike if it were in the language of someone other than them, for they would not know what he was saying nor would they understand what he was addressing them with until they had learned that language for a long time. Despite that, it would inevitably be difficult for him to understand that somewhat, and for this reason, the Almighty explained what He bestowed upon His servants by saying, **to make clear to them**, meaning to clarify to them what God had commanded them to do of the Shari'ah that He had legislated for them, and He made the language unified because what was meant by it was language. It has been said that there is a problem with this verse, because the Prophet, may God bless him and grant him peace, was sent to all people, even to the jinn and mankind, and their languages and tongues are different. It is answered that even though the Messenger of God, may God bless him and grant him peace, was sent to the two worlds, as mentioned above, but since his people were the Arabs and they were more special to him and closer to him, sending him in their language was more appropriate than sending him in the language of others, and they explain it to those who did not speak their language and clarify it until they understood it as they understood it. If the Qur'an had been revealed in all the languages of those to whom it was sent, and the Messenger of God explained it to every people in their language, that would have been a source of disagreement and an opening for dispute, because every nation might claim meanings in its language that others do not know, and perhaps that would also lead

to distortion and misprinting because of the false claims that fanatics fall into. The phrase **God misguides whom He wills and guides whom He wills** is a new sentence: that is, He misguides whom He wills to misguide and guides whom He wills to guide. Al-Farra' said: If a verb is mentioned and after it is another verb, and the sequence is not similar to the first, then the nominative case is the correct way to resume. Thus, the meaning of this verse is: **And We did not send any messenger except in the language of his people, to explain to them those laws in the language that they were familiar with and understood.** However, the one who misleads and guides is God Almighty, and the explanation does not necessitate the occurrence of guidance unless God Almighty makes it an intermediary and a cause. Misguidance is presented before guidance because it precedes it, since it is maintaining the original and guidance is establishing what was not. **And He is the Exalted in Might** who cannot be overcome by anyone, **the Wise** who conducts His actions according to wisdom.

### Tafsir al-Baghawi

God Almighty says: **And We did not send any messenger except with the language of his people to state clearly to them**, in their language so that they would understand him.

If it is said: How can this be, when the Prophet, may God bless him and grant him peace, was sent to all of creation?

It was said: He was sent from the Arabs in their language, and the people followed them. Then he sent messengers to the regions, calling them to God Almighty and translating for them in their languages.

"God misguides whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise."

### Tafsir al-Baidawi

4. **And We did not send any messenger except with the language of his people** except in the language of his people to whom he was sent. **To make clear to them** what they were commanded so that they would understand it from him easily and quickly, then transmit it and translate it to others, for they are the people most deserving of him calling them and most worthy of him warning them. Therefore, the Prophet, may God bless him and grant him peace, was commanded to warn his tribe first. If it had been revealed to those who were sent to different nations and written in their languages, that would have been considered a kind of miracle. But it led to a difference in the word and the loss of the virtue of diligence in learning words and their meanings, and the sciences saturated with them and what is in the efforts of the minds and the toil of the souls of closeness that requires a great reward. And it was read with *lisan* which is a language in which there is *kreesh* and *riyash*, and *lisan* with two dammahs and a dammah and a sukoon on the plural like *amad* and *amad*. And it

Surat Ibrahim 14:4

And We did not send any messenger except with the language of his people to state clearly to them. Then God leaves astray whom He wills and guides whom He wills. And He is the Exalted in Might, the Wise.

was said that the pronoun in **his people** refers to Muhammad, may God bless him and grant him peace, and that God Almighty revealed all the books in Arabic, then Gabriel, peace be upon him, or every prophet translated them into the language of the one sent to them, and that is not correct, as his saying, **to make clear to them** refute it, for it is the pronoun of the people, and the Torah and the Gospel and the like were not revealed to make clear to the Arabs. **So God misguides whom He wills** so He disappoints him from faith. **And He guides whom He wills** with success for him. **And He is the Exalted in Might** so nothing can overcome His will. **The Wise** who does not misguide or guide except for His judgment.



## Surat Ibrahim 14:5

And We had certainly sent Moses with Our signs, [saying], "Bring your people out of darkness into the light and remind them of the days of God. Indeed in that are signs for everyone patient and grateful."

### Tafsir al-Jalalayn

5 - **And We had certainly sent Moses with Our signs** the nine, and We said to him **bring out your people** the Children of Israel **from darkness** disbelief **into the light** faith **and remind them of the days of God** of His blessings **indeed in that the reminder are signs for everyone patient** in obedience **and grateful** for the blessings.

### Tafsir al-Suyuti

#### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And We sent Moses with Our proofs and arguments before you, O Muhammad, just as We sent you to your people with similar proofs and arguments, such as:

Muhammad ibn Amr told us, Abu Asim told us, Isa told us, on the authority of Ibn Abi Nujayh, and Al-Harith told me, he said, Al-Hasan Al-Ashib told us, he said, Warqa' told us, on the authority of Abu Nujayh, on the authority of Mujahid, and Al-Hasan ibn 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 the statement of God: **And We sent Moses with Our signs**, he said: with clear proofs.

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 We sent Moses with Our signs**, he said: the nine signs, the flood and what was with it.

Al-Muthanna told me, he said, Ishaq told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid: **We sent Moses with Our signs**, he said: the nine clear signs.

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.

And His saying: **That you bring your people out of darkness into the light**, just as We have revealed to you, O Muhammad, this Book so that you may bring people out of darkness into the light by the permission of their Lord. And what He means by His saying: **That you bring your people out of darkness into the light**, is that you call them from misguidance to guidance, and from disbelief to faith, just 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 We sent Moses with Our signs, saying, 'Bring your people out of darkness into the light,'** meaning: from misguidance to guidance.

Al-Muthanna told me, he said, Ishaq told us, he said, Hisham told us, on the authority of Amr, on the authority of Saeed, on the authority of Qatada, the same.

And His statement: **And remind them of the days of God**, God Almighty says: He admonished them of the blessings He bestowed upon them in the days that passed, so He was satisfied with mentioning the days from mentioning the blessings that He meant, because they were days that were known to them, in which God bestowed great blessings upon them, in which He saved them from the people of Pharaoh, after they were in humiliating torment, and He drowned their enemy Pharaoh and his people, and He gave them their land, their homes, and their wealth.

Some Arab scholars said: Its meaning is: To frighten them with the punishment that befell the people of Aad, Thamud, and others like them, and to pardon the others. He said: It is in meaning like your saying: Take them with severity and gentleness.

Others of them said: We have found evidence for naming blessings as days in their speech. Then he cited as evidence for that the words of Amr ibn Kulthum:

And days were long for us, in which we disobeyed the King and refused to obey Him.

He said: It may be that He made it a long and glorious day because of their blessings upon the people during it. He said: This is evidence for those who said: **And remind them of the days of God**, of the blessings of God? Then he said: It may be that it was called a long and glorious day because of their superiority over the kingdom and their protection from it, so their days are a long and glorious day for their enemies.

Abu Ja'far said: The one who said this statement, that this verse contains evidence that the meaning of days is blessings, has no basis. Because 'Amr ibn Kulthum only described the days that he described as being radiant, due to the honor of his clan there and their refusal to submit to the king in obedience. This is like the people saying: So-and-so did not have a white day, meaning that he did not have a day mentioned for good. As for his describing it as long, it is not described as long except in a state of hardship, as Al-Nabigha said:

I am tired of them, O Umayma, and I am suffering a night in which the stars are slow

Amr described it as long because it was very unpleasant for the enemies of his people. There is no reason for that other than what I said.

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

Who said that?

Yahya bin Talha Al-Yarbou'i told me, he said, Fadil bin Ayyad told us, on the authority of Laith, on the

## Surat Ibrahim 14:5

And We had certainly sent Moses with Our signs, [saying], "Bring your people out of darkness into the light and remind them of the days of God. Indeed in that are signs for everyone patient and grateful."

authority of Mujahid: **And remind them of the days of God**, he said: of the blessings of God.

Ishaq bin Ibrahim bin Habib bin Al-Shaheed told me, he said, Yahya bin Yaman told us, on the authority of Sufyan, on the authority of Ubaid Al-Maktab, on the authority of Mujahid: **And remind them of the days of God**, he said: of the blessings of God.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us, on the authority of Ubayd al-Maktab, on the authority of Mujahid, the same.

Ahmad told us, he said, Abu Ahmad told us, he said, Abthar told us, on the authority of Hisin, on the authority of Mujahid, the same.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, and Al-Harith told me, he said, Al-Hussein told us, he said, Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **By the days of God**, he said: By the blessings of God.

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, 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: **And remind them of the days of God**, he said: of the blessings that He bestowed upon them, He saved them from the people of Pharaoh, and split the sea for them, and shaded them with clouds, and sent down upon them manna and quails.

Ahmad told us, Abu Ahmad told us, Habib bin Hassan told us, on the authority of Saeed bin Jubair: **And remind them of the days of God**, he said: of the blessings of God.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And remind them of the days of God**, he said: He reminded them of God's blessings upon 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: **And remind them of the days of God**, he said: of the blessings of God.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding the statement of God: **And remind them of the days of God**, he said: His days in which He took revenge on the people of His disobedience from the nations, frightening them with them and warning them against them, and reminding them that what happened to those before them would happen to them.

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

said, Muhammad bin Abaan told us, on the authority of Abu Ishaq, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of Abu, on the authority of the Prophet, may God bless him and grant him peace: **And remind them of the days of God**, he said: God's blessings.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, on the authority of al-Thawri, on the authority of Ubayd God or someone else, on the authority of Mujahid: **And remind them of the days of God**, he said: of the blessings of God.

**Indeed in that are signs for every patient and grateful person**, meaning: Indeed in the days that preceded My blessings upon them, meaning upon the people of Moses, **are signs**, meaning lessons and admonitions, **for every patient and grateful person**, meaning: for everyone who is patient in obeying God and is grateful to Him for the blessings He bestowed upon him.

Al-Muthanna told me, he said, Ishaq told me, he said, Hisham told us, on the authority of Amr, on the authority of Qatada, regarding the statement of God Almighty: **Indeed in that are signs for everyone patient and grateful**. He said: What a good servant is the servant who, when tested, is patient, and when given something, is grateful.

## Tafsir al-Qurtubi

The Almighty said: **And We had certainly sent Moses with Our signs** meaning with Our arguments and proofs, meaning with the miracles indicating his truthfulness. Mujahid said: They are the nine signs. **That you bring your people out of darkness into the light** is similar to the Almighty's statement to our Prophet, peace be upon him, at the beginning of the surah: **That you may bring mankind out of darkness into the light**. It was said: *That* here means *that*, like the Almighty's statement: **And the eminent ones among them set out, saying, 'Walk'** (Sad~: 6), meaning walk.

The Almighty said: **And remind them of the days of God**. That is, say to them a word that will remind them of the days of God. Ibn Abbas, Mujahid, and Qatadah said: **By the blessings of God upon them**. And Ubayy ibn Ka'b said the same, and he narrated it with a chain of transmission traceable to the Prophet, that is, by the blessings that God bestowed upon them of salvation from Pharaoh and the wilderness, among other blessings. And blessings are sometimes called days, and from this is the saying of Amr ibn Kulthum:

And our days are long

On the authority of Ibn Abbas and Muqatil: **With the events of God among the past nations**. It is said: So-and-so is knowledgeable about the days of the Arabs, meaning their events. Ibn Zayd said: He means the days in which He took revenge on the past nations.

Ibn Wahb also narrated on the authority of Malik, who said: His trial. Al-Tabari said: He admonished them about what had happened in the past days for them, meaning what was in the days of God of blessings and tribulations, and they were humiliated slaves, and he was satisfied with mentioning the days about him because they were known to them. Saeed bin Jubair narrated on the authority of Ibn Abbas on the authority of Ubayy bin Ka'b who said: "I heard the Messenger of God, may God bless him and grant him peace, say: While Moses, peace be upon him, was among his people, he reminded them of the days of God, and the days of God are His trials and blessings." He mentioned the hadith of Al-Khidr, and this indicates the permissibility of admonition that softens hearts, strengthens certainty, is free from all innovation, and is free from all misguidance and doubt. **Indeed in that meaning evidence. For every patient** meaning very patient in obeying God and avoiding His disobedience. *Thankful* for God's blessings. Qatada said: It is the servant who, when given, is thankful, and when tested, is patient. It was narrated from the Prophet, may God bless him and grant him peace, that he said: **Faith is of two halves, half patience and half gratitude - then he recited this verse -** Indeed in that are signs for everyone patient and grateful." And something similar was narrated from Al-Sha'bi, without a chain of transmission. Al-Hasan Al-Basri disappeared from Al-Hajjaj for seven years, and when he heard of his death, he said: O God, You have caused him to die, so cause his year to die, and he prostrated in gratitude, and recited: "Indeed in that are signs for everyone patient and grateful." He only specified the verses for every patient and grateful person because he considers them and does not neglect them, as He said: "You are only a warner for those who fear it" (An-Nazi'at: 45), even though he was a warner for everyone.

### Tafsir Ibn Kathir

God Almighty says: And just as We sent you, O Muhammad, and revealed to you the Book so that you may bring forth all people, calling them to come out from darkness into the light, so We sent Moses to the Children of Israel with Our signs. Mujahid said: They are the nine signs, **Bring forth your people**, meaning We commanded him, saying to him, **Bring forth your people from darkness into the light**, meaning call them to goodness so that they may come forth from the darkness of what they were in of ignorance and misguidance into the light of guidance and insight of faith, **and remind them of the days of God**, meaning His favors and blessings upon them in bringing them out from the captivity of Pharaoh and his subjugation, oppression and tyranny, and His saving them from their enemy, and His splitting the sea for them, and His shading them with clouds, and His sending down upon them manna and quails, and other blessings. Mujahid, Qatadah and more than one other said this. The hadith attributed to the Prophet, which was narrated by Abdullah bin Imam Ahmad bin Hanbal in his father's Musnad, where he said, Yahya bin Abdullah, the client of the Children of Israel, told me. Hashim, Muhammad

bin Abaan Al-Ja'fi told us, on the authority of Abu Ishaq, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, on the authority of Abi bin Ka'b, on the authority of the Prophet, may God bless him and grant him peace, regarding the words of God Almighty: **And remind them of the days of God**, he said: **of the blessings of God**. Ibn Jarir and Ibn Abi Hatim narrated it from the hadith of Muhammad bin Abaan, and Abdullah, his son, also narrated it as a narration that ends with him, and it is more likely.

And His statement: **Indeed in that are signs for everyone patient and grateful**. That is, in what We did to Our allies, the Children of Israel, when We saved them from the hand of Pharaoh and delivered them from the humiliating torment they were in, there is a lesson for everyone patient, that is, grateful in adversity, that is, in prosperity, as Qatada said: **The best servant is a servant who, when afflicted, is patient, and when given, is grateful**. And likewise it came in the Sahih on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "The whole affair of the believer is amazing. God does not decree for him a decree except that it is good for him. If adversity befalls him, he is patient, and so it is good for him. And if prosperity befalls him, he is grateful, and so it is good for him."

### Fath al-Qadir

Then when he explained that the purpose of sending our Prophet, may God bless him and grant him peace, was to bring people out of darkness into the light, he wanted to explain that the purpose of sending the prophets was nothing but that, and he specifically mentioned Moses because his nation was the most advanced nation before this Muhammadan nation, so he said: 5- "And We sent Moses with Our signs" meaning he was clothed in them. What is meant by signs is the miracles that Moses had, and the meaning of "bring out" is to bring out, because sending has the meaning of saying, and it is permissible to estimate that he brought out, and what is meant by his people are the Children of Israel after the reign of Pharaoh "from darkness" from disbelief or from ignorance because of which they said: "Make for us a god as they have gods, to the light **to faith or to knowledge** and remind them of the days of God" meaning of His events. Ibn al-Sikkit said: The Arabs say days in the sense of events, it is said that someone is knowledgeable about the days of the Arabs: meaning of their events. Al-Zajjaj said: That is, he reminded them of the blessings of God upon them and of the vengeance of the days of God in which He took vengeance upon the people of Noah, Aad, and Thamud. The meaning is: he admonished them with encouragement and intimidation, promise and threat. **Indeed in that** that is, in the reminder of the days of God or in the days of God themselves **are signs** of great indications of monotheism and the perfection of power **for every patient** that is, very patient in the face of trials and blessings, *grateful* very thankful for the blessings that God bestowed upon him. It was said that what is meant by that is every believer, and he expressed it with the two aforementioned descriptions because they are the essence of faith, and he mentioned the patient before the grateful because

Surat Ibrahim 14:5

And We had certainly sent Moses with Our signs, [saying], "Bring your people out of darkness into the light and remind them of the days of God. Indeed in that are signs for everyone patient and grateful."

gratitude is the consequence of patience.

Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **That you may bring mankind out of darkness into the light**, he said: From misguidance to guidance. Ibn Abi Hatim narrated on the authority of Abu Malik regarding his statement: **They choose**, he said: They select. Abd bin Hamid, Abu Ya'la, Ibn Abi Hatim, Al-Tabarani, Al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi in Al-Dala'il narrated on the authority of Ibn Abbas who said: God preferred Muhammad over the people of the heavens and the prophets. It was said: What is his preference over the people of the heavens? He said: God said to the people of the heavens: **And whoever among them says, 'I am a god besides Him,' We will recompense him with Hell.** And He said to Muhammad: **That God may forgive you what preceded of your sin and what will come after.** So He wrote for him a certificate of freedom from the Fire. It was said: What is his preference over the prophets? He said: God says: **And We have not sent any messenger except with the language of his people.** And He said to Muhammad: **And We have not sent you except as a mercy to mankind.** So He sent him to mankind and the jinn. Ibn Mardawayh narrated on the authority of Uthman ibn Affan, **Except in the language of his people**, he said: The Qur'an was revealed in the language of Quraysh. Ibn al-Mundhir narrated something similar on the authority of Mujahid. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, Ata' and Ubayd ibn Umair regarding his statement, **And We sent Moses with Our signs**, he said: With the nine signs: the flood, the locusts, the lice, the frogs, the blood, the staff and his hand, the years and a decrease in fruits. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, **That you bring your people out of darkness into the light**, he said: From misguidance to guidance. An-Nasa'i, Abdullah ibn Ahmad in Zawa'id al-Musnad, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and al-Bayhaqi in Shu'ab al-Iman narrated on the authority of Abi ibn Ka'b on the authority of the Prophet, may God bless him and grant him peace, regarding his statement, **And remind them of the days of God**, he said: The blessings and favors of God. Abd al-Razzaq and Ibn al-Mundhir narrated on the authority of Ibn Abbas, **And remind them of the days of God**, he said: The blessings of God. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, **And remind them of the days of God**, he said: admonish them. Ibn Abi Hatim narrated on the authority of Al-Rabi' regarding the verse, he said: with the events of God in the first generations. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement, **Indeed in that are signs for everyone patient and grateful**, he said: What an excellent servant is a servant who, when tested, is patient, and when given something, is grateful.

## Tafsir al-Baghawi

**And We sent Moses with Our signs, saying, 'Bring your people out of darkness into the light'** meaning: from disbelief to faith in the call, **and remind them of the days of God.** Ibn Abbas, Ubayy ibn Ka'b, Mujahid, and Qatadah said: of God's blessings.

Muqatil said: **By the events of God with the previous nations.** It is said: **So-and-so is knowledgeable about the days of the Arabs**, meaning: their events. But he meant what was in the days of God of blessings and tribulations, so he sufficed by mentioning the days instead of them because they were known to them.

**Indeed in that are signs for every patient and grateful person.** "Patient" means very patient, and *grateful* means very grateful. He meant: for every believer, because patience and gratitude are among the characteristics of believers.

## Tafsir al-Baidawi

5. "And We sent Moses with Our signs" meaning the hand and the staff and all his miracles. "Bring your people out of darkness into the light" meaning that I bring out because in sending there is the meaning of saying, or that I bring out because the verb forms are the same in indicating the source, so it is correct to connect it to the nominative that. "And remind them of the days of God" with His events that occurred to the common nations and the wars that the Arabs slept in. And it was said with His blessings and trials. "Indeed in that are signs for every patient and grateful" who is patient with His trials and is grateful for His blessings, for if he hears what was sent down to those before him of trials and what was bestowed upon them of blessings, he considers and is aware of what is required of him of patience and gratitude. And it was said that it is meant for every believer and it was only expressed in this way to draw attention to the fact that patience and gratitude are the title of the believer.



## Surat Ibrahim 14:6

And when Moses said to his people, "Remember the favor of God upon you when He delivered you from the people of Pharaoh, who were afflicting you with terrible torment and slaughtering your sons and sparing your women. And in that was a great trial from your Lord."

### Tafsir al-Jalalayn

6 - *And* remember (when Moses said to his people, "Remember the favor of God upon you when He delivered you from the people of Pharaoh, who subjected you to terrible torment and slaughtered your sons and spared your women, because some of the priests said that a child born among the Children of Israel would be the cause of the loss of Pharaoh's kingdom. And in that, the deliverance or the torment, is a great trial from your Lord."

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And remember, O Muhammad, when Moses, son of Imran, said to his people from the Children of Israel: **Remember the favor of God upon you**, which He bestowed upon you, **when He delivered you from the people of Pharaoh**, meaning: when He delivered you from the people of Pharaoh's religion and obedience, **who subjected you to the worst torment**, meaning they made you taste severe torment, **and slaughtered your sons**, while making you taste severe torment, they slaughtered your sons.

The waw was inserted in this place because what was meant by his saying: **and they slaughter your sons**, is the report that the people of Pharaoh were torturing the Children of Israel with types of torture other than slaughtering and with slaughtering. As for another place in the Qur'an, it came without the waw: (They subject you to the worst torture, they slaughter your sons), in one place, and in another place **they kill your sons**, and the waw was not inserted in the places where it was not inserted because what was meant by his saying: they slaughter, and by his saying: they kill, is to clarify the characteristics of the torture that they subjected them to. And the same is the case with every sentence that is intended to be detailed, so the waw is used to detail it, and if it is intended to be connected to it with something other than it and other than its detail, then the waw is used.

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah, regarding his statement: **And when Moses said to his people, 'Remember the favor of God upon you,'** God's favors upon you and His days.

And his saying: **And they spare your women**, he says: And they spare your women and leave killing them, and that is their sparing of them, and we have

explained that in what is sufficient, so there is no need to repeat it in this place, and its meaning is: They leave them and life, and from it is the report that was narrated from the Messenger of God, may God bless him and grant him peace, that he said:

**Kill the elders of the polytheists and spare their young**, meaning keep them alive and do not kill them.

**And in that is a great trial for you from your Lord**, God Almighty says: In what the people of Pharaoh do to you of various types of punishment, is a great trial for you from your Lord, meaning a trial and test for you, from your Lord, which is great. And the trial, in this context, may be a blessing, or it may be from the trials that befall people of hardships.

### Tafsir al-Qurtubi

God Almighty says: "And when Moses said to his people, 'Remember the favor of God upon you when He delivered you from the people of Pharaoh, who were afflicting you with terrible torment and slaughtering your sons and keeping your women alive. And in that was a great trial from your Lord.'" It was presented in full in *Al-Baqarah*, and praise be to God.

### Tafsir Ibn Kathir

The Almighty says, informing about Moses when he mentioned to his people the days of God with them and His blessings upon them, when He saved them from the people of Pharaoh, and what they were subjecting them to of torment and humiliation, as they were slaughtering whoever they found of their sons, and leaving their females, so God saved them from that, and this is a great blessing, and for this reason He said: **And in that is a great trial from your Lord** meaning a great blessing from Him upon you in that, you are unable to give thanks for it. And it was said: And in what the people of Pharaoh were doing to you of those actions **a trial** meaning a great test, and it is possible that what is meant is this and that, and God knows best, like the Almighty's saying: **And We tested them with good and bad that perhaps they would return**. His saying: **And when your Lord announced** means He announced to you and informed you of His promise to you. It is possible that the meaning is: And when your Lord swore and swore by His glory, majesty and pride, like the Almighty's saying: **And when your Lord announced that He would send against them until the Day of Resurrection**.

And His saying: **If you are grateful, I will surely increase you** meaning if you are grateful for My blessings upon you, I will surely increase them for you, **but if you are ungrateful** meaning if you are ungrateful for the blessings and conceal them and deny them, **indeed, My punishment is severe**, by taking them away from them and punishing them for their ingratitude. It was mentioned in the hadith: **Indeed, a servant is deprived of provision because of the sin he commits**. In Al-Musnad, it is narrated that a beggar passed by the Messenger of God (peace and blessings of God be



## Surat Ibrahim 14:6

And when Moses said to his people, "Remember the favor of God upon you when He delivered you from the people of Pharaoh, who were afflicting you with terrible torment and slaughtering your sons and sparing your women. And in that was a great trial from your Lord."

upon him) and he gave him a date, but he was displeased with it and did not accept it. Then another passed by and he gave it to him, but he accepted it and said: A date from the Messenger of God (peace and blessings of God be upon him). So he ordered forty dirhams for him, or something like that. Imam Ahmad said: Aswad told us, Ammarah al-Saydalani told us on the authority of Thabit on the authority of Anas, who said: A beggar came to the Prophet (peace and blessings of God be upon him) and he ordered for him a date, but he did not take it or he was afraid of it. He said: Another came to him and he ordered for him a date, and he said: Glory be to God, a date from the Messenger of God (peace and blessings of God be upon him). So he said to the girl: **Go to Umm Salamah and give him the forty dirhams that she has.** This was narrated only by Imam Ahmad, and Ammarah ibn Zadhan was deemed trustworthy by Ibn Hibban, Ahmad, and Yaqub ibn Sufyan. Ibn Ma'in said: He is trustworthy. Abu Zur'ah said: There is nothing wrong with him. Abu Hatim said: His hadith should be written down but it should not be used as evidence, because it is not strong. Al-Bukhari said: He may be confused in his hadith. Ahmad also said: He narrated strange hadiths. Abu Dawud said: He is not like that. Al-Daraqutni declared him weak. Ibn Adi said: He is fine for someone whose hadith is written.

And the Almighty said: "And Moses said: If you disbelieve, you and whoever is on the earth entirely, then indeed, God is Free of need and Praiseworthy." That is, He is Free of need of the gratitude of His servants, and He is the Praiseworthy, the Praised, even if those who disbelieve disbelieve in Him, as He said: **If you disbelieve, then indeed, God is Free of need of you.** And His saying: **But they disbelieved and turned away, and God was Free of need and Praiseworthy.** In Sahih Muslim, on the authority of Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, in what he narrates on the authority of his Lord, the Almighty and Majestic, that he said: "O My servants, were the first of you and the last of you, and the humans of you and the jinn of you, to be as pious as the most wicked heart of any one man among you, that would not increase My kingdom in the least. O My servants, were the first of you and the last of you, and the humans of you and the jinn of you to be as wicked as the most wicked heart of any man among you, that would not decrease My kingdom in the least. O My servants, were the first of you and the last of you, and the humans of you and the jinn of you to stand on a single plain and ask of Me, and I were to give each person what he asked for, that would not decrease My kingdom in the least, any more than a needle decreases the sea if put into it." So glory be to Him, the Most High, the Rich, the Praiseworthy.

## Fath al-Qadir

His saying: 6- **And when Moses said** The circumstance is related to something omitted, which is remember: that is, remember the time of Moses's saying, and

**when He saved you** is related to remember: that is, remember His favor upon you at the time of His saving you from the people of Pharaoh, or with the favor, or related to upon you: that is, it is established upon you at the time of His saving, and it is a substitute for inclusion from the favor, meaning by it the favor or gift **They subject you to the worst of torment** meaning they seek you, it is said **Samah zulm** meaning he treated him unjustly, and the origin of *sawm* is to go in search of something, and the worst of torment: the source of **sa'a yusu'u**, and what is meant is the type of bad torment, which is their enslavement and use in hard work, and the conjunction of **They slaughter your sons** with **They subject you to the worst of torment** even though the slaughter is of the type of bad torment is to remove it from the level of the usual torment so that it is as if it is another type because of the severity in it, and with the omission of the *and* as in the other verse, the slaughter is an explanation For the severity of the torment, **and they spare your women**, meaning they leave them in life to humiliate and degrade them, **and in that**, the aforementioned of their actions, **is a great trial from your Lord**, meaning a trial for you. The interpretation of this verse has been presented in full in Surat Al-Baqarah.

## Tafsir al-Baghawi

**And when Moses said to his people, 'Remember the favor of God upon you when He delivered you from the people of Pharaoh who were subjecting you to terrible torment and slaughtering your sons,'** Al-Farra' said: The reason for this waw is that God the Most High informed them that the people of Pharaoh were tormenting them with types of torment other than slaughtering, and with slaughtering, and when he put the waw in *slaughtering* and *killing* he wanted to explain the torment that they were subjecting them to, **and keeping your women alive**, leaving them alive **and in that is a great trial from your Lord.**

## Tafsir al-Baidawi

6. **And when Moses said to his people, 'Remember the favor of God upon you when He saved you from the people of Pharaoh'** meaning, remember His favor upon you at the time of His saving you. It is permissible for it to be in the accusative case with **upon you** if it is made stable and not connected to the favor, and that is if it is intended to mean a gift without blessings. It is permissible for it to be a substitute for **the favor of God** instead of inclusion. **They subject you to the worst torment and slaughter your sons and keep your women alive** conditions of the people of Pharaoh, or from the pronoun of the addressees and what is meant by the torment here is not what is meant by it in Surat Al-Baqarah and Al-A'raf because it is interpreted as slaughtering and killing there and slaughtering is conjoined to it here, and it is either a type of torment or

their enslavement or their use in hard labor. **And in that**, in that it is by God's decree for them and His granting them respite in it. **A great trial from your Lord** a trial from Him. It is permissible for the reference to be to salvation and what is meant by the trial is the blessing.

Surat Ibrahim 14:7

And when your Lord proclaimed, "If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe."

### Surat Ibrahim 14:7

And when your Lord proclaimed, **If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe.**

### Tafsir al-Jalalayn

7 - **And when your Lord proclaimed** I know **that if you are grateful** for My blessings through monotheism and obedience **I will surely increase you [in favor]; but if you deny** you reject the blessings through disbelief and disobedience, I will surely punish you. This is indicated by **Indeed, My punishment is severe**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: God Almighty says: And remember also when your Lord gave you permission.

And *ta'han* is derived from *adhan*. The Arabs may have put *ta'han* in place of *a'al*, as they said: *Aw'adhu* and *A'dhan*, meaning the same thing. And *adhan* means to know, as Al-Harith bin Halza said:

She let us know the names of a Lord who is eternally present and never tires of remaining.

He means by his saying: you informed us, you informed us.

It was reported on the authority of Ibn Mas'ud, may God be pleased with him, that he used to recite: **And when your Lord declared:** And when your Lord said.

Al-Harith told me that, he said, Abdul Aziz told me, he said, Sufyan told us, on the authority of Al-A'mash, on his authority.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And when your Lord gave permission**, and when your Lord said, that is: the permission.

And His saying: **If you are grateful, I will surely increase you**, means: If you are grateful to your Lord, by obeying Him in what He has commanded you and forbidden you, I will surely increase His favors upon you and His blessings upon you, in addition to what He has given you of salvation from the people of Pharaoh and deliverance from their punishment.

And another statement was made about this, which is:

Al-Hasan bin Muhammad told us, Al-Hussein bin Al-Hasan told us, Ibn Al-Mubarak told us, I heard Ali bin Saleh say about the words of God Almighty: **If you are grateful, I will surely increase you**, he said: meaning of My obedience.

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

Ibn Al-Mubarak told us, he said, I heard Ali bin Saleh, and he mentioned something similar.

Ahmad bin Ishaq told us, Abu Ahmad told us, Sufyan told us: **If you are grateful, I will surely increase you**, he said: of My obedience.

Al-Harith told me, he said, Abdul Aziz told us, he said, Malik bin Mughol told us, on the authority of Abaan bin Abi Ayyash, on the authority of Al-Hasan, regarding his statement: **If you are grateful, I will surely increase you**, he said: of My obedience.

Abu Ja'far said: There is no basis for this statement to be understood, because there is no mention of obedience in this place, so it is said: If you thank me for it, I will give you more of it. Rather, the mention of the report of God's favor upon the people of Moses was made in His saying: **And when Moses said to his people, 'Remember the favor of God upon you,'** then he informed them that God informed them that if they thanked Him for this favor, He would give them more of it. So what is required in the concept is that the meaning of the statement is: He gave them more of His favors, not of what was not mentioned of obedience, unless what is meant by it is: If you are grateful and obey me with gratitude, I will give you more of the reasons for gratitude that will help you with it, so that would be a basis.

And His statement: **And if you disbelieve, then indeed, My punishment is severe**, meaning: If you, O people, disbelieve in God's blessing and deny it by not thanking Him for it, disobeying His commands and prohibitions, and committing sins against Him, **then indeed, My punishment is severe**, I will punish you as I punish those of My creation who disbelieve in Me.

Some of the Basrans used to say about the meaning of his saying: **And when your Lord gave permission**, and your Lord gave permission: and he said: When is one of the extra letters. And we have shown the corruption of that previously.

### Tafsir al-Qurtubi

The Almighty said: **And when your Lord proclaimed** It was said: It is from the words of Moses to his people. And it was said: It is from the words of God, meaning, and remember, O Muhammad, when your Lord said such-and-such. And *promise* and promulgate mean to inform, like to threaten and to warn. The meaning of that was narrated from Al-Hasan and others. And from it is the call to prayer, because it is an announcement. The poet said:

We did not feel the light of dawn until we heard the call to prayer in our gatherings.

Ibn Masoud used to recite **And when your Lord said** and the meaning is the same. **If you are grateful, I will surely increase you** meaning if you are grateful for My blessings, I will surely increase you from My bounty. Al-Hasan: If you are grateful for My blessings, I will

surely increase you from My obedience. Ibn Abbas: If you are united and obey, I will surely increase you from the reward. The meaning is close in these sayings, and the verse is a clear statement that gratitude is the reason for more. What the scholars have said about the meaning of gratitude has been presented in *Al-Baqarah*. Some of the righteous were asked about gratitude to God, and he said: Do you not gain strength from His blessings to disobey Him? It was narrated from David, peace be upon him, that he said: O Lord, how can I thank You, when my gratitude to You is a renewed blessing from You to me? He said: O David, now you have thanked me.

I said: The true meaning of gratitude is this recognition of the blessing of the Benefactor, and not spending it in anything other than His obedience. Al-Hadi recited while he was eating:

I give you His sustenance so that you may obey Him and be grateful for some of His rights.

You did not thank Him for His blessings, but you were strengthened to disobey Him because of His provision.

He choked on the morsel, and his tears choked him. Ja'far al-Sadiq said: If you hear the blessing of gratitude, then prepare for more. **But if you deny, then indeed, My punishment is severe.** That is, you denied My right. It was said: My blessings, and He promised punishment for disbelief, just as He promised increase for gratitude. The *fa* in the answer to the condition was deleted from *in* for fame.

## Tafsir Ibn Kathir

The Almighty says, informing about Moses when he mentioned to his people the days of God with them and His blessings upon them, when He saved them from the people of Pharaoh, and what they were subjecting them to of torment and humiliation, as they were slaughtering whoever they found of their sons, and leaving their females, so God saved them from that, and this is a great blessing, and for this reason He said: **And in that is a great trial from your Lord** meaning a great blessing from Him upon you in that, you are unable to give thanks for it. And it was said: And in what the people of Pharaoh were doing to you of those actions **a trial** meaning a great test, and it is possible that what is meant is this and that, and God knows best, like the Almighty's saying: **And We tested them with good and bad that perhaps they would return.** His saying: **And when your Lord announced** means He announced to you and informed you of His promise to you. It is possible that the meaning is: And when your Lord swore and swore by His glory, majesty and pride, like the Almighty's saying: **And when your Lord announced that He would send against them until the Day of Resurrection.**

And His saying: **If you are grateful, I will surely increase you** meaning if you are grateful for My blessings upon you, I will surely increase them for you, **but if you are ungrateful** meaning if you are ungrateful for the blessings and conceal them and deny them, **indeed, My punishment is severe**, by taking them away from them and punishing them for their ingratitude. It

was mentioned in the hadith: **Indeed, a servant is deprived of provision because of the sin he commits.** In Al-Musnad, it is narrated that a beggar passed by the Messenger of God (peace and blessings of God be upon him) and he gave him a date, but he was displeased with it and did not accept it. Then another passed by and he gave it to him, but he accepted it and said: A date from the Messenger of God (peace and blessings of God be upon him). So he ordered forty dirhams for him, or something like that. Imam Ahmad said: Aswad told us, Ammarah al-Saydalani told us on the authority of Thabit on the authority of Anas, who said: A beggar came to the Prophet (peace and blessings of God be upon him) and he ordered for him a date, but he did not take it or he was afraid of it. He said: Another came to him and he ordered for him a date, and he said: Glory be to God, a date from the Messenger of God (peace and blessings of God be upon him). So he said to the girl: **Go to Umm Salamah and give him the forty dirhams that she has.** This was narrated only by Imam Ahmad, and Ammarah ibn Zadhan was deemed trustworthy by Ibn Hibban, Ahmad, and Yaqub ibn Sufyan. Ibn Ma'in said: He is trustworthy. Abu Zur'ah said: There is nothing wrong with him. Abu Hatim said: His hadith should be written down but it should not be used as evidence, because it is not strong. Al-Bukhari said: He may be confused in his hadith. Ahmad also said: He narrated strange hadiths. Abu Dawud said: He is not like that. Al-Daraqutni declared him weak. Ibn Adi said: He is fine for someone whose hadith is written.

And the Almighty said: "And Moses said: If you disbelieve, you and whoever is on the earth entirely, then indeed, God is Free of need and Praiseworthy." That is, He is Free of need of the gratitude of His servants, and He is the Praiseworthy, the Praised, even if those who disbelieve disbelieve in Him, as He said: **If you disbelieve, then indeed, God is Free of need of you.** And His saying: **But they disbelieved and turned away, and God was Free of need and Praiseworthy.** In Sahih Muslim, on the authority of Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, in what he narrates on the authority of his Lord, the Almighty and Majestic, that he said: "O My servants, were the first of you and the last of you, and the humans of you and the jinn of you, to be as pious as the most wicked heart of any one man among you, that would not increase My kingdom in the least. O My servants, were the first of you and the last of you, and the humans of you and the jinn of you to be as wicked as the most wicked heart of any man among you, that would not decrease My kingdom in the least. O My servants, were the first of you and the last of you, and the humans of you and the jinn of you to stand on a single plain and ask of Me, and I were to give each person what he asked for, that would not decrease My kingdom in the least, any more than a needle decreases the sea if put into it." So glory be to Him, the Most High, the Rich, the Praiseworthy.

## Fath al-Qadir

7- **And when your Lord gave permission** Ta'adhan means permission, as Al-Farra' said. He said in Al-Kashshaf: In Taf'al there must be an additional meaning that is not in Af'al, as if it was said: And when

## Surat Ibrahim 14:7

And when your Lord proclaimed, "If you are grateful, I will surely increase you [in favor]; but if you deny, indeed, My punishment is severe."

your Lord gave permission with a powerful permission that removes doubts and suspicions. The meaning is: And when your Lord gave permission and said, **If you are grateful** or he made Ta'adhan similar to Qal, because it is a type of speech. This is from the words of Moses to his people, and it is conjoined with the blessing of God: that is, remember the blessing of God upon you and remember when your Lord gave permission. It was said that it is conjoined with His statement: When He saved you: that is, remember the blessing of God Almighty at these two times, because this permission is also a blessing. It was said that it is from the words of God Almighty: that is, remember, O Muhammad, when your Lord gave permission. Ibn Mas'ud read: **And when your Lord said**, and the meaning is the same as mentioned above. The lam in **if you are grateful** is the one that introduces the oath. His saying: **I will surely increase you** is the answer to the condition and the oath. Likewise the lam in **if you are ungrateful** and his saying: **Indeed, My punishment is severe** is the answer to both. The meaning is: Because you are grateful for My favor upon you with what was mentioned, I will surely increase you from blessing to blessing as a favor from Me. It was said: I will surely increase you from My obedience, and it was said: I will surely increase you from the reward. The first is more apparent, so doubt is the reason for the increase. And if you are ungrateful for that and deny it, then indeed, My punishment is severe, so what befalls you from it will inevitably befall you. It was said that the answer is omitted: that is, if you are ungrateful, I will surely punish you. What was mentioned is an explanation for the omitted answer.

through faith and righteous deeds. **I will surely increase you** blessing upon blessing. **And if you deny** what I have bestowed upon you, **indeed, My punishment is severe** so perhaps I will punish you for your ingratitude with a severe punishment. It is the habit of the Most Generous of the generous to state the promise and present the threat. The sentence is the statement of an implied statement or the object of *declared* as a preposition of *said* because it is a type of it.

## Tafsir al-Baghawi

**And when your Lord declared**, meaning: He informed. It is said: he declared and he declared have the same meaning, like he threatened and he threatened, **If you are grateful**, meaning if you believe and obey, **I will surely increase you** in blessings.

It was said: Gratitude is the bond of what is present and the catch of what is lost.

It was said: If you thank me by obeying, I will increase your reward.

**And if you disbelieve**, My blessings and deny them and do not thank me for them, **then indeed, My punishment is severe**.

## Tafsir al-Baidawi

7. **And when your Lord declared** is also from the words of Moses, peace be upon him, and *declared* means *declared* like *threatened* and *threatened*, except that it is more eloquent because of the meaning of affectation and exaggeration in the verb *ta'alif*. **If you are grateful** O Children of Israel for what I have bestowed upon you of salvation and other blessings



## Surat Ibrahim 14:8

And Moses said, **If you disbelieve, you and whoever is on the earth altogether, then indeed, God is Free of need and Praiseworthy.**

## Tafsir al-Jalalayn

8 - And Moses said to his people **If you disbelieve, you and whoever is on the earth entirely, then indeed, God is free from need of His creation (Praiseworthy)** in His actions towards them.

## Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And Moses said to his al-Nas 114: If you disbelieve, O people, and deny the favor of God which He has bestowed upon you, you, and everyone on earth does the same as you did, **then God is Free of need**, of you and of them from all of His creation, He has no need of your thanking Him for His favors from all of you, *Praiseworthy*, Possessor of praise to His creation for what He has bestowed upon them, as:

Al-Muthanna told me, he said, Ishaq told us, he said, Abdullah bin Hashim told us, he said, Yusuf told us, on the authority of Abu Rawq, on the authority of Abu Ayoub, on the authority of Ali: **Then God is Rich**, he said: Rich from His creation, *Praiseworthy*, he said: Praised by them.

### Tafsir al-Qurtubi

God Almighty says: **And Moses said, 'If you disbelieve, you and whoever is on the earth entirely, then indeed, God is Free of need and Praiseworthy.'** That is, He is not deficient in that, rather He is the Free of need. *Al-Hamid* means the Praiseworthy.

### Tafsir Ibn Kathir

The Almighty says, informing about Moses when he mentioned to his people the days of God with them and His blessings upon them, when He saved them from the people of Pharaoh, and what they were subjecting them to of torment and humiliation, as they were slaughtering whoever they found of their sons, and leaving their females, so God saved them from that, and this is a great blessing, and for this reason He said: **And in that is a great trial from your Lord** meaning a great blessing from Him upon you in that, you are unable to give thanks for it. And it was said: And in what the people of Pharaoh were doing to you of those actions **a trial** meaning a great test, and it is possible that what is meant is this and that, and God knows best, like the Almighty's saying: **And We tested them with good and bad that perhaps they would**

**return.** His saying: **And when your Lord announced** means He announced to you and informed you of His promise to you. It is possible that the meaning is: And when your Lord swore and swore by His glory, majesty and pride, like the Almighty's saying: **And when your Lord announced that He would send against them until the Day of Resurrection.**

And His saying: **If you are grateful, I will surely increase you** meaning if you are grateful for My blessings upon you, I will surely increase them for you, **but if you are ungrateful** meaning if you are ungrateful for the blessings and conceal them and deny them, **indeed, My punishment is severe**, by taking them away from them and punishing them for their ingratitude. It was mentioned in the hadith: **Indeed, a servant is deprived of provision because of the sin he commits.** In Al-Musnad, it is narrated that a beggar passed by the Messenger of God (peace and blessings of God be upon him) and he gave him a date, but he was displeased with it and did not accept it. Then another passed by and he gave it to him, but he accepted it and said: A date from the Messenger of God (peace and blessings of God be upon him). So he ordered forty dirhams for him, or something like that. Imam Ahmad said: Aswad told us, Ammarah al-Saydalani told us on the authority of Thabit on the authority of Anas, who said: A beggar came to the Prophet (peace and blessings of God be upon him) and he ordered for him a date, but he did not take it or he was afraid of it. He said: Another came to him and he ordered for him a date, and he said: Glory be to God, a date from the Messenger of God (peace and blessings of God be upon him). So he said to the girl: **Go to Umm Salamah and give him the forty dirhams that she has.** This was narrated only by Imam Ahmad, and Ammarah ibn Zadhan was deemed trustworthy by Ibn Hibban, Ahmad, and Yaqub ibn Sufyan. Ibn Ma'in said: He is trustworthy. Abu Zur'ah said: There is nothing wrong with him. Abu Hatim said: His hadith should be written down but it should not be used as evidence, because it is not strong. Al-Bukhari said: He may be confused in his hadith. Ahmad also said: He narrated strange hadiths. Abu Dawud said: He is not like that. Al-Daraqutni declared him weak. Ibn Adi said: He is fine for someone whose hadith is written.

And the Almighty said: "And Moses said: If you disbelieve, you and whoever is on the earth entirely, then indeed, God is Free of need and Praiseworthy." That is, He is Free of need of the gratitude of His servants, and He is the Praiseworthy, the Praised, even if those who disbelieve disbelieve in Him, as He said: **If you disbelieve, then indeed, God is Free of need of you.** And His saying: **But they disbelieved and turned away, and God was Free of need and Praiseworthy.** In Sahih Muslim, on the authority of Abu Dharr, on the authority of the Messenger of God, may God bless him and grant him peace, in what he narrates on the authority of his Lord, the Almighty and Majestic, that he said: "O My servants, were the first of you and the last of you, and the humans of you and the jinn of you, to be as pious as the most wicked heart of any one man among you, that would not increase My kingdom in the least. O My servants, were the first of you and the last of you, and the humans of you and the jinn of you to be as wicked as the most wicked heart of any man among you, that would not decrease My

Surat Ibrahim 14:8

And Moses said, "If you disbelieve, you and whoever is on the earth altogether, then indeed, God is Free of need and Praiseworthy."

kingdom in the least. O My servants, were the first of you and the last of you, and the humans of you and the jinn of you to stand on a single plain and ask of Me, and I were to give each person what he asked for, that would not decrease My kingdom in the least, any more than a needle decreases the sea if put into it." So glory be to Him, the Most High, the Rich, the Praiseworthy.

### **Fath al-Qadir**

8- "And Moses said, 'If you and all those on earth are ungrateful,' meaning if you and all of creation are ungrateful for His blessings, the Most High, and do not thank Him for them, 'then indeed, God, the Most High, is free from need of your thanks, does not need them, and no deficiency will befall Him because of that. He is Praiseworthy,' meaning He deserves praise for His own sake due to the abundance of His blessings, even if you do not thank Him, or if any of the angels praise Him.

### **Tafsir al-Baghawi**

**And Moses said, 'If you disbelieve, you and whoever is on the earth entirely, then indeed, God is Free of need and Praiseworthy.'** That is, He is Free of need of His creation, Praiseworthy and praised in His actions, because He is generous and just in them.

### **Tafsir al-Baidawi**

8. "And Moses said, 'If you disbelieve, you and whoever is on the earth, all of you, then indeed, God is free from your thanks, Praiseworthy, deserving of praise in Himself, Praised, the angels praise Him and the atoms of creation speak of His blessings. So you have only harmed yourselves by disbelief, since you have deprived yourselves of more blessings and exposed yourself to severe punishment.'

## Surat Ibrahim 14:9

Has there not come to you the report of those before you - the people of Noah, Aad, and Thamud, and those after them? None knows them except God. Their messengers came to them with clear proofs, but they put their hands to their mouths and said, **Indeed, we have disbelieved in that with which you have been sent, and indeed, we are in disquieting doubt about that to which you invite us.**

## Tafsir al-Jalalayn

9 - **Did there not come to you** a question of confirmation **the report of those before you, the people of Noah and Aad** the people of Hud **and Thamud** the people of Salih **and those after them, none knows them except God** because of their great number **their messengers came to them with clear proofs** with clear arguments for their truthfulness **but they** that is, the nations **put their hands to their mouths** that is, to them so that they could bite them out of intense anger **and said, Indeed, we have disbelieved in that with which you have been sent** in your opinion **and indeed, we are in doubt concerning that to which you invite us, disquieting"** a place in doubt

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says, informing about what Moses said to his al-Nas 114: O my al-Nas 114: **Has there not come to you the report of those before you?** He says: The report of those before you from the nations that passed before you, **the people of Noah, 'Ad, and Thamud.** The people of Noah are explained by them from **those who**, and **'Ad** is connected to **the people of Noah**, "and those after them," meaning after the people of Noah, 'Ad, and Thamud, **none knows them except God**, He says: None can count their number and none knows their number except God, as:

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 Amr ibn Maymun: **And 'Ad and Thamud and those after them, none knows them except God**, he said: The genealogists lied.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Israel told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maimun, on the authority of Abdullah ibn Masoud, something similar.

Al-Hasan bin Muhammad told us, Shababah told us, Israel told us, on the authority of Abu Ishaq, on the authority of Amr bin Maimun, who said, Ibn Masoud told us that he used to recite it, **And 'Ad and Thamud and those after them, none knows them except God**, then he would say: The genealogists lied.

Ibn al-Muntha told me, he said, Ishaq told us, he said, Isa ibn Ja'far told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Amr ibn

Maymun, on the authority of Abdullah, the same.

His statement: **Their messengers came to them with clear proofs**, means: These nations were visited by their messengers whom God sent to call them to sincere worship of Him, **with clear proofs**, meaning with arguments and evidence of the truth of what they called them to, miracles.

And his saying: **They put their hands in their mouths**, the people of interpretation differed in the interpretation of that.

Some of them said: The meaning of this is: They bit their fingers, out of anger at them for calling them to what they called them to.

Who said that?

Muhammad bin Bashar and Muhammad bin Al-Muthanna told us, they 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: **They put their hands in their mouths**, he said: They bit them in anger.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, al-Thawri told us, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of Abdullah, regarding his statement: **So they put their hands over their mouths**, he said in anger, like this, and he bit his hand.

Al-Muthanna told me, he said, Abu Naim 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: **They put their hands in their mouths**, he said: They bit it.

Al-Muthanna told me: Al-Hammani told us: Sharik told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Abdullah: **They put their hands in their mouths**, he said: They bit the tips of their fingers.

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Abu Ishaq, on the authority of Hubayrah, on the authority of 'Abdullah, that he said regarding this verse: **And they put their hands in their mouths**, he said: that he put his finger in his mouth.

Al-Hasan bin Muhammad told us, he said, Abu Qatan told us, he said, Shu'bah told us, on the authority of Abu Ishaq, on the authority of Hubayrah, on the authority of Abdullah, regarding the statement of God Almighty: **So they put their hands in their mouths**, and Shu'bah placed the tips of his left fingers on his mouth.

Al-Hasan told us, Yahya bin Abbad told us, Shu'bah told us, Abu Ishaq told us, on the authority of Hubayrah, who said, Abdullah said: **They put their hands in their mouths**, he said like this, and he put his fingers in his mouth.

Al-Hasan told us, he said, Affan told us, he said, Shu'bah told us, Abu Ishaq said, he informed us on the authority of Hubayrah, on the authority of Abdullah, that he said regarding this verse: **And they put their hands in their mouths**. Abu Ali said: And Affan showed us, and he put the tips of his fingers extended in his

## Surat Ibrahim 14:9

Has there not come to you the news of those before you - the people of Noah, Aad, and Thamud, and those after them? None knows them except God. Their messengers came to them with clear proofs, but they put their hands to their mouths and said, "Indeed, we have disbelieved in that with which you have been sent, and indeed, we are in disquieting doubt about that to which you invite us."

mouth, and he mentioned that Shu'bah showed him like that.

Ahmad told us, he said, Abu Ahmad told us, he said, Sufyan and Israel told us, on the authority of Abu Ishaq, on the authority of Abu Al-Ahwas, on the authority of Abdullah: **They put their hands in their mouths**, he said: They bit their fingertips. Sufyan said: They bit out of anger.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And they put their hands in their mouths**, and he recited: **They bit their fingertips in anger**, he said: This is, they put their hands in their mouths. He said: They put their fingers in their mouths. And he said: When a person becomes angry, he bites his hand.

Others said: Rather, the meaning of this is that when they heard the Book of God, they were amazed by it and put their hands over their mouths.

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 they put their hands to their mouths**, he said: When they heard the Book of God, they were amazed, and they put their hands back to their mouths.

Others said: Rather, the meaning of this is that they denied them with their mouths.

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 Al-Harith told me, he said, Al-Hasan told us, he said, Warqa' told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God: **So they put their hands over their mouths**, he said: They rejected their statement and denied them.

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, the same.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **Their messengers came to them with clear proofs, but they put their hands to their mouths**, meaning: Their people denied their messengers and rejected what they had brought of clear proofs, and they rejected them with their mouths, and they said: We are in doubt about what you are calling us to, disturbing.

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: **They put their hands over their mouths**, he said: They returned to the messengers what they had brought.

Abu Ja'far said: It seems that Mujahid interpreted his statement, **They put their hands in their mouths**, to mean: They returned the hands of God, which if they had accepted them would have been hands and blessings to them, but they did not accept them. And he interpreted his statement, **In their mouths**, to mean: With their mouths, meaning: With their tongues that are in their mouths.

It was mentioned that some Arabs heard: May God admit you into Paradise, meaning: into Paradise, and this verse is recited.

I would rather have her than Laqit and his gang, but I do not want her to have Sinbas.

He wants: I want her, meaning his daughter, over a foundling, and I do not want her over my tribe.

Others said: Rather, the meaning of this is that they were placing their hands over the mouths of the messengers, in response to their words and to deny them.

Others said: This is a parable, but what is meant is that they refrained from saying the truth that they were commanded to say, and they did not believe in it or submit. He said: It is said to a man if he refrains from answering and does not respond: He put his hand in his mouth. Some of them mentioned that the Arabs say: I spoke to so-and-so about a need and he put his hand in his mouth, if he was silent about it and did not respond.

Abu Ja'far said: This is also a statement that has no basis, because God Almighty has informed us about them that they said: **We have disbelieved in that with which you have been sent**, so they responded with denial.

Abu Ja'far said: The most correct of these sayings in my opinion in interpreting this verse is the saying we mentioned on the authority of 'Abdullah ibn Mas'ud: that they put their hands back in their mouths and bit them out of rage at the Messengers, just as God Almighty described their brothers among the hypocrites when He said: **And when they are alone, they bite their fingertips at you in rage**. This is the well-known statement and the understood meaning of putting the hand back in the mouth.

And His statement: **And they said, 'Indeed, we have disbelieved in that with which you have been sent,'** means that the Almighty says: And they said to their messengers: **Indeed, we have disbelieved in that with which He Who sent you sent you, of calling us to**

abandon the worship of idols and statues, 'and indeed, we are in doubt,' about the truth of what you are calling us to of the oneness of God, *disturbing*, meaning that this doubt makes us doubt, that is, it causes us to be suspicious and accused of it.

It is said: A man is suspicious, if he brings something suspicious, he raises suspicion.

## Tafsir al-Qurtubi

The Almighty said: **Has there not come to you the report of those before you - the people of Noah, Aad, and Thamud?** report is the report, and the plural is report. He said:

Didn't the report come to you?

Then it was said: It is from the words of Moses. It was said: It is from the words of God, meaning, remember, O Muhammad, when your Lord said such-and-such. It was said: It is the beginning of a speech from God the Most High. The story of the people of Noah, Aad, and Thamud is well-known, as God narrated in His Book. And His saying: **And those after them, none knows them but God** means, none can count their number but God, and none knows their lineage but God. And the genealogists, even if they attribute themselves to Adam, do not claim to have counted all nations, but they attribute some and withhold the lineage of others. And "It was narrated from the Prophet, may God bless him and grant him peace, when he heard the genealogists attribute themselves to Ma'ad bin Adnan, then they added more, he said: The genealogists lied, for God says: 'None knows them but God.'" And it was narrated from Urwah bin Az-Zubayr that he said: We did not find anyone who knows what is between Adnan and Ismail. Ibn Abbas said: Between Adnan and Ismail there are thirty fathers who are not known. And Ibn Mas'ud used to say when he recited: **None knows them but God:** The genealogists lied. **Their messengers came to them with clear proofs** meaning with arguments and evidence. "They put their hands in their mouths" meaning those people put their own hands in their mouths to bite them out of rage at what the messengers had brought, since it was a disgrace to their beloved ones and a reviling of their idols. This was said by Ibn Mas'ud, and something similar was said by 'Abdur-Rahman ibn Zayd, who recited: "They bit their fingertips in rage" (Al Imran 3:119). Ibn 'Abbas said: When they heard the Book of God, they were amazed and put their hands back to their mouths. Abu Salih said: When their prophet said to them, "I am the Messenger of God to you, **they pointed with their fingers to their mouths**, If you are silent," denying him and rejecting his words. These three statements are close in meaning. The two pronouns refer to the disbelievers, and the first statement is the most authentic in chain of transmission. Abu 'Ubaid said: 'Abdur-Rahman ibn Mahdi told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abu al-Ahwas, on the authority of 'Abdullah, regarding the words of God the Almighty: "They put their hands in their mouths" he said: They bit them out of rage. The poet said:

If Salma saw my cheekbones and the fineness in my leg and hand bones

After my family and the coldness of my heart, I bit my hand with longing

This meaning has already been mentioned in **Al Imran** with emphasis, and praise be to God. Mujahid and Qatadah said: They rejected the words of the messengers and denied them with their mouths. The first pronoun refers to the messengers and the second refers to the disbelievers. Al Hasan and others said: They put their hands in the mouths of the messengers in rejection of their words. The first pronoun in this case refers to the disbelievers and the second refers to the messengers. It was also said that its meaning is: They signaled to the messengers to be silent. Muqatil said: They took the hands of the messengers and put them on the mouths of the messengers to silence them and cut off their speech. It was also said: The messengers returned the hands of the people to their mouths. It was also said that the hands here are the blessings, meaning they rejected the blessings of the messengers with their mouths, meaning with speech and denial, and the messengers bringing the laws is blessings, and the meaning is: They denied with their mouths what the messengers brought. *F*/has the meaning of Baa, it is said: I sat in the house and by the house, and the letters of the attributes are used in place of each other. Abu Ubaidah said: It is a proverb, meaning they did not believe and did not answer. The Arabs say to a man who refrains from answering and is silent: He put his hand in his mouth. Al-Akhfash also said the same. Al-Ta'qbi said: We have not heard any of the Arabs say: He put his hand in his mouth if he left what he was commanded to do. Rather, the meaning is: They bit their hands in anger and rage, as the poet said:

You want to deceive the envious until he bites his hands

It means that they annoy the envious person until he bites his fingers and hands. Another said:

He has wasted his fingers in a crisis and has become bitten by the job

And they said: meaning - the nations to the messengers - **Indeed, we have disbelieved in that which you have been sent** meaning in the sending according to your claim, because they acknowledged that they were sent. **And indeed, we are in doubt** meaning in my Lord and in doubt. **About what you call us to of monotheism.** *Suspicious* meaning causing suspicion. It is said: **I made him suspicious** if you did something that caused suspicion and doubt, meaning we think that you are seeking the kingdom and the world.

## Tafsir Ibn Kathir

Ibn Jarir said: This is part of what Moses said to his people, meaning his reminding them of the days of God's vengeance on the nations that denied the messengers. What Ibn Jarir said is questionable, and it appears that it is a new report from God the Almighty



Surat Ibrahim 14:9

Has there not come to you the news of those before you - the people of Noah, Aad, and Thamud, and those after them? None knows them except God. Their messengers came to them with clear proofs, but they put their hands to their mouths and said, "Indeed, we have disbelieved in that with which you have been sent, and indeed, we are in disquieting doubt about that to which you invite us."

to this nation, as it has been said that the story of 'Aad and Thamud is not in the Torah. If this was from the speech of Moses to his people and his story to them, there is no doubt that these two stories would be in the Torah, and God knows best. In short, God the Almighty has told us the story of the people of Noah, 'Aad, Thamud, and other nations that denied the messengers, whose number is only known to God the Almighty. "Their messengers came to them with clear proofs," meaning with clear, dazzling, decisive arguments and evidence. Ibn Ishaq said on the authority of Amr ibn Maymun, on the authority of Abdullah, that he said regarding His statement: "None knows them except God," the genealogists lied. And 'Urwah ibn al-Zubayr said: We did not find anyone who knows what came after Ma'ad ibn Adnan.

His saying: **And they put their hands over their mouths** The commentators differed in its meaning. It was said: Its meaning is that they pointed to the mouths of the messengers by ordering them to be silent about them when they called them to God the Almighty. It was said: Rather, they put their hands over their mouths in denial of them. It was said: Rather, it is an expression of their silence about answering the messengers. Mujahid, Muhammad bin Ka'b and Qatadah said: Its meaning is that they denied them and responded to their words with their mouths. Ibn Jarir said: Its explanation is that *fi* here means *ba*. He said: It was heard from the Arabs: May God admit you into Paradise, meaning in Paradise. The poet said:

I would rather have it than Laqit and his gang, but I would not have it than Sinbas.

He wants to desire it. I said: Mujahid supports the interpretation of that with the entire statement: **And they said, 'Indeed, we disbelieve in that with which you have been sent, and indeed, we are in disquieting doubt about that to which you invite us.'** So it is as if this - and God knows best - is an interpretation of the meaning of: **So they put their hands to their mouths.** Sufyan al-Thawri and Isra'il said on the authority of Abu Ishaq on the authority of Abu al-Ahwas on the authority of Abdullah regarding his statement: **So they put their hands to their mouths,** he said: They bit them in rage. Shu'bah said on the authority of Abu Ishaq on the authority of Abu Hubayrah ibn Yarim, on the authority of Abdullah that he also said that. Abd al-Rahman ibn Zayd ibn Aslam chose it, and Ibn Jarir directed it as his choice with the statement of God the Almighty about al-Munafiqun 63: **And when they are alone, they bite their fingertips at you out of rage.** Al-Awfi said on the authority of Ibn Abbas: When they heard the speech of God, they were amazed and put their hands to their mouths and said: We have disbelieved in that with which you have been sent, the verse, saying: We do not believe you in what you have brought, for we have strong doubts about it.

## Fath al-Qadir

9- "Has there not come to you the report of those before you?" It is possible that this is an address from Moses to his people, and thus falls under the reminder of the days of God. It is possible that it is from the words of God Almighty, beginning an address to the people of Moses and reminding them of the first generations and their report and the coming of God's messengers to them. It is possible that it is the beginning of an address from God Almighty to the people of Muhammad, may God bless him and grant him peace, warning them against disobeying him. al-Naba 78: the report, and the plural is report. From this is the saying of the poet:

Didn't the report come to you about what happened to the camels of Bani Ziyad?

And **the people of Noah** is a substitute for the relative pronoun, or an apposition, and **'Aad and Thamud, and those after them** meaning after those mentioned **none knows them except God** meaning none can count their number and encompass their knowledge except God, the Most High, and the relative pronoun is the subject and its predicate is **none knows them except God** and the sentence is parenthetical, or the relative pronoun is conjoined with what precedes it and **none knows them except God** is an interjection, and the lack of knowledge from other than God either refers to their characteristics, conditions, morals, and the length of their lives: meaning none knows these matters except God and none knows them, or it refers to their selves: meaning none knows the selves of those who came after them except God, the Most High, and the sentence **their messengers came to them with clear proofs** is a resumption of the explanation of the report mentioned in **Did there not come to you the report of those before you** meaning the messengers came to them with apparent miracles and clear laws **so they put their hands in their mouths** meaning they put their own hands in their mouths to bite them out of rage at what the messengers had brought as in His statement God the Almighty said: **They bit their fingertips in anger** because the messengers came to them to belittle their dreams and insult their idols. It was said that the meaning is: They pointed with their fingers to their mouths when the messengers came to them with clear proofs: that is, be silent and leave what you have come with in denial of them and in response to their words. It was said that the meaning is that they pointed to themselves and what they said, which is their saying **We have disbelieved in what you have been sent with** meaning, you have no answer other than what we have said to you with these tongues of ours. It was said that they put their hands on their mouths in mockery and amazement as someone overcome by laughter does when he puts his hand on his mouth. It was said that the meaning is: They responded to the messengers' words and belied them with their mouths.

The first pronoun refers to the messengers and the second refers to the disbelievers. It was said that they put their hands in the mouths of the messengers in response to their words. The first pronoun in this case refers to the disbelievers and the second refers to the messengers. It was said that its meaning is: They gestured to the messengers to be silent. It was said that they took the hands of the messengers and placed them on the mouths of the messengers. To silence them and cut off their speech. It was said that the hands here are the blessings: that is, they responded to the blessings of the Messengers with their mouths: that is, by speaking and denying. What is meant by blessings here is what he brought to them of the laws. Abu Ubaidah said: And what he said is good: it is a proverb: that is, they did not believe and did not answer. The Arabs say to a man if he refrains from answering and is silent: He has put his hand in his mouth. Al-Akhfash said the same. Al-Qatibi objected to that and said: No one from the Arabs has been heard to say He has put his hand in his mouth: if he left what he was commanded to do. Rather, the meaning is that they bit their hands in anger and rage. Like the poet's saying:

They want to fill his mouth with the wrath of the envious until he bites his hands

This is the statement that we presented over all these statements, including the poet's statement:

If Salma saw my renewal, she would bite down with her hand in pain

This is the closest interpretation of the verse, if what Abu Ubaidah and Al-Akhfash mentioned is not authentic from the Arabs. If what they mentioned is authentic, then the interpretation of the verse is closer to it. **And they said, 'Indeed, we disbelieve in that with which you have been sent,'** meaning the disbelievers said to the messengers, "We have disbelieved in that with which you have been sent, according to your claim. "And indeed, we are in doubt about that to which you invite us," meaning in great doubt about what you invite us to, which is belief in God alone and abandoning everything else. *Suspicious*, meaning causing doubt. It is said, *arbatu* means if you do something that causes doubt and suspicion. Doubt is the soul's anxiety and lack of peace. It has been said, how did they openly declare their disbelief and then command them to doubt? The answer is that they meant, **We disbelieve in your message**. If we go below this level, then the least we can do is doubt the authenticity of your prophethood, and with complete doubt, there is no hope of recognizing your prophethood.

## Tafsir al-Baghawi

"Has there not come to you the report of those, **the report of those**, before you - the people of Noah, 'Aad, and Thamud - and those after them - none knows them except God", meaning: those who came after the people of Noah, 'Aad/and Thamud.

It was narrated on the authority of Abdullah bin Masoud, may God be pleased with him, that he read

this verse and then said: The genealogists lied.

On the authority of Abdullah bin Abbas, may God be pleased with them both, he said: There were thirty centuries between Abraham and Adnan, and none knows them except God Almighty.

Malik bin Anas hated for a person to attribute himself as a father to Adam, and the same applies to the Prophet, may God bless him and grant him peace, because no one knows those fathers except God Almighty.

**Their messengers came to them with clear proofs**, with clear evidence, **but they put their hands over their mouths**, Ibn Masoud said: They bit their hands in rage, just as He said, **They bit their fingertips in rage** (Al Imran 3:119).

Ibn Abbas said: When they heard the Book of God, they were amazed and put their hands to their mouths.

Mujahid and Qatada said: They denied the messengers and rejected what they brought. It is said: I rejected so-and-so's words in his mouth, meaning I denied him.

Al-Kalbi said: It means that the nations put their hands over their mouths, meaning: they put their hands over their mouths as a sign to the messengers to be silent.

Muqatil said: They put their hands over the mouths of the messengers to silence them.

It was said: Hands mean blessings. Its meaning is: They returned what, if they had accepted, would have been hands and blessings in their mouths, meaning: with their mouths, meaning with their tongues.

**And they said**, meaning the nations to the messengers, **Indeed, we disbelieve in that with which you have been sent, and indeed, we are in disquieting doubt about that to which you invite us**, causing doubt and causing accusation.

## Tafsir al-Baidawi

9. "Has there not come to you the report of those before you - the people of Noah, Aad, and Thamud?" From the words of Moses

May God's prayers and peace be upon him, or a statement that begins with God, **And those who come after them, none knows them except God**, a clause that came as an interjection, or those who come after them is in apposition to what came before it.

And no objection is known to them, and the meaning is that because of their large number, only God knows their number.

That is why Ibn Masoud, may God be pleased with him, said: The genealogists lied. **Their messengers came to them with clear proofs, but they put their hands in their mouths**. So they bit them in anger at what they had brought.

The Messengers, peace and blessings be upon them, said: **They bit their fingertips in anger**, or they put them on them in amazement at him or mocking him, as if he

Surat Ibrahim 14:9

Has there not come to you the news of those before you - the people of Noah, Aad, and Thamud, and those after them? None knows them except God. Their messengers came to them with clear proofs, but they put their hands to their mouths and said, "Indeed, we have disbelieved in that with which you have been sent, and indeed, we are in disquieting doubt about that to which you invite us."

had been overcome by him.

Laughter, or silence the prophets, peace and blessings be upon them, ordering them to comply

Mouths, or they pointed to their tongues and what they uttered of their saying: **We have disbelieved**, as a warning that they have no answer other than that, or they returned it to the mouths of the prophets, preventing them.

From speaking, and on this basis it is possible that it is a metaphor. And it was said that hands mean

Hands, that is, return the hands of the prophets, which are their sermons and what was revealed to them.

From the rulings and laws in their mouths, because if they deny them and do not accept them, it is as if they

Return it to where it came from. Prevent **And they said, 'Indeed, we disbelieve in that with which you have been sent,' according to your claim, 'and indeed, we are in doubt about that to which you call us,' of faith.**

And it was read, **call us** with assimilation. *Suspicious* "in a place of doubt or of doubt, which is the anxiety of the soul and not being reassured about something.

## Surat Ibrahim 14:10

Their messengers said, **Is there any doubt about God, the Creator of the heavens and the earth? He invites you to forgive you some of your sins and to delay you for a specified term.** They said, "You are only human beings like us. You want to avert us from what our fathers used to worship. So bring us a clear authority."

### Tafsir al-Jalalayn

10 - **Their messengers said, Is there any doubt about God?** A question of denial, meaning there is no doubt about His Oneness due to the clear evidence about Him **the Creator** of the heavens and the earth. He invites you) to obey Him **to forgive you some of your sins** from a connection, for Islam forgives what came before it, or a partial one to remove the rights of the servants **and to delay you** without punishment **for a specified term** the term of death (They said, "You are only human beings like us. You want to turn us away from what our fathers used to worship" of idols (so bring us a clear authority) a clear proof of your truthfulness.

### Tafsir al-Suyuti

#### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: The messengers of the nations to whom their messengers came said: **Is there any doubt in God**, that He is the One who deserves divinity and worship over you, O people, without all of His creation? "And His statement: 'Creator of the heavens and the earth,' means: Creator of the heavens and the earth. 'He calls you to forgive you some of your sins,' means: He calls you to His Oneness and obedience. 'To forgive you some of your sins,' means: He covers up some of your sins by pardoning them, so He does not punish you for them. 'And delay you,' means: He postpones your appointed times, so He does not punish you in the immediate future and destroy you, but He delays you until the time that is written in the Mother of the Book that He will take you, and it is the appointed time that He has named for you. The nations said to them: "You are only human beings like us," in form and appearance, and you are not angels. What you want with what you say to us is to **turn us away from what our fathers used to worship**. He says: You only want with you saying to turn us away from the worship of what our fathers used to worship of idols. **Then bring us a clear authority**, he says: Then bring us an argument for what you say, that will show us its truth and correctness, so that we will know that you are right in what you say.

#### Tafsir al-Qurtubi

The Almighty said: **Their messengers said, 'Is there any doubt about God?'** This is a question that means denial, meaning there is no doubt about God, meaning in His Oneness, as Qatada said. It was also said: in

obeying Him. A third interpretation is possible: Is there any doubt about God's power?! Because they agree on it and differ in everything else, as indicated by His statement: **The Originator of the heavens and the earth**, their Creator, Inventor, Maker, and Originator after nonexistence, to draw attention to His power, so worship is not permissible except for Him. **He calls you**, meaning to His obedience through messengers and books. **That He may forgive you some of your sins.** Abu Ubaid said: *Min* is redundant. Sibawayh said: It is for partialization, and it is permissible to mention some and mean all of them. It was also said: *Min* is for substitution and is not redundant nor partial, meaning that forgiveness is a substitute for sins. **And He will delay you for a specified term**, meaning death, so He will not punish you in this world. **They said, 'If you are,'** meaning what you are. **Except for human beings like us** in form and appearance, you eat what we eat, and drink what we drink, and you are not angels. **Do you want to turn us away from what our fathers used to worship** of idols and statues? **Then bring us a clear authority** meaning a clear argument. This was impossible for them, for the messengers were not called except with miracles.

### Tafsir Ibn Kathir

The Almighty tells us about the argument that took place between the disbelievers and their messengers, and that is that when their nations confronted them with doubt about what they brought them of worshipping God alone with no partner, the messengers said: **Is there any doubt about God?** This could mean two things **one of them** is there any doubt about His existence, for the nature bears witness to His existence and is created to acknowledge Him, for acknowledging Him is necessary in sound natures, but some of them may be exposed to doubt and confusion, so they need to look into the evidence that leads to His existence, and for this reason the messengers said to them, guiding them to the path of knowing Him as **the Originator of the heavens and the earth** who created them and innovated them without a previous example, for the evidence of occurrence, creation and subjugation is apparent on them, so they must have a Maker, and He is God, there is no god but God, He is the Creator of everything and its God and King, **and the second meaning** in their saying: **Is there any doubt about God?** i.e. is there any doubt about His divinity and His uniqueness in requiring worship of Him, and He is the Creator of all existences, and no one deserves worship except Him alone, with no partner for Him, for Most nations acknowledged the Creator, but worshipped other intermediaries along with Him that they thought would benefit them or bring them closer to God. Their messengers said to them: **He calls you to forgive you your sins** meaning in the Hereafter **and to delay you for a specified term** meaning in this world, as God Almighty said: **And if 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 every possessor of virtue his virtue** *verse*. So the nations said to them, arguing about the position of the message after estimating their submission to the first position, and the gist of what they said is: **You are**

Surat Ibrahim 14:10

Their messengers said, "Is there any doubt about God, the Creator of the heavens and the earth? He invites you to forgive you some of your sins and to delay you for a specified term." They said, "You are only human beings like us. You want to avert us from what our fathers used to worship. So bring us a clear authority."

**only human beings like us** meaning how can we follow you based on your mere words when we do not see a miracle from you, **Then bring us a clear authority** meaning a supernatural one that we propose to you. "Their messengers said to them: We are only human beings like you" meaning it is true that we are human beings like you in humanity, **but God bestows favor upon whom He wills of His servants** meaning with the message and prophethood, **and it was not for us to bring you an authority** according to what you asked for **except by God's permission** meaning after we asked Him. And His permission for us in that, **And in God let the believers put their trust**, meaning in all their affairs. Then the messengers said, **And why should we not put our trust in God?** meaning, what prevents us from putting our trust in Him, when He has guided us to the straightest, clearest, and most evident paths? **And we will surely be patient over what you have harmed us with**, meaning, from the bad words and foolish actions. **And in God let the trustful put their trust.**

### Fath al-Qadir

And sentence 10- **Their messengers said, 'Is there any doubt about God?'** is a resumption of the answer to an implied question, as if it was said, **So what did the messengers say to them?** The question is for rebuke and rebuke: that is, is there any doubt about His Oneness, glory be to Him? This is extremely clear and obvious. Then, the messengers mentioned, after their denial of the infidels, what confirms that denial from the evidence indicating the absence of doubt in His existence and Oneness, glory be to Him. They said: **The Creator of the heavens and the earth** meaning their Creator, Inventor, Maker, and Originator after nothingness **calls you** to believe in Him and His Oneness **that He may forgive you some of your sins.** Abu Ubaidah said: *Min* is redundant. The reason for that is His statement in another place: **Indeed, God forgives all sins.** Sibawayh said: "It is for partiality, and it is permissible to mention some and mean all of them. It was said that partiality is in its true form and it does not necessarily follow from the forgiveness of all sins for the nation of Muhammad, may God bless him and grant him peace, that all of them are forgiven for others. This verse was used as evidence by those who permitted the addition of "min" in the affirmation. It was said that *min* is for substitution and is not redundant or partial: that is, so that forgiveness is a substitute for sins. **And He delays you for a specified term** meaning until a specified time with Him, glory be to Him, which is death, so He will not punish you in this world. "They said: You are only human beings like us" meaning you are only human beings like us in form and appearance, you eat and drink as we eat and drink and you are not angels. **Want to turn us away** He described them as human beings first, then Secondly, by wanting to turn them away from what their fathers used to worship: that is, you want to turn us away from the idols and the like that our fathers used to worship. **Then bring us**, if you are truthful that you are messengers from God, a

**clear authority**, that is, a clear argument that indicates the truth of what you claim. And they brought them clear authority and a clear argument, but this is a type of their stubbornness and a type of their dissimulation.

### Tafsir al-Baghawi

**Their messengers said, 'Is there any doubt about God?'** This is a question that means denying what they believed, **Creator of the heavens and the earth**, their Creator, **He calls you to forgive you some of your sins**, meaning: your sins, and *some* is a relative clause, **and to delay you for a specified term**, until the time your terms are fulfilled, so He does not hasten you with punishment.

They said to the messengers: **You are only human beings like us**, in appearance, and you are not angels. Rather, **you want**, with your words, "to turn us away from what our fathers used to worship. So bring us a clear authority," a clear proof of the truth of your claim.

### Tafsir al-Baidawi

10. **Their messengers said, 'Is there any doubt about God?'** The hamza of denial was introduced into the circumstance because

The speech is about the doubtful, not about the doubt, meaning we only call you to God and He is not...

It is possible to doubt it due to the abundance of evidence and the clear indication of it. They pointed to that.

They say, **Creator of the heavens and the earth**, which is an attribute or a substitute, and *doubt* is removed.

For the sake of circumstance, **He calls you** to believe in His sending us. **To forgive you** or He calls you to forgiveness.

Like saying: I called upon Him to support me, by making the object for it the object of the verb. **Some of your sins** are what is between you and Him, the Most High, so Islam obliges it without...

Injustices, and it was said that those who were addressed were the infidels, not the believers, in the entire Qur'an.

Differentiation between the two addresses. Perhaps the meaning is that forgiveness, where it came in the address

The infidels are ranked according to faith, and where it came in the address of the believers, it is followed by

By obedience and avoiding sins and the like, it includes getting rid of injustices. **And He delays you until a specified term** until a time that God Almighty



has named and made the end of your lives.

They said, **You are only human beings like us.** You have no superiority over us, so why were you singled out for prophethood?

Without us, and if God had wanted to send messengers to mankind, He would have sent from a better race.

**You want to turn us away from what our fathers used to worship** with this claim. **Then bring us clear evidence** that indicates your superiority and your entitlement to this advantage, or the correctness of

Your claim of prophethood is as if they did not consider the evidence and arguments they brought and suggested.

Another sign of their stubbornness and obstinacy.

## Surat Ibrahim 14:11

Their messengers said to them, "We are only human beings like you, but God bestows His favor upon whom He wills of His servants. And it was not for us to bring you any authority except by God's permission. And in God let the believers put their trust."

## Surat Ibrahim 14:11

Their messengers said to them, "We are only human beings like you, but God bestows His favor upon whom He wills of His servants. And it was not for us to bring you any authority except by God's permission. And in God let the believers put their trust."

## Tafsir al-Jalalayn

11 - (Their messengers said to them, **We are only human beings like you**, as you said. **But God bestows favor upon whom He wills of His servants**. With prophethood. **And it was not for us to bring you any authority except by God's permission**. By His command, because we are servants who are raised. **And upon God let the believers put their trust**.)

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: They said to the nations to whom the messengers came: **We are only human beings like you**. You are right in what you say. You are only human beings like us. We are only human beings from the children of Adam, human beings like you. **But God bestows His favor upon whomever He wills of His servants**. He says: But God bestows favor upon whomever He wills of His creation, guiding him and granting him success to the truth. It was not for us to come to you with an argument and proof for what we call you to, **except by God's permission**. He says: Except by God's command to us to do so. **And in God let the believers put their trust**. He says: And in God let whoever believes in Him and obeys Him put his trust, for we trust in Him and in Him we put our trust.

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **Then bring us a clear authority**, he said: The clear authority is the proof and evidence. And his statement: (For which He has not sent down any authority), he said: Clear evidence and proof.

## Tafsir al-Qurtubi

The Almighty said: **Their messengers said to them, 'We are only human beings like you.'** That is, in form and appearance as you said. **But God bestows favor upon whomever He wills of His servants**. That is, He favors him with prophethood. It was also said, with success, wisdom, knowledge, and guidance. Sahl ibn Abdullah said: By reciting the Qur'an and understanding what is in it. I said: This is a good

statement. At-Tabari narrated from the hadith of Ibn Umar who said: I said to Abu Dharr: O uncle, advise me. He said: "I asked the Messenger of God, may God bless him and grant him peace, as you asked me, and he said: There is no day, night, or hour in which God does not bestow charity upon whomever He wills of His servants. And God, the Most High, has not bestowed favors upon His servants like that of inspiring them to remember Him." **And it was not for us to bring you an authority**, that is, an argument or a sign. **Except by the permission of God** meaning by His will, and that is not within our power, meaning we cannot come up with an argument as you are asking except by His command and power. So its wording is the wording of a statement, but its meaning is negation, because no one is forbidden what he is not able to do. **And in God let the believers put their trust** its meaning was presented earlier.

## Tafsir Ibn Kathir

The Almighty tells us about the argument that took place between the disbelievers and their messengers, and that is that when their nations confronted them with doubt about what they brought them of worshipping God alone with no partner, the messengers said: **Is there any doubt about God?** This could mean two things **one of them** is there any doubt about His existence, for the nature bears witness to His existence and is created to acknowledge Him, for acknowledging Him is necessary in sound natures, but some of them may be exposed to doubt and confusion, so they need to look into the evidence that leads to His existence, and for this reason the messengers said to them, guiding them to the path of knowing Him as **the Originator of the heavens and the earth** who created them and innovated them without a previous example, for the evidence of occurrence, creation and subjugation is apparent on them, so they must have a Maker, and He is God, there is no god but God, He is the Creator of everything and its God and King, **and the second meaning** in their saying: **Is there any doubt about God?** i.e. is there any doubt about His divinity and His uniqueness in requiring worship of Him, and He is the Creator of all existences, and no one deserves worship except Him alone, with no partner for Him, for Most nations acknowledged the Creator, but worshipped other intermediaries along with Him that they thought would benefit them or bring them closer to God. Their messengers said to them: **He calls you to forgive you your sins** meaning in the Hereafter **and to delay you for a specified term** meaning in this world, as God Almighty said: **And if 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 every possessor of virtue his virtue** *verse*. So the nations said to them, arguing about the position of the message after estimating their submission to the first position, and the gist of what they said is: **You are only human beings like us** meaning how can we follow

you based on your mere words when we do not see a miracle from you, **Then bring us a clear authority** meaning a supernatural one that we propose to you. "Their messengers said to them: We are only human beings like you" meaning it is true that we are human beings like you in humanity, **but God bestows favor upon whom He wills of His servants** meaning with the message and prophethood, **and it was not for us to bring you an authority** according to what you asked for **except by God's permission** meaning after we asked Him. And His permission for us in that, **And in God let the believers put their trust**, meaning in all their affairs. Then the messengers said, **And why should we not put our trust in God?** meaning, what prevents us from putting our trust in Him, when He has guided us to the straightest, clearest, and most evident paths? **And we will surely be patient over what you have harmed us with**, meaning, from the bad words and foolish actions. **And in God let the trustful put their trust.**

### Fath al-Qadir

11- Their messengers said to them, 'We are only human beings like you' meaning we are only human beings in appearance and form, as you said. **But God bestows favor upon whomever He wills of His servants** meaning He favors whomever He wills of them with prophethood, and it was said with success and guidance. **And it is not for us to bring you any authority** meaning it is not correct or right for us to bring you any proof **except by God's permission** meaning except by His will, and that is not within our power. It was said that what is meant by authority here is what the disbelievers demand of signs by way of obstinacy, and it was said that it is more general than that, for what God wills will happen and what He does not will will not happen. **And upon God let the believers rely** meaning upon Him alone, and this is an order from them to the believers to rely upon God without anyone else.

### Tafsir al-Baghawi

Their messengers said to them, 'We are only human beings like you, but God bestows favor upon whom He wills of His servants,' with prophecy and wisdom, "and it was not for us to bring you any authority except by God's permission. And upon God let the believers put their trust."

### Tafsir al-Baidawi

11. Their messengers said to them, 'We are only human beings like you, but God bestows favors on whom He wills of His servants.' They acknowledged their sharing in the same genus and made the reason for their being singled out for prophethood the favor and favor of God upon them. This is evidence that prophethood is a gift and that the preference of some rewards over others is by the will of God Almighty. **And it was not for us to bring you any authority except by the permission of God.** That is, it is not up to us to bring the signs, nor is it our ability to replace it so that we can bring what you have suggested. Rather, it is a

matter related to the will of God Almighty, so He singles out each prophet with a type of sign. **And in God let the believers put their trust.** So let us put our trust in Him in being patient with your opposition and hostility. They generalized the matter to the poets in a way that necessitates trust, and they intended themselves by it as a primary intention. Do you not see the words of God Almighty:

## Surat Ibrahim 14:12

And why should we not rely upon God while He has guided us to our ways? And we will surely be patient over what you have harmed us. And upon God let the trustful rely.

## Surat Ibrahim 14:12

And why should we not rely upon God while He has guided us to our ways? And we will surely be patient over what you have harmed us. And upon God let the trustful rely.

## Tafsir al-Jalalayn

12 - **And what is wrong with us** (that we should not put our trust in God) meaning there is nothing preventing us from doing so **while He has guided us to our ways, and we will surely be patient over what you have harmed us** over your harm **and in God let the trustful put their trust**

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: The Almighty says, informing about what the messengers said to their nations: **And why should we not put our trust in God**, trusting in Him and in His sufficiency and His defense of you from Him, **while He has guided us to our ways**, meaning: He has shown us the path of salvation from His punishment, so He has made it clear to us, **and we will be patient over what you have harmed us**, in God, and over what we encounter from you of hardship in Him because of our calling you to what we call you to, of disavowal of idols and statues, and sincerity in worship of Him, **and in God let the trustful put their trust**, meaning: and in God let everyone who has confidence in Him among His creation put their trust, but as for the one who disbelieves in Him, then his guardian is Satan.

## Tafsir al-Qurtubi

The Almighty said: **And why should we not put our trust in God?** *Ma* is an interrogative in the nominative case as a subject, and *lana* is the predicate, and what follows it is in the case of a state, the meaning is: What is there for us in abandoning our trust in God? **And He has guided us to our ways** meaning the path that leads to His mercy and saves from His wrath and punishment. **And we will surely be patient** is an oath *lam*, its meaning is: By God, we will surely be patient **with what you have harmed us with** meaning the humiliation, beating, denial and killing, trusting in God that He will suffice us and reward us. **And in God let the trustful put their trust.**

## Tafsir Ibn Kathir

The Almighty tells us about the argument that took place between the disbelievers and their messengers,

and that is that when their nations confronted them with doubt about what they brought them of worshipping God alone with no partner, the messengers said: **Is there any doubt about God?** This could mean two things **one of them** is there any doubt about His existence, for the nature bears witness to His existence and is created to acknowledge Him, for acknowledging Him is necessary in sound natures, but some of them may be exposed to doubt and confusion, so they need to look into the evidence that leads to His existence, and for this reason the messengers said to them, guiding them to the path of knowing Him as **the Originator of the heavens and the earth** who created them and innovated them without a previous example, for the evidence of occurrence, creation and subjugation is apparent on them, so they must have a Maker, and He is God, there is no god but God, He is the Creator of everything and its God and King, **and the second meaning** in their saying: **Is there any doubt about God?** i.e. is there any doubt about His divinity and His uniqueness in requiring worship of Him, and He is the Creator of all existences, and no one deserves worship except Him alone, with no partner for Him, for Most nations acknowledged the Creator, but worshipped other intermediaries along with Him that they thought would benefit them or bring them closer to God. Their messengers said to them: **He calls you to forgive you your sins** meaning in the Hereafter **and to delay you for a specified term** meaning in this world, as God Almighty said: **And if 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 every possessor of virtue his virtue** *verse*. So the nations said to them, arguing about the position of the message after estimating their submission to the first position, and the gist of what they said is: **You are only human beings like us** meaning how can we follow you based on your mere words when we do not see a miracle from you, **Then bring us a clear authority** meaning a supernatural one that we propose to you. "Their messengers said to them: We are only human beings like you" meaning it is true that we are human beings like you in humanity, **but God bestows favor upon whom He wills of His servants** meaning with the message and prophethood, **and it was not for us to bring you an authority** according to what you asked for **except by God's permission** meaning after we asked Him. And His permission for us in that, **And in God let the believers put their trust**, meaning in all their affairs. Then the messengers said, **And why should we not put our trust in God?** meaning, what prevents us from putting our trust in Him, when He has guided us to the straightest, clearest, and most evident paths? **And we will surely be patient over what you have harmed us with**, meaning, from the bad words and foolish actions. **And in God let the trustful put their trust.**

## Fath al-Qadir

It is as if the messengers intended by this command to the believers the command to themselves as a primary intention, and for this reason they said: 12- **And what excuse do we have that we should not put our trust in**

God meaning, what excuse do we have for not putting our trust in Him, glory be to Him, **while He has guided us to our ways** meaning, and the situation is that He has done with us what necessitates our trust in Him by guiding us to the path that leads to His mercy, which is what He has prescribed for His servants and made obligatory for them to follow, **And we will surely be patient over what you have harmed us** by what you do of denying us and making false suggestions, **And upon God alone without anyone else, let the trustful put their trust.** It was said that what is meant by the first trust is its innovation, and by this effort in its continuity and establishment, and it was said that the meaning of the first is that those who seek miracles must put their trust in God, glory be to Him, in obtaining them, not in us, so if He, glory be to Him, will show them, and if He, glory be to Him, will not show them. The meaning of the second is to show trust in God in repelling the evil and foolishness of the disbelievers.

Ibn Abi Hatim narrated on the authority of Ar-Rabi' regarding his statement: **And when your Lord proclaimed, 'If you are grateful, I will surely increase you,'** he said: Moses informed them on the authority of his Lord that if they were grateful for the blessing, He would increase them from His grace, expand their provision, and make them victorious over the world. Ibn Jarir narrated on the authority of Al-Hasan, **I will surely increase you,** he said: **From My obedience.** Ibn Al-Mubarak, Ibn Jarir, Ibn Abi Hatim, and Al-Bayhaqi in Al-Shu'ab narrated something similar on the authority of Ali ibn Salih. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Sufyan Ath-Thawri regarding the verse, he said: Do not let your souls perish in the world, for it is insignificant to God than that, but He says, **If you are grateful, I will surely increase you from My obedience.** Ahmad and Al-Bayhaqi narrated on the authority of Anas who said: "A beggar came to the Prophet (peace and blessings of God be upon him) and he ordered that he be given a date, but he did not take it. Another came and he ordered that he be given a date, and he accepted it and said: A date from the Messenger of God. He said to the slave girl: Go to Umm Salamah and give him the forty dirhams that she has." In its chain of transmission is Ahmad 'Amara ibn Zadhan, who was deemed trustworthy by Ahmad, Ya'qub ibn Sufyan and Ibn Hibban. Ibn Ma'in said: He is sound. Abu Zur'ah said: There is nothing wrong with him. Abu Hatim said: His hadith may be written down but not used as evidence, for he is not strong. Al-Bukhari said: He may be confused in his hadith. Ahmad said: Some strange hadiths were narrated from him. Abu Dawud said: He is not that strong. Al-Daraqutni classified him as weak. Ibn 'Adi said: There is nothing wrong with him. Al-Bukhari narrated in his history and Al-Dhiya' Al-Maqdisi in Al-Mukhtara on the authority of Anas who said: The Messenger of God (peace and blessings of God be upon him) said: **Whoever is inspired with five things will not be deprived of five things.** It also says: **Whoever is inspired with gratitude will not be deprived of more.** Al-Hakim Al-Tirmidhi narrated in Nawader Al-Agharr: Abu Hurairah said: The Messenger of God, may God bless him and grant him peace, said: "There are four things that whoever is given, God will not be denied four things, and in it: And whoever is given gratitude, will not be denied an increase." There is no reason to restrict the increase to

an increase in obedience, but rather the apparent meaning of the verse is general, as is indicated by making the increase a reward for gratitude. So whoever thanks God for what He has provided him, God will expand his provision. Whoever thanks God for what He has enabled him to do of obedience, God will increase his obedience. Whoever thanks Him for what He has bestowed upon him of health, God will increase his health, and so on. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Masoud that he used to recite: **And those after them, none knows them except God** and he would say: The genealogists lied. Ibn Abi Shaybah and Ibn Al-Mundhir narrated something similar on the authority of Amr bin Maymun. Ibn Al-Durais narrated on the authority of Abu Majlaz who said: A man said to Ali bin Abi Talib: I am the best at naming people. He said: You do not naming people. He said: Yes. Ali said to him: Have you seen His statement: **And 'Aad and Thamud, and the companions of Ar-Rass, and many generations between them?** He said: I am the best at naming many. He said: Have you seen His statement: **Has there not come to you the report of those before you - the people of Noah, and 'Aad and Thamud, and those after them? None knows them except God.** So he remained silent. Abu Ubaid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Urwah bin Az-Zubayr who said: We did not find anyone who knew what was beyond Ma'ad bin Adnan. Abu Ubaid and Ibn Al-Mundhir narrated on the authority of Ibn Abbas who said: Between Adnan and Ishmael there are thirty fathers who are not known. Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding his statement: **So they put their hands to their mouths,** he said: When they heard the Book of God, they were amazed and put their hands to their mouths, "and said: We disbelieve in that with which you have been sent, and indeed, we are in disquieting doubt about that to which you invite us." They said: We do not believe you in what you have brought, for we have strong doubts about it. Abd al-Razzaq, al-Firyabi, Abu Ubaid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, al-Tabarani and al-Hakim narrated, and he authenticated it, on the authority of Ibn Mas'ud: **So they put their hands to their mouths,** he said: They bit them. And in another version: on their fingertips in rage against their messengers.

## Tafsir al-Baghawi

**And why should we not put our trust in God** when we know that we cannot attain anything except through His decree and destiny, **and He has guided us to our ways,** showed us the right path, and showed us the path of salvation. **And we will surely be patient,** the lam is the lam of the oath, metaphorically: By God, we will surely be patient, **for what you have harmed us with, and upon God let the trustful put their trust.**

## Tafsir al-Baidawi

12. **And what excuse do we have for not putting our trust in God?** That is: what excuse do we have for not



Surat Ibrahim 14:12

And why should we not rely upon God while He has guided us to our ways? And we will surely be patient over what you have harmed us. And upon God let the trustful rely.

putting our trust in Him? **And He has guided us to our ways** by which we know Him and know that all matters are in His hand. Abu Amr read it with a light pronunciation here and in Al-Ankabut. **And we will surely be patient over what you have harmed us** is the answer to an omitted oath by which they intended their trust and their indifference to what the infidels are doing to them. **And in God let the trustful put their trust** So let the trustful remain steadfast in what they have invented of their trust caused by their faith.

## Surat Ibrahim 14:13

And those who disbelieved said to their messengers, **We will surely expel you from our land, or you must return to our religion.** So their Lord inspired to them, **We will surely destroy the wrongdoers.**

## Tafsir al-Jalalayn

13 - (And those who disbelieved said to their messengers, **We will surely expel you from our land, or you must return to our religion.** So their Lord inspired to them, **We will surely destroy the wrongdoers.**

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty said: "And those who disbelieved said to their messengers, 'We will surely expel you from our land, or you must return to our religion.' So their Lord inspired to them, 'We will surely destroy the wrongdoers.'"

## Tafsir al-Qurtubi

The Almighty said: **And those who disbelieved said to their messengers, 'We will surely expel you from our land.'** The lam is a lam of oath, meaning, **By God, we will expel you.** "Or you must return." That is, until you return or unless you return, as stated by Al-Tabari and others. Ibn Al-Arabi said: This estimation is not required, because (or) is in its proper form of choice. The disbelievers gave the messengers the choice between returning to their religion or expelling them from their land. This is the way of God Almighty with His messengers and servants. Do you not see His saying: "And indeed, they almost tempted you to leave the land to expel you from it. But then they would not remain behind you except for a little while. The way of those of Our messengers We had sent before you." (al-Isra' 17:76) This meaning has already been mentioned in *Al-A'raf* and other books. "In our religion **means to our religion**, so their Lord inspired to them, 'We will surely destroy the wrongdoers.'"

## Tafsir Ibn Kathir

The Almighty tells us about what the disbelieving nations threatened their messengers with, of expulsion from their land and banishment from among them, as the people of Shu'ayb said to him and those who believed in him: "We will surely expel you, O Shu'ayb, and those who have believed with you from our city" *verse*. And as the people of Lot said: "Expel the family of Lot from your city" *verse*. And the Almighty said, informing us about the polytheists of Quraysh 106: "And indeed they almost tempted you to leave the land to expel you from it. And then they would not have remained behind you except a little." And the Almighty

said: **And when those who disbelieved plotted against you to confine you or kill you or expel you - and they plotted, and God plotted, and God is the best of plotters.** And it was from His Almighty's doing that He made His Messenger appear and supported him, and because of his departure from Mecca, He gave him supporters, helpers, and soldiers who would fight in the way of God the Almighty, and God the Almighty continued to advance him from one thing to another until He opened for him Mecca, which had expelled him, and empowered him in it, and humiliated his enemies from among them and from all the people of the earth until people entered the religion of God in droves, and the word of God and His religion prevailed over all other religions in the East and West of the earth in the easiest time, and for this reason the Almighty said: "Then their Lord inspired to them, 'We will surely destroy the wrongdoers, and We will surely inhabit the land after them.' " And as He said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the ones who are victorious. And indeed, Our soldiers will be the predominant." And the Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.' " And the Almighty said: **And We had already written in the Psalms, after the remembrance.** The verse, "Moses said to his people, 'Seek help from God and be patient. Indeed, the earth belongs to God. He causes it to be inherited by whomever He wills of His servants. And the [best] outcome is for the righteous.'" And God Almighty said, "And We caused the people who were oppressed to inherit the eastern regions of the earth and the western regions 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 were making and what they were building." And His statement, **That is for whoever feared My position and feared My threat,** meaning this My threat is for whoever feared My position before the Day of Resurrection and feared My threat, which is My intimidation and punishment, as God Almighty said, **But as for he who transgressed and preferred the life of this world, then indeed, Hellfire will be his refuge.** And He said, **And for he who fears the position of his Lord are two gardens.**

And His saying: **And they sought victory** means that the messengers sought victory from their Lord against their people, as Ibn Abbas, Mujahid, and Qatadah said. Abd al-Rahman ibn Zayd ibn Aslam said: The nations sought victory over themselves as they said: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.** It is possible that this is intended and that is intended, just as they sought victory over themselves on the day of Badr and the Messenger of God, may God bless him and grant him peace, sought victory and God Almighty said to the polytheists: **If you seek victory, victory has already come to you, but if you desist, it is better for you** (al-Ankabut 4:17), and God knows best. **And every obstinate tyrant will fail** meaning one who is obstinate in his soul and is opposed to the truth, as God Almighty said: "Throw into Hell every obstinate disbeliever \* Preventer of good, transgressor, doubter \* Who has set up with God another god. So throw him into the severe punishment." And in the hadith:

## Surat Ibrahim 14:13

And those who disbelieved said to their messengers, "We will surely expel you from our land, or you must return to our religion." So their Lord inspired to them, "We will surely destroy the wrongdoers."

"Indeed, Hell will be brought on the Day of Resurrection, and the creatures will call out, saying: I have been assigned to every obstinate tyrant." The hadith means that every obstinate tyrant will fail. And he lost when the prophets strove to supplicate to their Almighty and Powerful Lord.

And His statement: **Behind him is Hell.** Behind here means in front of him, like the statement of God Almighty: **And behind them was a king who seized every ship by force.** Ibn Abbas used to read it: And before them was a king, meaning behind the stubborn tyrant was Hell, meaning it is lying in wait for him, he will dwell in it forever on the Day of Resurrection, and he will be exposed to it morning and evening until the Day of Calling. **And he will be given to drink of purulent water,** meaning in the Fire, he will have no drink except scalding water and filth. This is extremely hot, and this is extremely cold and foul-smelling, as He said: "This, let them taste it: scalding water and filth. And other like it are pairs." Mujahid and Ikrimah said: Pus is from pus and blood. Qatada said: It is what flows from his flesh and skin. In a narration from him: Pus is what comes out of the belly of the disbeliever, mixed with pus and blood. In the hadith of Shahr bin Hawshab on the authority of Asma bint Yazid bin As-Sakan, she said: I said, O Messenger of God, what is the clay of Khabal? He said: **The pus of the people of Hell.** In another narration: **The juice of the people of Hell.**

Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Safwan bin Amr told us, on the authority of Ubaidullah bin Busr, on the authority of Abu Umamah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And he will be given to drink of a purulent water, gulping it down,** he said: "It will be brought close to him and he will dislike it, but when it is brought close to him, it will burn his face and the scalp will fall off, and when he drinks it, it will tear up his intestines until it comes out of his anus." God the Most High says: **And they will be given to drink scalding water, which will tear up their intestines,** and He says: **And if they call for help, they will be helped with water like molten brass, which will scald their faces,** and the verse. Ibn Jarir narrated it this way from the hadith of Abdullah bin Mubarak. He and Ibn Abi Hatim narrated it from the hadith of Baqiyyah bin Al-Waleed from Safwan bin Amr.

His saying: **He swallows it** means he chokes on it and hates it, meaning he drinks it by force and coercion, not putting it in his mouth until the angel strikes him with an iron hammer, as God the Almighty said: **And for them are maces of iron** "And he can hardly swallow it" meaning he swallows it because of its bad taste, color, smell, heat or cold that is unbearable **And death comes to him from every side** meaning his entire body, limbs and organs feel pain. Amr ibn Maymun ibn Mihran said: From every bone, nerve and vein. Ikrimah said: Even from the ends of his hair. Ibrahim al-Taymi said: From the location of every hair, meaning from his

body even from the ends of his hair. Ibn Jarir said: **And death comes to him from every side** meaning from in front of him and behind him, and in another narration: From his right and left, from above him and from under his feet, and from all the parts of his body.

Ad-Dahhak said on the authority of Ibn Abbas, **And death will come to him from every side.** He said: The types of torment with which God will torment him on the Day of Resurrection in the fire of Hell, there is not a type of it except that death will come to him from it if he were to die, but he will not die because God Almighty said, **It will not be decreed for them to die, nor will its punishment be lightened for them.** The meaning of the words of Ibn Abbas, may God be pleased with him, is that there is not a type of these types of torment except that if it comes to him, it will require that he die from it if he were to die, but he will not die so that he will remain in eternal torment and punishment. For this reason, God Almighty said, **And death will come to him from every side, and he will not die.**

And His statement: **And after it is a severe punishment** means that after this state he will have another severe punishment, that is, painful, difficult, and severe, more severe than the one before it, and more terrible and bitter. This is like what God Almighty said about the tree of Zaqqum: "It is a tree that grows at the bottom of Hellfire. Its fruit is like the heads of devils. So they will eat from it and fill their bellies with it. Then they will have a mixture of scalding water. Then their return will be to Hellfire." So He informed that sometimes they will be eating Zaqqum, sometimes drinking scalding water, and sometimes they will be returned to Hellfire, God forbid that. And thus God Almighty said: "This is Hell, which the criminals deny. They will circulate between it and scalding water." And God Almighty said: "Indeed, the tree of Zaqqum is the food of the sinners. Like molten metal, boiling within the bellies. Like the boiling of scalding water. Seize him and ascend him to the middle of Hellfire. Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the mighty, the noble. Indeed, this is what you were in doubt about." And He said: **And the companions of the left - what are the companions of the left?** In Poison and scalding water, and a shade of scalding water, neither cool nor generous. And God Almighty said: "This is it, and indeed for the transgressors is an evil destination: Hell, which they will burn, and wretched is the resting place. This - let them taste it: scalding water and pus. And other pairs like it." And other verses indicating the variety of punishment upon them, its repetition, types, and forms, which only God Almighty can count as a just recompense. **And your Lord is not unjust to His servants.**

## Fath al-Qadir

His statement: 13- "And those who disbelieved said **These speakers are a group of those who rebelled against answering the messengers, and the lam in We** will surely expel you" is the one that introduces the

oath: meaning, by God, we will surely expel you from our land or you will return to our religion. They were not satisfied with their rejection of what the messengers brought and their failure to comply with what they called them to until they dared to do this to them, and they gave them the choice between leaving their land or returning to their disbelieving religion. It has been said that the "or in or you will surely return" means until or: meaning unless you return as some of the commentators said. It was responded that there is no need for that, rather the "or" is in its place for the choice between one of the two matters, and the interpretation of the verse has been presented in Surat Al-A'raf. It was said that the return here means becoming, because the prophets were infallible from being of the religion of disbelief before and after prophethood. It was also said that the address was to the messengers and to those who believed in them, so the messengers prevailed over their followers. **Then their Lord inspired them**, meaning to the messengers, **to destroy the wrongdoers**, meaning He said to them: We will destroy the wrongdoers.

### Tafsir al-Baghawi

**And those who disbelieved said to their messengers, 'We will surely expel you from our land, or you must return to our religion.'** They mean: unless you return, or until you return to our religion.

### Tafsir al-Baidawi

13. "And those who disbelieved said to their messengers, 'We will surely expel you from our land, or you must return to our religion.' They swore that one of two things would happen: either they would expel the messengers or they would return to their religion. This means becoming, because they had never been of their religion. It is possible that the address was to every messenger and those who believed with him, so they defeated the group over one individual. 'Then their Lord inspired to them,' meaning to their messengers. 'We will surely destroy the wrongdoers.'" This is based on the implication of the statement, or the inspiration being used in its context, because it is a type of it.

Surat Ibrahim 14:14

And We will surely cause you to dwell in the land after them. That is for whoever fears My position and fears My threat.

### Surat Ibrahim 14:14

And We will surely cause you to dwell in the land after them. That is for whoever fears My position and fears My threat.

### Tafsir al-Jalalayn

14 - **And We will surely inhabit you in the land** their land **after them** after their destruction *that* victory and inheritance of the land **for whoever fears My position** that is, his position before Me **and fears My threat** of punishment.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And those who disbelieved in God said to His messengers who were sent to them, when they called them to the oneness of God and to sincere worship of Him, and to abandon the worship of gods and idols, **We will surely expel you from our land**, meaning: from our country, so we will expel you from it, **or you must return to our religion**, meaning: unless you return to our religion that we follow, which is the worship of idols.

And I inserted in his saying: **You will surely return**, the letter *lam*, which is in the sense of a condition, as if it were an answer to the oath. Rather, the meaning of the statement is: We will expel you from our land, or you will return to our religion.

The meaning of *or* here is the meaning of *except*: *or* means *until* as is said in speech: **I will hit you or you confess to me**. Some Arabs make what comes after *or* in such a place an apposition to what comes before it. If what comes before it is in the jussive mood, they make it in the jussive mood, and if it is in the accusative mood, they make it in the accusative mood. If it contains a *lam* they make a *lam* in it, since *or* is a conjunction. Some of them make what comes after *or* in the accusative case in every case, so that it is known by its accusative that it is disconnected from the first and from what comes before it, as Imru' al-Qais said:

My friend cried when he saw the path before him and realized that we were following Caesar.

I said to him: Do not cry, we are only trying to become king or die and be excused.

So he put the word **we die, so we can apologize**, and he raised the word **we try**, because he wanted the meaning: unless we die, or until we die. And from this is the saying of the other:

I cannot be separated from her affection, nor can love do to me anything other than what it did

And His statement: **Then their Lord inspired to them, 'We will surely destroy the wrongdoers,'** those who wronged themselves, and thus deserved God's punishment for them through their disbelief. It may be possible that they were called the wrongdoers because they worshipped idols and deities that it is not permissible to worship, so it was because they placed worship in the wrong place, since it was wrong, and they were called that.

And His statement: **And We will surely inhabit you in the land after them**, this is a promise from God to one of His prophets who promised victory over the disbelievers among his people. He says: When the nations of the messengers persisted in their disbelief, and threatened their messengers with attacking them, God revealed to them the destruction of those of their nations who disbelieved in them, and promised them victory. All of that was from God as a threat and a warning to the polytheists of the people of our Prophet Muhammad, may God bless him and grant him peace, for their disbelief in Him, and their boldness against His Prophet, and to strengthen Muhammad, may God bless him and grant him peace, and to command him to be patient with the hardships he encountered from the polytheists of his people, just as those of His messengers who were before him were patient, and to know that the consequence of the matter of those who disbelieved in Him is destruction, and its consequence is victory over them, the way of God with those who passed away before.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada: **And We will surely settle you in the land after them**, he said: He promised them victory in this world, and Paradise in the Hereafter.

And His saying: **That is for him who fears standing before Me and fears My threat**, the Most High says: This is what I do for him who fears standing before Me and fears My threat, so he fears Me through his obedience and avoids My wrath. I will support him against whatever evil he wants for him and whatever he seeks to do to him that is disliked by My enemies. I will destroy his enemy and disgrace him, and cause him to inherit his own harm and his own home.

He said: **For he who fears standing before Me**, and its meaning is what I said: that it is for he who fears standing before Me, such that I will raise him there for the reckoning, just as He said: **And you make your provision that you lie**, meaning: And you make My provision that you lie. This is because the Arabs attribute their actions to themselves, and to what they have been done to, so they say: I was pleased to see you, and to see you, and so it is.

### Tafsir al-Qurtubi

**And We will surely inhabit you in the land after them.** The Almighty said: **That is for him who fears standing before Me and fears My threat.** That is, his standing



before the Day of Resurrection. The infinitive was added to the subject. The position is a source like standing. It is said: he stood before standing and standing. This was added to it because it is specific to it. The position with the opening of the meem is the place of residence, and with the damma is the action of residence. **That is for him who fears standing before Me** that is, My standing over him and My watching him. God the Almighty said: **Then is he who stands over every soul for what it has earned?** (Ar-Ra'd: 33).

Al-Akhfash said: **That is for him who fears standing before Me** that is, My punishment, **and fears My threat** that is, the Qur'an and its prohibitions. It was said: It is the punishment. The threat is the name of the promise.

## Tafsir Ibn Kathir

The Almighty tells us about what the disbelieving nations threatened their messengers with, of expulsion from their land and banishment from among them, as the people of Shu'ayb said to him and those who believed in him: **We will surely expel you, O Shu'ayb, and those who have believed with you from our city verse.** And as the people of Lot said: **Expel the family of Lot from your city verse.** And the Almighty said, informing us about the polytheists of Quraysh 106: "And indeed they almost tempted you to leave the land to expel you from it. And then they would not have remained behind you except a little." And the Almighty said: **And when those who disbelieved plotted against you to confine you or kill you or expel you - and they plotted, and God plotted, and God is the best of plotters.** And it was from His Almighty's doing that He made His Messenger appear and supported him, and because of his departure from Mecca, He gave him supporters, helpers, and soldiers who would fight in the way of God the Almighty, and God the Almighty continued to advance him from one thing to another until He opened for him Mecca, which had expelled him, and empowered him in it, and humiliated his enemies from among them and from all the people of the earth until people entered the religion of God in droves, and the word of God and His religion prevailed over all other religions in the East and West of the earth in the easiest time, and for this reason the Almighty said: "Then their Lord inspired to them, 'We will surely destroy the wrongdoers, and We will surely inhabit the land after them.'" And as He said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the ones who are victorious. And indeed, Our soldiers will be the predominant." And the Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And the Almighty said: **And We had already written in the Psalms, after the remembrance.** The verse, "Moses said to his people, 'Seek help from God and be patient. Indeed, the earth belongs to God. He causes it to be inherited by whomever He wills of His servants. And the [best] outcome is for the righteous.'" And God Almighty said, "And We caused the people who were oppressed to inherit the eastern regions of the earth and the western regions 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 were making and what they were building." And His statement, **That is for whoever feared My position and feared My threat,** meaning this My threat is for whoever feared My position before the Day of Resurrection and feared My threat, which is My intimidation and punishment, as God Almighty said, **But as for he who transgressed and preferred the life of this world, then indeed, Hellfire will be his refuge.** And He said, **And for he who fears the position of his Lord are two gardens.**

And His saying: **And they sought victory** means that the messengers sought victory from their Lord against their people, as Ibn Abbas, Mujahid, and Qatadah said. Abd al-Rahman ibn Zayd ibn Aslam said: The nations sought victory over themselves as they said: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.** It is possible that this is intended and that is intended, just as they sought victory over themselves on the day of Badr and the Messenger of God, may God bless him and grant him peace, sought victory and God Almighty said to the polytheists: **If you seek victory, victory has already come to you, but if you desist, it is better for you** (al-Ankabut 4:17), and God knows best. **And every obstinate tyrant will fail** meaning one who is obstinate in his soul and is opposed to the truth, as God Almighty said: "Throw into Hell every obstinate disbeliever \* Preventer of good, transgressor, doubter \* Who has set up with God another god. So throw him into the severe punishment." And in the hadith: "Indeed, Hell will be brought on the Day of Resurrection, and the creatures will call out, saying: I have been assigned to every obstinate tyrant." The hadith means that every obstinate tyrant will fail. And he lost when the prophets strove to supplicate to their Almighty and Powerful Lord.

And His statement: **Behind him is Hell.** Behind here means in front of him, like the statement of God Almighty: **And behind them was a king who seized every ship by force.** Ibn Abbas used to read it: And before them was a king, meaning behind the stubborn tyrant was Hell, meaning it is lying in wait for him, he will dwell in it forever on the Day of Resurrection, and he will be exposed to it morning and evening until the Day of Calling. **And he will be given to drink of purulent water,** meaning in the Fire, he will have no drink except scalding water and filth. This is extremely hot, and this is extremely cold and foul-smelling, as He said: "This, let them taste it: scalding water and filth. And other like it are pairs." Mujahid and Ikrimah said: Pus is from pus and blood. Qatada said: It is what flows from his flesh and skin. In a narration from him: Pus is what comes out of the belly of the disbeliever, mixed with pus and blood. In the hadith of Shahr bin Hawshab on the authority of Asma bint Yazid bin As-Sakan, she said: I said, O Messenger of God, what is the clay of Khabal? He said: **The pus of the people of Hell.** In another narration: **The juice of the people of Hell.**

Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Safwan bin Amr told us, on the authority of Ubaidullah bin Busr, on the authority of Abu Umamah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And he will be given to drink**

Surat Ibrahim 14:14

And We will surely cause you to dwell in the land after them. That is for whoever fears My position and fears My threat.

**of a purulent water, gulping it down**, he said: "It will be brought close to him and he will dislike it, but when it is brought close to him, it will burn his face and the scalp will fall off, and when he drinks it, it will tear up his intestines until it comes out of his anus." God the Most High says: **And they will be given to drink scalding water, which will tear up their intestines**, and He says: **And if they call for help, they will be helped with water like molten brass, which will scald their faces**, and the verse. Ibn Jarir narrated it this way from the hadith of Abdullah bin Mubarak. He and Ibn Abi Hatim narrated it from the hadith of Baqiyyah bin Al-Waleed from Safwan bin Amr.

His saying: **He swallows it** means he chokes on it and hates it, meaning he drinks it by force and coercion, not putting it in his mouth until the angel strikes him with an iron hammer, as God the Almighty said: **And for them are maces of iron** "And he can hardly swallow it" meaning he swallows it because of its bad taste, color, smell, heat or cold that is unbearable **And death comes to him from every side** meaning his entire body, limbs and organs feel pain. Amr ibn Maymun ibn Mihran said: From every bone, nerve and vein. Ikrimah said: Even from the ends of his hair. Ibrahim al-Taymi said: From the location of every hair, meaning from his body even from the ends of his hair. Ibn Jarir said: **And death comes to him from every side** meaning from in front of him and behind him, and in another narration: From his right and left, from above him and from under his feet, and from all the parts of his body.

Ad-Dahhak said on the authority of Ibn Abbas, **And death will come to him from every side**. He said: The types of torment with which God will torment him on the Day of Resurrection in the fire of Hell, there is not a type of it except that death will come to him from it if he were to die, but he will not die because God Almighty said, **It will not be decreed for them to die, nor will its punishment be lightened for them**. The meaning of the words of Ibn Abbas, may God be pleased with him, is that there is not a type of these types of torment except that if it comes to him, it will require that he die from it if he were to die, but he will not die so that he will remain in eternal torment and punishment. For this reason, God Almighty said, **And death will come to him from every side, and he will not die**.

And His statement: **And after it is a severe punishment** means that after this state he will have another severe punishment, that is, painful, difficult, and severe, more severe than the one before it, and more terrible and bitter. This is like what God Almighty said about the tree of Zaqqum: "It is a tree that grows at the bottom of Hellfire. Its fruit is like the heads of devils. So they will eat from it and fill their bellies with it. Then they will have a mixture of scalding water. Then their return will be to Hellfire." So He informed that sometimes they will be eating Zaqqum, sometimes drinking scalding water, and sometimes they will be returned to Hellfire, God forbid that. And thus God Almighty said: "This is Hell, which the criminals deny. They will circulate between it and scalding water." And God Almighty said: "Indeed, the tree of Zaqqum is the food of the sinners. Like molten metal, boiling within the bellies. Like the

boiling of scalding water. Seize him and ascend him to the middle of Hellfire. Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the mighty, the noble. Indeed, this is what you were in doubt about." And He said: **And the companions of the left - what are the companions of the left?** In Poison and scalding water, and a shade of scalding water, neither cool nor generous. And God Almighty said: "This is it, and indeed for the transgressors is an evil destination: Hell, which they will burn, and wretched is the resting place. This - let them taste it: scalding water and pus. And other pairs like it." And other verses indicating the variety of punishment upon them, its repetition, types, and forms, which only God Almighty can count as a just recompense. **And your Lord is not unjust to His servants**.

### Fath al-Qadir

14- **And We will surely inhabit you in the land** meaning the land of those infidels who threatened you with what they threatened of expulsion or return. An example of this verse is the Almighty's saying: **And We caused the people who were oppressed to inherit the eastern and western parts of the earth**, and He said: **And We caused you to inherit their land and their homes**. It was read *li-yahlakaan* and *li-yaskanakum* with a dhammah in both verbs, considering his saying *fa-ha-ya*, and the reference in his saying *that* to what came before of the destruction of the oppressors and the settlement of the believers in their dwellings **for him who fears My standing**, meaning My position, and that is on the Day of Judgment, for it is the standing of God Almighty, and the standing with the fathah on the meem is the place of residence, and with the damma is the action of residence, and it was said: the standing here is a source meaning standing: that is for him who fears My standing over him and My watching him like His saying, the Most High: **Then is he who stands over every soul for what it has earned?** Al-Akhfash said: that is for him who fears My standing: that is My punishment **and fears My threat**, that is, he fears My threat of punishment, and it was said with the Qur'an and its prohibitions, and it was said that it is the punishment itself, and the threat is the name of the promise.

### Tafsir al-Baghawi

**Then their Lord inspired them, 'We will surely destroy the wrongdoers, and We will surely inhabit you in the land after them.'** That is, after their destruction.

**That is for him who fears standing before Me** meaning: standing before Me, as He said: **And for him who fears standing before his Lord are two gardens** (al-Rahman 55:46). So He attributed the servant's standing to himself, just as you say: I regret hitting you, meaning my hitting you, **and feared My threat** meaning My punishment.

## Tafsir al-Baidawi

14. **And We will surely cause you to dwell in the land after them** meaning their land and their homes, as the Most High said: **And We caused the people who were oppressed to inherit the eastern and western parts of the earth.** It was read *li-yahlaka* and *li-yahlaka* with a *ya* in consideration of what was revealed, as you say: Zaid swore that *that* would be brought out, referring to what was revealed, which is the destruction of the oppressors and the settlement of the believers. **For him who fears My standing** My position, which is the position in which the servants will stand for government on the Day of Resurrection, or My standing over him and My protection, not his work. It was said that the standing is intrusive. **And fears My threat** meaning My threat of punishment or My punishment promised to the disbelievers.

Surat Ibrahim 14:15

And they sought victory, but every stubborn tyrant failed.

## Surat Ibrahim 14:15

And they sought victory, but every stubborn tyrant failed.

## Tafsir al-Jalalayn

15 - **And they sought victory** The messengers sought victory from God against their people **and every tyrant** arrogant about obeying God *obstinate* opposed to the truth failed and lost.

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And the messengers sought victory over their people, meaning they sought God's help against them, **and every obstinate tyrant was disappointed**, meaning: every arrogant, unjust person who deviated from the acknowledgement of God's oneness and the sincerity of worship to Him perished.

Stubborn, obstinate and obstinate, they mean the same thing.

And from the tyrant, he says: He is a tyrant between determinism, determinism, tyranny, tyranny, and tyranny.

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

Who said that?

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us - and Al-Harith told me, he said, Al-Hasan told us, he said, Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And seek victory**, he said: All the messengers, he said: seek help, *stubborn*, he said: One who opposes the truth and deviates from 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-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-Harith told me, he said, Ishaq told us, he said, Abdullah told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And they sought victory**, he said: All the messengers sought victory, **And every obstinate tyrant was disappointed**, he said: One who opposes the truth and deviates from 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, and Ibn Jurayj said: They sought victory over their people.

Muhammad bin Amr told me, he said, Abu Asim told

us, he said, Isa told us....

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And they sought victory, but every obstinate tyrant was disappointed**. He said: The messengers and the believers were oppressed by their people, and they were subjugated by them and they were called to return to their religion, but God Almighty refused for His messengers and the believers to return to the religion of disbelief, and He commanded them to put their trust in God, and He commanded them to seek victory against the tyrants, and He promised them that He would inhabit the earth after them, so God fulfilled for them what He promised them, and they sought victory as He commanded them to seek victory, and every obstinate tyrant was disappointed.

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Abu Awana told us, on the authority of Al-Mughira, on the authority of Ibrahim, regarding his statement: **And every obstinate tyrant will fail**, he said: He is the one who deviates from the truth.

Al-Muthanna told me, he said, Ishaq told us, he said, Mutraf bin Bishr told us, on the authority of Hisham, on the authority of Mughirah, on the authority of Samak, on the authority of Ibrahim: **And every obstinate tyrant will fail**, he said: the one who deviates from the truth.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And they sought victory**, meaning: The messengers sought victory over their people. His statement: **And every obstinate tyrant was disappointed**, and the obstinate tyrant is the one who refused to say, **There is no god but God**.

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 sought victory**, he said: The messengers sought victory over their people, **and every obstinate tyrant was disappointed**, he said: obstinate about the truth, turning away from it.

Al-Hasan bin Yahya told us, he said, Abd al-Razzaq told us, he said, Muammar told us, on the authority of Qatada, similarly - and he added to it: he refused to say there is no god but God.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And every obstinate tyrant will fail**, he said: The one who is obstinate about the truth, the one who turns away from the path, he said: And the Arabs say: The worst of people is the obstinate one, the one who deviates from the path.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **And they sought victory, but every obstinate tyrant was disappointed**, he said: The tyrant is the arrogant.

Ibn Zayd used to say about the meaning of his saying: **And they asked for victory**, contrary to what these people said, and he used to say: The nations asked for

victory and were answered.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **And they asked for help**, he said: Their asking for help was with a trial. They said, **O God, if what Muhammad has brought is the truth from You, then rain down upon us stones from the sky, as You rained down upon the people of Lot, or bring us a painful punishment.** He said: Their asking for help was with a trial as the people of Hud asked for help: **Then bring upon us what You promise us, if you should be of the truthful.** He said: The asking for help was with the punishment. He said: It was said to them: This has a term, when they asked God to send it down upon them, so He said: Rather, We will delay them until a day when eyes will stare in horror. They said: We do not want to be delayed until the Day of al-Qiyamah 75: **Our Lord, hasten for us our portion our punishment before the Day of Reckoning.** And he recited: "And they urge You to hasten the punishment. And were it not for a specified term, the punishment would have come upon them" until he reached: **And from beneath their feet and He will say, 'Taste what you used to do.'**

## Tafsir al-Qurtubi

The Almighty said: **And they sought victory** meaning they sought help, meaning the messengers were permitted to seek help against their people and pray for their destruction, as Ibn Abbas and others said, and it has already been mentioned in *Al-Baqarah*. And from it is the hadith: The Prophet, may God bless him and grant him peace, used to seek help from the vagabonds of the emigrants, meaning he sought help. Ibn Zayd said: The nations sought help with supplication as the Quraysh said: **O God, if this is the truth from You** (al-Anfal 8:32) and the verse. And it was narrated from Ibn Abbas. And it was said: The Messenger said: **They have denied me, so grant victory between me and them.** And the nations said: If these are truthful, then punish us, from Ibn Abbas also, similar to it: **Bring us the punishment of God, if you should be of the truthful** (al-Ankabut 29:29) **Bring us what you promise us, if you should be of the messengers** (al-A'raf 7:77). **And every stubborn tyrant will fail** the arrogant tyrant who does not see anyone having any right over him, this is how it is according to the linguists, as mentioned by Al-Nahhas. The stubborn one is the one who opposes the truth and deviates from it, according to Ibn Abbas and others. It is said: **He turned away from his people**, meaning he distanced himself from them. It was also said: It is from *and*, which means the side. So-and-so was stubborn, meaning he took a side, turning away. The poet said:

If you come down, make me the middle one, for I am old and cannot bear to be stubborn.

Al-Harawi said: The Almighty said: **Jabbar An'id** meaning deviating from the goal, and he is the stubborn, obstinate and obstinate. In the hadith of Ibn Abbas, he was asked about the woman with istihadah, so he said: It is an obstinate vein. Abu Ubaid said: It is the one who is stubborn and rebellious like a person, so this vein is in its position in the abundance of what

comes out of it. Shammam said: The obstinate is the one who does not stop. Omar said, mentioning his biography: The most stubborn. Al-Layth said: The stubborn among camels is the one who does not mix with them, but rather is always on one side, he meant the one who intended to disagree or separate from the group, so he turned towards it. Muqatil said: The stubborn is the arrogant. Ibn Kaysan said: He is the one who holds his nose high. It was said: The stubborn and obstinate is the one who is arrogant towards the messengers and goes astray from the path of truth and does not follow it. The Arabs say: The worst of camels is the obstinate one who goes astray. It was also said: The obstinate is the disobedient. Qatada said: The obstinate is the one who refused to say there is no god but God.

I said: The tyrant and the stubborn in the verse have the same meaning, even though the wording is different. Everyone who deviates from the truth is tyrant and stubborn, meaning arrogant. It was said that what is meant by it in the verse is Abu Jahl, as mentioned by Al-Mahdawi. Al-Mawardi narrated in the book *Adab Al-Dunya Wal-Din* that Al-Walid bin Yazid bin Abdul Malik was one day looking for good omens from the Qur'an, and he found out the words of God Almighty: **And they sought victory, but every tyrant and stubborn was disappointed.** So he tore up the Qur'an and began to say:

I threaten every stubborn tyrant, for I am that stubborn tyrant.

If you come to your Lord on the Day of Resurrection, say, **O Lord, Al-Walid tore me apart.**

He did not live long until he was killed in the worst way, and his head was crucified on his palace, then on the wall of his city.

## Tafsir Ibn Kathir

The Almighty tells us about what the disbelieving nations threatened their messengers with, of expulsion from their land and banishment from among them, as the people of Shu'ayb said to him and those who believed in him: **We will surely expel you, O Shu'ayb, and those who have believed with you from our city verse.** And as the people of Lot said: **Expel the family of Lot from your city verse.** And the Almighty said, informing us about the polytheists of Quraysh 106: "And indeed they almost tempted you to leave the land to expel you from it. And then they would not have remained behind you except a little." And the Almighty said: **And when those who disbelieved plotted against you to confine you or kill you or expel you - and they plotted, and God plotted, and God is the best of plotters.** And it was from His Almighty's doing that He made His Messenger appear and supported him, and because of his departure from Mecca, He gave him supporters, helpers, and soldiers who would fight in the way of God the Almighty, and God the Almighty continued to advance him from one thing to another until He opened for him Mecca, which had expelled him, and empowered him in it, and humiliated his enemies from among them and from all the people of



And they sought victory, but every stubborn tyrant failed.

the earth until people entered the religion of God in droves, and the word of God and His religion prevailed over all other religions in the East and West of the earth in the easiest time, and for this reason the Almighty said: "Then their Lord inspired to them, 'We will surely destroy the wrongdoers, and We will surely inhabit the land after them.'" And as He said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the ones who are victorious. And indeed, Our soldiers will be the predominant." And the Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And the Almighty said: **And We had already written in the Psalms, after the remembrance.** The verse, "Moses said to his people, 'Seek help from God and be patient. Indeed, the earth belongs to God. He causes it to be inherited by whomever He wills of His servants. And the [best] outcome is for the righteous.'" And God Almighty said, "And We caused the people who were oppressed to inherit the eastern regions of the earth and the western regions 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 were making and what they were building." And His statement, **That is for whoever feared My position and feared My threat,** meaning this My threat is for whoever feared My position before the Day of Resurrection and feared My threat, which is My intimidation and punishment, as God Almighty said, **But as for he who transgressed and preferred the life of this world, then indeed, Hellfire will be his refuge.** And He said, **And for he who fears the position of his Lord are two gardens.**

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And His statement: **Behind him is Hell.** Behind here means in front of him, like the statement of God Almighty: **And behind them was a king who seized every ship by force.** Ibn Abbas used to read it: And

before them was a king, meaning behind the stubborn tyrant was Hell, meaning it is lying in wait for him, he will dwell in it forever on the Day of Resurrection, and he will be exposed to it morning and evening until the Day of Calling. **And he will be given to drink of purulent water,** meaning in the Fire, he will have no drink except scalding water and filth. This is extremely hot, and this is extremely cold and foul-smelling, as He said: "This, let them taste it: scalding water and filth. And other like it are pairs." Mujahid and Ikrimah said: Pus is from pus and blood. Qatada said: It is what flows from his flesh and skin. In a narration from him: Pus is what comes out of the belly of the disbeliever, mixed with pus and blood. In the hadith of Shahr bin Hawshab on the authority of Asma bint Yazid bin As-Sakan, she said: I said, O Messenger of God, what is the clay of Khabal? He said: **The pus of the people of Hell.** In another narration: **The juice of the people of Hell.**

Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Safwan bin Amr told us, on the authority of Ubaidullah bin Busr, on the authority of Abu Umamah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And he will be given to drink of a purulent water, gulping it down,** he said: "It will be brought close to him and he will dislike it, but when it is brought close to him, it will burn his face and the scalp will fall off, and when he drinks it, it will tear up his intestines until it comes out of his anus." God the Most High says: **And they will be given to drink scalding water, which will tear up their intestines,** and He says: **And if they call for help, they will be helped with water like molten brass, which will scald their faces,** and the verse. Ibn Jarir narrated it this way from the hadith of Abdullah bin Mubarak. He and Ibn Abi Hatim narrated it from the hadith of Baqiyyah bin Al-Waleed from Safwan bin Amr.

His saying: **He swallows it** means he chokes on it and hates it, meaning he drinks it by force and coercion, not putting it in his mouth until the angel strikes him with an iron hammer, as God the Almighty said: **And for them are maces of iron** "And he can hardly swallow it" meaning he swallows it because of its bad taste, color, smell, heat or cold that is unbearable **And death comes to him from every side** meaning his entire body, limbs and organs feel pain. Amr ibn Maymun ibn Mihran said: From every bone, nerve and vein. Ikrimah said: Even from the ends of his hair. Ibrahim al-Taymi said: From the location of every hair, meaning from his body even from the ends of his hair. Ibn Jarir said: **And death comes to him from every side** meaning from in front of him and behind him, and in another narration: From his right and left, from above him and from under his feet, and from all the parts of his body.

Ad-Dahhak said on the authority of Ibn Abbas, **And death will come to him from every side.** He said: The types of torment with which God will torment him on the Day of Resurrection in the fire of Hell, there is not a type of it except that death will come to him from it if he were to die, but he will not die because God Almighty said, **It will not be decreed for them to die, nor will its punishment be lightened for them.** The meaning of the

words of Ibn Abbas, may God be pleased with him, is that there is not a type of these types of torment except that if it comes to him, it will require that he die from it if he were to die, but he will not die so that he will remain in eternal torment and punishment. For this reason, God Almighty said, **And death will come to him from every side, and he will not die.**

And His statement: **And after it is a severe punishment** means that after this state he will have another severe punishment, that is, painful, difficult, and severe, more severe than the one before it, and more terrible and bitter. This is like what God Almighty said about the tree of Zaqqum: "It is a tree that grows at the bottom of Hellfire. Its fruit is like the heads of devils. So they will eat from it and fill their bellies with it. Then they will have a mixture of scalding water. Then their return will be to Hellfire." So He informed that sometimes they will be eating Zaqqum, sometimes drinking scalding water, and sometimes they will be returned to Hellfire, God forbid that. And thus God Almighty said: "This is Hell, which the criminals deny. They will circulate between it and scalding water." And God Almighty said: "Indeed, the tree of Zaqqum is the food of the sinners. Like molten metal, boiling within the bellies. Like the boiling of scalding water. Seize him and ascend him to the middle of Hellfire. Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the mighty, the noble. Indeed, this is what you were in doubt about." And He said: **And the companions of the left - what are the companions of the left?** In Poison and scalding water, and a shade of scalding water, neither cool nor generous. And God Almighty said: "This is it, and indeed for the transgressors is an evil destination: Hell, which they will burn, and wretched is the resting place. This - let them taste it: scalding water and pus. And other pairs like it." And other verses indicating the variety of punishment upon them, its repetition, types, and forms, which only God Almighty can count as a just recompense. **And your Lord is not unjust to His servants.**

### Fath al-Qadir

15- **And they sought victory** is in apposition to *inspired*, and the meaning is: that they sought victory from God against their enemies, or asked God to judge between them, from fatahah which means government, and from the first meaning is his saying: **If you seek victory, then victory has come to you** meaning if you seek victory, then victory has come to you, and from the second meaning is his saying: **Our Lord, judge between us and our people in truth** meaning judge, and the pronoun in **seek victory** refers to the messengers, and it was said to the infidels, and it was said to both groups **And every stubborn tyrant has failed** the arrogant tyrant who does not see anyone's right over him, this is how Al-Nahhas narrated it from the linguists, and the stubborn is the one who opposes the truth and deviates from it, and it is taken from the side, which means he took a side, turning away. The poet said:

If you come down, make me the middle one, for I am old and cannot bear to be stubborn.

Al-Zajaj said: The stubborn one is the one who

deviates from the right path, and Al-Harawi said something similar. Abu Ubaid said: He is the one who is stubborn and rebellious. Ibn Kaysan said: He is the one who is proud of his nose. It was said that what is meant by it are sins, and it was said that he who refuses to say there is no god but God. The meaning of the verse is that he who has this characteristic has lost and perished.

### Tafsir al-Baghawi

The Almighty said: **And they sought victory** meaning: they sought help. Ibn Abbas and Muqatil said: He means the nations, and that is because they said: O God, if these messengers are truthful, then punish us. Similar to the Almighty's saying: "And when they said: O God, if this is the truth from You, then rain down upon us stones from the sky" (al-Anfal 8:42).

Mujahid and Qatadah said: **And they sought help** meaning the messengers. This is because when they despaired of the faith of their people, they sought help from God and called for punishment for their people, as Noah, peace be upon him, said: **My Lord, leave not upon the earth a single inhabitant of the disbelievers** (Nuh 71:26). And Moses, peace be upon him, said: **Our Lord, obliterate their wealth and harden their hearts,** (Yunus 10:88).

**And he failed,** he lost: and it was said: he perished, **every tyrant is stubborn.** The tyrant is the one who does not see anyone above him. And determinism is seeking superiority with no goal beyond it, and this description is only for God Almighty.

It was said: Al-Jabbar is the one who compels creation to do what he wants, and Al-Aneed is the one who opposes the truth and deviates from it. This was said by Mujahid, and on the authority of Ibn Abbas - may God be pleased with them both -: He is the one who turns away from the truth.

Muqatil said: He is the arrogant one.

Qatada said: The stubborn one is the one who refuses to say there is no god but God.

### Tafsir al-Baidawi

15. **And they sought victory** They asked God for victory over their enemies, or for judgment between them and their enemies from the opening, like His saying: **Our Lord, judge between us and our people in truth** and it is connected to **So He revealed** and the pronoun refers to the prophets, peace and blessings be upon them. And it was said to the infidels and it was said to both groups. For they all asked Him to support the one who is right and destroy the one who is wrong. And it was read with the wording of the matter in connection with **So that they may perish.** "And every stubborn tyrant was disappointed" meaning, so He granted victory to them, so the believers succeeded, and every stubborn tyrant was disappointed, arrogant towards God and stubborn towards the truth, so he did not succeed. The meaning of disappointment is that if the opening was

Surat Ibrahim 14:15

And they sought victory, but every stubborn tyrant failed.

from the infidels or from the two tribes, it would be  
more appropriate.

## Surat Ibrahim 14:16

Behind him is Hell, and he will be given to drink from a purulent water.

### Tafsir al-Jalalayn

16 - **Behind him** meaning in front of him **is Hell** he will enter it **and he will be given to drink** therein of **purulent water** which is what flows from the stomachs of the people of Hell mixed with pus and blood.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **Behind him is Hell, and he will be given to drink from a purulent water.**

### Tafsir al-Qurtubi

The Almighty says: **Behind him is Hell** meaning behind that disbeliever is Hell, meaning after his destruction. And *behind* means after. Al-Nabigha said:

I swore, I did not leave you any doubt, and there is no way for a person to go beyond God.

That is, after God Almighty, and likewise His Almighty saying: **And behind it is a severe punishment** (Ibrahim 14:17), that is, after it, and His Almighty saying: **And they disbelieve in what is behind it** (al-Baqarah 2:91), that is, in what is other than it, as Al-Farra' said. Abu Ubaid said: what is after it. It was said: **Behind it** means in front of it, and from this is the saying of the poet:

And from your vision, a day when you will reach it, there is no present that is impossible for you, nor is there any apparent one.

Another said:

Do you expect the Banu Marwan to listen to me and obey me, while my people Tamim and the desert are behind me?

Labid said:

Is there not behind me, if my death is delayed, the necessity of the stick upon which the fingers bend?

He wants in front of me. In the revelation: **And behind them was a king** (al-Kahf 18:79), meaning in front of them. This is what Abu Ubaidah, Abu Ali Qatrib and others agreed with. Al-Akhfash said: It is like saying this matter is behind you, meaning it will come to you, and I am behind so-and-so, meaning in pursuit of him and I will reach him. Al-Nahas said: In his saying **behind him is Hell**, meaning in front of him, and it is not from the opposites, but rather from tawara, meaning concealed. Al-Azhari said: That behind can mean behind and in front, so it is from the opposites, and Abu Ubaidah also said it. Its derivation is from what is

hidden and concealed, so Hell is hidden and does not appear, so it came from rawa' because it cannot be seen, as narrated by Ibn Al-Anbari and it is good.

God the Almighty said: **And he will be given to drink from a purulent water.** That is, from water like pus, as a brave man is called a lion, that is, like a lion. This is a metaphor and simile. It was said: It is what flows from the bodies of the people of Hell from pus and blood. Muhammad ibn Ka'b al-Qurazi and al-Rabi' ibn Anas said: It is the one who washes the people of Hell, and that is water that flows from the private parts of the adulterers and adulteresses. It was said: It is from water that you hate and turn away from, so pus is taken from turning away. Ibn al-Mubarak mentioned that Sufyan ibn Amr told us on the authority of Ubayd God ibn Busr on the authority of Abu Umamah on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And he will be given to drink from a purulent water.**

### Tafsir Ibn Kathir

The Almighty tells us about what the disbelieving nations threatened their messengers with, of expulsion from their land and banishment from among them, as the people of Shu'ayb said to him and those who believed in him: **We will surely expel you, O Shu'ayb, and those who have believed with you from our city** *verse*. And as the people of Lot said: **Expel the family of Lot from your city** *verse*. And the Almighty said, informing us about the polytheists of Quraysh 106:"And indeed they almost tempted you to leave the land to expel you from it. And then they would not have remained behind you except a little." And the Almighty said: **And when those who disbelieved plotted against you to confine you or kill you or expel you - and they plotted, and God plotted, and God is the best of plotters.** And it was from His Almighty's doing that He made His Messenger appear and supported him, and because of his departure from Mecca, He gave him supporters, helpers, and soldiers who would fight in the way of God the Almighty, and God the Almighty continued to advance him from one thing to another until He opened for him Mecca, which had expelled him, and empowered him in it, and humiliated his enemies from among them and from all the people of the earth until people entered the religion of God in droves, and the word of God and His religion prevailed over all other religions in the East and West of the earth in the easiest time, and for this reason the Almighty said: "Then their Lord inspired to them, 'We will surely destroy the wrongdoers, and We will surely inhabit the land after them.' " And as He said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the ones who are victorious. And indeed, Our soldiers will be the predominant." And the Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.' " And the Almighty said: **And We had already written in the Psalms, after the remembrance.** The *verse*, "Moses said to his people, 'Seek help from God and be patient. Indeed, the earth belongs to God. He causes it to be inherited by whomever He wills of His servants. And

Behind him is Hell, and he will be given to drink from a purulent water.

the [best] outcome is for the righteous.” And God Almighty said, “And We caused the people who were oppressed to inherit the eastern regions of the earth and the western regions 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 were making and what they were building.” And His statement, **That is for whoever feared My position and feared My threat**, meaning this My threat is for whoever feared My position before the Day of Resurrection and feared My threat, which is My intimidation and punishment, as God Almighty said, **But as for he who transgressed and preferred the life of this world, then indeed, Hellfire will be his refuge**. And He said, **And for he who fears the position of his Lord are two gardens**.

And His saying: **And they sought victory** means that the messengers sought victory from their Lord against their people, as Ibn Abbas, Mujahid, and Qatadah said. Abd al-Rahman ibn Zayd ibn Aslam said: The nations sought victory over themselves as they said: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment**. It is possible that this is intended and that is intended, just as they sought victory over themselves on the day of Badr and the Messenger of God, may God bless him and grant him peace, sought victory and God Almighty said to the polytheists: **If you seek victory, victory has already come to you, but if you desist, it is better for you** (al-Ankabut 4:17), and God knows best. **And every obstinate tyrant will fail** meaning one who is obstinate in his soul and is opposed to the truth, as God Almighty said: “Throw into Hell every obstinate disbeliever \* Preventer of good, transgressor, doubter \* Who has set up with God another god. So throw him into the severe punishment.” And in the hadith: “Indeed, Hell will be brought on the Day of Resurrection, and the creatures will call out, saying: I have been assigned to every obstinate tyrant.” The hadith means that every obstinate tyrant will fail. And he lost when the prophets strove to supplicate to their Almighty and Powerful Lord.

And His statement: **Behind him is Hell**. Behind here means in front of him, like the statement of God Almighty: **And behind them was a king who seized every ship by force**. Ibn Abbas used to read it: And before them was a king, meaning behind the stubborn tyrant was Hell, meaning it is lying in wait for him, he will dwell in it forever on the Day of Resurrection, and he will be exposed to it morning and evening until the Day of Calling. **And he will be given to drink of purulent water**, meaning in the Fire, he will have no drink except scalding water and filth. This is extremely hot, and this is extremely cold and foul-smelling, as He said: “This, let them taste it: scalding water and filth. And other like it are pairs.” Mujahid and Ikrimah said: Pus is from pus and blood. Qatadah said: It is what flows from his flesh and skin. In a narration from him: Pus is what comes out of the belly of the disbeliever, mixed with pus and blood. In the hadith of Shahr bin Hawshab on the authority of Asma bint Yazid bin As-Sakan, she said: I said, O Messenger of God, what is the clay of Khabal? He said: **The pus of the people of Hell**. In another narration: **The juice of the people of**

## Hell.

Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Safwan bin Amr told us, on the authority of Ubaidullah bin Busr, on the authority of Abu Umamah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And he will be given to drink of a purulent water, gulping it down**, he said: “It will be brought close to him and he will dislike it, but when it is brought close to him, it will burn his face and the scalp will fall off, and when he drinks it, it will tear up his intestines until it comes out of his anus.” God the Most High says: **And they will be given to drink scalding water, which will tear up their intestines**, and He says: **And if they call for help, they will be helped with water like molten brass, which will scald their faces**, and the verse. Ibn Jarir narrated it this way from the hadith of Abdullah bin Mubarak. He and Ibn Abi Hatim narrated it from the hadith of Baqiyyah bin Al-Waleed from Safwan bin Amr.

His saying: **He swallows it** means he chokes on it and hates it, meaning he drinks it by force and coercion, not putting it in his mouth until the angel strikes him with an iron hammer, as God the Almighty said: **And for them are maces of iron** “And he can hardly swallow it” meaning he swallows it because of its bad taste, color, smell, heat or cold that is unbearable **And death comes to him from every side** meaning his entire body, limbs and organs feel pain. Amr ibn Maymun ibn Mihran said: From every bone, nerve and vein. Ikrimah said: Even from the ends of his hair. Ibrahim al-Taymi said: From the location of every hair, meaning from his body even from the ends of his hair. Ibn Jarir said: **And death comes to him from every side** meaning from in front of him and behind him, and in another narration: From his right and left, from above him and from under his feet, and from all the parts of his body.

Ad-Dahhak said on the authority of Ibn Abbas, **And death will come to him from every side**. He said: The types of torment with which God will torment him on the Day of Resurrection in the fire of Hell, there is not a type of it except that death will come to him from it if he were to die, but he will not die because God Almighty said, **It will not be decreed for them to die, nor will its punishment be lightened for them**. The meaning of the words of Ibn Abbas, may God be pleased with him, is that there is not a type of these types of torment except that if it comes to him, it will require that he die from it if he were to die, but he will not die so that he will remain in eternal torment and punishment. For this reason, God Almighty said, **And death will come to him from every side, and he will not die**.

And His statement: **And after it is a severe punishment** means that after this state he will have another severe punishment, that is, painful, difficult, and severe, more severe than the one before it, and more terrible and bitter. This is like what God Almighty said about the tree of Zaqqum: “It is a tree that grows at the bottom of Hellfire. Its fruit is like the heads of devils. So they will eat from it and fill their bellies with it. Then they will have a mixture of scalding water. Then their return will be to Hellfire.” So He informed that sometimes they



will be eating Zaqqum, sometimes drinking scalding water, and sometimes they will be returned to Hellfire, God forbid that. And thus God Almighty said: "This is Hell, which the criminals deny. They will circulate between it and scalding water." And God Almighty said: "Indeed, the tree of Zaqqum is the food of the sinners. Like molten metal, boiling within the bellies. Like the boiling of scalding water. Seize him and ascend him to the middle of Hellfire. Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the mighty, the noble. Indeed, this is what you were in doubt about." And He said: **And the companions of the left - what are the companions of the left?** In Poison and scalding water, and a shade of scalding water, neither cool nor generous. And God Almighty said: "This is it, and indeed for the transgressors is an evil destination: Hell, which they will burn, and wretched is the resting place. This - let them taste it: scalding water and pus. And other pairs like it." And other verses indicating the variety of punishment upon them, its repetition, types, and forms, which only God Almighty can count as a just recompense. **And your Lord is not unjust to His servants.**

### Fath al-Qadir

16- **Behind him is Hell** meaning after him is Hell, and what is meant is after his destruction, as *behind* here means after, and from this is the saying of Al-Nabigha:

I swore, I did not leave any doubt for you, and there is no way for a person to go beyond God.

That is, there is nothing after God. Similar to this is His statement: **And behind him is a severe punishment**, meaning after him. This is what Al-Farra' said. It was also said that behind him means in front of him. Abu Ubaid said: It is one of the names of opposites, because one of them turns into the other. From this is the saying of the poet:

And behind you is a day when you will reach it, and there is no present that can overcome it, nor any apparent that can.

Another said:

Do you expect the Banu Marwan to listen to me and obey me, while my people Tamim and the desert are behind me?

That is, in front of me, and from this is the saying of God Almighty: **And behind them was a king who seized every ship by force**, that is, in front of them, and Qatrub said this with the saying of Abu Ubaidah.

Al-Akhfash said: It is as one says: This matter is behind you, meaning it will come to you, and I am behind so-and-so, meaning in pursuit of him.

Al-Nahhas said: **From behind him**, meaning in front of him, and it is not from the opposites, but rather from *tawara*, meaning he hid himself, so Hell was behind him, because it cannot be seen. Ibn al-Anbari narrated something similar to it, **And he is given to drink from purulent water**, in apposition to an implied answer to a questioner's question, as if it was said, **So what will it be then?** It was said that he is thrown into it and given to drink, and purulent water is what flows from the skins of the people of Hell. Its derivation is from *sadd*,

because it prevents onlookers from seeing it, and it is blood mixed with pus, and pus is an attribute of water, and it was said that it is an explanatory apposition from it.

### Tafsir al-Baghawi

**Behind him is Hell** meaning: in front of him, as God Almighty says: **And behind them was an angel** (al-Kahf 18:76), meaning: in front of them.

Abu Ubaidah said: It is one of the opposites.

Al-Akhfash said: It is like saying, **This matter is behind you**, meaning that it will come to you, and **I am behind so-and-so**, meaning I will reach him.

Muqatil said: **Behind him is Hell**, meaning: after him.

**And he will be given to drink from a water of pus**, meaning: from a water that is pus, which is what flows from the bodies of the infidels of pus and blood.

Muhammad bin Kaab said: What flows from the vaginas of adulterers, the infidel will drink it.

### Tafsir al-Baidawi

16. **Behind him is Hell** meaning before him, for he is watched by it and stands on its edge in this world, and will be sent to it in the Hereafter. It was said that behind his life and reality is what is hidden from you.

**And he is given to drink of water** is an appositive to an omitted word, the meaning of which is behind him is Hell, into which he is thrown what he is thrown. **And he is given to drink of water** "Pus is an appositive to water", which is what flows from the skins of the people of Hell.

## Surat Ibrahim 14:17

He swallows it but can hardly swallow it, and death comes to him from every side, but he is not dead, and behind him is a severe punishment.

## Surat Ibrahim 14:17

He swallows it but can hardly swallow it, and death comes to him from every side, but he is not dead, and behind him is a severe punishment.

## Tafsir al-Jalalayn

17 - **He swallows it** swallows it time after time because of its bitterness **and can hardly swallow it** he swallows it because of its ugliness and abhorrence **and death comes to him** that is, its causes that necessitate it from the types of torment **from every side and he is not dead and behind it** after that torment **is a severe torment** strong and continuous

## Tafsir al-Suyuti

## Tafsir al-Tabari

Abu Jaafar said: God Almighty says: **Behind him**, in front of every tyrant, **is Hell**, they will return to it.

And behind in this place means: in front of you, as it is said: Death is behind you, meaning in front of you, and as the poet said:

You threaten me behind Bani Riyah? You lied. Your hands will fall short against me.

Meaning: behind Bani Riyah, in front of Bani Riyah and ahead of them.

Some of the grammarians of Basra used to say: What he meant by his saying: **behind it** is in front of it, because it is behind what he is in, just as he says to you: **All of this is behind you**, meaning it will come upon you, and it is behind what you are in, because what you are in was before that and it is behind it. And he said: **Behind them is a king who seizes every ship by force**, from this meaning, meaning it was behind what they were in, in front of them.

Some of the Kufans used to say: This is most permissible at times, because time passes by you and becomes behind you if you pass it. Likewise **and there was a king behind them**, because they pass it and it becomes behind them.

Some of them said: It is one of the letters of opposites, meaning behind, it can be in front and behind.

And his saying: **And he is given to drink from pus-filled water**, he says: And he is given to drink from water, then he explained that water, solved its praise and what it is, so he said: It is pus, and for that reason he returned pus in its parsing to water, because it is an explanation of it.

Pus is blood and pus.

And the people of interpretation interpreted it as well.

Who said that?

Muhammad ibn Amr told me, he said, Abu Asim told us, he said, Isa told us - and Al-Harith told me, he said, Al-Hasan told us, he said, Warqa' told us, and Al-Hasan ibn 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: **from pus-filled fluid**, he said: pus and blood.

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, similarly.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **And he is given to drink from a water of pus**, and pus is what flows from his flesh and skin.

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 he is given to drink from a fluid of pus**, he said: What flows from between his flesh and his skin.

Al-Muthanna told me, he said, Ishaq told us, he said, Hisham told us, on the authority of someone who mentioned it, on the authority of Al-Dahhak: **And he is given to drink from a water of pus**, he said: He means by pus what comes out of the belly of the unbeliever, mixed with pus and blood.

His saying: **He sips it**, means he drinks it, **but he can hardly swallow it**, means he can hardly swallow it because of the intensity of his dislike of it, and he can swallow it because of the intensity of his thirst.

The Arabs use **la yakad** for both what he did and what he did not do. As for what he did, this is part of it, because God Almighty made that a drink for them. As for what he did not do, and *kad* is included in it, his saying: **until when he put out his hand, he could hardly see it** means he does not see it.

In the same way as we said, the meaning of his saying: **and he can hardly swallow it**, and he swallows it, the report came from the Messenger of God, may God bless him and grant him peace.

The novel mentioned that:

Muhammad ibn al-Muthanna told me, he said, Ibrahim Abu Ishaq al-Talaqani told us, he said, Ibn al-Mubarak told us, on the authority of Safwan ibn Amr, on the authority of Ubayd God ibn Busr, on the authority of Abu Umamah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And he will be given to drink of a boiling water, gulping it down**, so when he drinks it, it will cut up his intestines until it comes out of his anus. God Almighty says: **And they will be given to drink scalding water, so it will cut up their intestines**, and He says: "And if they call for help, they will be given water like molten brass, which will scald their faces. What an evil drink!"

Ibn Al-Muthanna told us, he said, Muammar told us, on

the authority of Ibn Al-Mubarak, he said, Sufyan Ibn Amr told us, on the authority of Ubaid God Ibn Busr, on the authority of Abu Umamah, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And they are given to drink from a boiling water**, so he mentioned something similar, except that he said: **They are given to drink scalding water**.

Muhammad bin Khalaf Al-Asqalani told me, he said, Haywah bin Shureih Al-Himsi told us, he said, Baqiyah told us, on the authority of Safwan bin Amr, he said, Ubaid God bin Busr told me, on the authority of Abu Umamah, on the authority of the Prophet, may God bless him and grant him peace, the same.

And his saying: **And death will come to him from every side, but he is not dead**, he is saying: And death will come to him from before him and from behind him, and from his right and his left, and from every part of his body, **and he is not dead**, because his soul does not leave him so he dies and finds rest, and he does not come back to life because his soul is attached to the throats, so it does not return to its place, as:

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, regarding his statement: **He swallows it but can hardly swallow it, and death comes to him from every side, but he is not dead**, he said: His soul is stuck at his throat, and it does not exit his mouth so he dies, nor does it return to its place in his body, so he finds comfort in that, and life benefits him.

Al-Hasan bin Muhammad told us, he said: Yazid bin Harun told us, he said: Al-Awam bin Hawshab told us, on the authority of Ibrahim Al-Taimi, regarding his statement: **And death will come to him from every side**, he said: from under every hair on his body.

His saying: **And behind him is a severe punishment**, means: And behind what he is in of punishment, meaning in front of him and in front of him, **is a severe punishment**.

## Tafsir al-Qurtubi

**He gulps it down** (Ibrahim 14:16) He said: He brings it close to his mouth and he hates it. When he brings it close to him, it burns his face and his scalp falls off. When he drinks it, it cuts his intestines until they come out of his anus. God says: **And they are given to drink scalding water, which will sever their intestines**. (Muhammad 47:15) And God says: "And if they call for relief, they will be given water like murky oil, which will scald their faces. What an evil drink!" (al-Kahf 18:29) Narrated by Al-Tirmidhi, who said: It is a strange hadith. Ubaidullah bin Busr, from whom Safwan bin Amr narrated the hadith of Abu Umamah, may have been the brother of Abdullah bin Busr. **He gulps it down** means he takes it in sips, not all at once, because of its bitterness and heat. **And he can hardly swallow it down** means he swallows it. It is said: he gulps water down, he gulps it down, and he gulps it down, meaning he swallows it down. The drink goes down the throat, if it is smooth and easy, and God made it go down easily. **And (almost** is a conjunction,

meaning that He swallows it after a delay. God the Most High said: **And they almost did not do it Al-Baqarah 2:71**, meaning they did it after a delay. That is why He said: **That which was in their bellies and their skins would melt thereby Al-Hajj 22:20**. This indicates swallowing. Ibn Abbas said: He allows it and does not pass by it. **And death will come to him from every side Al-Hajj 22:20**. Ibn Abbas said: That is, the causes of death will come to him from every direction, from his right and his left, from above and below him, from in front of him and behind him, like His statement: **Above them are shades of fire, and beneath them are shades Az-Zumar 39:16**. Ibrahim At-Taymi said: It will come to him from every part of his body, even from the ends of his hair, because of the pains in every part of his body. Ad-Dahhak said: Death will come to him from every side and place, even from the big toes of his feet. Al-Akhfash said: He means the afflictions that befall the disbeliever in the Fire, which he called death, and it is one of the greatest deaths. It was said: There is not a limb of his that is not subjected to some kind of torment. If he died seventy times, it would be easier for him than any of them in a single moment, whether a snake biting him, or a scorpion possessing him, or a fire scorching him, or shackles on his feet, or chains around his neck, or a chain with which he is brought near, or a coffin in which he is, or Zaqqum or scalding water, or other than that kind of torment. Muhammad ibn Ka'b said: If the disbeliever in Hell calls for a drink and sees it, he will die several deaths. When he approaches it, he will die several deaths. When he drinks from it, he will die several deaths. This is what is meant by His statement: **And death will come to him from every side, and he will not die**. Ad-Dahhak said: He will not die and find rest. Ibn Jurayj said: His soul will cling to his throat and will not exit his mouth, so he will die, nor will it return to its place in his body, so that life will benefit him. Similar to this is His statement: **He will neither die therein nor will he live** (Ta-Ha: 74). It was said: God will create pains in his body, each one of which is like the pain of death. It was said: **And he is not dead** because the hardships of death are prolonged for him, and his agonies are prolonged, so that this will be an increase in his torment.

I said: It appears from this that he will die, but this is not the case, because God Almighty said: **They will not be put to death so that they die, nor will their punishment be lightened for them** (Fatir 35:36). The Sunnah has mentioned this, so the states of the disbelievers are the states of those who are always overcome by the throes of death, and God knows best. **And behind it** means in front of it. **A severe punishment** means severe, continuous pain without easing. From this is His statement: **And that they may find in you harshness** (al-Tawbah 9:123), meaning severity and strength. Fudayl ibn 'Iyad said about God Almighty's statement: **And behind it is a severe punishment** he said: Holding one's breath.

## Tafsir Ibn Kathir

The Almighty tells us about what the disbelieving nations threatened their messengers with, of expulsion from their land and banishment from among them, as

Surat Ibrahim 14:17

He swallows it but can hardly swallow it, and death comes to him from every side, but he is not dead, and behind him is a severe punishment.

the people of Shu'ayb said to him and those who believed in him: **We will surely expel you, O Shu'ayb, and those who have believed with you from our city verse.** And as the people of Lot said: **Expel the family of Lot from your city verse.** And the Almighty said, informing us about the polytheists of Quraysh 106: "And indeed they almost tempted you to leave the land to expel you from it. And then they would not have remained behind you except a little." And the Almighty said: **And when those who disbelieved plotted against you to confine you or kill you or expel you - and they plotted, and God plotted, and God is the best of plotters.** And it was from His Almighty's doing that He made His Messenger appear and supported him, and because of his departure from Mecca, He gave him supporters, helpers, and soldiers who would fight in the way of God the Almighty, and God the Almighty continued to advance him from one thing to another until He opened for him Mecca, which had expelled him, and empowered him in it, and humiliated his enemies from among them and from all the people of the earth until people entered the religion of God in droves, and the word of God and His religion prevailed over all other religions in the East and West of the earth in the easiest time, and for this reason the Almighty said: "Then their Lord inspired to them, 'We will surely destroy the wrongdoers, and We will surely inhabit the land after them.'" And as He said: "And Our word has already gone forth for Our servants, the messengers. Indeed, they will be the ones who are victorious. And indeed, Our soldiers will be the predominant." And the Almighty said: "God has decreed, 'I will surely prevail, I and My messengers. Indeed, God is Powerful and Exalted in Might.'" And the Almighty said: **And We had already written in the Psalms, after the remembrance.** The verse, "Moses said to his people, 'Seek help from God and be patient. Indeed, the earth belongs to God. He causes it to be inherited by whomever He wills of His servants. And the [best] outcome is for the righteous.'" And God Almighty said, "And We caused the people who were oppressed to inherit the eastern regions of the earth and the western regions 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 were making and what they were building." And His statement, **That is for whoever feared My position and feared My threat,** meaning this My threat is for whoever feared My position before the Day of Resurrection and feared My threat, which is My intimidation and punishment, as God Almighty said, **But as for he who transgressed and preferred the life of this world, then indeed, Hellfire will be his refuge.** And He said, **And for he who fears the position of his Lord are two gardens.**

And His saying: **And they sought victory** means that the messengers sought victory from their Lord against their people, as Ibn Abbas, Mujahid, and Qatadah said. Abd al-Rahman ibn Zayd ibn Aslam said: The nations sought victory over themselves as they said: **O God, if this is the truth from You, then rain down upon us stones from the sky or bring us a painful punishment.** It is possible that this is intended and that is intended,

just as they sought victory over themselves on the day of Badr and the Messenger of God, may God bless him and grant him peace, sought victory and God Almighty said to the polytheists: **If you seek victory, victory has already come to you, but if you desist, it is better for you** (al-Ankabut 4:17), and God knows best. **And every obstinate tyrant will fail** meaning one who is obstinate in his soul and is opposed to the truth, as God Almighty said: "Throw into Hell every obstinate disbeliever \* Preventer of good, transgressor, doubter \* Who has set up with God another god. So throw him into the severe punishment." And in the hadith: "Indeed, Hell will be brought on the Day of Resurrection, and the creatures will call out, saying: I have been assigned to every obstinate tyrant." The hadith means that every obstinate tyrant will fail. And he lost when the prophets strove to supplicate to their Almighty and Powerful Lord.

And His statement: **Behind him is Hell.** Behind here means in front of him, like the statement of God Almighty: **And behind them was a king who seized every ship by force.** Ibn Abbas used to read it: And before them was a king, meaning behind the stubborn tyrant was Hell, meaning it is lying in wait for him, he will dwell in it forever on the Day of Resurrection, and he will be exposed to it morning and evening until the Day of Calling. **And he will be given to drink of purulent water,** meaning in the Fire, he will have no drink except scalding water and filth. This is extremely hot, and this is extremely cold and foul-smelling, as He said: "This, let them taste it: scalding water and filth. And other like it are pairs." Mujahid and Ikrimah said: Pus is from pus and blood. Qatada said: It is what flows from his flesh and skin. In a narration from him: Pus is what comes out of the belly of the disbeliever, mixed with pus and blood. In the hadith of Shahr bin Hawshab on the authority of Asma bint Yazid bin As-Sakan, she said: I said, O Messenger of God, what is the clay of Khabal? He said: **The pus of the people of Hell.** In another narration: **The juice of the people of Hell.**

Imam Ahmad said: Ali bin Ishaq told us, Abdullah told us, Safwan bin Amr told us, on the authority of Ubaidullah bin Busr, on the authority of Abu Umamah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **And he will be given to drink of a purulent water, gulping it down,** he said: "It will be brought close to him and he will dislike it, but when it is brought close to him, it will burn his face and the scalp will fall off, and when he drinks it, it will tear up his intestines until it comes out of his anus." God the Most High says: **And they will be given to drink scalding water, which will tear up their intestines,** and He says: **And if they call for help, they will be helped with water like molten brass, which will scald their faces,** and the verse. Ibn Jarir narrated it this way from the hadith of Abdullah bin Mubarak. He and Ibn Abi Hatim narrated it from the hadith of Baqiyyah bin Al-Waleed from Safwan bin Amr.

His saying: **He swallows it** means he chokes on it and hates it, meaning he drinks it by force and coercion,



not putting it in his mouth until the angel strikes him with an iron hammer, as God the Almighty said: **And for them are maces of iron** "And he can hardly swallow it" meaning he swallows it because of its bad taste, color, smell, heat or cold that is unbearable **And death comes to him from every side** meaning his entire body, limbs and organs feel pain. Amr ibn Maymun ibn Mihran said: From every bone, nerve and vein. Ikrimah said: Even from the ends of his hair. Ibrahim al-Taymi said: From the location of every hair, meaning from his body even from the ends of his hair. Ibn Jarir said: **And death comes to him from every side** meaning from in front of him and behind him, and in another narration: From his right and left, from above him and from under his feet, and from all the parts of his body.

Ad-Dahhak said on the authority of Ibn Abbas, **And death will come to him from every side**. He said: The types of torment with which God will torment him on the Day of Resurrection in the fire of Hell, there is not a type of it except that death will come to him from it if he were to die, but he will not die because God Almighty said, **It will not be decreed for them to die, nor will its punishment be lightened for them**. The meaning of the words of Ibn Abbas, may God be pleased with him, is that there is not a type of these types of torment except that if it comes to him, it will require that he die from it if he were to die, but he will not die so that he will remain in eternal torment and punishment. For this reason, God Almighty said, **And death will come to him from every side, and he will not die**.

And His statement: **And after it is a severe punishment** means that after this state he will have another severe punishment, that is, painful, difficult, and severe, more severe than the one before it, and more terrible and bitter. This is like what God Almighty said about the tree of Zaqqum: "It is a tree that grows at the bottom of Hellfire. Its fruit is like the heads of devils. So they will eat from it and fill their bellies with it. Then they will have a mixture of scalding water. Then their return will be to Hellfire." So He informed that sometimes they will be eating Zaqqum, sometimes drinking scalding water, and sometimes they will be returned to Hellfire, God forbid that. And thus God Almighty said: "This is Hell, which the criminals deny. They will circulate between it and scalding water." And God Almighty said: "Indeed, the tree of Zaqqum is the food of the sinners. Like molten metal, boiling within the bellies. Like the boiling of scalding water. Seize him and ascend him to the middle of Hellfire. Then pour over his head from the punishment of scalding water. Taste. Indeed, you are the mighty, the noble. Indeed, this is what you were in doubt about." And He said: **And the companions of the left - what are the companions of the left?** In Poison and scalding water, and a shade of scalding water, neither cool nor generous. And God Almighty said: "This is it, and indeed for the transgressors is an evil destination: Hell, which they will burn, and wretched is the resting place. This - let them taste it: scalding water and pus. And other pairs like it." And other verses indicating the variety of punishment upon them, its repetition, types, and forms, which only God Almighty can count as a just recompense. **And your Lord is not unjust to His servants**.

## Fath al-Qadir

And 17- **He sips it** in the accusative case as an attribute of water, or in the accusative case as a state, and it was said that it is a resumption based on a question, and sip is sipping: that is, he sips it time after time, not once because of its bitterness and heat. **And he can hardly swallow it** means he swallows it. It is said that the drink is swallowed easily in the throat, meaning it is easy. The meaning is: and it is not close to being swallowed, so how is swallowing it? Rather, he chokes on it, and his torment with thirst is prolonged at times, and he drinks it in this state at other times. It was said that he swallows it after intensity and delay, like His statement: **And they could hardly do it** meaning they do it after delay, as indicated by His statement, the Most High, in another verse: **He melts with it what is in their bellies** "And death comes to him from every side" meaning the causes of death come to him from every direction, or from every place in his body. Al-Akhfash said: What is meant by death here are the afflictions that befall the disbeliever in the Fire. He called it death because of its severity. **And he is not dead** means that he has not really died so that he can rest. It was said that his soul is stuck in his throat so that it does not exit his mouth so that he dies, nor does it return to its place in his body so that he can live. Similar to this is the statement of God the Almighty: **He will neither die therein nor live**. It was said that the meaning of **and he is not dead** is because the hardships of death will be prolonged for him and its agonies will extend over him. The first interpretation of the verse is that he is not really dead, based on what we mentioned from His statement the Almighty: **He will neither die therein nor live**, and His statement: **It will not be decreed for them so that they die, nor will its punishment be lightened for them**. "And behind it is a severe punishment" meaning in front of it, or after it is a severe punishment. It was said that it is eternity, and it was said that it is the confinement of the soul.

## Tafsir al-Baghawi

"He sips it": that is, he drinks it, not all at once, but sips by sips, due to its bitterness and heat, "and he can hardly swallow it, **and** can hardly swallow" is a relative clause, meaning he can hardly swallow it, like the Almighty's saying: "He could hardly see it" (al-Nur 24:40), meaning he could not see it.

Ibn Abbas - may God be pleased with him - said: He does not permit it.

It was said: Its meaning is that he can hardly swallow it, and if he swallows it, it boils in his stomach.

Muhammad ibn Abdullah ibn Abi Tobah told us, Muhammad ibn Ahmad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmoud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Safwan ibn Amr, on the authority of Ubaydullah ibn Busr, on the authority of Abu Umamah - may God be pleased with him - "on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: "And he will be given to drink of a purulent



Surat Ibrahim 14:17

He swallows it but can hardly swallow it, and death comes to him from every side, but he is not dead, and behind him is a severe punishment.

water, gulping it down," he said: It is brought close to his mouth and he dislikes it, but when he brings it close to him, it burns his face and the scalp falls off, and when he drinks it, it tears up his intestines until it comes out of his anus. God Almighty says: **And they will be given to drink scalding water, so it will tear up their intestines** (Muhammad 47:15) and He says: **And if they call for help, they will be helped with water like molten brass, which will burn their faces** (al-Kahf 18:29).

And the Almighty's saying, **And death will come to him from every side**, means: He will feel the anxiety and pain of death from every part of his body.

Ibrahim Al-Taimi said: Even from under every hair on his body.

It was said: Death comes to him from in front of him, from behind him, from above him, from below him, from his right and from his left.

**And he is not dead**, so he rests. Ibn Jurayj said: His soul is attached to his throat, so it does not exit his mouth and he dies, nor does it return to its place in his body and life comes to him. Similar to it is: **Then he neither dies therein nor lives** (al-A'la 87:13).

**And behind him**, in front of him, **is a severe punishment**, severe. It was said: The severe punishment is eternity in the Fire.

## Tafsir al-Baidawi

17. "He sips it **He takes it upon himself to sip it, and it is an attribute of water or a state of the pronoun in** is given to drink. And he can hardly swallow it" nor does he come close to swallowing it, so how can he swallow it? Rather, he chokes on it, and his torment is prolonged. The permissibility is the ease of drinking it on the throat and the acceptance of the soul. "And death will come to him from every place" meaning its causes of hardships, so it surrounds him from all sides. It was said from every place on his body, even from the roots of his hair and the big toe. "And he is not dead" so he will rest. "And behind him **and** and before him **is a severe torment** meaning he will face at every moment a torment more severe than what he is experiencing. It was said that it is eternity in the Fire. It was said that it was holding one's breath. It was said that the verse was disconnected from the story of the messengers and was revealed about the people of Mecca who asked for victory, which was rain, in the years in which God Almighty sent them with the call of His Messenger. He disappointed their hopes and did not give them rain, and promised them that He would give them rain in Hell instead of giving them the pus of the people of Hell to drink.

## Surat Ibrahim 14:18

The parable of those who disbelieve in their Lord is that their deeds are like ashes which the wind blows violently on a stormy day. They will not be able to do anything of what they have earned. That is the extreme error.

### Tafsir al-Jalalayn

18 - *Like* the description of **those who disbelieve in their Lord** subject and it is replaced by **their deeds** righteous deeds such as connection and charity in not benefiting from them **like ashes which the wind blows violently on a stormy day** a violent wind blowing so it turns it into scattered dust that cannot be reached and the preposition and noun are the predicate of the subject **they are not able** meaning the disbelievers **for what they have earned** what they did in this world **for anything** meaning they do not find a reward for it due to the lack of a condition **that is the error** the *far-off* destruction

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: The Arab scholars differed about the raising of the word like.

Some of the grammarians of Basra said: It is as if he said: And among what He has related to you is the example of those who disbelieved, then he began to explain, as he said: **The example of Paradise**, and this is common.

Some of the grammarians of Kufa said: The example is for deeds, but the Arabs put the names first because they are more definite, then they bring the report that they are telling about with its owner. The meaning of the statement is: The example of the deeds of those who disbelieved in their Lord is like ashes, as it was said: **And on the Day of Resurrection you will see those who lied about God, their faces will be blackened** and the meaning of the statement is: And on the Day of Resurrection you will see the faces of those who lied about God, blackened. He said: If the deeds were lowered, it would be permissible, as he said: **They ask you about fighting in the sacred month** and his saying: **The example of Paradise which the righteous have been promised is that rivers flow beneath it** He said: So flowing is in the place of the report, as if he said: that it flows, and that it is such and such, so if he had introduced that, it would have been permissible. He said: And with it the saying of the poet:

Leave me alone, for your command will not be obeyed, and you will not find my patience doubled.

He said: So the dream is in the accusative case with **I found** for repetition. He said: If it had been raised, it would have been correct. He said: This is a parable that God gave for the deeds of the disbelievers. He said: The example of the deeds of those who disbelieved on the Day of Resurrection, which they

used to do in this world, claiming that they intended God by them, is like ashes that the wind blows over on a stormy day, blowing them away and taking them away. So too are the deeds of the disbelievers on the Day of Resurrection. They will not find anything of them that will benefit them with God and save them from His punishment, because they did not do them purely for God, but rather they associated idols and statues in them.

God Almighty says: **That is the farthest error**, meaning that the deeds they did in this world, in which they associated partners with God, are deeds done without guidance and righteousness, rather, they were far from guidance and were taken without righteousness.

It was said: **On a stormy day**, so the day was described as stormy, which is a description of the wind, because the wind is in it, just as it is said: a cold day, and a hot day, because the cold and heat are in it, and as the poet said:

Two cloudy days and one sunny day

He described the two days as cloudy, and the clouds are in them. It may be possible that what was meant by it was: on a windy day, so the wind was omitted, because it was mentioned before that, so that would be similar to the poet's saying:

If a dark day comes, the sun is eclipsed

He means: the eclipse of the sun. It was said: It is a description of the wind specifically, but when it came after the day, its inflection was followed, and that is because the Arabs follow the genitive case with the genitive case in descriptions, as the poet said:

You will see a smooth, flawless face with no blemishes or scars.

So it was lowered not in accordance with the parsing of the face, but rather it is from the description of the year, and the meaning is: the year of the face is not disgusting, as they said: This is the hole of a ruined lizard.

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, regarding his statement: **Like ashes that the wind blows violently**, he said: The wind carried it on a stormy day.

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: **The parable of those who disbelieve in their Lord is that their deeds are like ashes which the wind blows fiercely on a stormy day**. He says: Those who disbelieved in their Lord and worshipped other than Him, their deeds on the Day of Resurrection will be like ashes which the wind blows fiercely on a stormy day. They will not be able to do anything of their deeds that will benefit them, just as ashes are not able to be done if they are sent down on a stormy day.

Surat Ibrahim 14:18

The parable of those who disbelieve in their Lord is that their deeds are like ashes which the wind blows violently on a stormy day. They will not be able to do anything of what they have earned. That is the extreme error.

His saying: **That is the farthest error**, meaning the clear error, far from the path of truth.

### Tafsir al-Qurtubi

The Almighty said: **The parable of those who disbelieve in their Lord is that their deeds are as ashes.** Grammarians differed in raising *like*. Sibawayh said: It was raised by the beginning and the predicate is implied, the estimate: And in what is recited to you or narrated **the parable of those who disbelieve in their Lord** then he began and said: **their deeds are as ashes** meaning like ashes **that the wind blew fiercely**. Al-Zajjaj said: That is, the parable of those who disbelieved in what is recited to you is their deeds as ashes, and according to Al-Farraa it is on the cancellation of the parable, the estimate: And those who disbelieved in their Lord, their deeds are as ashes. And from him also that it is on the deletion of an added word, the estimate: Like the deeds of those who disbelieved in their Lord are as ashes, and the first was mentioned by Al-Mahdawi, and the second by Al-Qushayri and Al-Tha'labi, and it is permissible for it to be a subject as it is said: The description of so-and-so is dark, so *like* means a description. And in speech it is permissible to make **their deeds** accusative as a substitute for inclusion from *those* and this is connected to his saying: **And every stubborn tyrant will fail** and the meaning is: Their deeds will be nullified and not accepted. Ashes are what remains after something has been burned. So God made this verse an example of the deeds of the disbelievers in that He destroys them just as a strong wind destroys ashes on a stormy day. As-saf is a strong wind, and that was because they associated partners with God in it. There are three sayings about describing the day as as-saf: The first is that even though as-saf refers to the wind, the day can also be described by it because the wind is in it, so it is permissible to say: a stormy day, just as one says: a hot day and a cold day, and the cold and the heat are in both. The second is that he means **on a stormy day** the wind, because it was mentioned at the beginning of the word, as the poet said:

If a dark day comes, the sun is eclipsed

He wants to eclipse the sun, but he deleted it because it was mentioned before, as mentioned by Al-Harawi. The third - that it is from the description of the wind, but when it came after the day, its i'rab was followed as it was said: a ruined lizard's hole, mentioned by Al-Tha'labi and Al-Mawardi. Ibn Abi Ishaq and Ibrahim bin Abi Bakr read **on a stormy day. They are not able** meaning the disbelievers. **Of what they have earned** meaning in the Hereafter, meaning of the reward for what they did of righteousness in this world, because it was nullified by disbelief. **That is the farthest error** meaning the great loss, and he only made it great and far away because it was not possible to recover it through death.

### Tafsir Ibn Kathir

This is an example that God the Almighty gave for the deeds of the disbelievers who worshipped other than Him, denied His Messengers, and built their deeds on an incorrect foundation, so they collapsed and were annihilated when they were most in need of them. God the Almighty said: **The example of those who disbelieved in their Lord is their deeds** meaning the example of their deeds on the Day of Resurrection when they sought reward for them from God the Almighty, because they thought that they were on something but found nothing, and they did not find anything except what is obtained from ashes when a violent wind blows on them **on a stormy day** meaning one with a strong, violent wind. They were not able to do anything of the deeds they earned in this world except as they are able to collect these ashes on this day, like the Almighty's saying: **And We will present to them whatever deeds they did and make them as scattered dust** and His saying: "The example of what they spend in this worldly life is like a wind in which there is a chill that strikes the crops of a people who wronged themselves and destroyed them. It was not God who wronged them, but they wronged themselves" and His saying: O you who have believed, do not invalidate your charities with reminders or injury, as does one who spends his wealth [only] to be seen by people and does not believe in God and the Last Day. His example is like that of a smooth rock upon which is dust, then a downpour strikes it and leaves it bare. They are not able to do anything about what they have earned. And God does not guide the disbelieving people. And His statement in this verse, **That is what is far astray**, means their efforts and actions are without foundation or rectitude, until they lost their reward when they were most in need of it. **That is what is far astray**.

### Fath al-Qadir

18- **The parable of those who disbelieve in their Lord is that their deeds are as ashes.** Sibawayh said: *Like* is raised as a subject, and the predicate is understood: that is, in what is recited to you, the likeness of those who disbelieve, and this is what Al-Zajjaj said. Al-Farra' said: The meaning is like the deeds of those who disbelieve, so the complement was deleted. It was narrated from him that he said that like was cancelled, and the meaning is those who disbelieved in their Lord, their deeds are as ashes, and it was said that it is: I mean like as a subject and its predicate is their deeds are as ashes, on the basis that its meaning is the description, so it is as if he said their strange description is their deeds are as ashes. The meaning is: that their deeds are invalid and not accepted, and ashes are what remain after something is burned. God Almighty gave this verse as an example for the deeds of the disbelievers in that He obliterates them as a strong wind obliterates ashes on a stormy day. The

meaning of the wind blowing hard is: it carried it hard and fast, and the blowing is the force of the wind, and it was used to describe its time as an exaggeration, as one says: a hot day and a cold day, and the cold and heat are in both of them, not from them. **They will not be able to do anything of what they have earned** meaning the disbelievers will not be able to do anything of what they have earned from those false deeds, and they will not see any effect of it in the Hereafter for which they will be rewarded and recompensed, rather everything they did in this world is false and gone, like the wind blowing ashes when it blows hard. The reference in his saying: *that is to what the metaphor indicates: meaning this invalidity of their deeds and the disappearance of their effect is the distant misguidance from the path of truth that contradicts the correct method, because this is a loss that cannot be remedied, so he called it distant.*

Ibn Jarir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: **We will surely expel you from our land** 1:13, he said: The messengers and believers were oppressed by their people, subjugated them, called them liars and called them to return to their religion, but God refused for His Messenger and the believers to return to the religion of disbelief, and He ordered them to put their trust in God, and ordered them to seek victory over the tyrants, and promised them that He would make them inhabit the land after them, so He fulfilled what He promised them, and they sought victory as God ordered them to seek victory. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse, he said: He promised them victory in this world and Paradise in the Hereafter, so God explained who of His servants will inhabit it, saying: **And for him who fears the position of his Lord are two Gardens**, and God has a position that He will stand in, and the people of faith fear that position, so they set out and persevere night and day. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **And they sought victory** he said: for all the messengers he said: seek help. And regarding his statement: **And every obstinate tyrant will fail** he said: one who is stubborn against the truth and deviates from it. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding the verse he said: the messengers sought help against their people **And every obstinate tyrant will fail** he said: one who is stubborn about the truth and turns away from it, refusing to say there is no god but God. Ibn Jarir narrated on the authority of Ibrahim Al-Nakha'i he said: the obstinate one who deviates from the truth. Ahmad, Al-Tirmidhi, Al-Nasa'i, Ibn Abi Al-Dunya, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani, Abu Nu'aym in Al-Hilyah **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Abu Umamah on the authority of the Prophet (peace and blessings of God be upon him) regarding his statement: **And he will be given to drink from a purulent water, gulping it down**, he said: It will be brought close to him and he will dislike it, but when he comes close to it, it will burn his face and his scalp will fall off, and when he drinks it, it will sever his intestines until it comes out of his anus. God the Most High says: **And they will be given to**

**drink scalding water, which will sever their intestines**, and He said: **And if they call for help, they will be helped with water like molten brass, which will scald their faces**. Ibn Abi Shaybah narrated on the authority of Ibn Abbas regarding his statement: **From a purulent water**, he said: It flows from the skin and flesh of the disbeliever. Abd ibn Humayd and Ibn Abi Hatim narrated on the authority of Ikrimah who said: **From a purulent water** means pus and blood. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **And death will come to him from every side**. He said: Types of torment, and there is no type of torment except death, which will come to him from it if he were to die, but he will not die because God says: **They will not be decreed to die**. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Maymun ibn Mihran: **And death will come to him from every side**. He said: From every bone, vein, and nerve. Abu al-Shaykh narrated in al-Azmah on the authority of Muhammad ibn Ka'b something similar. Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibrahim al-Taymi, who said: From the location of every hair on his body. **And behind him is a severe punishment**. He said: Eternity. Ibn al-Mundhir narrated on the authority of al-Fudayl ibn Iyad: **And behind him is a severe punishment**. He said: Holding one's breath. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **The parable of those who disbelieved in their Lord verse**, he said: The parable of those who worshipped other than Him is that their deeds on the Day of Resurrection are like ashes that the wind blows violently on a stormy day. They will not be able to do anything of their deeds that will benefit them, just as they will not be able to do anything about ashes if they are sent down on a stormy day.

## Tafsir al-Baghawi

**The likeness of those who disbelieved in their Lord is their deeds** meaning: the deeds of those who disbelieved in their Lord - like the Almighty's saying: **And on the Day of Resurrection you will see those who lied about God, their faces will be blackened** (al-Zumar 39:60) - meaning: you will see the faces of those who lied about God blackened, **like ashes which the wind blows violently on a stormy day**, describing the day as stormy, and stormy is a description of the wind because the wind is in it, just as it is said: a hot day and a cold day, because the heat and cold are in it.

It was said: Its meaning is: On a windy day, so the wind was omitted because it was mentioned before. This is a parable that God gave for the deeds of the infidels, meaning: They do not benefit from the deeds that they did in this world because they associated others with God in it, like the ashes that the wind scatters, which are of no benefit. This is what God Almighty said:

**They will not be able**, meaning: the infidels, **to do anything** in the Hereafter, **from what they have earned**, in this world. **That is the farthest error**.

Surat Ibrahim 14:18

The parable of those who disbelieve in their Lord is that their deeds are like ashes which the wind blows violently on a stormy day. They will not be able to do anything of what they have earned. That is the extreme error.

### Tafsir al-Baidawi

18. **The parable of those who disbelieved in their Lord** is a subject whose predicate is omitted, meaning in what is recited to you, their description, which is like in strangeness, or His saying **Their deeds are like ashes**, which is on the first, a renewed sentence to explain their parable. It was said **Their deeds** is a substitute for **the parable**, the predicate is **like ashes**. "The wind blew hard on him" carried him and quickly carried him away. Nafi' read the winds. "On a stormy day" The storm is the strong wind, describing his time for exaggeration, like their saying: He fasts during the day and stands in prayer at night. He likened their deeds of charity, maintaining kinship ties, helping the distressed, freeing slaves, and the like of their noble deeds to their failure and their going away in scattered dust, because they were built on a foundation other than knowledge of God Almighty and turning to Him, or their deeds for idols are like ashes that the stormy wind blows away. "They will not be able" on the Day of Resurrection. "From what they earned of their deeds **Something** for its loss, so they do not see any trace of reward for it, and this is the gist of the example. **That** is an indication of their misguidance, even though they think that they are doing good." It is the farthest misguidance, for it is the ultimate in being far from the path of truth.



## Surat Ibrahim 14:19

Have you not seen that God created the heavens and the earth in truth? If He wills, He can do away with you and bring forth a new creation.

### Tafsir al-Jalalayn

19 - **Have you not seen** O you who are being addressed, a question of confirmation **that God created the heavens and the earth in truth** related to creation **If He wills, He can do away with you** O people **and bring forth a new creation** in your place

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **Have you not seen that God created the heavens and the earth in truth? If He wills, He can do away with you and bring forth a new creation.**

### Tafsir al-Qurtubi

The Almighty says: **Have you not seen that God created the heavens and the earth in truth?** The vision here is the vision of the heart, because the meaning is: Has not your knowledge reached Him? Hamza and Al-Kisa'i read - **He created the heavens and the earth.** The meaning of **in truth** is to prove His power. **If He wills, He can take you away** O people, meaning He is able to annihilate just as He was able to create things, so do not disobey Him, for if you disobey Him, **He will take you away and bring forth a new creation** better and more obedient than you, because if they were like the first ones, then there would be no benefit in replacing them.

### Tafsir Ibn Kathir

The Almighty says, informing about His ability to resurrect bodies on the Day of Resurrection, that He created the heavens and the earth, which are greater than the creation of people. Is He not the One who was able to create these heavens in their height, vastness, and greatness, and what is in them of fixed and moving planets, and various movements, and dazzling signs, and this earth with what is in it of cradles, valleys, and pegs, and wildernesses and deserts, and wastelands and seas, and trees and plants, and animals of different kinds, benefits, shapes, and colors? **Have they not seen that God, who created the heavens and the earth and was not weary of their creation, is able to give life to the dead? Yes, He is over all things competent.** And the Almighty said: "Has not man seen that We created him from a sperm-drop? Then at once he is a clear adversary. And he presents to Us an example and forgets his own creation. He says, 'Who will give life to the bones when they have

decayed?' Say, 'He will give them life who produced them the first time, and He is Knowing of all creation.' Who made for you fire from the green tree, and then at once you kindle from it. Is not He who The Creator of the heavens and the earth is able to create the likes of them. Yes, and He is the Creator, the Knowing. \* His command when He intends a thing is only to say to it, *Be*, and it is. \* So glory be to Him in whose hand is the dominion of all things, and to Him you will be returned. **And His statement**, If He wills, He can do away with you and bring a new creation. \* And that is not difficult for God." That is, it is great and not impossible. Rather, it is easy for Him if you disobey His command to do away with you and bring others who are not like you, as He said, "O mankind, you are those in need of God, while God is the Free of need, the Praiseworthy. \* If He wills, He can do away with you and bring a new creation. \* And that is not difficult for God. **And He said**, And if you turn away, He will replace you with another people; then they will not be the likes of you. **And He said**, O you who have believed, whoever of you should revert from his religion - God will bring forth a people He will love and who will love Him. **And He said**, If He wills, He can do away with you, O mankind, and bring forth others. And ever is God competent to do that."

### Fath al-Qadir

His saying: "Have you not seen that God created the heavens and the earth in truth?" The vision here is of the heart, and the address is to the Messenger of God, may God bless him and grant him peace, as an allusion to his nation, or the address is to everyone who is suitable for it. Hamzah and Al-Kisa'i read "He created the heavens **and the meaning of in truth**" is: in the correct manner in which He deserves to create them, to prove by it the perfection of His power. Then He explained the perfection of His power, glory be to Him, and His independence from any one of His creation, saying: "If He wills, He can do away with you and bring a new creation" so He can eliminate those who exist and bring those who do not exist, and He can destroy the disobedient and bring those who obey Him from among His creation. The situation may be that this new creation is of the human type, or it may be of another type.

### Tafsir al-Baghawi

"Have you not seen that God created the heavens and the earth? **Hamza and Al-Kisa'i read** He created the heavens and the earth **in Surat An-Nur** He created every living creature" with an addition.

Others read "created" in the past tense and *earth* in the accusative case.

**In truth** means: He did not create them in vain, but rather He created them for a great reason. **If He wills, He can do away with you and bring forth a new creation**, someone other than you is more obedient to God than you.

Surat Ibrahim 14:19

Have you not seen that God created the heavens and the earth in truth? If He wills, He can do away with you and bring forth a new creation.

### Tafsir al-Baidawi

19. "Have you not seen?" Addressing the Prophet, may God bless him and grant him peace, and what is meant by it is his nation. And it was said to each one of the infidels in a different way. "That God created the heavens and the earth with truth **and wisdom and the face in which it is right that they be created, and Hamza and Al-Kisa'i read the Creator of the heavens** If He wills, He can do away with you and bring forth a new creation" He will destroy you and create another creation in your place, He arranged that on the basis of His being the Creator of the heavens and the earth as evidence for it, for He who created their origins and what their creation depends upon, then their being, changing the forms and altering the natures, was able to replace them with another creation and that was not prevented from Him as He said:

## Surat Ibrahim 14:20

And that is not difficult for God.

## Tafsir al-Jalalayn

20 - **And that is not difficult for God** severe

## 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: Have you not seen, O Muhammad, with the eye of your heart, and learned that God created the heavens and the earth with truth, alone in creating them, without support or helper, **If He wills, He can take you away and bring forth a new creation**, meaning: The One who is alone in creating and creating that without help or partner, if He wills to take you away and annihilate you, He will take you away and annihilate you, and bring forth another creation other than you in your place, and their creation will be barren, **and that is not difficult for God**, meaning: And your taking away and annihilating you and bringing forth another creation other than you in your place is not impossible or impossible for God, because He is able to do whatever He wills.

The readers differed in the reading of his saying: **Have you not seen that God created?**

This was read by most of the people of Medina and Basra and some of the Kufians: *Khalaq* on the pattern of fa'l.

The general reading of the people of Kufa is: Creator, on the active form.

They are two widespread readings, each of which has been read by imams of the Qur'anic recitations, and they are close in meaning, so whichever one the reader reads, he is correct.

## Tafsir al-Qurtubi

**And that is not difficult for God** meaning it is impossible.

## Tafsir Ibn Kathir

The Almighty says, informing about His ability to resurrect bodies on the Day of Resurrection, that He created the heavens and the earth, which are greater than the creation of people. Is He not the One who was able to create these heavens in their height, vastness, and greatness, and what is in them of fixed and moving planets, and various movements, and dazzling signs, and this earth with what is in it of cradles, valleys, and pegs, and wildernesses and deserts, and wastelands and seas, and trees and plants, and

animals of different kinds, benefits, shapes, and colors? **Have they not seen that God, who created the heavens and the earth and was not weary of their creation, is able to give life to the dead? Yes, He is over all things competent.** And the Almighty said: "Has not man seen that We created him from a sperm-drop? Then at once he is a clear adversary. And he presents to Us an example and forgets his own creation. He says, 'Who will give life to the bones when they have decayed?' Say, 'He will give them life who produced them the first time, and He is Knowing of all creation.' Who made for you fire from the green tree, and then at once you kindle from it. Is not He who The Creator of the heavens and the earth is able to create the likes of them. Yes, and He is the Creator, the Knowing. \* His command when He intends a thing is only to say to it, *Be*, and it is. \* So glory be to Him in whose hand is the dominion of all things, and to Him you will be returned. **And His statement**, If He wills, He can do away with you and bring a new creation. \* And that is not difficult for God." That is, it is great and not impossible. Rather, it is easy for Him if you disobey His command to do away with you and bring others who are not like you, as He said, "O mankind, you are those in need of God, while God is the Free of need, the Praiseworthy. \* If He wills, He can do away with you and bring a new creation. \* And that is not difficult for God. **And He said**, And if you turn away, He will replace you with another people; then they will not be the likes of you. **And He said**, O you who have believed, whoever of you should revert from his religion - God will bring forth a people He will love and who will love Him. **And He said**, If He wills, He can do away with you, O mankind, and bring forth others. And ever is God competent to do that."

## Fath al-Qadir

20- "And that is not difficult for God" meaning impossible, because He, glory be to Him, is capable of everything, and it indicates that God Almighty is the one whose reward should be hoped for and whose punishment should be feared.

## Tafsir al-Baghawi

"And that is not difficult for God", very strong, meaning that things are easy in His power, nothing is difficult for God Almighty, no matter how great and mighty it is.

## Tafsir al-Baidawi

20. "And that is not difficult for God" is impossible or difficult, for He is capable in and of Himself, and He has no exclusive right to what is capable over what is capable. And whoever is like this is worthy of believing in Him and worshipping Him in the hope of His reward and fear of His punishment on the Day of Judgment.

Surat Ibrahim 14:21

And they will all appear before God, and the weak will say to those who were arrogant, "Indeed, we were your followers. So can you avail us at all against the punishment of God?" They will say, "If God had guided us, we would have guided you. It is all the same to us whether we are impatient or patient. There is no place of escape for us."

### Surat Ibrahim 14:21

And they will all appear before God, and the weak will say to those who were arrogant, "Indeed, we were your followers. So can you avail us at all against the punishment of God?" They will say, "If God had guided us, we would have guided you. It is all the same to us whether we are impatient or patient. There is no place of escape for us."

### Tafsir al-Jalalayn

21 - **And they came forth** meaning the creatures, and the expression in it and what follows it is in the past tense to confirm its occurrence (all of them before God. Then the weak ones) the followers **said to those who were arrogant** the ones being led **Indeed, we were your followers** the plural of follower **So can you protect us from the punishment of God at all** from the first for clarification and the second for partiality **They said** the ones being led **If God had guided us, we would have guided you** we would have called you to guidance (It is the same for us whether we are impatient or patient. We have no) redundant *escape* refuge.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja`far said: God Almighty meant by His statement: **And they will all come forth before God**, that those who disbelieved in Him will appear on the Day of Resurrection from their graves, and they will be removed from the earth, **all together**, meaning all of them, **Then the weak will say to those who were arrogant**, meaning the followers among them will say to those who were led, and they are those who were arrogant in this world about sincerely worshipping God and following the messengers who were sent to them, **Indeed, we were your followers**, in this world.

The word *tabi'a* is the plural of *tabi'a* just as *ghayb* is the plural of *ghayb*.

What they meant by their saying: **We were your followers** is that they were their followers in this world, obeying what they commanded them to do of worshipping idols and disbelieving in God, and refraining from what they forbade them from doing of following the Messengers of God. **So can you protect us from the punishment of God in any way?** They mean: So can you protect us today from the punishment of God in any way?

Ibn Jurayj used to say something like this:

Al-Qasim told us, he said, Al-Hussein told us, he said, Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Then the weak said**, he said: the

followers, **to those who were arrogant**, he said: to the leaders.

And His statement: **If God had guided us, we would have guided you**, the Almighty says: The leaders of disbelief in God said to their followers: **If God had guided us**, meaning: If God had made clear to us something by which we could repel His punishment from us today, **we would have guided you**, we would have responded to you so that you could repel the punishment from yourselves, but we were impatient with the punishment, so our impatience and patience with it did not benefit us, **It is the same to us whether we are impatient or patient; there is no escape for us**, meaning: they have no way out from it.

It is said: He avoided something, if he turned away from it, he avoided ...

Al-Muthanna told me, Suwaid bin Nasr told us, Ibn Al-Mubarak told us, on the authority of Al-Hakam, on the authority of Omar bin Abi Laila, one of the Banu Amir, who said: I heard Muhammad bin Kaab Al-Qurazi say: It has reached me, or it was mentioned to me, that the people of Hell said to one another: O people, indeed what you see has befallen you of torment and calamity, so come, let us be patient, perhaps patience will benefit us, just as the people of this world were patient in obeying God, and patience benefited them when they were patient. He said: So they agreed on patience. He said: So they were patient, and their patience lasted a long time, then they became impatient and called out: **It is the same to us whether we are impatient or patient, there is no escape for us**, meaning: no place of escape.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said about His statement, **It is the same for us whether we are impatient or patient; there is no escape for us**, he said: The people of Hell said to each other: Come, for the people of Paradise attained Paradise through their weeping and supplication to God, so come, let us weep and supplicate to God. He said: So they wept, and when they saw that it did not benefit them, they said: Come, for the people of Paradise attained Paradise through patience, come, let us be patient. So they were patient with a patience the like of which had never been seen, but that did not benefit them, so at that point they said: **It is the same for us whether we are impatient or patient; there is no escape for us**.

### Tafsir al-Qurtubi

The Almighty said: **And they will all appear before God** meaning they will emerge from their graves, meaning on the Day of Resurrection. Prominence is appearance. Baraz is a wide place for one to appear, and from this comes a woman who appears to people, so the meaning of *prominent* is they will appear from

their graves. It came in the past tense and its meaning is the future, and this is connected to His saying: **And every obstinate tyrant will be disappointed** meaning they approached when they asked for victory and were destroyed, then they were resurrected for the reckoning and they all appeared before God, with no one to conceal them from Him. **To God** because of God's command for them to appear. **The weak ones said** meaning the followers to those who were arrogant and they are the leaders. **Indeed, we were your followers** it is possible that *taba'a* is a source, the estimate is: those who follow. It is possible that it is the plural of *taba'a*, like *haris* and *haris*, *khadim* and *khuddam*, *rasid* and *rasad*, and *baqir* and *baqar*. **Are you able to protect us from the punishment of God from anything?** "Anything?" *From* is a relative clause. It is said: **He protected him from harm or He made him rich** if he brought him benefit. "They said: 'If God had guided us, we would have guided you.'" That is, if God had guided us to faith, we would have guided you to it. It was also said: **If God had guided us to the path of Paradise, we would have guided you to it.** It was also said: **If God had saved us from the punishment, we would have saved you from it.** "It is the same for us." This is the beginning of its predicate *ajza'ana*, that is: "It is the same for us whether we are impatient or patient. We have no escape." That is, no place of refuge or shelter. It is permissible for it to have the meaning of a source, and the meaning of a noun. It is said: **So-and-so fled from such-and-such**, that is, he fled and deviated, he deviated, he deviated, he deviated, he deviated, and the meaning is: we have no way to distance ourselves from the Fire. It was narrated that the Prophet, may God bless him and grant him peace, said: "When the torment becomes severe for the people of Hell, they will say: 'Come, let us be patient.' So they will be patient for five hundred years. When they see that this will not benefit them, they will say: 'Come, let us be impatient.' So they will be impatient and cry out for five hundred years. When they see that this will not benefit them, they will say: 'It is the same to us whether we are impatient or patient. We have no escape.'" Muhammad ibn Ka'b al-Qurazi said: It was mentioned to us that the people of Hell will say to one another: **O people!** You have been afflicted with the calamity and torment that you see, so come and let us be patient, perhaps patience will benefit us as the people of obedience were patient in obeying God, and patience benefited them when they were patient. So they agreed to be patient and were patient, but their patience was prolonged, so they became impatient and called out: **It is the same for us whether we are impatient or patient, there is no escape for us** meaning, a place of escape. Then Satan stood up and said: "God promised you the promise of truth, and I promised you and broke my promise, and I had no authority over you except that I called you and you responded to me, so do not blame me, but blame yourselves. I cannot help you." He said: I cannot help you at all. "And you cannot help me. Indeed, I have disbelieved in what you associated with Him before." The hadith in full, and we have written it in its entirety in the Book of Remembrance.

## Tafsir Ibn Kathir

God Almighty says: **And they came forth** meaning all creatures, good and bad, came forth before God, the One, the Subduer, meaning they gathered for Him in a clearing on the earth, which is a place where there is nothing to cover anyone. **Then the weak ones said**, meaning the followers of their leaders, masters and notables **to those who were arrogant** about worshipping God alone, without partner, and about agreeing with the messengers. They said to them: **Indeed, we were your followers** meaning whatever you ordered us, we obeyed and did. **So can you protect us from the punishment of God at all?** meaning can you ward off from us any of the punishment of God as you used to promise us and hope for? The leaders said to them: **If God had guided us, we would have guided you**, but the word of our Lord came true upon us, and God's decree preceded concerning us and you, and the word of punishment came true upon the disbelievers. "It is the same to us whether we are impatient or patient. There is no escape for us" meaning there is no escape for us from what we are in if we are patient with it or impatient with it.

Abdur-Rahman bin Zaid bin Aslam said: The people of Hell said to each other: Come, for the people of Paradise have only reached Paradise through their weeping and supplication to God, the Almighty. Come, let us weep and supplicate to God. So they wept and supplicated. When they saw that it would not benefit them, they said: The people of Paradise have only reached Paradise through patience. Come, so that we may be patient. So they were patient with a patience the like of which had never been seen, but that did not benefit them. At that point, they said: **It is the same to us whether we are impatient or patient.** I said: It appears that this review will be in Hell after they have entered it, as God, the Almighty, said: "And when they dispute in the Fire, the weak will say to those who were arrogant, 'Indeed, we were your followers, so can you relieve us of a share of the Fire?' Those who were arrogant will say, 'Indeed, we are all in it. Indeed, God has judged between His servants.'" And God, the Almighty, said: "He will say, 'Enter among nations that have passed on before you of jinn and mankind into the Fire. Every time a nation enters, it curses its sister until, when they have all overtaken it, the last of them will say to the first of them, 'Our Lord, these are the ones.'" They led us astray, so give them a double punishment from the Fire. He will say to each one, *Double*, but you do not know. And the first of them will say to the last of them, **You had no superiority over us, so taste the punishment for what you used to earn.** And God Almighty said, "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 curse them with a great curse." As for their dispute on the Day of Resurrection, God Almighty said, "And if you could but see when the wrongdoers are made to stand before their Lord, some of them returning their words to others. Those who were oppressed will say to those who were arrogant, "Had it not been for you, we would have been believers. **Those who were arrogant will say to those who were oppressed**, Did we avert you from guidance after it had come to you? Rather, you were criminals. **And those**



Surat Ibrahim 14:21

And they will all appear before God, and the weak will say to those who were arrogant, "Indeed, we were your followers. So can you avail us at all against the punishment of God?" They will say, "If God had guided us, we would have guided you. It is all the same to us whether we are impatient or patient. There is no place of escape for us."

**who were oppressed will say to those who were arrogant**, Rather, it was [your] plotting by night and by day when you ordered us to disbelieve in God and attribute to Him equals." And they will conceal their regret when they see the punishment, and We will put shackles on the necks of those who disbelieve. Are they recompensed except for what they used to do?"

## Fath al-Qadir

Therefore, He followed it with a mention of the conditions of the Hereafter, saying: 21- **And they will all appear before God**, meaning they will appear from their graves on the Day of Resurrection. Prominence means appearance, and baraz is the wide place for one to appear. From this comes the word barzah, meaning she appears to men. So the meaning of prominence is that they will appear from their graves. And he used the past tense to refer to the future as a warning of its occurrence as is established in the science of meanings. Rather, he said: And they appeared before God, although He, glory be to Him, knows them and nothing of their conditions is hidden from Him, whether they appeared or not, because they were hiding from the eyes when they committed sins and they thought that this was hidden from God Almighty. So the speech is outside of what they believed. **Then the weak said to those who were arrogant**, meaning the weak followers said to the strong, arrogant leaders because of their leadership, **Indeed, we were your followers**, meaning in this world, so we denied the messengers and disbelieved in God, following you. *Tabi'* is the plural of *tabi'*, or a source of description for exaggeration or on the assumption of those who follow. Al-Zajjaj said: He gathered them in their gathering, so the follower and the followed came together. So the weak said to those of their elders who were arrogant about worshipping God, **Indeed, we were your followers**, the plural of *tabi'*, like *khadim* and *khuddam*, "harass" and *harass*, and *raasid* and *raasd*, "so will you be able to relieve us?" meaning will you defend us from the punishment of God. It is said: He enriched him if he removed harm from him, and he enriched him if he brought him benefit. **They said, 'If God had guided us, we would have guided you.'** That is, the arrogant ones said, responding to the words of the weak. The sentence is resumed with an assumed question, as if it was said, **How did they answer?** That is, if God had guided us to faith, we would have guided you to it. It was also said, **If God had guided us to the path of Paradise, we would have guided you to it.** It was also said, **If God had saved us from the punishment, we would have saved you from it.** "It is the same for us whether we are impatient or patient. There is no escape for us." That is, impatience and patience are equal for us. The hamza and the umm are to emphasize the equality, as in His statement, **It is the same for them whether you warn them or do not warn them.** "There is no escape for us." That is, there is no escape and escape from the punishment. It is said, **So-and-so ran away from such-and-such**, meaning he

fled and deviated, he runs away, runs away, and runs away. The meaning is, we have no way to distance ourselves from the Fire. It is possible that this is from the speech of both groups, even though it appears that it is from the speech of the arrogant ones.

## Tafsir al-Baghawi

The Almighty said: **And they will all appear before God**, meaning: they will come out from their graves to God and will all appear. **Then the weak ones will say**, meaning: the followers, **to those who were arrogant**, meaning: they were arrogant towards the people, and they are the leaders and chiefs: **Indeed, we were your followers**, the plural of follower, like guard and guards, **So will you be able to protect us from any of the punishment of God?**

They said, meaning the leaders who were followed: **If God had guided us, we would have guided you**, meaning: If God had guided us, we would have called you to guidance, but when He led us astray, we called you to misguidance. "It is the same to us whether we are impatient or patient. There is no escape for us," no escape or escape.

Muqatil said: They will say in the Fire: Come, let us be impatient, and they will be impatient for five hundred years, but their impatientness will not benefit them. Then they will say: Come, let us be patient, and they will be patient for five hundred years, but it will not benefit them. Then they will say: "It is the same to us whether we are impatient or patient. We have no escape."

Muhammad bin Kaab Al-Qurazi said: I was informed that the people of Hell called for help from the guards. God the Almighty said: **And those in the Fire will say to the keepers of Hell, 'Call upon your Lord to lighten for us a day of the punishment'** (Ghafir 40:49). The keepers replied: **Did not your messengers come to you with clear proofs?** They said, *Yes*. The keepers replied: **Call upon Him, but the call of the disbelievers is only in error.** (Ghafir 40:50). When they despaired of what the keepers had, they cried out, **O Malik, let your Lord put an end to us.** (al-Zukhruf 43:77). They asked for death, but it did not answer them for eighty years. A year is three hundred and sixty days, and a day is like a thousand years of what you count. Then He said to them after the eighty, **You will remain.** When they despaired of what came before it, some of them said to each other, **Indeed, what you see has befallen you of the affliction, so come, let us be patient, perhaps patience will benefit us as the people of this world were patient in obeying God, and it benefited them.** So they agreed to be patient, and their patience lasted a long time, then they became impatient and cried out, "It is the same to us whether we are impatient or patient. We have no help." *Muhais* means: from a place of refuge.

He said: Then Satan stood up and addressed them, saying: **Indeed, God promised you the promise of truth,** the verse. When they heard his words, they hated themselves, so they were called: **The hatred of God is greater than your hatred of yourselves when you were called to faith but you disbelieved.** (Ghafir 40:10). He said: So they called a second time: "Then send us back; we will do righteousness. Indeed, we are certain." He replied to them: **And if We willed, We could have given every soul its guidance.** (al-Sajdah 32:12, 13). They called a third time: **Our Lord, delay us for a short term; we will answer Your call and follow the messengers.** (Ibrahim 14:44). He replied to them: **Did you not swear before that you would not perish?** (Ibrahim 14:44). Then they called a fourth time: **Our Lord, bring us out; we will do righteousness other than what we used to do?** He replied to them: **Did We not give you life long enough for whoever would remember to remember, and a warner came to you?** (Fatir 35:37). He said: So he remained with them as long as God willed, then He called them: **Were not My verses recited to you, and you used to deny them?** When they heard that, they said, **Now He will have mercy on us.** Then they said, "Our Lord, our misery overcame us, and we were a people astray. Our Lord, bring us out of it. If we return, then we will be wrongdoers." Then He said, **Be gone into it, disgraced, and do not speak to me.** **Al-Mu'minun 105-108** Then hope and supplication were cut off from them, and they turned to one another, barking in one another's faces, and the Fire closed in on them.

## Tafsir al-Baidawi

21. **And they will all appear before God** meaning they will appear from their graves on the Day of Resurrection for the command of God Almighty and His accountability, or **to God** according to their assumption, for they were hiding the commission of indecencies and they thought that they were hidden from God Almighty, so when the Day of Resurrection came, they would be exposed to God Almighty to themselves. It was only mentioned in the past tense because it was confirmed that it would happen, **Then the weak said** followers is a weak plural meaning weak-minded people, and it was written with a waw according to the expression of those who emphasize the alif before the hamza in its inclination to the waw. **For those who were arrogant** for their leaders who followed them and misled them. **Indeed, we were your followers** in denying the messengers and turning away from their advice, and it is a plural of follower like absent and absent, or a source of description with it for emphasis or with an implied addition. **So are you able to relieve us** defending us. **From the punishment of God of something** from the first for clarification and occurring in the position of the state, and the second for partiality and occurring in the position of the object, meaning some of the thing Which is the punishment of God, and it is possible that they are for partiality, meaning some of something is some of the punishment of God, and the parsing is what came before and it is possible that the first is the object and the second is the source, meaning are you satisfied with some of the punishment, some of the enrichment?

They said, meaning those who were arrogant, in response to the reproach of the followers and an apology for what they did to them. **If God had guided us** to faith and granted us success in it. **We would have guided you,** but we went astray and led you astray, meaning we chose for you what we chose for ourselves, or if God had guided us to the path of salvation from the punishment, we would have guided you and enriched you as we presented you to it, but the path of salvation was blocked before us. **It is the same for us whether we are impatient or patient.** Impatient and patient are equal for us. **There is no escape for us.** A place of safety and escape from the punishment, from *hais*, which is justice in the sense of fleeing. It is possible that it could be a place like *mabīt* or a source like *maghīb*. It is possible that his statement **it is the same for us** is from the speech of both groups, and it is supported by what was narrated that they say: **Come, let us be impatient,** and they are impatient for five hundred years, but it does not benefit them. They say: **Come, let us be patient,** and they are patient likewise. Then they say: **It is the same for us.**

Surat Ibrahim 14:22

And Satan said, when the matter was decided, "Indeed, God promised you the promise of truth, and I promised you, but I broke my promise to you. And I had no authority over you except that I invited you and you responded to me. So do not blame me, but blame yourselves. I will not be your savior, nor will you be my savior. Indeed, I have disbelieved in what you said." Did you associate with Me before? Indeed, for the wrongdoers is a painful punishment.

### Surat Ibrahim 14:22

And Satan said, when the matter was decided, "Indeed, God promised you the promise of truth, and I promised you, but I broke my promise to you. And I had no authority over you except that I invited you and you responded to me. So do not blame me, but blame yourselves. I will not be your savior, nor will you be my savior. Indeed, I have disbelieved in what you said." Did you associate with Me before? Indeed, for the wrongdoers is a painful punishment.

### Tafsir al-Jalalayn

22 - And Satan Iblis said when the matter had been decided and the people of Paradise had entered Paradise and the people of Hell had entered Hell and they had gathered against him **Indeed, God promised you the promise of truth** of resurrection and recompense, and He fulfilled your promise **and I promised you** that it would not happen (but I failed you. And I had no authority over you) redundant *power* that would compel you to follow me *except* but **that I called upon you and you responded to me, so do not blame me but blame yourselves** for responding to me **I am not your savior** your helper **and you are not my savior** with the opening of the yaa and its kasra **Indeed, I have disbelieved in what you associated** in your association of me with God *before* in the world. God Almighty said **Indeed, the wrongdoers** the disbelievers **for them is a painful punishment** painful

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And Iblis said, **When the matter was decided**, meaning when the people of Paradise entered Paradise and the people of Hell entered Hell, and each group of them settled down: **God promised you**, O followers, Hell, and I promised you victory, but I broke my promise to you, and God fulfilled His promise to you, **and I had no authority over you**, meaning: And I had no argument over you, in what I promised you of victory, that would prove to me against you the truth of my words, **except that I called you**, and this is from the exception disconnected from the first, as you say: I did not hit him except because he was an idiot, and its meaning is: But I called you and you responded to me. He says: Except that I called you to obey me and disobey God, and you responded to my call, **so do not blame me**, for your response to me, **but blame yourselves**, for it, **I am not your savior**, he says: I am not your savior, **nor are you my savior**, nor are you my savior from God's punishment or my deliverer from it, **I disbelieved in**

**what you associated before**, he says: I denied that I was a partner with God in what you associated with me in your worship, *before*, in this world, **indeed, for the wrongdoers is a painful punishment**, he says: Indeed, for the disbelievers in God is a painful punishment from God, painful.

It is said: I made the man cry out if I helped him, by screaming, and the screamer screamed, screams, and screams, rarely, and it is the frank and the screaming.

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

Who said that?

Muhammad ibn al-Muthanna told me, he said, Abd al-A'la told us, he said, Dawud told us, on the authority of Aamer, regarding this verse: "I am not your savior, nor are you my savior. Indeed, I have disbelieved in what you associated with Me before," he said: Two orators will stand on the Day of Resurrection, Satan and Jesus, son of Mary. As for Satan, he will stand with his party and say this statement. As for Jesus, peace be upon him, he will say: "I did not say to them except what You commanded me, 'Worship God, my Lord and your Lord.' And I was a witness over them as long as I was among them. But when You took me up, You were the Observer over them, and You are Witness over all things."

Yaqub ibn Ibrahim told me, he said, Ibn Ulayyah told us, on the authority of Dawud, on the authority of Al-Sha'bi, he said: Two preachers will stand on the Day of Resurrection, one of them is Jesus and the other is Satan. As for Satan, he will stand with his party and say: **Indeed, God promised you the promise of truth**. So David recited until he reached: **Because you associated others with Him before**. I do not know whether he completed the verse or not. As for Jesus, peace be upon him, it will be said to him: **Did you say to the people, 'Take me and my mother as gods besides God?'** So he recited until he reached: **Indeed, it is you who is the Exalted in Might, the Wise**.

Al-Hasan bin Muhammad narrated, Ali bin Asim narrated, on the authority of Dawud bin Hind, on the authority of Amer, who said: Two preachers will stand before the people on the Day of Resurrection. God Almighty will say: **O Jesus, son of Mary, did you say to the people, 'Take me and my mother as gods besides God?'** until His saying: **This is a Day when the truthful will benefit from their truthfulness**. He said: And Satan will stand and say: "I had no authority over you except that I invited you and you responded to me. So do not blame me but blame yourselves. I cannot be your savior, nor can you be my savior." I cannot be your savior, nor can you be my savior.

Al-Husayn told us, Saeed bin Mansour told us, Khalid told me, on the authority of Dawud, on the authority of Al-Sha'bi, regarding his statement: **I am not your**

savior, nor are you my savior, he said: Two orators will stand on the Day of Resurrection. As for Iblis, he will say this, and as for Jesus, he will say: **I only said to them what You commanded me.**

Al-Muthanna narrated, Suwaid bin Nasr narrated, Ibn Al-Mubarak informed us, on the authority of Rashdin bin Saad, who said: Abd Al-Rahman bin Ziyad informed me, on the authority of Dukhayn Al-Hijri, on the authority of Uqbah bin Amir, on the authority of the Messenger of God, may God bless him and grant him peace, who mentioned the hadith, he said: Jesus says: That is the unlettered prophet. Then they come to me, and God gives me permission to stand, and from my seat rises the most fragrant odor that anyone has ever smelled, until I come to my Lord, and He intercedes for me, and He gives me light upon light, from the hair of my head to the nails of my feet. Then the disbelievers say: The believers have found someone to intercede for them, so stand up and intercede for us, for you led us astray. Then he stands, and from his seat rises the most foul odor that anyone has ever smelled, then he glorifies Hell, and he says at that time: **Indeed, God promised you the promise of truth, and I promised you, but I failed you,** the verse.

Ibn Wakee' told us, he said, my father told us, on the authority of Sufyan, on the authority of a man, on the authority of Al-Hasan, regarding His statement: **And I had no authority over you,** he said: When the Day of Resurrection comes, Satan will stand as a preacher on a pulpit of fire and say: **Indeed, God promised you the promise of truth, and I promised you, but I failed you,** until His statement: **And you are not my helpers,** he said: My supporters, **Indeed, I disbelieve in what you associated with Him before,** he said: In your obedience to Me in this world.

Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of someone who mentioned him, who said: I heard Muhammad ibn Ka'b al-Qurazi say regarding His statement: **And Satan said, when the matter has been decided, 'Indeed, God promised you the promise of truth,'** he said: Iblis stood up to address them and said: **Indeed, God promised you the promise of truth,** until His statement: **I cannot help you,** meaning: I cannot help you at all, "nor can you help me. Indeed, I have disbelieved in what you associated with Him before," he said: So when they heard his statement, they hated themselves. He said: Then they were called out: **And the hatred of God is greater than your hatred of yourselves Al-An'am 2:17.**

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **I am not your savior, nor are you my savior,** meaning I am not your helper, nor are you my helper. His statement: **Indeed, I disbelieved in what you associated with Him before,** meaning I disobeyed God before you.

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, his saying: "I will not be your savior, nor will you be my savior. Indeed, I disbelieved in what you associated with Him before," he said: This is the saying of Satan on the Day of Resurrection, he says: You will not be of any benefit to me, nor will I be of any

benefit to you. **Indeed, I disbelieved in what you associated with Him before,** he said: His association, His worship.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, and Al-Harith told me, he said, Al-Hussein told us, he said, Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **By my cry,** he said: By my helper.

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-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.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Ja'far Al-Razi, on the authority of Al-Rabi' bin Anas, who said: I will not save you, and you will not be saved.

Yunus told us, he said, Ibn Wahb told us, he said, Ibn Zayd said: He said: The truthful evil orator is Satan. Have you seen a truthful person who is not benefited by his truthfulness? "Indeed, God promised you the promise of truth, and I promised you, but I broke my promise to you. And I had no authority over you except that I invited you and you responded to me," he said: You obeyed me. **So do not blame me, but blame yourselves,** when you obeyed me. **I am not your savior,** I am not your helper or your supporter. **And you are not my savior,** you are not my helper or my supporter of what is in me. "Indeed, I have disbelieved in what you associated with me before. Indeed, for the wrongdoers is a painful punishment."

Al-Muthanna told me, Suwaid told us, Ibn al-Mubarak told us, on the authority of al-Hakam, on the authority of Umar ibn Abi Laila, one of the Banu Amir, who said: I heard Muhammad ibn Ka'b al-Qurazi say: **And Satan said when the matter was decided,** he said: Satan stood up at that time, meaning when the people of Hell said: **It is the same for us whether we are impatient or patient; there is no escape for us,** so he addressed them and said: **Indeed, God promised you the promise of truth, and I promised you and failed you,** until His saying: **I cannot help you,** meaning I cannot help you at all, "nor can you help me. Indeed, I have disbelieved in what you associated with Him before." He said: So when they heard his words, they hated themselves. He said: Then they were called out: **The hatred of God is greater than your hatred al-An'am 2:11.**

## Tafsir al-Qurtubi

The Almighty said: **And Satan said, when the matter has been decided.** Al-Hasan said: Satan will stand on the Day of Resurrection as a preacher in Hell on a pulpit of fire that all of creation will hear. The meaning of: **when the matter has been decided** is that the



Surat Ibrahim 14:22

And Satan said, when the matter was decided, "Indeed, God promised you the promise of truth, and I promised you, but I broke my promise to you. And I had no authority over you except that I invited you and you responded to me. So do not blame me, but blame yourselves. I will not be your savior, nor will you be my savior. Indeed, I have disbelieved in what you said." Did you associate with Me before? Indeed, for the wrongdoers is a painful punishment.

people of Paradise will be in Paradise and the people of Hell will be in Hell, as will be explained in *Mary*, peace be upon her. **Indeed, God promised you the promise of truth**, meaning resurrection, Paradise, Hell, the reward of the obedient and the punishment of the disobedient, so He fulfilled His promise to you. And I promised you that there would be no resurrection, no Paradise, no Hell, no reward, and no punishment, but I broke my promise to you. Ibn al-Mubarak narrated from the hadith of Uqbah ibn Amir from the Messenger of God, may God bless him and grant him peace, in the hadith of intercession, he said: "Then Jesus will say, 'Shall I guide you to the unlettered Prophet?' So they will come and God will permit me to stand up, and my seat will be filled with the most fragrant scent anyone has ever smelled, until I come to my Lord, and He will intercede for me and will make for me a light from the hair of my head to the nails of my feet. Then the disbelievers will say, 'The believers have found someone to intercede for them, so who will intercede for us?' They will say, 'It is none other than Iblis, he is the one who led us astray.' So they will come to him and say, 'The believers have found someone to intercede for them, so intercede for us, for you have led us astray.' His seat will be filled with the most foul scent anyone has ever smelled. Then their wailing will increase and he will say at that time, 'Indeed, God promised you the promise of truth, and I promised you, but I failed you.' " **The promise of truth** is the addition of a thing to its description, like their saying, 'the mosque of the congregation.' Al-Farra' said, the Basrans said, 'And the promise of truth has befallen you today, or He promised you the promise of truth, and He fulfilled it for you.' So the source was omitted to indicate the state. **And I had no authority over you** meaning, no argument or explanation, meaning, I did not show you any argument for what I promised you and made attractive to you in this world, **except that I invited you and you responded to me** meaning, I led you astray and you followed me. It was also said: I did not force you to do what I invited you to do. **Except that I invited you** is an interrupted exception, meaning, but I invited you with whispers and you responded to me of your own choice, **so do not blame me but blame yourselves**. It was also said: **And I had no authority over you** meaning, over your hearts and the place of your faith, but I invited you and you responded to me. This is because he addressed the disobedient believer and the disbelieving denier, and there is a consideration in it, because of his statement: **when the matter was decided** as it indicates that he addressed the disbelievers and not the disobedient monotheists, and God knows best. **So do not blame me but blame yourselves** if you come to me without an argument. **I will not be your helper** meaning, your savior. **And you will not be my savior** meaning, my helper. The one who cries and seeks help is the one who seeks victory and assistance, and the one who cries is the one who helps. Salamah bin Jandal said:

Whenever a frightened person came to us, the screaming sounded like the banging of pipes.

Umayyah bin Abi Al-Salt said:

Do not be afraid, for I am not a cry to you, and you have no help or support from me.

It is said: So-and-so screamed, meaning he cried out, screaming, and shouting. And screaming means shouting. And screaming is the effort of screaming. And the screamer is the helper, and the one who seeks help is the one who seeks help. You say from it: He asked for help from me, so I cried out to him. And screaming is the sound of one who seeks help. And screaming is also the screamer, and he is the helper and the one who seeks help, and it is from the opposites, said Al-Jawhari. The common reading is *bi-m-sarhi* with the fat-ha on the ya. Al-A'mash and Hamza read *bi-m-sarhi* with the kasra on the ya. The original is bi-m-sarhiyyin, so the nun was removed for the addition, and the ya of the group was assimilated into the ya of addition. So whoever puts it in the accusative case, it is for the sake of doubling, and because if the ya of addition is sukun, it must be in it like in the words: hawai and asai. So if the word before it is moved, the fat-ha or sukun are permissible, like in the words: ghulami and ghulamati. And whoever puts it in the kasra, because of the meeting of two sukun, it is moved to the kasra, because the ya is the sister of the kasra. Al-Farra' said: Hamza's reading was mistaken, and few of them were free from error. Al-Zajjaj said: This is a bad reading and there is no basis for it except a weak one. Qatrib said: This is the language of Banu Yarbū'; they add a ya' to the ya' of addition. Al-Qushayri said: What suffices for this is that what is proven by continuous transmission from the Prophet, may God bless him and grant him peace, cannot be said to be wrong, ugly or bad. Rather, it is eloquent in the Qur'an, and there is what is more eloquent than it. Perhaps these people meant that what Hamza recited was more eloquent. **Indeed, I have disbelieved in what you associated before** means I have disbelieved in your associating Me with God Almighty, so *-ma* is in the sense of a source. Ibn Jurayj said: Today I have disbelieved in what you used to call for in this world of associating partners with God Almighty. Qatadah said: I disobeyed God. Ath-Thawri said: I have disbelieved in your obedience to Me in this world. **Indeed, for the wrongdoers is a painful punishment**. In these verses there is a response to the Qadarites, the Mu'tazilites, the Imams and those who follow their path. Look at the statement of those who were followed: **If God had guided us, we would have guided you** and the statement of Satan: **Indeed, God promised you the promise of truth**. How did they acknowledge the truth in the attributes of God Almighty while they were in the depths of Hell, as He said in another place: **Whenever a group is thrown into it, its keepers will ask them** (al-Mulk 67:8) until His statement: **So they acknowledged their sin**. Their acknowledgment in the



depths of the Blaze of truth is not beneficial, but rather the acknowledgment benefits its owner in this world. God Almighty said: "And others acknowledged their sins. They mixed a good deed with another bad one. Perhaps God will turn to them in forgiveness" (al-Tawbah 9:102). And *perhaps* from God is obligatory.

## Tafsir Ibn Kathir

The Almighty tells us about what Satan addressed his followers with after God had judged between his servants, and had admitted the believers into the gardens and settled the disbelievers in the depths. Then Satan, may God curse him, stood up among them on that day as a preacher to increase their grief to their grief, their loss to their loss, and their regret to their regret. He said: **Indeed, God promised you the promise of truth**, that is, on the tongues of His messengers, and He promised you salvation and safety in following them. It was a true promise and a true report. As for me, I promised you and broke my promise, as God Almighty said: **He promises them and arouses false hopes in them, but Satan promises them nothing but delusion**. Then He said: **And I had no authority over you**, that is, I had no proof for what I called you to nor any argument for what I promised you, **except that I called you and you responded to me**, merely by that. The messengers had established for you the correct arguments and proofs of the truth of what they had brought you, but you disobeyed them and you ended up in what you are in. **So do not blame me today. And blame yourselves**, for the fault is yours because you have disobeyed the arguments and followed me simply because I called you to falsehood. **I am not your savior**, that is, I will benefit you, save you, and deliver you from what you are in. **And you are not my savior**, that is, I will benefit me by saving me from the torment and punishment I am in. **Indeed, I have disbelieved in what you associated before**. Qatadah said: That is, because of what you associated before. Ibn Jarir said: He says: I have denied that I am a partner with God Almighty. This is what he said is the most correct, as God Almighty said: "And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. \* And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." He said: **No! They will disbelieve in their worship and will be opponents to them**.

And His saying: **Indeed, the wrongdoers** meaning in their turning away from the truth and following falsehood, for them is a painful punishment. It appears from the context of the verse that this sermon will be from Satan after they enter the Fire as we have mentioned, but it was mentioned in a hadith narrated by Ibn Abi Hatim, and this is its wording, and Ibn Jarir from the narration of Abd al-Rahman ibn Ziyad: Dukhayn al-Hijri told me on the authority of Uqbah ibn Amir on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "When God gathers the first and the last and judges between them and finishes the judgment, the believers

will say: Our Lord has judged between us, so who will intercede for us? They will say: Let us go to Adam, and he mentioned Noah, Abraham, Moses, and Jesus. Jesus will say: Shall I guide you to the unlettered Prophet? They will come to me, and God will permit me to stand up to him, and from my seat will rise the most fragrant scent that anyone has ever smelled, until I come to my Lord and He will intercede for me and make for me a light from the hair of my head to the nails of my feet. Then the disbelievers will say: The believers have found someone to intercede for them, so who will intercede for them?" Who will intercede for us? It is none other than Satan who has led us astray. So they go to Satan and say: The believers have found someone to intercede for them, so arise and intercede for us, for it is you who has led us astray. So he arises and rises from his seat with the most foul odor anyone has ever smelled, and their wailing becomes great. "And Satan will say when the matter has been decided, 'Indeed, God promised you the promise of truth, and I promised you but broke my promise to you. And I had no authority over you except that I invited you and you responded to me. So do not blame me but blame yourselves.'" This is the context of Ibn Abi Hatim, and Al-Mubarak narrated it on the authority of Rushdin bin Sa'd on the authority of Abd Al-Rahman bin Ziyad bin Nu'aym, on the authority of Dukhayn, on the authority of Uqbah, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him).

Muhammad bin Kaab Al-Qurazi, may God have mercy on him, said: When the people of Hell said, **It is the same for us whether we are impatient or patient; there is no escape for us**, Satan said to them, **Indeed, God promised you the promise of truth**, and when they heard his words, they hated themselves, so they were called, **The hatred of God is greater than your hatred of yourselves when you were called to faith and you disbelieved**. Amer Al-Sha'bi said: Two orators will stand on the Day of Resurrection in front of the people, and God Almighty will say to Jesus, son of Mary, **Did you tell the people to take me and my mother as gods besides God?** until His saying, **God will say, 'This is a Day when the truthful will benefit from their truthfulness.'** He said: And Satan, may God curse him, will stand and say, **And I had no authority over you except that I invited you and you responded to me**, and the verse. Then when the Almighty mentioned the fate of the wretched and what they have become of disgrace and punishment, and that their orator Satan, He linked it with the fate of the happy, and said, **And those who believe and do righteous deeds will be admitted to gardens beneath which rivers flow**, wandering in them wherever they go and wherever they go, **to abide therein**, remaining forever, not moving or disappearing, "by permission of their Lord. Their greeting therein is, 'Peace,'" as the Almighty said, "Until, when they come to it and its gates are opened, its keepers say to them, 'Peace be upon you,'" and the Almighty said, "And the angels will enter upon them from every gate, 'Peace be upon you,'" and the Almighty said, "And they will be met therein with a greeting and peace," and the Almighty said, "Their call therein will be, 'Glory be to You, O God,'" and their greeting therein will be, 'Peace,' and the final call therein will be, 'Praise be to God, Lord of the worlds.'"

Surat Ibrahim 14:22

And Satan said, when the matter was decided, "Indeed, God promised you the promise of truth, and I promised you, but I broke my promise to you. And I had no authority over you except that I invited you and you responded to me. So do not blame me, but blame yourselves. I will not be your savior, nor will you be my savior. Indeed, I have disbelieved in what you said." Did you associate with Me before? Indeed, for the wrongdoers is a painful punishment.

## Fath al-Qadir

**22- And Satan said when the matter was decided** meaning he said this statement to both groups, and the meaning of when the matter was decided is when the people of Paradise entered Paradise and the people of Hell entered Hell, as will be explained in Surat Maryam. **Indeed, God promised you the promise of truth** which is His promise, glory be to Him, of resurrection and accountability, and of rewarding the good-doer for his goodness and the evil-doer for his evil. **And I promised you, but I failed you** meaning I promised you a false promise, that there would be no resurrection, no accountability, no Paradise, and no Hell, but I failed you in what I promised you of that. Al-Farra' said: The promise of truth is from adding something to itself, as in their saying: the mosque of the congregation. The Basrans said: Your promise is the promise of today, the truth. **And I had no authority over you** meaning I had power over you by showing evidence for what I promised you and made attractive to you **except that I invited you and you responded to me** meaning except for my mere invitation to you to misguidance and error without evidence or proof. His invitation to them is not of the same kind as authority so that you can be excepted from it, rather the exception is disjunctive: meaning but I invited you and you responded to me: meaning you hastened to answer me. It was said that what is meant by authority here is coercion: meaning I had no coercion over you that would compel you to answer me. It was said that this exception is from the category of:

Greetings between them are painful

He exaggerated in denying authority over himself, as if he said: I will only have authority over you if the mere supplication is from the sultan, and certainly not from him. **So do not blame me** for what you have fallen into because of my false promise to you and my breaking this promise. **But blame yourselves** for responding to me merely because of the supplication that has no authority or proof, for whoever accepts false promises and claims that deviate from the path of truth has committed a sin against himself, and has cut off his way, especially since this false supplication of mine and my corrupt promise are in opposition to God's promise to you, the promise of truth, and His call to you to the abode of peace, with the establishment of the proof that is not hidden from a rational person and is only confused by a forsaken one. Similar to this is the one who follows the opinions of men that contradict what is in the Book of God, the Most High, and what is in the Sunnah of His Messenger, may God bless him and grant him peace, and prefers them over what is in them. He has responded to falsehood for which there is no proof or evidence, and he has left the proof and evidence behind him, as many of those who follow the men who have deviated from the path of truth do due to their bad choices. O God, forgive me. **I am not your**

**helper, and you are not my helper.** It is said that someone cried out if he seeks help, he cries out with a cry and a scream. To cry out means to shout, and the one who cries out is the one who helps, and the one who seeks help is the one who seeks assistance. It is said that he cried out to me so I cried out to him. Crying is the voice of one who cries out, and crying is also the one who cries, which is the one who helps and the one who seeks assistance. It is one of the names of opposites as in As-Sahah. Ibn Al-A'rabi said: The one who cries out is the one who seeks assistance, and the one who cries is the one who helps. The meaning of the verse is: I cannot help you from the torment you are in, and you cannot help me from what I am in. It is guidance for them that the devil in that situation is afflicted with the torment they are afflicted with and is in need of someone to help him and deliver him from what he is in. So how can they hope to help someone who is in need of someone to help him? Among the sayings that have been reported from the Arabs that are similar to these sayings is the saying of Umayyah ibn Abi al-Salt:

Do not be afraid, for I am not a cry to you, and you have no help or support from me.

*Masrakhi* with the opening of the yaa according to the reading of the majority. Al-A'mash and Hamza read with the breaking of the yaa according to the original meeting of two quiescent letters. Al-Farraa said: Hamza's reading is a mistake from him, and few are safe from error. Al-Zajjaj said: It is a bad reading and there is no basis for it except a weak basis, meaning what we mentioned that he broke it according to the original meeting of two quiescent letters. Qatirib said: This is the language of Banu Yarbu'; they add a yaa to the yaa of addition. Al-Farraa recited regarding what was reported about this reading the saying of the poet:

I said to her, **Oh Taa, would you like some?** She said to him, **You are not sick.**

**I have disbelieved in what you associated before.** When he revealed to them the mask that it would not avail them at all against the punishment of God, nor would it support them with any kind of support, he declared to them that he was a disbeliever because they associated him with God in Lordship before this time in which Satan said this statement to them, which was what they did in this world to make him a partner, and Satan stood up for them on this day in a position that would break their backs and sever their hearts, so he explained to them first that the promises he had made to them in this world were invalid and opposed to the promise of the truth from God, the Most High, and that he had broken his promises to them and had not fulfilled any of them. Then he explained to them secondly that they had accepted his statement with something that does not necessitate acceptance, and is not supported by a rational mind due to the lack of proof that a rational person must have in accepting the

statement of another. Then he explained thirdly that he had done nothing but a call devoid of proof and devoid of the simplest thing that rational people hold on to. Then he rebuked them fourthly for what they had fallen into, and repelled their blame of him and ordered them to blame themselves, because they were the ones who accepted falsehood. The research whose invalidity is not ambiguous to anyone with the slightest intellect. Then he explained to them fifthly that he has no victory or relief and he cannot benefit them or ward off harm from them, but he is like them in falling into the calamity and being unable to be saved from this ordeal. Then he stated to them sixthly that he had disbelieved in what they believed in him and attributed to him, so their regrets were doubled and calamities followed one after the other. If the phrase **Indeed, the wrongdoers will have a painful punishment** is part of his speech as some have gone to, then it is a seventh type of his speech with which he addressed them, so he established injustice for them, then he mentioned what their reward for it is of painful punishment, not according to the saying of those who said: It is the beginning of a speech from the side of God Almighty. The majority of commentators have gone to the fact that *what* is a source in **what you associated** and it was said that it is permissible for it to be a relative pronoun meaning that I disbelieved in what you associated with me, which is God Almighty, and this is a narration of his disbelief in God when He commanded him to prostrate to Adam.

### Tafsir al-Baghawi

God Almighty said: **And Satan said**, meaning: Iblis, **when the matter was decided**, meaning: he finished it and brought the people of Paradise and the people of Hell into Hell.

Muqatil said: A pulpit will be placed for him in Hell, and he will ascend it and the infidels will gather around him to blame him, but he will say to them: **God promised you the promise of truth**, and He fulfilled it for you. **And I promised you and broke my promise**, and it was said: He will say to them: I told you there would be no resurrection, no Paradise, and no Hell. **And I had no authority over you**, authority. And it was said: I did not come to you with an argument for what I called you to, **except that I called you**, this is an isolated exception, the meaning of which is: But **I called you and you responded to me, so do not blame me, but blame yourselves**, for responding to me and following me without authority or proof. **I am not your helper**, your savior, **and you are not my savior**, my helper.

Al-A'mash and Hamza read *bi-masrakhy* with a kasra on the ya', and the others read it with a nasb for the sake of doubling. Whoever read it with a kasra, because of the meeting of two quiescent letters, it was moved to a kasra, because the ya' is the sister of the kasra. The grammarians did not accept it, and it was said that it is the language of Banu Yarbū'. The original is *bi-masrakhyni*, but the nun was dropped for the sake of the addition, and the ya' of the group was assimilated into the ya' of the addition.

**I have disbelieved in what you associated with Him**

**before**, meaning: I have disbelieved in your making me a partner in His worship, and I disavow that.

**The wrongdoers, the unbelievers, will have a painful punishment.**

Muhammad ibn Abdullah ibn Abi Tobah told us, Muhammad ibn Ahmad al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Rashdin ibn Sa'd, Abd al-Rahman ibn Ziyad told me, on the authority of Dukhayn al-Hijri, on the authority of Uqbah ibn Amir - may God be pleased with him - on the authority of the Messenger of God, may God bless him and grant him peace, in the hadith of intercession. He mentioned the hadith and then said: "Jesus, peace be upon him, says: That is the unlettered prophet. They will come to me and God will permit me to stand, and from my seat will rise the most fragrant scent anyone has ever smelled, until I come to my Lord, the Mighty and Sublime, and He will intercede for me and make for me a light from the hair of my head to the nails of my feet. Then the disbelievers will say: The believers have found someone to intercede for them, so who will intercede for us? They will say: It is none other than Iblis, he is the one who led us astray. So they will come to him and say to him: The believers have found someone to intercede for them, so stand up and intercede for us, for you are the one who led us astray. So he will stand, and from his seat will rise the most foul odor." Someone smelled it, then Hell became great, and he said at that time: **Indeed, God promised you the promise of truth**, the verse.

### Tafsir al-Baidawi

22. **And Satan said when the matter was decided**, I have judged and finished with it, and the people of Paradise have entered Paradise and the people of Hell have entered Hell," speaking to the wretched among the two heavy burdens. "Indeed, God promised you the promise of truth," a promise that He has the right to fulfill or a promise that He has fulfilled, which is the promise of resurrection and recompense. "And I promised you," a promise of falsehood, which is that there will be no resurrection or reckoning, and if there were, it would be for idols that would intercede for you. "But I broke my promise to you," making the breach of his promise clear as the breach of it. "And I had no authority over you, **authority that would compel you to disbelief and sins**, except that I called you to it by my suggestion, which is not of the same kind as authority, but He changed it in the manner of their saying:

Greetings between them, a painful blow

The exception may be disconnected. **So you responded to me** you hastened to respond to me. **So do not blame me** for my whisperings, for the one who declares enmity is not to be blamed for such things. **And blame yourselves** since you obeyed me when I called you and did not obey your Lord when He called you. The Mu'tazila argued with such things for the independence of the servant in his actions, and there is nothing in them that indicates this, since it is

Surat Ibrahim 14:22

And Satan said, when the matter was decided, "Indeed, God promised you the promise of truth, and I promised you, but I broke my promise to you. And I had no authority over you except that I invited you and you responded to me. So do not blame me, but blame yourselves. I will not be your savior, nor will you be my savior. Indeed, I have disbelieved in what you said." Did you associate with Me before? Indeed, for the wrongdoers is a painful punishment.

sufficient for their validity that the servant's ability has some role in his action, which is the acquisition that our companions say. **I am not your helper** is your rescuer from the torment. **And you are not my helper** is my rescuer. Hamzah read with a kasra on the ya' according to the original in the meeting of two quiescent letters, and it is a rejected original in such a case because it contains two kasras and three kasras, although the movement of the ya' of addition is a fatha, so if it is not broken and before it is an alif, then it is more appropriate that it is not broken and before it is a ya', or according to the language of those who add a ya' to the ya' of addition, making it run the course of the ha' and the kaf in: darabatuhu, and a'atitukuhu, and deleting the ya'. **I have disbelieved in what you associated with Me before** "ma" is either a source and *min* is related to **you associated with Me** meaning I disbelieved today in your associating Me with Me before this day, meaning in this world, meaning I disavowed it and denounced it, like His statement: **And on the Day of Resurrection they will disbelieve in your association** or it is a relative pronoun meaning *from* like in their statement: Glory be to Him who subjected you to us, and *min* is related to *disbelieved* meaning I disbelieved in what you associated with Me, which is God Almighty, by your obedience to Me in what I called you to of worshipping idols and other things before your associating with Me, when I rejected His command to prostrate to Adam, peace be upon him, and *associated* is transferred from *associated* Zayd for the purpose of transitivity to a second object. **Indeed, the wrongdoers will have a painful punishment** is the continuation of His statement or the beginning of a statement from God Almighty. In narrating such things, there is kindness to the listeners and an awakening for them so that they hold themselves to account and contemplate their consequences.

## Surat Ibrahim 14:23

And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, to abide therein, by permission of their Lord. Their greeting therein will be, "Peace."

### Tafsir al-Jalalayn

23 - **And those who believe and do righteous deeds will be admitted to gardens beneath which rivers flow, wherein they will abide eternally** a predicate noun (therein by permission of their Lord. Their greeting therein) from God and from the angels and among themselves (will be peace)

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: "And those who believe and do righteous deeds will be admitted to gardens beneath which rivers flow, wherein they abide eternally by permission of their Lord. Their greeting therein will be, 'Peace.'"

### Tafsir al-Qurtubi

The Almighty said: **And admit those who believed and did righteous deeds to gardens** meaning into gardens because *entered* is intransitive, just as its opposite, *exited*, is intransitive, and it cannot be used as an analogy, as Al-Mahdawi said. And when God the Almighty informed about the state of the people of Hell, He also informed about the state of the people of Paradise. The reading of the group is *enter* as a passive verb. Al-Hasan read **and enter** as a future and resumption. **With the permission of their Lord** meaning with His command. It was said: with His will and facilitation. And He said: **with the permission of their Lord** and did not say: with my permission, out of respect and glorification. "Their greeting therein is, 'Peace'" was mentioned earlier in *Yunus*. And praise be to God.

### Tafsir Ibn Kathir

The Almighty tells us about what Satan addressed his followers with after God had judged between his servants, and had admitted the believers into the gardens and settled the disbelievers in the depths. Then Satan, may God curse him, stood up among them on that day as a preacher to increase their grief to their grief, their loss to their loss, and their regret to their regret. He said: **Indeed, God promised you the promise of truth**, that is, on the tongues of His messengers, and He promised you salvation and safety in following them. It was a true promise and a true report. As for me, I promised you and broke my promise, as God Almighty said: **He promises them and**

**arouses false hopes in them, but Satan promises them nothing but delusion.** Then He said: **And I had no authority over you**, that is, I had no proof for what I called you to nor any argument for what I promised you, **except that I called you and you responded to me**, merely by that. The messengers had established for you the correct arguments and proofs of the truth of what they had brought you, but you disobeyed them and you ended up in what you are in. **So do not blame me today. And blame yourselves**, for the fault is yours because you have disobeyed the arguments and followed me simply because I called you to falsehood. **I am not your savior**, that is, I will benefit you, save you, and deliver you from what you are in. **And you are not my savior**, that is, I will benefit me by saving me from the torment and punishment I am in. **Indeed, I have disbelieved in what you associated before.** Qatadah said: That is, because of what you associated before. Ibn Jarir said: He says: I have denied that I am a partner with God Almighty. This is what he said is the most correct, as God Almighty said: "And who is more astray than he who invokes besides God those who will not respond to him until the Day of Resurrection, and they, of their invocation, are unaware. \* And when the people are gathered together, they will be enemies to them and will be disbelievers in their worship." He said: **No! They will disbelieve in their worship and will be opponents to them.**

And His saying: **Indeed, the wrongdoers** meaning in their turning away from the truth and following falsehood, for them is a painful punishment. It appears from the context of the verse that this sermon will be from Satan after they enter the Fire as we have mentioned, but it was mentioned in a hadith narrated by Ibn Abi Hatim, and this is its wording, and Ibn Jarir from the narration of Abd al-Rahman ibn Ziyad: Dukhayn al-Hijri told me on the authority of Uqbah ibn Amir on the authority of the Messenger of God, may God bless him and grant him peace, that he said: "When God gathers the first and the last and judges between them and finishes the judgment, the believers will say: Our Lord has judged between us, so who will intercede for us? They will say: Let us go to Adam, and he mentioned Noah, Abraham, Moses, and Jesus. Jesus will say: Shall I guide you to the unlettered Prophet? They will come to me, and God will permit me to stand up to him, and from my seat will rise the most fragrant scent that anyone has ever smelled, until I come to my Lord and He will intercede for me and make for me a light from the hair of my head to the nails of my feet. Then the disbelievers will say: The believers have found someone to intercede for them, so who will intercede for them?" Who will intercede for us? It is none other than Satan who has led us astray. So they go to Satan and say: The believers have found someone to intercede for them, so arise and intercede for us, for it is you who has led us astray. So he arises and rises from his seat with the most foul odor anyone has ever smelled, and their wailing becomes great. "And Satan will say when the matter has been decided, 'Indeed, God promised you the promise of truth, and I promised you but broke my promise to you. And I had no authority over you except that I invited you and you responded to me. So do not blame me but blame yourselves.'" This is the context of Ibn Abi Hatim, and Al-Mubarak narrated it on the authority of Rushdin bin



## Surat Ibrahim 14:23

And those who believed and did righteous deeds will be admitted to gardens beneath which rivers flow, to abide therein, by permission of their Lord. Their greeting therein will be, "Peace."

Sa'd on the authority of Abd Al-Rahman bin Ziyad bin Nu'aym, on the authority of Dukhayn, on the authority of Uqbah, with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him).

Muhammad bin Kaab Al-Qurazi, may God have mercy on him, said: When the people of Hell said, **It is the same for us whether we are impatient or patient; there is no escape for us**, Satan said to them, **Indeed, God promised you the promise of truth**, and when they heard his words, they hated themselves, so they were called, **The hatred of God is greater than your hatred of yourselves when you were called to faith and you disbelieved**. Amer Al-Sha'bi said: Two orators will stand on the Day of Resurrection in front of the people, and God Almighty will say to Jesus, son of Mary, **Did you tell the people to take me and my mother as gods besides God?** until His saying, **God will say, 'This is a Day when the truthful will benefit from their truthfulness.'** He said: And Satan, may God curse him, will stand and say, **And I had no authority over you except that I invited you and you responded to me**, and the verse. Then when the Almighty mentioned the fate of the wretched and what they have become of disgrace and punishment, and that their orator Satan, He linked it with the fate of the happy, and said, **And those who believe and do righteous deeds will be admitted to gardens beneath which rivers flow**, wandering in them wherever they go and wherever they go, **to abide therein**, remaining forever, not moving or disappearing, "by permission of their Lord. Their greeting therein is, 'Peace,'" as the Almighty said, "Until, when they come to it and its gates are opened, its keepers say to them, 'Peace be upon you,'" and the Almighty said, "And the angels will enter upon them from every gate, 'Peace be upon you,'" and the Almighty said, "And they will be met therein with a greeting and peace," and the Almighty said, "Their call therein will be, 'Glory be to You, O God,' and their greeting therein will be, 'Peace,' and the final call therein will be, 'Praise be to God, Lord of the worlds.'"

## Fath al-Qadir

23- **And admit those who believe and do righteous deeds to gardens beneath which rivers flow.** When God the Almighty informed about the state of the people of Hell, He informed about the state of the people of Paradise. The majority of scholars read **I admit** in the passive form, while Al-Hasan read **And I admit** in the future form and in the active form: meaning, I admit those who believe. Then God the Almighty mentioned their eternity in Paradise and the continuity of their bliss. Then He mentioned that this is by the permission of their Lord: meaning, by His guidance, kindness, and guidance. This is according to the reading of the majority of scholars. As for the reading of Al-Hasan, **by the permission of their Lord** is related to His statement: "Their greeting therein is, 'Peace.'" meaning, the greeting of the angels in Paradise is, 'Peace.' By the permission of their Lord. The explanation of this has been presented in Surah Yunus.

Abd bin Hamid and Ibn Al-Mundhir narrated on the authority of Qatada regarding his statement: **And He will bring a new creation**, he said: Another creation. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement: **Then the weak will say**, he said: The followers, **to those who were arrogant**, he said: To the leaders. Ibn Al-Mundhir and Ibn Abi Hatim narrated on his statement: **It is the same for us whether we are impatient or patient**, Zaid bin Aslam said: They were impatient for a hundred years, and they were patient for a hundred years. Ibn Abi Hatim, At-Tabarani and Ibn Mardawayh narrated on the authority of Ka'b bin Malik tracing it back to the Prophet, may God bless him and grant him peace, regarding his statement: **It is the same for us**, the verse, he said: The people of Hell will say: Come, let us be patient, so they will be patient for five hundred years, but when they see that it will not benefit them, they will say: Come, let us be impatient, so they will weep for five hundred years, but when they see that it will not benefit them, they will say: It is the same for us whether we are impatient or patient, there is no escape for us. It appears that this review was between them after they entered the Fire, as in the Almighty's saying: "And when they dispute in the Fire, the weak will say to those who were arrogant, 'Indeed, we were your followers, so can you relieve us of a share of the Fire?' Those who were arrogant will say, 'Indeed, we are all in it. Indeed, God has judged between His servants.'" Ibn al-Mubarak narrated in Az-Zuhd, Ibn Jarir, Ibn Abi Hatim, At-Tabarani, Ibn Mardawayh, and Ibn Asakir narrated on the authority of Uqbah ibn Amir, with a chain of transmission traceable to the Prophet, and he mentioned in it the hadith of intercession, then he said: And the disbeliever will say at that time, 'The believers have found someone to intercede for them, so who will intercede for us?' It is none other than Iblis, for he is the one who led us astray. So they go to Iblis and say: The believers have found someone to intercede for them, so go and intercede for us, for you are the one who led us astray. So Iblis rises and rises from his seat with the most foul odor anyone has ever smelled, then he admonishes them with Hell, and says at that time: **Indeed, God promised you the promise of truth, and I promised you, but I failed you** *verse*. Al-Suyuti weakened its chain of transmission, and perhaps the reason for that is because in its chain of transmission is Rashdin ibn Sa'd, on the authority of Abd al-Rahman ibn Ziyad ibn An'am, on the authority of Dajin al-Hajzi, on the authority of Uqbah. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of al-Hasan, who said: When the Day of Resurrection comes, Iblis will stand as a preacher on a pulpit of fire and say: **Indeed, God promised you** until His statement: **And you are not my helpers** He said: My helpers **Indeed, I disbelieved in what you associated with me before** He said: By your obedience to me in the world. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Al-Sha'bi regarding this verse, saying: "Two orators will stand on the Day of al-Qiyamah 75:Iblis and Jesus. As for Iblis, he will stand with his party and say this statement, meaning what is mentioned in the verse. As for Jesus, he will say: 'I only said to them what You commanded me, namely, "Worship God, my Lord and

your Lord." And I was a witness over them as long as I was among them. But when You took me up, You were the Observer over them, and You are Witness over all things." Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding His statement, **I will not be your savior, nor will you be my savior**, he said: I will not be of benefit to you, nor will you be of benefit to me. **Indeed, I have disbelieved in what you associated with Him before**, he said: His association means His worship. Abd Al-Razzaq and Ibn Al-Mundhir narrated on the authority of Qatadah, **I will not be your savior**, he said: I will not be your helper. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding His statement, "Their greeting therein will be, 'Peace,'" he said: The angels will greet them in Paradise.

### Tafsir al-Baghawi

God Almighty says: "And those who believe and do righteous deeds will be admitted to gardens beneath which rivers flow, wherein they abide eternally by permission of their Lord. Their greeting therein will be, 'Peace.'" They greet one another, and the angels greet them.

It was said: The One who revives with peace is God Almighty.

### Tafsir al-Baidawi

**23. And those who believe and do righteous deeds will be admitted to gardens beneath which rivers flow, wherein they will abide eternally by the permission of their Lord.** By the permission of God Almighty and His command, and those who are admitted are the angels. **And admitted** was read as a first-person utterance, so his statement, **by the permission of their Lord**, is related to his statement, "Their greeting therein is, 'Peace.'" That is, the angels will greet them therein with peace by the permission of their Lord.

Surat Ibrahim 14:24

Have you not seen how God presents a parable: a good word is like a good tree, whose root is firm and whose branches reach to the sky?

### Surat Ibrahim 14:24

Have you not seen how God presents a parable: a good word is like a good tree, whose root is firm and whose branches reach to the sky?

### Tafsir al-Jalalayn

24 - **Have you not seen** look **how God presents an example** and replaces it with **a good word** meaning there is no god but God **like a good tree** which is the palm tree **its root is firmly fixed** in the earth **and its branch** its branch **is in the sky**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **Have you not seen how God presents an example? A good word is like a good tree, whose root is firm and its branches reach the sky.**

### Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **Have you not seen how God sets forth a parable?** When God mentioned the parable of the deeds of the disbelievers, that they are like ashes that the wind blows violently on a stormy day, He mentioned the parable of the sayings of the believers and other things, then He explained that parable and said: **A good word** is the fruit, so He deleted it because the words indicate it. Ibn Abbas said: The good word is **There is no god but God**, and the good tree is the believer. Mujahid and Ibn Jurayj said: The good word is faith. Atiyah Al-Awfi and Al-Rabi' bin Anas said: It is the believer himself. Mujahid and Ikrimah also said: The tree is the palm tree, so it is possible that the meaning is: The root of the word in the heart of the believer - which is faith - He likened it to the palm tree in its origin, and He likened the rise of his deeds in the sky to the rise of the palm tree's branches, and God's reward for him is the fruit. It was narrated from the hadith of Anas from the Prophet, may God's prayers and peace be upon him, that he said: "The parable of faith is like that of a tree whose roots are firm: faith is its foundation, prayer is its foundation, zakat is its branches, fasting is its twigs, harming oneself for the sake of God is its growth, good character is its leaves, and refraining from what God has forbidden is its fruit." It is possible that the meaning is: The root of the palm tree is firmly fixed in the ground, meaning its roots drink from the ground and the sky waters it from above, so it is pure and growing. At-Tirmidhi narrated from the hadith of Anas bin Malik who said: "The Messenger of God, may God bless him and grant him peace, was brought a veil containing dates, and he said: The example of a good

word is like a good tree whose root is firmly fixed and whose branches are in the sky, yielding its fruit at all times by permission of its Lord - he said - it is the palm tree. And the example of a bad word is like a bad tree uprooted from the surface of the earth, having no stability - he said - it is the colocynth." And his statement was narrated from Anas and he said: And it is more correct.

Al-Darqutni narrated on the authority of Ibn Umar who said: "The Messenger of God, may God bless him and grant him peace, recited: 'God sets forth a parable: a good word is like a good tree, whose root is firm.' The Messenger of God, may God bless him and grant him peace, said: 'Do you know what it is?' It occurred to me that it was the palm tree." Al-Suhayli said: What was narrated on the authority of Ali ibn Abi Talib, that it was the coconut, is not correct.

Since it is authentically reported from the Prophet, may God bless him and grant him peace, in the hadith of Ibn Umar: "There is a tree whose leaves do not fall and it is like the believer. Tell me what it is - then he said - it is the palm tree." Malik included it in Al-Muwatta' from the narration of Ibn Al-Qasim and others except Yahya, who omitted it from his narration. The people of Sahih included it and Al-Harith bin Usamah added to it an addition equal to a journey, from the Prophet, may God bless him and grant him peace, who said: **It is the palm tree; not even a fingertip of it falls, and likewise the believer, his supplication is not dropped.** So he explained the meaning of the hadith and the similarity.

I said: Al-Ghaznawi mentioned from him, peace be upon him: "The example of the believer is like the palm tree; if you befriend him, he will benefit you; if you sit with him, he will benefit you; if you consult him, he will benefit you. He is like the palm tree; everything in it is beneficial." He said: **Eat from your turban**, meaning that the palm tree was created from the surplus clay of Adam, peace be upon him. Likewise, it remains with its head, lives with its heart, and its fruit is the mixture of male and female. It has been said that since it is the most similar tree to man, it was likened to him. This is because if the head of every tree is cut off, branches branch out from its sides, and if the head of the palm tree is cut off, it dries up and its roots are lost. And because it is similar to man and all other animals in pollination, because it does not bear fruit until it is pollinated, the Prophet, peace be upon him, said: **The best wealth is a well-trodden path and a trained mare.** And pollination is the well, and its explanation will come in Surat Al-Hijr. And because it is from the surplus clay of Adam. And it is said that when God, the Almighty, formed Adam from clay, a piece of clay remained, so He formed it with His hand and planted it in the Garden of Eden. The Prophet, may God bless him and grant him peace, said:

### Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement, **An example of a good word is**

the testimony that there is no god but God **is like a good tree** which is the believer, **its root is firm** he says: there is no god but God in the heart of the believer, **and its branches are in the heaven** he says that the believer's deeds are raised to the heavens, and thus Ad-Dahhak, Saeed bin Jubayr, Ikrimah, Mujahid and more than one said: that this is an expression of the believer's deeds, his good words, and his righteous deeds, and the believer is like a palm tree whose righteous deeds are raised for him at all times and hours, morning and evening, and thus As-Suddi narrated it on the authority of Marra on the authority of Ibn Masoud who said: it is the palm tree, and Shu'bah on the authority of Mu'awiyah bin Qurrah on the authority of Anas: it is the palm tree. And Hammad bin Salamah, on the authority of Shu'ayb bin Al-Habhab, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, was brought a date palm, so he recited, **The parable of a good word is like a good tree**. He said: It is the palm tree. And it was narrated from this source and from others on the authority of Anas, with a chain of transmission ending with him. And this is what Masruq, Mujahid, Ikrimah, Sa'id bin Jubayr, Ad-Dahhak, Qatadah, and others stated.

Al-Bukhari said: Ubayd ibn Ismail narrated to us on the authority of Abu Usamah, on the authority of Ubayd God, on the authority of Nafi', on the authority of Ibn Umar, who said: We were with the Messenger of God, may God bless him and grant him peace, and he said: "Tell me about a tree that resembles a Muslim man. Its leaves do not fall in summer or winter, and it produces its fruit at all times by the permission of its Lord." Ibn Umar said: It occurred to me that it was the palm tree, and I saw Abu Bakr and Umar not speaking, so I hated to speak. When they did not say anything, the Messenger of God, may God bless him and grant him peace, said: **It is the palm tree**. When we got up, I said to Umar: **O my father, by God, it occurred to me that it was the palm tree**. He said: **What prevented you from speaking?** I said: **I did not see you speaking**, so I hated to speak or say anything. Umar said: **For you to have said it would be dearer to me than such and such**.

Ahmad said: Sufyan narrated to us on the authority of Ibn Abi Nujayh on the authority of Mujahid: I accompanied Ibn Umar to Madinah and I did not hear him narrate from the Messenger of God, may God bless him and grant him peace, except one hadith. He said: We were with the Messenger of God, may God bless him and grant him peace, and a date-palm was brought to him, so he said: **Among the trees is a tree the size of a Muslim man**. I wanted to say that it was the palm tree, but I looked and saw that I was the youngest of the people, so the Messenger of God, may God bless him and grant him peace, said: **It is the palm tree**. They both narrated it. Malik and Abdul Aziz narrated on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said one day to his companions: **Among the trees is a tree whose leaves do not fall like the leaves of a believer**. He said: It occurred to me among the trees of the valley, and it occurred to me that it was the palm tree, but I was embarrassed until the Messenger of God, may God bless him and grant him peace, said: **It is the palm tree**. They also narrated it.

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Abaan - meaning Ibn Zaid Al-Attar - told us, Qatada told us that a man said: O Messenger of God, the wealthy have taken all the rewards. He said: **Tell me, if someone were to aim for worldly goods and ride one on top of the other, would it reach the sky? Shall I not tell you of a deed whose root is in the earth and whose branch is in the sky?** He said: What is it, O Messenger of God? He said: "Say: There is no god but God, God is the Greatest, Glory be to God, and Praise be to God, ten times after every prayer. That is its root in the earth and its branch is in the sky." And on the authority of Ibn Abbas, **like a good tree**, he said: It is a tree in Paradise. And His statement: **It brings forth its fruit at all times**, it was said: Morning and evening, and it was said: Every month, and it was said: Every two months, and it was said: Every six months, and it was said: Every seven months. It was said: every year. What is apparent from the context is that the believer is like a tree from which fruit continues to be found at all times, summer or winter, night or day. Likewise, the believer continues to have righteous deeds raised up for him during the night and the ends of the day at all times and moments **by the permission of its Lord**, meaning complete, good, abundant, pleasant, and blessed. **And God presents examples for the people that perhaps they will remember**.

And the Almighty's saying: **And the likeness of a bad word is like a bad tree**. This is a likeness of the disbelief of the disbeliever that has no basis or stability. It is likened to the colocynth tree, which is called the artery. Shu'bah narrated it on the authority of Mu'awiyah bin Qurrah on the authority of Anas ibn Malik: It is the colocynth tree. Abu Bakr al-Bazzar al-Hafiz said: Yahya ibn Muhammad al-Sakn narrated to us, Abu Zaid Sa'id ibn al-Rabi' narrated to us, Shu'bah narrated to us on the authority of Mu'awiyah bin Qurrah on the authority of Anas, I think he traced it back to the Prophet, who said: **The likeness of a good word is like a good tree**. He said: It is the palm tree. **And the likeness of a bad word is like a bad tree**. He said: It is the artery. Then he narrated it on the authority of Muhammad ibn al-Muthanna on the authority of Ghundar on the authority of Shu'bah on the authority of Mu'awiyah on the authority of Anas, with a chain of transmission ending with him. Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Shu'ayb bin Al-Habhab, on the authority of Anas bin Malik, that the Prophet, may God bless him and grant him peace, said: **The example of a bad word is like a bad tree**, which is the colocynth. So I told Abu Al-'Aliyah about that, and he said: This is how we used to hear it. Ibn Jarir narrated it on the authority of Hammad bin Salamah.

Abu Ya'la narrated it in his Musnad in a more detailed manner than this. He said: Ghassan told us, on the authority of Hammad, on the authority of Shu'ayb, on the authority of Anas, that a veil was brought to the Messenger of God, may God bless him and grant him peace, and he said: "The parable of a good word is like a good tree, whose root is firmly fixed and its branches are in the sky. It brings forth its fruit at all times by permission of its Lord." He said: **It is the palm tree**. "And the parable of a bad word is like a bad tree, uprooted from the surface of the earth, having no

Surat Ibrahim 14:24

Have you not seen how God presents a parable: a good word is like a good tree, whose root is firm and whose branches reach to the sky?

stability." He said: **It is the colocynth**. Shu'ayb said: So I informed Abu al-'Aliyah of that, and he said: That is how we used to hear it. His statement: *uprooted* means uprooted **from the surface of the earth, having no stability** means it has no root and no stability. Likewise, disbelief has no root and no branches, and no deed of the disbeliever ascends, and nothing is accepted from him.

## Fath al-Qadir

When He, the Most High, mentioned the example of the deeds of the unbelievers, and that they are like ashes that the wind blows hard, then He mentioned the bliss of the believers, and what God rewarded them with by admitting them into Paradise to abide therein, and the angels' greeting to them, the Most High mentioned here an example of the good word, which is the word of Islam: meaning there is no god but God, or what is more general than that of the words of good, and He mentioned an example of the bad word, which is the word of polytheism, or what is more general than that of the words of evil, so He said, addressing the Messenger of God, may God bless him and grant him peace, or addressing those who are suitable for the address: 24- **Have you not seen how God sets forth a parable?** meaning He chose an example and placed it in its appropriate place, and the accusative of **an example** is as the object of **set forth** and **the word** is a substitute for it, and it is permissible for the word to be accusative as an appositive of an example, and it is permissible for the word to be accusative with an implied verb: meaning like a good word **like a tree** is good, and He ruled that it is like it, and the place of **like a tree** is the accusative as an attribute of the word, or Raising on the assumption of a subject: that is, it is like a tree. It is permissible for the word *first* to be the object of *strike*, and it was delayed from the second object, which is **for example**, so that it would not be far from its description. The first is better, and the word and what follows it is an explanation of the example. Then he described the tree by saying: **its root is firm**, that is, firmly rooted, safe from being uprooted because of its attachment to the ground with its roots, **and its branch is in the sky**, that is, its top goes towards the sky, high in the air.

## Tafsir al-Baghawi

And the Almighty said: **Have you not seen how God presents a parable?** Have you not learned? The parable is a common saying to liken one thing to another. **A good word** is the saying: There is no god but God, **like a good tree** is the palm tree, meaning like a tree with good fruit.

Dhibyan said on the authority of Ibn Abbas: It is a tree in Paradise.

**Its root is firm**, in the earth, and **its branch**, its highest point, **is in the sky**. Likewise, the root of this word is firmly rooted in the heart of the believer through

knowledge and belief. So when he speaks it, it ascends, not being hidden until it reaches God Almighty. God Almighty said: **To Him ascends good words, and righteous deeds raise it up.** (Fatir 35:10)

## Tafsir al-Baidawi

24. **Have you not seen how God has set forth a parable?** How He has adopted it and placed it. **A good word like a good tree**. That is, He made a good word like a good tree, and this is an explanation of His saying, **God has set forth a parable**. It is permissible for *word* to be a substitute for *parable* and **like a tree** to be its description or the predicate of a deleted subject, that is, it is **like a tree**, and for it to be the first two objects of *strike* to be used for it in the manner of *make*. It has been read in the nominative case as a subject. **Its root is firm** in the earth, striking with its roots in it. **And its branch** and its top. In the names of "and it is permissible that he means its branches, that is, its extremities, based on the sufficiency of the wording of the genus, not because it acquires comprehensiveness from the addition. It has been read as "its root is firm" and the first is based on its root, and for this reason it has been said that it is stronger, and perhaps the second is more eloquent.



## Surat Ibrahim 14:25

It yields its fruit at all times by permission of its Lord. And God presents examples for the people that perhaps they will be reminded.

### Tafsir al-Jalalayn

25 - **It yields** gives **its fruit** its fruit **at all times by the permission of its Lord** by His will. Likewise, the word of faith is fixed in the heart of the believer and his work ascends to heaven and he attains its blessing and reward at all times. **And God sets forth** explains **parables for the people that perhaps they will be reminded** take heed and believe.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty says: And He admits those who believed in God and His Messenger, so they acknowledged the Oneness of God and the message of His Messengers, and that what they brought from God is true, **and did righteous deeds**, meaning: and they acted in obedience to God, so they adhered to God's command and prohibition, **to gardens beneath which rivers flow**, orchards beneath which rivers flow, **to abide therein**, meaning: they will not remain therein forever, **by permission of their Lord**, meaning: they entered it by God's command to them to enter, "their greeting therein is, 'Peace,'" and that is, God willing, as:

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, regarding his statement: "Their greeting therein is 'Peace,'" he said: The angels greet them in Paradise.

And His statement: "Have you not seen how God presents a parable: a good word is like a good tree," the Most High says to His Prophet Muhammad, may God bless him and grant him peace: Have you not seen, O Muhammad, with the eye of your heart, so that you may know how God has presented a parable and likened a likeness, **a good word**, meaning by goodness faith in Him, may He be glorified, like a tree with good fruit. He left out mentioning the fruit so that the listeners would not need to mention it by mentioning the tree. And His statement: **its root is firm and its branches are in the heaven**, the Most High says: the root of this tree is firm in the earth, **and its branch**, which is its highest part, is in **the heaven**, meaning: high up toward the heaven. And His statement: **It yields its fruit at all times by permission of its Lord**, meaning: It feeds what is eaten from its fruit at all times by the command of its Lord. **And God presents examples for the people**, meaning: God presents examples for the people, and makes similarities appear to them, **that they may remember**, meaning: so that they may remember God's proof against them, so that they may consider it and take heed, and so that they may turn away from their disbelief in Him and turn to faith.

The interpreters differed about the meaning of the good word.

Some of them said: It means the faith of the believer.

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: **A good word**, the testimony that there is no god but God, **is like a good tree**, which is the believer, **its root is firm**, he says: there is no god but God, firm in the heart of the believer, **and its branches are in the heaven**, he says: the believer's deeds are raised by it to the heavens.

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: **A good word**, he said: This is an example of faith, so faith is a good tree, its firm root that does not fade is sincerity to God, and its branch is in the sky, its branch is the fear of God.

Al-Qasim told us, Al-Husayn told us, Hajjaj told me, on the authority of Ibn Jurayj, who said, Mujahid said: **Have you not seen how God presents an example? A good word is like a good tree**, he said: Like a palm tree. Ibn Jurayj said, and others said: The good word has a firm root, it has a foundation in the heart, **and its branches are in the heaven**, it ascends and is not veiled until it reaches God.

Others said: Rather, he meant the believer himself.

Who said that?

Muhammad ibn Sa'd told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn 'Abbas, his saying: "Have you not considered how God presents a parable? A good word is like a good tree, whose root is firmly fixed and its branches are in the heaven. It produces its fruit at all times by permission of its Lord." By the good tree he means the believer, and by the root firmly fixed in the earth and by the branch in the heaven he means that the believer works on the earth and speaks, so his actions and words reach the heaven while he is on the earth.

Ahmad told us, he said, Abu Ahmad told us, he said, Fadil bin Marzouq told us, on the authority of Atiyah Al-Awfi, regarding his statement: "God sets forth a parable: a good word is like a good tree," he said: That is the parable of the believer, from whom good words and righteous deeds continue to come forth and ascend to him.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas, who said: Its root is firmly fixed in the earth, and that is how he used to recite it. He said: That is the believer, he gave an example. He said: Sincerity to God alone and His worship, with no partner for Him. He said: **Its root is firmly fixed**, he said: The root of his work is firmly fixed in the earth, **and its branch is in the heaven**, he said: His remembrance is in the heaven.

They differed about this tree that was made an example of a good word.

Surat Ibrahim 14:25

It yields its fruit at all times by permission of its Lord. And God presents examples for the people that perhaps they will be reminded.

Some of them said: It is the palm tree.

Who said that?

Ibn Al-Muthanna told us, he said, Muhammad Ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mu'awiyah Ibn Qurrah, he said: I heard Anas Ibn Malik regarding this word, **like a good tree**, he said: It is the palm tree.

Al-Hasan bin Muhammad told us, he said, Abu Qatan told us, he said, Shu'bah told us, on the authority of Mu'awiyah bin Qurrah, on the authority of Anas, the same.

Al-Hasan told us, he said, Shababah told us, he said, Shu'bah told us, on the authority of Mu'awiyah bin Qurrah, he said: I heard Anas bin Malik say: **A good word is like a good tree**, he said: the palm tree.

Yaqub and Al-Hasan bin Muhammad told me, they said: Ibn Ulayyah told us, he said: Shu'ayb told us, he said: I went out with Abu Al-'Aliyah seeking Anas bin Malik, he said: So we came to him, and he called for us to have dates on it, and he said: Eat from this tree about which God Almighty said: "God sets forth a parable: a good word is like a good tree, whose root is firm and its branches reach to the sky," and Al-Hasan said in his hadith: with a veil.

Khallad bin Aslam told us, he said, Al-Nadr bin Shumayl told us, he said, Hammad bin Salamah told us, he said, Shuaib bin Al-Habhab told us, on the authority of Anas: That the Messenger of God, may God bless him and grant him peace, was brought a date palm, and he said: **The parable of a good word is like a good tree**. He said: It is the palm tree.

Suwar bin Abdullah told us, he said, my father told us, he said, Hammad bin Salamah told us, on the authority of Shu'ayb bin Al-Habhab, on the authority of Anas: That the Messenger of God, may God bless him and grant him peace, was brought a veil containing dates, and he said: **The parable of a good word is like a good tree**. He said: It is the palm tree. Shu'ayb said: So I told Abu Al-'Aliyah about that, and he said: That is what they used to say.

Al-Muthanna told me, he said, Hajjaj told us, he said, Hammad bin Salamah told us, on the authority of Shu'ayb bin Al-Habhab, he said: We were with Anas, and a plate, or a basket, was brought to us, on which were dates. He said: Eat, O Abu Al-'Aliyah, for this is from the tree that God Almighty mentioned in His Book: "God presents an example: a good word is like a good tree, whose root is firm."

Al-Muthanna told me, he said, Al-Hajjaj bin Al-Munhal told us, he said, Mahdi bin Maimun told me, on the authority of Shu'ayb bin Al-Habhab, he said: Abu Al-'Aliyah used to come to me. One day he came to my house after I had prayed the dawn prayer, so I went with him to Anas bin Malik, and we entered with him to Anas bin Malik, and a plate was brought with dates on it. Anas said to Abu Al-'Aliyah: Eat, O Abu Al-'Aliyah, for this is from the tree of which God said in His Book: Have you not seen how God presents an

example: A good word is like a good tree, whose root is firm. He said: This is how Anas recited it that day.

Abu Kuraib told us, he said, Talq told us, he said, Sharik told us, on the authority of Al-Suddi, on the authority of Marra, on the authority of Abdullah, the same.

Al-Harith told me, he said, Abdul Aziz told us, he said, Abdul Ghaffar bin Al-Qasim told us, on the authority of Jami' bin Abi Rashid, on the authority of Marra bin Sharahil Al-Hamadani, on the authority of Masruq: **Like a good tree**, he said: the palm tree.

Muhammad bin Amr told me, he said, Abu Asim told us, he said, Isa told us, and Al-Harith told me, he said, Al-Hasan told us, he said, Warqa' told us, all on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **like a good tree**, he said: like a palm tree.

Al-Hasan told us, he said, Shababah told us, he said, Warqa' told us, and Al-Muthanna told me, he said, Abu Hudhayfah told us, he said, Shibl told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, the same.

Ahmad told us, Abu Ahmad told us, Isra'il told us, on the authority of al-Suddi, on the authority of Marra, on the authority of Abdullah, the same.

Al-Muthanna told me, he said, Ma'la bin Asad told us, he said, Khalid told us, he said, Hisin told us, on the authority of Ikrimah, regarding his statement: **like a good tree**, he said: It is the palm tree, it always has benefits.

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: **like a good tree**, he said: God gave the example of the believer like the palm tree, **which yields its fruit at all times**.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **The example of a good word is like a good tree**, we used to say that it was the palm tree.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Like a good tree**, he said: They claim that it is the palm tree.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **It yields its fruit at all times**, he said: It is the palm tree.

Al-Hasan bin Muhammad told us, he said, Muhammad bin Ubaid told us, he said, Al-A'mash told us, on the authority of Al-Munhal bin Amr, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, regarding his statement: **And its branches are in the sky**, he said: the palm trees.

Al-Hasan told us, he said, Saeed bin Mansour told us, he said, Khalid told us, on the authority of Al-Shaibani, on the authority of Ikrimah: **It yields its fruit every**

season, he said: It is the palm tree.

Muhammad bin Al-A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, he said, Shu'ayb bin Al-Habhab said, on the authority of Anas bin Malik: The good tree is the palm tree.

Others said: Rather, it is a tree in Paradise.

Who said that?

Al-Hasan bin Muhammad told us, he said, Affan told us, he said, Abu Kudayna told us, he said, Qabus bin Abi Dhihyan told us, on the authority of his father, on the authority of Ibn Abbas, regarding the statement of God Almighty: "God presents a parable: a good word is like a good tree, whose root is firm and its branches are in the sky. It produces its fruit at all times by permission of its Lord," he said: It is a tree in Paradise.

Abu Jaafar said: The more correct of the two opinions on this matter is the opinion of the one who said: It is the palm tree, due to the authenticity of the report from the Messenger of God, may God bless him and grant him peace, which says:

Al-Hasan bin Muhammad narrated to us, he said: Sufyan bin Uyaynah narrated to us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, he said: "I accompanied Ibn Umar to Madinah, and I did not hear him narrate from the Messenger of God, may God bless him and grant him peace, except one hadith. He said: We were with the Prophet, may God bless him and grant him peace, and a date-palm tree was brought to him, and he said: 'Among the trees is a tree the size of a Muslim man.' I wanted to say that it is the palm tree, but I was the youngest of the people, so I kept quiet, and the Messenger of God, may God bless him and grant him peace, said: 'It is the palm tree.'"

Al-Hasan told us, Yazid bin Harun told us, Sulayman told us, on the authority of Yusuf bin Sarj, on the authority of a man, on the authority of Ibn Umar: "The Messenger of God, may God bless him and grant him peace, said: Do you know what the good tree is? Ibn Umar said: I wanted to say: It is the palm tree, but Umar prevented me, so they said: God and His Messenger know best. So the Messenger of God, may God bless him and grant him peace, said: It is the palm tree."

Al-Hasan told us, Yahya bin Hammad told us, Abdul Aziz told us, Abdullah bin Dinar told us, on the authority of Ibn Omar, who said: "The Messenger of God, may God bless him and grant him peace, said one day to his companions: Is there a tree among the trees that does not shed its leaves like the believer? He said: So the people mentioned the trees of the desert, and it occurred to me that it was the palm tree, but I was embarrassed, until the Messenger of God, may God bless him and grant him peace, said: It is the palm tree."

Al-Hasan told us, he said, Asim bin Ali told us, he said, Abdul Aziz bin Muslim Al-Qasmali told us, he said, Abdullah bin Dinar told us, on the authority of Ibn Omar: "The Messenger of God, may God bless him and grant him peace, said: 'Among the trees is a tree whose leaves do not fall, and it is like the believer. So tell me what it is?' So he mentioned something

similar."

Al-Hasan told us, he said, Ali told us, he said, Yahya bin Saeed told us, he said, Abdullah told us, he said, Nafi' told me, on the authority of Abdullah, he said: "The Messenger of God, may God bless him and grant him peace, said: Tell me about a tree like a Muslim man, it produces its fruit every season, and its leaves do not fall?" He said: It occurred to me that it was the palm tree, but I hated to speak while Abu Bakr and Umar were there. When they did not speak, the Messenger of God, may God bless him and grant him peace, said: It is the palm tree."

Al-Hasan told us, he said, Muhammad bin Al-Sabah told us, he said, Ismail told us, on the authority of Ubaid God, on the authority of Nafi', on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, something similar.

The people of interpretation differed regarding the meaning of the time that God Almighty mentioned in this place, saying: **It produces its fruit at all times by permission of its Lord.**

Some of them said: It means: It produces its fruit every morning and every day.

Who said that?

Al-Hasan bin Muhammad told us, Abu Muawiyah told us, Al-A'mash told us, on the authority of Abu Dhihyan, on the authority of Ibn Abbas, who said: *Now* could be in the morning or the evening.

Al-Hasan bin Muhammad told us, he said, Muhammad bin Ubaid told us, he said, Al-A'mash told us, on the authority of Abu Dhihyan, on the authority of Ibn Abbas, regarding his statement: **It yields its fruit at all times by permission of its Lord**, he said: Morning and evening.

Ibn Bashar told us, Yahya told us, Sufyan told us, on the authority of Al-A'mash, on the authority of Abu Dhihyan, on the authority of Ibn Abbas, the same.

Muhammad bin Al-Muthanna told us, he said, Muhammad bin Abi Uday told us, on the authority of Shu'bah, on the authority of Sulayman, on the authority of Abu Dhihyan, on the authority of Ibn Abbas, the same.

Abu Kuraib told us, he said, Talq told us, on the authority of Zaidah, on the authority of Al-A'mash, on the authority of Abu Dhihyan, on the authority of Ibn Abbas, the same.

Al-Hasan told us, he said, Ali bin Al-Ja'd told us, he said, Shu'bah told us, on the authority of Al-A'mash, on the authority of Abu Dhihyan, on the authority of Ibn Abbas, regarding his statement: **It yields its fruit at all times by permission of its Lord**, he said: In the morning and the evening.

Ahmad told us, he said, Abu Ahmad told us, he said, Sharik told us, on the authority of Al-A'mash, on the authority of Abu Dhihyan, on the authority of Ibn Abbas: **It yields its fruit at all times by permission of its Lord**, he said: Morning and evening.

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

Surat Ibrahim 14:25

It yields its fruit at all times by permission of its Lord. And God presents examples for the people that perhaps they will be reminded.

me, on the authority of his father, on the authority of Ibn Abbas: **It yields its fruit at all times by permission of its Lord**, he said: It remembers God at every hour of the night and day.

Al-Hasan told us, he said, Affan told us, he said, Abu Kudayna told us, he said, Qabus told us, on the authority of his father, on the authority of Ibn Abbas: **It yields its fruit at all times by permission of its Lord**, he said: morning and 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: It yields its fruit at all times by permission of its Lord, he said: The believer obeys God at night and during the day and at all times.

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: **It yields its fruit at all times by permission of its Lord**, his work ascends at the beginning and end of the day.

Al-Qasim told us, Al-Hussein told us, Hajjaj told me, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas: **It yields its fruit at all times by permission of its Lord**, he said: His deeds ascend morning and evening.

It was narrated on the authority of Al-Hasan, who said: I heard Abu Muadh, who said: Ubaid bin Sulayman told us, who said: I heard Ad-Dahhak say about His statement: **It brings forth its fruit at all times, by permission of its Lord**, that it brings forth its fruit at all times. This is like the believer who works at all times, every hour of the day and every hour of the night, in the winter and the summer, in obedience to God.

Others said: The meaning of this is that it bears fruit every six months, from the time it is ripe until it is pregnant.

Who said that?

Muhammad bin Bashar told us, Yahya told us, Sufyan told us, on the authority of Tariq bin Abd al-Rahman, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The time is six months.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Ayoub told us, he said, Ikrimah said: I was asked about a man who swore that he would not do such and such until a certain time? I said: There is a time when it is attained, and there is a time when it is not attained. The time when it is not attained is His statement: **And you will surely know its report after a while**, and the time when it is attained is: **It yields its fruit at all times by permission of its Lord**, he said: That is from the time the palm tree is cut down until the time it blossoms, and that is six months.

Abu Kuraib told us, he said, Waki' told us, on the authority of Sufyan, on the authority of Ibn al-Asbahani, on the authority of Ikrimah, who said: Now, six months.

Al-Hasan told us, he said, Saeed bin Mansour told us,

he said, Khalid told us, on the authority of Al-Shaibani, on the authority of Ikrimah, regarding his statement: **It yields its fruit at all times by permission of its Lord**, he said: It is the palm tree, and the time is six months.

Abu Kuraib told us, he said, Katheer bin Hisham told us, he said, Jaafar told us, he said, Ikrimah told us: **It yields its fruit at all times by permission of its Lord**, he said: It is the period between the date palm bearing fruit until it finds fruit.

Al-Muthanna told me, he said, Qubaysah bin Uqbah told us, he said, Sufyan told us, he said, Ikrimah told us: Now it is six months.

Ahmad told us, Abu Ahmad told us, Qais told us, on the authority of Tariq bin Abdul Rahman, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: He was asked about a man who swore that he would not speak to his brother for a while. He said: A period of six months. Then he mentioned the palm tree, the period between its bearing and its harvesting is six months.

Abu Kuraib told us, he said, Waki' told us, on the authority of Sufyan, on the authority of Tariq, on the authority of Sa'id ibn Jubayr: **It yields its fruit every season**, he said: six months.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, who said: **It produces its fruit at all times by permission of its Lord**. The time is between seven and six, and it is eaten in winter and summer.

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, he said, Al-Hasan said: Between six and seven months, meaning now.

Ibn Bashar told us, he said, Abd al-Rahman told us, he said, Sufyan told us, on the authority of Abd al-Rahman ibn al-Asbahani, on the authority of Ikrimah, he said: The time is six months.

Others said: Rather, it is a year here now.

Who said that?

Abu Kurayb narrated, he said: Waki' narrated, on the authority of Abu Makin, on the authority of Ikrimah: That he vowed to cut off the hand of his slave or to imprison him for a while. He said: So Umar ibn Abdul Aziz asked me, he said: I said: Do not cut off his hand, and imprison him for a year, and the time is a year. Then he recited: **He will surely imprison him for a time**, and he recited: **It brings forth its fruit at all times by permission of its Lord**. Abu Kurayb narrated, he said: Waki' narrated, he said: When it is known and when it is not known. As for the time that is known, it is: **And you will surely know its report after a while**, and as for the time that is known, it is His statement: **It brings forth its fruit at all times by permission of its Lord**.

Ibn Al-Muthanna told us, he said, Muhammad bin Jaafar told us, he said, Shu'bah told us, he said: I asked Hammad and Al-Hakam about a man who swore that he would not speak to a man for a while?

He said: The period is one year.

Muhammad ibn Amr told us, Abu Asim told us, Isa told us, and Al-Harith told me, Al-Hasan told us, Warqa' told us, and Al-Hasan ibn Muhammad told us, Shababah told us, Warqa' told me, and Al-Muthanna told me, Abu Hudhayfah told us, Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Every time**, he said: Every year.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding his statement: **It yields its fruit every season**, he said: every year.

Ahmad told us, Abu Ahmad told us, Salam told us, on the authority of Ata' bin Al-Sa'ib, on the authority of a man among them: He asked Ibn Abbas, saying: I swore that I would not speak to a man for a while? So Ibn Abbas read: **It yields its fruit at all times**, so a time is a year.

Ahmad told us, Abu Ahmad told us, Ibn Ghasil told us, on the authority of Ikrimah, who said: Umar ibn Abdul Aziz sent for me and said: O client of Ibn Abbas, I swore that I would not do such and such for a while, so what is the time by which you will recognize it? I said: Of the times there is a time that is not realized, and of the times there is a time that is realized. As for the time that is not realized, it is the saying of God: **Has there not been over man a period of time when he was not a thing worth mentioning?** By God, He does not know how long he had been there before he was created. As for the time that is realized, it is His saying: **It yields its fruit at all times by permission of its Lord**, so it is between one year and the next year. So he said: You are right, O client of Ibn Abbas, how well you said it.

Ibn Hamid told us, he said, Jarir told us, on the authority of Ata', he said: A man came to Ibn Abbas and said: I vowed not to speak to a man for a while. Ibn Abbas said: **It bears fruit every time**, so a time is a year.

Others said: Rather, it is now two months in this place.

Who said that?

Ahmad bin Ishaq told us, Abu Ahmad told us, Muhammad bin Muslim al-Ta'ifi told us, on the authority of Ibrahim bin Maysarah, who said: A man came to Saeed bin al-Musayyab and said: I swore that I would not speak to so-and-so for a while. He said: God Almighty said: **It yields its fruit at all times by permission of its Lord**. He said: It is the palm tree, and its fruit does not come out for more than two months, so two months are two months.

Abu Ja'far said: The most correct of the sayings in this regard, in my opinion, is the saying of the one who said: "By 'now' in this place he meant morning and evening, and every hour, because God, the Most High, mentioned Him, made an example of what this tree produces at every moment of food for the work and speech of the believer. There is no doubt that the believer's good deeds and speech are raised up to God every day, not every year, or every six months, or every two months. So if that is the case, then there is no doubt that the example does not differ in meaning from what it is used for. And if that is the case, then it is

clear that what we have said is correct.

If someone says: Which palm tree produces food at all times, summer and winter? It is said: As for the winter, the pollen is from its food, and as for the summer, it produces dates, unripe dates, fresh dates, and dried dates, and all of that is from its food.

And his saying: "It bears fruit," is as follows:

Muhammad bin Abdul A'la told us, he said, Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **It yields its fruit at all times by permission of its Lord**, he said: Its fruit is eaten in the winter and the summer.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada: **It yields its fruit at all times**, he said: It is eaten in winter and summer.

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: **It brings forth its fruit at all times by permission of its Lord**, his work ascends, meaning work from the beginning of the day to its end.

## Tafsir al-Qurtubi

"Honor your paternal aunt. They said: Who is our paternal aunt, O Messenger of God? He said: **The palm tree**. "It yields its fruit at all times." Al-Rabi' said: **Every time** morning and evening. Likewise, the work of the believer ascends at the beginning and end of the day. Ibn Abbas said the same. And from him: "It yields its fruit at all times." He said: It is the coconut tree that does not cease to produce fruit. It bears fruit every month. He likened the work of the believer for God Almighty at all times to the palm tree that yields its fruit at different times. Ad-Dahhak said: Every hour of the night or day, winter and summer, is eaten at all times. Likewise, the believer is not without goodness at all times. An-Nahhas said: These sayings are close and not contradictory, because the word "now" according to all linguists except for those who deviated from it means time and it applies to a short or long time. Al-Asma'i recited the verse of An-Nabigha:

The exorcists are afraid of its poison, which they release sometimes and sometimes they withdraw.

This shows you that *now* means time, so faith is fixed in the heart of the believer, and his actions, words and glorification are high and elevated in the sky as high as the branches of a palm tree, and what he gains from the blessing of faith and its reward is like what he gets from the fruit of the palm tree at all times of the year, from fresh dates, unripe dates, dates, blossoms, dates and pollen. In a narration from Ibn Abbas: The tree is a tree in Paradise that bears fruit at all times. And **for example** is the object of *strike*, *word* is a substitute for it, and the kaf in his saying: **like a tree** is in the accusative case as a state of *word*, the meaning is: a good word likened to a good tree.

Second: The Almighty's statement: **It yields its fruit at**



Surat Ibrahim 14:25

It yields its fruit at all times by permission of its Lord. And God presents examples for the people that perhaps they will be reminded.

**all times.** Since trees yield their fruit once a year, this clarifies the ruling on the time. For this reason, we said: **Whoever swears that he will not speak to so-and-so for a while, or say such-and-such for a while, then the time is a year.** The word *time* was mentioned in another place, meaning more than that, as the Almighty said: **Has there not come upon man a period of time?** It was said in the interpretation: forty years. And Ikrimah narrated that a man said: If I do such-and-such for a while, then his slave is free. So he came to Umar ibn Abdul Aziz and asked him, so he asked me about it, and I said: Indeed, the time is a period that is not attained. His statement: **And I do not know, perhaps it is a trial for you and an enjoyment for a time.** (Al-Anbiya': 111) So I think that you should hold back the time between the harvest of the palm tree and its bearing, as if he liked it, and it is the statement of Abu Hanifa regarding the time, that it is six months, following Ikrimah and others. What the scholars have said regarding the time has already been completed in *Al-Baqarah*, and praise be to God. **And God presents examples** meaning similarities **for the people that perhaps they will remember** and take heed. This has been mentioned previously.

## Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement, **An example of a good word** is the testimony that there is no god but God **is like a good tree** which is the believer, **its root is firm** he says: there is no god but God in the heart of the believer, **and its branches are in the heaven** he says that the believer's deeds are raised to the heavens, and thus Ad-Dahhak, Saeed bin Jubayr, Ikrimah, Mujahid and more than one said: that this is an expression of the believer's deeds, his good words, and his righteous deeds, and the believer is like a palm tree whose righteous deeds are raised for him at all times and hours, morning and evening, and thus As-Suddi narrated it on the authority of Marra on the authority of Ibn Masoud who said: it is the palm tree, and Shu'bah on the authority of Mu'awiyah bin Qurrah on the authority of Anas: it is the palm tree. And Hammad bin Salamah, on the authority of Shu'ayb bin Al-Habhab, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, was brought a date palm, so he recited, **The parable of a good word is like a good tree.** He said: It is the palm tree. And it was narrated from this source and from others on the authority of Anas, with a chain of transmission ending with him. And this is what Masruq, Mujahid, Ikrimah, Sa'id bin Jubayr, Ad-Dahhak, Qatadah, and others stated.

Al-Bukhari said: Ubayd ibn Ismail narrated to us on the authority of Abu Usamah, on the authority of Ubayd God, on the authority of Nafi', on the authority of Ibn Umar, who said: We were with the Messenger of God, may God bless him and grant him peace, and he said: "Tell me about a tree that resembles a Muslim man. Its leaves do not fall in summer or winter, and it produces

its fruit at all times by the permission of its Lord." Ibn Umar said: It occurred to me that it was the palm tree, and I saw Abu Bakr and Umar not speaking, so I hated to speak. When they did not say anything, the Messenger of God, may God bless him and grant him peace, said: **It is the palm tree.** When we got up, I said to Umar: **O my father, by God, it occurred to me that it was the palm tree.** He said: **What prevented you from speaking?** I said: **I did not see you speaking,** so I hated to speak or say anything. Umar said: **For you to have said it would be dearer to me than such and such.**

Ahmad said: Sufyan narrated to us on the authority of Ibn Abi Nujayh on the authority of Mujahid: I accompanied Ibn Umar to Madinah and I did not hear him narrate from the Messenger of God, may God bless him and grant him peace, except one hadith. He said: We were with the Messenger of God, may God bless him and grant him peace, and a date-palm was brought to him, so he said: **Among the trees is a tree the size of a Muslim man.** I wanted to say that it was the palm tree, but I looked and saw that I was the youngest of the people, so the Messenger of God, may God bless him and grant him peace, said: **It is the palm tree.** They both narrated it. Malik and Abdul Aziz narrated on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said one day to his companions: **Among the trees is a tree whose leaves do not fall like the leaves of a believer.** He said: It occurred to me among the trees of the valley, and it occurred to me that it was the palm tree, but I was embarrassed until the Messenger of God, may God bless him and grant him peace, said: **It is the palm tree.** They also narrated it.

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Abaan - meaning Ibn Zaid Al-Attar - told us, Qatada told us that a man said: O Messenger of God, the wealthy have taken all the rewards. He said: **Tell me, if someone were to aim for worldly goods and ride one on top of the other, would it reach the sky? Shall I not tell you of a deed whose root is in the earth and whose branch is in the sky?** He said: What is it, O Messenger of God? He said: "Say: There is no god but God, God is the Greatest, Glory be to God, and Praise be to God, ten times after every prayer. That is its root in the earth and its branch is in the sky." And on the authority of Ibn Abbas, **like a good tree**, he said: It is a tree in Paradise. And His statement: **It brings forth its fruit at all times**, it was said: Morning and evening, and it was said: Every month, and it was said: Every two months, and it was said: Every six months, and it was said: Every seven months. It was said: every year. What is apparent from the context is that the believer is like a tree from which fruit continues to be found at all times, summer or winter, night or day. Likewise, the believer continues to have righteous deeds raised up for him during the night and the ends of the day at all times and moments **by the permission of its Lord**, meaning complete, good, abundant, pleasant, and blessed. **And God presents examples for the people that perhaps they will remember.**

And the Almighty's saying: **And the likeness of a bad**

**word is like a bad tree.** This is a likeness of the disbelief of the disbeliever that has no basis or stability. It is likened to the colocynth tree, which is called the artery. Shu'bah narrated it on the authority of Mu'awiyah ibn Qurrah on the authority of Anas ibn Malik: It is the colocynth tree. Abu Bakr al-Bazzar al-Hafiz said: Yahya ibn Muhammad al-Sakn narrated to us, Abu Zaid Sa'id ibn al-Rabi' narrated to us, Shu'bah narrated to us on the authority of Mu'awiyah ibn Qurrah on the authority of Anas, I think he traced it back to the Prophet, who said: **The likeness of a good word is like a good tree.** He said: It is the palm tree. **And the likeness of a bad word is like a bad tree.** He said: It is the artery. Then he narrated it on the authority of Muhammad ibn al-Muthanna on the authority of Ghundar on the authority of Shu'bah on the authority of Mu'awiyah on the authority of Anas, with a chain of transmission ending with him. Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Shu'ayb bin Al-Habhab, on the authority of Anas bin Malik, that the Prophet, may God bless him and grant him peace, said: **The example of a bad word is like a bad tree,** which is the colocynth. So I told Abu Al-'Aliyah about that, and he said: This is how we used to hear it. Ibn Jarir narrated it on the authority of Hammad bin Salamah.

Abu Ya'la narrated it in his Musnad in a more detailed manner than this. He said: Ghassan told us, on the authority of Hammad, on the authority of Shu'ayb, on the authority of Anas, that a veil was brought to the Messenger of God, may God bless him and grant him peace, and he said: "The parable of a good word is like a good tree, whose root is firmly fixed and its branches are in the sky. It brings forth its fruit at all times by permission of its Lord." He said: **It is the palm tree.** "And the parable of a bad word is like a bad tree, uprooted from the surface of the earth, having no stability." He said: **It is the colocynth.** Shu'ayb said: So I informed Abu al-'Aliyah of that, and he said: That is how we used to hear it. His statement: *uprooted* means uprooted **from the surface of the earth, having no stability** means it has no root and no stability. Likewise, disbelief has no root and no branches, and no deed of the disbeliever ascends, and nothing is accepted from him.

### Fath al-Qadir

Then He, the Almighty, described it as 25- "It yields its fruit at all times **at all times** by permission of its Lord" by His will and desire. It was said that it is the palm tree, and it was said that it is something else. It was said that what is meant by it yielding its fruit at all times is: every hour of the hours of the night or day at all times without distinction between winter and summer. It was said that what is meant is at different times without specifying, and it was said every morning and evening, and it was said every month, and it was said every six months. Al-Nahhas said: These sayings are close and not contradictory because the report according to all linguists except for those who deviated from them in the meaning of time occurs for a short time or a long time, and Al-Asma'i recited the saying of Al-Nabigha:

Sometimes you release it and sometimes you back down

An-Nahhas said: This shows you that the word *hain* means time. The word *hain* has been mentioned in some places with more meaning, such as His statement: **Has there not come upon man a period of time?** The scholars' statements about *hain* have already been explained in Surat Al-Baqarah in His statement: **And for you on the earth is a place of settlement and provision for a time.** Al-Zajaj said: "Hain is a time, whether long or short. "And God presents examples for the people that perhaps they will be reminded," to ponder the states of the beginning and the end, and the wonders of His creation, glory be to Him, which indicate His existence and oneness. In presenting examples, there is an increase in reminder, understanding, and depiction of meanings.

### Tafsir al-Baghawi

"It bears fruit, **it gives its fruit**, at all times by the permission of its Lord/ **and time**" in the language means the time.

They differed about its meaning here. Mujahid and Ikrimah said: *Now* here means a full year, because the palm tree bears fruit every year.

Saeed bin Jubair, Qatada and Al-Hasan said: Six months from the time it is seen until it is harvested. This was narrated on the authority of Ibn Abbas, may God be pleased with them both.

It was said: Four months from the time of its appearance until its maturity.

Saeed bin Al-Musayyab said: Two months from the time it is eaten until the time of harvest.

Al-Rabi' bin Anas said: **Every time** means every morning and evening, because the fruit of the palm tree is always eaten day and night, summer and winter, whether it is dates, fresh dates, or unripe dates. Likewise, the deeds of the believer ascend at the beginning and end of the day, and the blessing of his faith never ceases, rather it reaches him at all times.

The wisdom in representing faith with a tree is that a tree is not a tree except with three things: a firm root, an upright base, and a high branch. Likewise, faith is not complete except with three things: belief in the heart, words on the tongue, and actions with the body.

Abu Abdullah Muhammad bin Al-Fadl Al-Kharqi told us, Abu Al-Hasan Ali bin Abdullah Al-Taysifuni told us, Abdullah bin Omar Al-Jawhari told us, Ahmad bin Ali Al-Kashmihani told us, Ali bin Hajar told us, Ismail bin Jaafar told us, Abdullah bin Dinar told us that he heard Ibn Omar, may God be pleased with them both, say: The Messenger of God, may God bless him and grant him peace, said: "Among the trees is a tree whose leaves do not fall, and it is like a Muslim. So tell me what it is." Abdullah said: "The people mentioned the trees of the desert, and it occurred to me that it was the palm tree, but I was embarrassed. Then they said: Tell us what it is, O Messenger of God? He said: It is

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It yields its fruit at all times by permission of its Lord. And God presents examples for the people that perhaps they will be reminded.

the palm tree." Abdullah said: "So I mentioned that to Omar, and he said: If you had said it was the palm tree, it would have been more beloved to me than such and such."

It was said that the wisdom behind its being likened to a palm tree among all other trees is that the palm tree is likened to a human being in that if its top is cut off, it dries up, while all other trees branch out from their sides after their tops are cut off. And because it is like a human being in that it does not bear fruit except through pollination, and because it was created from the excess clay of Adam, peace be upon him, and for this reason the Prophet, may God bless him and grant him peace, said: **Honor your paternal aunt.** It was said: **And who is our paternal aunt?** He said: **The palm tree.** "And God presents examples for the people that perhaps they will remember."

### Tafsir al-Baidawi

25. "It bears fruit" gives its fruit. "Every time" God Almighty's time for it to bear fruit. "By the permission of its Lord" by the will of its Creator, its formation. "And God presents examples for the people that perhaps they will be reminded" because in presenting them there is an increase in understanding and reminder, as it is a depiction of meanings and a closeness to the senses.

## Surat Ibrahim 14:26

And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability.

### Tafsir al-Jalalayn

26 - **And the example of a bad word** which is the word of disbelief **is like a bad tree** which is the colocynth *uprooted* uprooted **from the surface of the earth, having no stability** stable or firm. Likewise the word of disbelief has no stability, no branch, and no blessing.

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Jaafar said: God Almighty says: The example of associating partners with God, which is the evil word, **is like a bad tree**.

The people of interpretation differed about which tree it is?

Most of them said: It is colocynth.

Who said that?

Muhammad ibn al-Muthanna told us, he said, Muhammad ibn Ja'far told us, he said, Shu'bah told us, on the authority of Mu'awiyah ibn Qurrah, he said: I heard Anas ibn Malik say about this verse: **And the example of a bad word is like a bad tree**, the artery. So I said: What is the artery? A man in his presence said: Colocynth, and Mu'awiyah acknowledged it.

Al-Hasan bin Muhammad told us, he said, Shababah told us, he said, Shu'bah told us, on the authority of Mu'awiyah bin Qurrah, he said: I heard Anas bin Malik say: **And the example of a bad word is like a bad tree**, he said: Colocynth.

Al-Hasan told us, he said, Amr bin Al-Haitham told us, he said, Shu'bah told us, on the authority of Mu'awiyah bin Qurrah, on the authority of Anas bin Malik, he said: The artery, meaning colocynth.

Ahmad bin Mansour told us, Naim bin Hammad told us, Muhammad bin Thawr told us, on the authority of Ibn Jurayj, on the authority of Al-A'mash, on the authority of Hubban bin Shu'bah, on the authority of Anas bin Malik, regarding his statement: **like a bad tree**, he said: the artery. I said to Anas: What is the artery? He said: Colocynth.

Yaqub told me, he said, Ibn Ulayyah told us, he said, Shu'ayb told us: I went out with Abu al-'Aliyah, intending to visit Anas ibn Malik, so we came to him, and he said: **And the example of a bad word is like a bad tree**, that is the colocynth.

Al-Hasan told us, he said, Ismail bin Ibrahim told us, on the authority of Shuaib bin Al-Habhab, on the authority of Anas, the same.

Al-Muthanna told me, he said, Adam Al-Asqalani told

us, he said, Shu'bah told us, he said, Abu Iyas told us, on the authority of Anas bin Malik, he said: The evil tree is the artery. So I said: What is the artery? He said: Colocynth.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Hammad told us, on the authority of Shu'ayb, on the authority of Anas, he said: That is colocynth.

Al-Muthanna told me, he said, Al-Hajjaj told us, he said, Mahdi bin Maimun told us, on the authority of Shu'ayb, he said, Anas said: **And the example of a bad word is like a bad tree**, the verse. He said: That is colocynth. Have you not seen the winds, how they blow right and left?

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: Like a bad tree, colocynth.

Others said: This tree was not created on Earth.

Who said that?

Al-Hasan bin Muhammad Al-Za'farani told us, he said, Affan told us, he said, Aw Kadina told us, he said, Qabus told us, on the authority of his father, on the authority of Ibn Abbas: **And the example of a bad word is like a bad tree uprooted from the surface of the earth, having no stability**. He said: This is an example that God gave, and this tree was not created on the face of the earth.

It was narrated from the Messenger of God, may God bless him and grant him peace, that the statement of the one who said: It is colocynth is correct. If it is correct, then there is no statement that can be said other than it. Otherwise, it is a tree with the description that God described it with.

Mentioning the report that we mentioned about the Messenger of God, may God bless him and grant him peace:

Suwar bin Abdullah told us, my father told us, Hammad bin Salamah told us, on the authority of Shu'ayb bin Al-Habhab, on the authority of Anas bin Malik, that the Messenger of God, may God bless him and grant him peace, said: **The example of a bad word is that of a bad tree uprooted from the surface of the earth, having no stability**. He said: It is the colocynth. Shu'ayb said: I told that to Abu Al-'Aliyah, and he said: That is what they used to say.

His saying: **It was uprooted from the surface of the earth**, means: it was eradicated. It is said: I uprooted something, I uprooted it, if I eradicated 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: **Uprooted from the surface of the earth**, he said: It was uprooted from the surface of the earth.

**It has no stability**, meaning: This tree has no stability or root in the earth on which to stand and survive. This

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And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability.

tree, which God described with this description, was given as an example of the disbelief of the disbeliever and his association of partners with Him. He says: The disbelief of the disbeliever and his actions, which are disobedience to God, have no stability on earth, nor does it have a place to ascend to the heavens, because nothing of it ascends to God.

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

Who said that?

Muhammad bin Saad told me, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas: **And the example of a bad word is that of a bad tree, uprooted from the surface of the earth, having no stability.** God gave the example of the bad tree as the example of the disbeliever. He says: The bad tree was uprooted from the surface of the earth, having no stability. He says: The disbeliever's work is not accepted and he does not ascend to God, so he has no firm root on the earth, nor a branch in the heaven.

He says: He has no good deeds in this world or in the hereafter.

Bishr told us, Yazid told us, Saeed told us, on the authority of Qatada, regarding his statement: **And the example of a bad word is that of a bad tree uprooted from the surface of the earth, having no stability.** Qatada said: A man met a man of knowledge and said: What do you say about a bad word? He said: I do not know of any place for it to settle on earth, nor any place for it to ascend to heaven, except that it clings to the neck of its owner until he meets it on the Day of Resurrection.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, on the authority of Abu Al-Aaliyah: "A man's cloak was blown away by the wind, so he cursed it. The Messenger of God, may God bless him and grant him peace, said: Do not curse it, for it is commanded, and whoever curses something that is not worthy of it, the curse will return to its owner."

Al-Qasim narrated, Al-Husayn narrated, Hajjaj narrated, on the authority of Abu Ja'far, on the authority of Al-Rabi' bin Anas: **And the example of a bad word is like a bad tree.** He said: This disbeliever has no deeds on earth, nor is he mentioned in heaven. **Uprooted from the surface of the earth, having no stability.** He said: His deeds do not ascend to heaven, nor do they remain on earth. It was said: Then where are their deeds? He said: They carry their burdens on their backs.

Ahmad bin Ishaq told us, Abu Ahmad told us, Fadil bin Marzouq told us, on the authority of Atiyah Al-Awfi: **And the example of a bad word is like a bad tree uprooted from the surface of the earth.** He said: The example of the disbeliever, no good word or righteous deed ascends to him.

Al-Muthanna told me, he said, Abdullah bin Saleh told us, he said, Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, he said: **And the example of a bad word, which is polytheism, is like a bad tree, meaning the disbeliever.** He said: **Uprooted from the surface of the earth, having no stability,** meaning: Polytheism has no basis for the disbeliever to follow, nor any proof, and God does not accept any action with polytheism.

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': **And the example of a bad word is like that of a bad tree.** He said: The example of a bad tree is like that of an unbeliever, whose words and deeds have no root or branch, and neither his words nor his deeds remain on the earth nor ascend to the heavens.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, who said: I heard Ad-Dahhak say: God gave the example of the unbeliever: **Like a bad tree uprooted from the surface of the earth, having no stability.** He said: It has no root or branch, no fruit, and no benefit. Likewise, the unbeliever does not do good nor say it, and God has not placed in him any blessing or benefit.

## Tafsir al-Qurtubi

The Almighty said: **And the parable of a bad word is that of a bad tree.** The bad word is the word of disbelief. It was said: the disbeliever himself. The bad tree is the colocynth tree as in the hadith of Anas, and it is the saying of Ibn Abbas, Mujahid and others. It was also narrated from Ibn Abbas: that it is a tree that was not created on earth. It was also said: it is the garlic tree, narrated from Ibn Abbas as well. It was also said: truffles and algae. It was also said: kashoot, which is a tree that has no leaves or roots in the earth. The poet said:

They are nothing but a bunch of idiots, neither root nor paper.

**Uprooted from the surface of the earth** means uprooted from its roots, as Ibn Abbas said, and from this is the saying of Laqit:

It is the expulsion that uproots your origin. Whoever has ever seen something like this, and whoever has heard of it...

The historian said: He took her body and it is the same, and the body is the person sitting or standing. The body of his uprooted, and he uprooted it from above the ground, meaning it has no firm root that drinks with its roots from the ground. **It has no stability** meaning no root in the ground. It was said: from firmness, so likewise the disbeliever has no argument, no stability, and no good in him, and no good word or good deed ascends to him. Muawiyah bin Saleh narrated on the authority of Ali bin Abi Talha regarding the Almighty's saying: "God sets forth an example: a good word" he



said: There is no god but God **like a good tree** he said: the believer, **its root is firm** there is no god but God is firm in the heart of the believer, **and the example of a bad word** he said: polytheism, **like a bad tree** he said: the polytheist, **uprooted from above the earth, it has no stability** meaning the polytheist has no root to work on. It was said: The example goes back to the call to faith, and the call to polytheism, because the word is understood from the saying and the call to something.

## Tafsir Ibn Kathir

Ali bin Abi Talha said on the authority of Ibn Abbas regarding his statement, **An example of a good word** is the testimony that there is no god but God **is like a good tree** which is the believer, **its root is firm** he says: there is no god but God in the heart of the believer, **and its branches are in the heaven** he says that the believer's deeds are raised to the heavens, and thus Ad-Dahhak, Saeed bin Jubayr, Ikrimah, Mujahid and more than one said: that this is an expression of the believer's deeds, his good words, and his righteous deeds, and the believer is like a palm tree whose righteous deeds are raised for him at all times and hours, morning and evening, and thus As-Suddi narrated on the authority of Marra on the authority of Ibn Masoud who said: it is the palm tree, and Shu'bah on the authority of Mu'awiyah bin Qurrah on the authority of Anas: it is the palm tree. And Hammad bin Salamah, on the authority of Shu'ayb bin Al-Habhab, on the authority of Anas, that the Messenger of God, may God bless him and grant him peace, was brought a date palm, so he recited, **The parable of a good word is like a good tree**. He said: It is the palm tree. And it was narrated from this source and from others on the authority of Anas, with a chain of transmission ending with him. And this is what Masruq, Mujahid, Ikrimah, Sa'id bin Jubayr, Ad-Dahhak, Qatadah, and others stated.

Al-Bukhari said: Ubayd ibn Ismail narrated to us on the authority of Abu Usamah, on the authority of Ubayd God, on the authority of Nafi', on the authority of Ibn Umar, who said: We were with the Messenger of God, may God bless him and grant him peace, and he said: "Tell me about a tree that resembles a Muslim man. Its leaves do not fall in summer or winter, and it produces its fruit at all times by the permission of its Lord." Ibn Umar said: It occurred to me that it was the palm tree, and I saw Abu Bakr and Umar not speaking, so I hated to speak. When they did not say anything, the Messenger of God, may God bless him and grant him peace, said: **It is the palm tree**. When we got up, I said to Umar: **O my father, by God, it occurred to me that it was the palm tree**. He said: **What prevented you from speaking?** I said: **I did not see you speaking**, so I hated to speak or say anything. Umar said: **For you to have said it would be dearer to me than such and such**.

Ahmad said: Sufyan narrated to us on the authority of Ibn Abi Nujayh on the authority of Mujahid: I accompanied Ibn Umar to Madinah and I did not hear him narrate from the Messenger of God, may God bless him and grant him peace, except one hadith. He said: We were with the Messenger of God, may God bless him and grant him peace, and a date-palm was

brought to him, so he said: **Among the trees is a tree the size of a Muslim man**. I wanted to say that it was the palm tree, but I looked and saw that I was the youngest of the people, so the Messenger of God, may God bless him and grant him peace, said: **It is the palm tree**. They both narrated it. Malik and Abdul Aziz narrated on the authority of Abdullah bin Dinar, on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said one day to his companions: **Among the trees is a tree whose leaves do not fall like the leaves of a believer**. He said: It occurred to me among the trees of the valley, and it occurred to me that it was the palm tree, but I was embarrassed until the Messenger of God, may God bless him and grant him peace, said: **It is the palm tree**. They also narrated it.

Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Abaan - meaning Ibn Zaid Al-Attar - told us, Qatada told us that a man said: O Messenger of God, the wealthy have taken all the rewards. He said: **Tell me, if someone were to aim for worldly goods and ride one on top of the other, would it reach the sky? Shall I not tell you of a deed whose root is in the earth and whose branch is in the sky?** He said: What is it, O Messenger of God? He said: "Say: There is no god but God, God is the Greatest, Glory be to God, and Praise be to God, ten times after every prayer. That is its root in the earth and its branch is in the sky." And on the authority of Ibn Abbas, **like a good tree**, he said: It is a tree in Paradise. And His statement: **It brings forth its fruit at all times**, it was said: Morning and evening, and it was said: Every month, and it was said: Every two months, and it was said: Every six months, and it was said: Every seven months. It was said: every year. What is apparent from the context is that the believer is like a tree from which fruit continues to be found at all times, summer or winter, night or day. Likewise, the believer continues to have righteous deeds raised up for him during the night and the ends of the day at all times and moments **by the permission of its Lord**, meaning complete, good, abundant, pleasant, and blessed. **And God presents examples for the people that perhaps they will remember**.

And the Almighty's saying: **And the likeness of a bad word is like a bad tree**. This is a likeness of the disbelief of the disbeliever that has no basis or stability. It is likened to the colocynth tree, which is called the artery. Shu'bah narrated it on the authority of Mu'awiyah ibn Qurrah on the authority of Anas ibn Malik: It is the colocynth tree. Abu Bakr al-Bazzar al-Hafiz said: Yahya ibn Muhammad al-Sakn narrated to us, Abu Zaid Sa'id ibn al-Rabi' narrated to us, Shu'bah narrated to us on the authority of Mu'awiyah ibn Qurrah on the authority of Anas, I think he traced it back to the Prophet, who said: **The likeness of a good word is like a good tree**. He said: It is the palm tree. **And the likeness of a bad word is like a bad tree**. He said: It is the artery. Then he narrated it on the authority of Muhammad ibn al-Muthanna on the authority of Ghundar on the authority of Shu'bah on the authority of Mu'awiyah on the authority of Anas, with a chain of transmission ending with him. Ibn Abi Hatim said: My father told us, Musa bin Ismail told us, Hammad - he is Ibn Salamah - told us, on the authority of Shu'ayb bin Al-Habhab, on the authority of Anas bin Malik, that the Prophet, may God bless him and grant

Surat Ibrahim 14:26

And the parable of an evil word is that of an evil tree uprooted from the surface of the earth, having no stability.

him peace, said: **The example of a bad word is like a bad tree**, which is the colocynth. So I told Abu Al-'Aliyah about that, and he said: This is how we used to hear it. Ibn Jarir narrated it on the authority of Hammad bin Salamah.

Abu Ya'la narrated it in his Musnad in a more detailed manner than this. He said: Ghassan told us, on the authority of Hammad, on the authority of Shu'ayb, on the authority of Anas, that a veil was brought to the Messenger of God, may God bless him and grant him peace, and he said: "The parable of a good word is like a good tree, whose root is firmly fixed and its branches are in the sky. It brings forth its fruit at all times by permission of its Lord." He said: **It is the palm tree**. "And the parable of a bad word is like a bad tree, uprooted from the surface of the earth, having no stability." He said: **It is the colocynth**. Shu'ayb said: So I informed Abu al-'Aliyah of that, and he said: That is how we used to hear it. His statement: *uprooted* means uprooted **from the surface of the earth, having no stability** means it has no root and no stability. Likewise, disbelief has no root and no branches, and no deed of the disbeliever ascends, and nothing is accepted from him.

## Fath al-Qadir

26- **And like a bad word** its interpretation has been presented, and it was said that it is the disbeliever himself, and the good word: the believer himself **like a bad tree** meaning like a bad tree, it was said that it is the colocynth tree, and it was said that it is the garlic tree, and it was said that it is the truffle, and it was said that it is the moss, and it was said that it is the kashuth with the dammah and the last letter is a triangle, and it is a tree that has no leaves or roots in the ground. The poet said:

It is like chaff, with neither root nor fruit.

And the word **for example** was read in the accusative case in apposition to the word *good* "uprooted from above the earth" meaning it was uprooted and plucked from its roots. From this is the poet's saying:

It is the evacuation that uproots your origin

The historian said: He took her body and she was herself. The body is the person of a human being. It is said that he pulled it out: he uprooted it, and he uprooted it: he uprooted it. The meaning of **from above the ground** is that it has no firm roots or roots established in the ground. **It has no stability** meaning stability on the ground. It was said that it is from being fixed on the ground, just as the infidel and his word have no argument and no stability in it and no good comes from him at all, and no good word or good deed ascends to him.

## Tafsir al-Baghawi

**And the example of a bad word**, which is polytheism, is

**like a bad tree**, which is colocynth.

It was said: Garlic neighborhood.

It was said: It is the Kashout, which is the Ashqa. *Uprooted* means it was uprooted, **from above the earth, it has no stability**, stability.

Meaning: It has no fixed root in the earth, nor a branch ascending to the sky. Likewise, there is no good in the unbeliever, and no good word or righteous deed ascends to him.

## Tafsir al-Baidawi

26. **And the example of a bad word is like a bad tree** like a bad tree **uprooted** removed and its body taken completely. **from above the ground** because its roots are close to it. **It has no stability**. There is a difference of opinion regarding the bad word and the tree. The good word was interpreted as the word of monotheism and the call to Islam and the Qur'an, and the bad word as associating partners with God Almighty and calling to disbelief and denying the truth. Perhaps what is meant by them is what is general in that. The good word is what expresses a truth that is deposited in goodness, and the bad word is what is contrary to that. The good tree was interpreted as the palm tree. This was narrated with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, and as a tree in Paradise, and the bad word as colocynth and kashuth. Perhaps what is meant by them is also what is general in that.

## Surat Ibrahim 14:27

God confirms those who believe with the firm word in worldly life and in the Hereafter. And God leaves astray the wrongdoers, and God does what He wills.

### Tafsir al-Jalalayn

27 - **God confirms those who believe with the firm word** which is the word of monotheism **in the life of this world and in the Hereafter** meaning the grave when the two angels ask them about their Lord, their religion and their Prophet, they answer correctly as in the hadith of the two sheikhs **and God leaves astray the wrongdoers** the disbelievers, so they are not guided to the correct answer, rather they say we do not know as in the hadith **and God does what He wills**

### Tafsir al-Suyuti

### Tafsir al-Tabari

Abu Ja'far said: God Almighty means by His statement: **God confirms those who believe**, God confirms their deeds and their faith, **with the firm word**, meaning: with the true word, which is, as it has been said, the testimony that there is no god but God, and that Muhammad is the Messenger of God.

As for his saying: **In this worldly life**, the people of interpretation differed about it.

Some of them said: What he meant by that is that God will establish them in their graves before the Day of Resurrection.

Who said that?

Abu Al-Sa'ib Salim bin Janadah told me, he said, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Sa'd bin Ubaidah, on the authority of Al-Bara' bin Azib, regarding His statement, **God confirms those who believe with the firm word in the life of this world**, he said: Confirmation in the life of this world is when the two angels come to him in the grave and say to him: Who is your Lord? He says: My Lord is God. He says to him: What is your religion? He says: My religion is Islam. They say to him: Who is your prophet? He says: My prophet Muhammad, may the peace and blessings of God be upon him. So that is confirmation in the life of this world.

Abu Kuraib told us, he said, Jabir bin Nuh told us, on the authority of Al-A'mash, on the authority of Sa'd bin Ubaidah, on the authority of Al-Bara' bin Azib, with a similar meaning.

Abdullah bin Ishaq al-Naqid al-Wasiti told me, he said, Wahb bin Jarir told us, he said, Shu'bah told us, on the authority of Alqamah bin Marthad, on the authority of Sa'd bin Ubaydah, on the authority of al-Bara', he said: The Prophet, may God bless him and grant him peace, mentioned the believer and the disbeliever, and he said: When the believer is asked in his grave, he will say: My Lord is God. This is what He said: **God**

**confirms those who believe with the firm word in the life of this world and in the Hereafter.**

Muhammad ibn al-Muthanna told us, Hisham ibn Abd al-Malik told us, Shu'bah told us, Alqamah ibn Murthad told me, I heard Sa'd ibn Ubaydah, on the authority of al-Bara' ibn Azib: "The Messenger of God, may God bless him and grant him peace, said: When a Muslim is asked in the grave, he bears witness that there is no god but God and that Muhammad is the Messenger of God. He said: That is what God says: 'God confirms those who believe with the firm word in worldly life and in the Hereafter.'"

Al-Husayn ibn Salamah ibn Abi Kabsha and Muhammad ibn Muammar al-Bahrani told me - and the wording is from the hadith of Ibn Abi Kabsha - they said: Abu Amir Abdul Malik ibn Amr told us, he said: Ibad ibn Rashid told us, on the authority of Dawud ibn Abi Hind, on the authority of Abu Nadrah, on the authority of Abu Sa'id, he said: We were with the Messenger of God, may God bless him and grant him peace, at a funeral and he said: O people, this nation will be tested in its graves. When a person is buried and his companions disperse from him, an angel comes to him with a hammer in his hand and makes him sit and says: What do you say about this man? If he is a believer, he will say: I bear witness that there is no god but God alone, with no partner, and that Muhammad is His servant and Messenger. He will say to him: You have spoken the truth. A door to Hell will be opened for him and it will be said: This would have been your home had you disbelieved in your Lord, but since you believed in Him, God has replaced it with this. Then a door to Paradise will be opened for him and he will want to get up for it, but it will be said to him: Be still. Then his grave will be made spacious for him. As for the disbeliever or hypocrite, it will be said to him: What do you say? In this man? He will say: I do not know! It will be said to him: You neither knew nor were you able to learn nor were you guided! Then a door to Paradise will be opened for him and he will be told: This is your home if you had believed in your Lord. But since you disbelieved, God has replaced this for you. Then a door to Hell will be opened for him and the angel will strike him with a hammer so hard that all of God's creation will hear it except the two heavy ones. Some of his companions said: O Messenger of God, there is not one of us over whose head an angel stands holding a hammer but that he will be struck by it! The Messenger of God, may God bless him and grant him peace, said: **God confirms those who believe with the firm word in this world and in the Hereafter, and God leaves astray the wrongdoers and God does what He wills.**

Abu Kuraib narrated to us, he said, Abu Bakr bin Ayyash narrated to us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Zadhan, on the authority of Al-Bara': "That the Messenger of God, may God bless him and grant him peace, said, and he mentioned the taking of the soul of the believer: His soul is returned to his body, and two angels come to him and make him sit - meaning in his grave - and they say: Who is your Lord? He says: My Lord is God. They say: What is your religion? He says: My religion is Islam. They say to him: Who is this man who was sent among you? He says: He is the

## Surat Ibrahim 14:27

God confirms those who believe with the firm word in worldly life and in the Hereafter. And God leaves astray the wrongdoers, and God does what He wills.

Messenger of God. They say to him: How do you know? He says: I read the Book of God and I believed in it and confirmed it. Then a voice from the heaven calls out: My servant has told the truth.” He said: That is the saying of God, the Almighty: **God confirms those who believe with the firm word in the life of this world and in the Hereafter.**

Abu Al-Sa’ib told me, he said, Abu Mu’awiyah told us, he said, Al-A’-mash told us, on the authority of Al-Munhal, on the authority of Zadhan, on the authority of Al-Bara’, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ibn Hamid and Ibn Wakee’ told us, they said: Jarir told us, on the authority of Al-A’-mash, on the authority of Al-Munhal, on the authority of Zadhan, on the authority of Al-Bara’, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ibn Wakee’ told us, he said, Ibn Numayr told us, he said, Al-A’-mash told us, he said, Al-Munhal bin Amr told us, on the authority of Zadhan, on the authority of Al-Bara’, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ibn Hamid told us, he said, Al-Hakam bin Bashir told us, he said, Amr bin Qais told us, on the authority of Yunus bin Khabab, on the authority of Al-Munhal, on the authority of Zadhan, on the authority of Al-Bara’ bin Azib, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Muhammad ibn Abd al-A’la narrated to us, he said, Muhammad ibn Thawr narrated to us, on the authority of Muammar - al-Hasan ibn Muhammad narrated to us, he said, Saeed ibn Mansur narrated to us, he said, Mahdi ibn Maimun narrated to us - all of them, on the authority of Yunus ibn Khabab, on the authority of al-Munhal bin Amr, on the authority of Zadhan, on the authority of al-Bara’ ibn Azib, he said, “The Messenger of God, may God bless him and grant him peace, said, and he mentioned the taking of the soul of the believer! He said: Then someone will come to him in his grave and say: Who is your Lord? What is your religion? Who is your Prophet? He will say: My Lord is God, my religion is Islam, and my Prophet is Muhammad, may God bless him and grant him peace. Then he will be rebuked and he will say: Who is your Lord? What is your religion? This is the last trial that will be presented to the believer, and that is when God the Almighty says: “God will make firm those who believe with the firm word in the life of this world and in the Hereafter,” and he will say: My Lord is God, my religion is Islam, and my Prophet is Muhammad, may God bless him and grant him peace. Then it will be said to him: You have spoken the truth.” - and the wording is from the hadith of Ibn Abd al-A’la.

Muhammad ibn Khalaf al-Asqalani told us, Adam told us, Hammad ibn Salamah told us, on the authority of Muhammad ibn Amr, 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, recited: **God will keep firm those who believe, with the firm word, in the life of this world and in the**

**Hereafter.** He said: That is when it is said in the grave: Who is your Lord? What is your religion? He says: My Lord is God, my religion is Islam, and my Prophet is Muhammad, may God bless him and grant him peace. He came with clear proofs from God, so I believed in him and confirmed his faith. It is said to him: You have spoken the truth! Upon this you lived, upon this you died, and upon this you will be resurrected.

Mujahid bin Musa and Al-Hasan bin Muhammad narrated, Yazid narrated, Muhammad bin Amr narrated, on the authority of Abu Salamah, on the authority of Abu Hurairah, who said: The dead person hears the sound of their sandals when they turn away from him. If he is a believer, the prayer is at his head, the zakat is on his right, and fasting is on his left. Good deeds such as charity, maintaining ties of kinship, doing good deeds, and being kind to people are at his feet. He is approached from his head and the prayer says: There is no entrance before me. He is approached from his right and the zakat says: There is no entrance before me. He is approached from his left and fasting says: There is no entrance before me. He is approached from his feet and the good deeds such as charity, maintaining ties of kinship, doing good deeds, and being kind to people say: There is no entrance before me. He is told: Sit down. He sits, and the sun appears to him as if it is about to set. He is told: Tell us about what we ask you. He says: Leave me until I pray. It will be said: You will do so, so tell us about what we ask you about! He will say: What are you asking about? It will be said: Did you see this man who was among you? What do you say about him, and what do you testify against him? He will say: Is he Muhammad? It will be said to him: Yes. He will say: I bear witness that he is the Messenger of God, and that he came with clear proofs from God, so we believed him. It will be said to him: Upon that you lived, upon that you died, and upon that you will be resurrected, God willing. Then his grave will be made seventy cubits deep and illuminated for him. Then a door to Paradise will be opened for him and he will be told: Look at what has been prepared for you therein, so he will be even more delighted and happy. Then a door to the canine tooth will be opened for him and he will be told: Look at what God has diverted from you had you disobeyed Him! So he will be even more delighted and happy. Then his breath will be placed in the good breath, which is a green bird that clings to the trees of Paradise, and his body will be returned to the dust it was from. This is the saying of God: **God confirms those who believe with the firm word in the life of this world and in the Hereafter.**

Al-Hasan bin Muhammad told us, Abu Qatan told us, Al-Masoudi told us, on the authority of Abdullah bin Mukhariq, on the authority of his father, on the authority of Abdullah, who said: When a believer dies, he is seated in his grave and it is said to him: Who is your Lord? What is your religion? Who is your prophet? So God makes him firm and he says: My Lord is God, my religion is Islam, and my prophet is Muhammad. Then Abdullah recited: **God confirms those who believe with the firm word in the life of this world and in**



**the Hereafter.**

Al-Hasan told us, he said, Abu Khalid Al-Qurashi told us, on the authority of Sufyan, on the authority of his father - and Ahmad told us, he said, Abu Ahmad told us, he said, Sufyan told us, on the authority of his father, on the authority of Khaithamah, on the authority of Al-Baraa, regarding his statement: **God confirms those who believe with the firm word in worldly life**, he said: The torment of the grave.

Al-Hasan told us, he said, Affan told us, he said, Shu'bah told us, on the authority of Alqamah bin Marthad, on the authority of Sa'd bin Ubaydah, on the authority of Al-Bara', on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **God confirms those who believe with the firm word in the life of this world and in the Hereafter**, Shu'bah said something that I did not remember. He said: In the grave.

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: **God confirms those who believe with the firm word**, until His statement: **And God leaves astray the wrongdoers**, he said: When death approaches a believer, the angels attend him, greet him, and give him good tidings of Paradise. Then when he dies, they walk in his funeral procession and pray over him with the people. Then when he is buried, he is seated in his grave and it is said to him: Who is your Lord? He says: My Lord is God. And it is said to him: Who is your Messenger? He says: Muhammad. And it is said to him: What is your testimony? He says: I bear witness that there is no god but God, and that Muhammad is the Messenger of God. Then his grave is expanded for him as far as his sight can reach.

Al-Hasan told us, he said, Hajjaj told us, he said, Ibn Jurayj said, I heard Ibn Tawus narrating, on the authority of his father, he said: I do not know him except that he said: It is in the trial of the grave, in His statement: **God confirms those who believe with the firm word**.

Ibn Hamid told us, he said, Jarir told us, on the authority of Al-Ala' bin Al-Musayyab, on the authority of his father, that he used to say about this verse: **God confirms those who believe with the firm word in the life of this world and in the Hereafter**, it is about the owner of the grave.

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-Musayyab bin Rafi': **God confirms those who believe with the firm word in the life of this world and in the Hereafter**, he said: It was revealed about the occupant of the grave.

Ahmad told us, he said, Abu Ahmad told us, he said, Ibad bin Al-Awam told us, on the authority of Al-Ala bin Al-Musayyab, on the authority of his father Al-Musayyab bin Rafi', similarly.

Al-Muthanna told me, he said, Ishaq told us, he said, Abd al-Rahman ibn Sa'd told us, he said, Abu Ja'far al-Razi told us, on the authority of al-Rabi', regarding the statement of God Almighty: **God confirms those**

**who believe with the firm word in the life of this world and in the Hereafter**, he said: It has reached us that this nation will be questioned in their graves, and God will confirm the believer in his grave when he is questioned.

Al-Muthanna told me, he said, Abu Rabia Fahd told us, he said, Abu Awana told us, on the authority of Al-A'mash, on the authority of Al-Munhal bin Amr, on the authority of Zadhan, on the authority of Al-Bara' bin Azib, he said: "The Messenger of God, may God bless him and grant him peace, said, and mentioned the taking of the soul of the believer, he said: Then his soul returns to his body, and God sends to him two angels who are very severe in their rebuke, and they make him sit and rebuke him, saying: Who is your Lord? He said: He says: God. And what is your religion? He said: Islam. He said: They say to him: Who is this man, or prophet, who was sent among you? He says: Muhammad is the Messenger of God. He said: They say to him: How do you know? He says: I read the Book of God and believed in it and confirmed it!" That is the saying of God: **God confirms those who believe with the firm word in the life of this world and in the Hereafter**.

Yunus told me, he said, Ibn Wahb told us, he said, Ibn Zayd said regarding His statement: **God confirms those who believe with the firm word in worldly life and in the Hereafter**, he said: It was revealed regarding the dead person who is asked in his grave about the Prophet, may God bless him and grant him peace.

Muhammad ibn Abd al-A'la told us, he said, Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding the statement of God: **God confirms those who believe with the firm word in the life of this world and in the Hereafter**, he said: It has reached us that this nation will be questioned in their graves, and God will confirm the believer where he is questioned.

Ahmad told us, he said, Abu Ahmad told us, he said, Sharik told us, on the authority of Ibrahim bin Muhajir, on the authority of Mujahid: **God confirms those who believe with the firm word in worldly life**, he said: This is in the grave, he is addressed, and in the afterlife it is the same.

Others said: The meaning of this is: God confirms those who believe in faith in this worldly life, which is the established statement, **and in the Hereafter**, the issue is in the grave.

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 Ibn Tawus, on the authority of his father: **God confirms those who believe with the firm word in the life of this world**, he said: There is no god but God, **and in the Hereafter**, the questioning in the grave.

Bishr told us, he said, Yazid told us, he said, Saeed told us, on the authority of Qatada, regarding his statement: **God confirms those who believe with the firm word in the life of this world**. As for the life of this world, He confirms them with goodness and righteous deeds. And his statement: **and in the Hereafter**, meaning in the grave.



Surat Ibrahim 14:27

God confirms those who believe with the firm word in worldly life and in the Hereafter. And God leaves astray the wrongdoers, and God does what He wills.

Abu Ja'far said: The correct statement regarding this is what was proven by the report from the Messenger of God, may God bless him and grant him peace, regarding this, which is that its meaning is: **God confirms those who believe with the firm word in the life of this world**, and that is His confirmation of them in the life of this world through belief in God and in His Messenger Muhammad, may God bless him and grant him peace, **and in the Hereafter**, with the same as He confirmed them with in the life of this world, and that is in their graves when they are asked about what they were upon of monotheism and belief in His Messenger, may God bless him and grant him peace.

As for his saying: **And God misguides the wrongdoers**, it means that God does not grant success to the hypocrite and the disbeliever in this worldly life and in the Hereafter when questioned in the grave, because of what the believer has been guided to in terms of faith in God and His Messenger.

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

Who said that?

Muhammad bin Saad told us, he said, my father told me, he said, my uncle told me, he said, my father told me, on the authority of his father, on the authority of Ibn Abbas, he said: As for the disbeliever, the angels descend when death approaches him, and they spread out their hands - spreading means striking - they strike their faces and backs at death. Then when he is put in his grave and it is said to him: Who is your Lord? He does not respond to them at all, and God makes him forget to mention that. And when it is said to him: Who is the Messenger who was sent to you? He does not find guidance for him, and does not respond to him at all. God says: **And God leaves astray the wrongdoers**.

Al-Muthanna told me, he said, Fahd bin Awf Abu Rabia told us, he said, Abu Awana told us, on the authority of Al-A'mash, on the authority of Al-Munhal bin Amr, on the authority of Zadhan, on the authority of Al-Baraa', he said: "The Messenger of God, may God bless him and grant him peace, said, and he mentioned the disbeliever when his soul is taken, he said: Then his soul is returned to his body. He said: Then two angels come to him who are very harsh, and they make him sit and rebuke him, and they say to him: Who is your Lord? He says: I do not know. He said: Then they say to him: What is your religion? He says: I do not know. He said: Then it is said to him: Who is this prophet who was sent among you? He says: I heard the people say that, I do not know. He said: Then they say: I did not know. He said: And that is the saying of God: "And God leaves astray the wrongdoers, and God does what He wills."

And His saying: **And God does what He wills**, meaning, by that, the Most High, the Most Majestic, means: And in God's hand is guidance and misguidance, so do not deny, O people, His power, nor the guidance of those among you who are astray, nor the misguidance of those among you who are guided, for in His hand is

the management of His creation and the turning of their hearts, and He does with them what He wills.

## Tafsir al-Qurtubi

God Almighty says: **God confirms those who believe with the firm word**. Ibn Abbas said: It is **There is no god but God**.

Al-Nasa'i narrated on the authority of Al-Baraa' on the authority of the Prophet, may God bless him and grant him peace, who said: **God will make firm those who believe, with the firm word, in the life of this world and in the Hereafter**. This was revealed regarding the torment of the grave. It will be said to him: Who is your Lord? He will say: My Lord is God and my religion is the religion of Muhammad. This is what He said: **God will make firm those who believe, with the firm word, in the life of this world and in the Hereafter**.

I said: It came thus, suspended in some of the paths of Muslim on the authority of Al-Baraa', that it is his saying, and the correct one in it is the elevation as in Sahih Muslim and the book of Al-Nasa'i and Abu Dawud and Ibn Majah and others, on the authority of Al-Baraa' on the authority of the Prophet, may God bless him and grant him peace, and Al-Bukhari mentioned, Ja'far bin Umar told us, he said, Shu'bah told us on the authority of Alqamah bin Marthad on the authority of Sa'd bin Ubaydah on the authority of Al-Baraa bin Azib on the authority of the Prophet, may God bless him and grant him peace, he said: "When the believer is seated in his grave, someone comes to him and he testifies that there is no god but God and that Muhammad is the Messenger of God, and that is his saying **God confirms those who believe with the firm word in the life of this world and in the Hereafter**. We have explained this chapter in the Book of Remembrance and we have explained there those who will be tested in their graves and will be questioned, so whoever wants to stand on it should contemplate it there. Sahl bin Ammar said: I saw Yazid bin Harun in a dream after his death, so I said to him: What did God do with you? He said: Two rough, harsh angels came to me in my grave, and they said: What is your religion, and who is your Lord and who is your Prophet? So I took hold of my white beard and said: Is this said to someone like me?" And people have known your answer for eighty years?! So they went and said: Did you write from Hariz bin Othman? I said yes! They said: He hated Ali, so God hated him. It was said: The meaning of **may God make them steadfast** is that God keeps them on the steadfast word, and from this is the saying of Abdullah bin Rawahah:

God confirms what He has given you of the good confirmation of Moses and a victory like the victory He gave you.

It was said: He establishes them in both abodes as a reward for their firm statement. Al-Qaffal and a group said: **In the life of this world** meaning in the grave, because the dead are in this world until they are

resurrected, **and in the Hereafter** meaning at the reckoning. Al-Mawardi narrated it from Al-Baraa' who said: What is meant by the life of this world is the questioning in the grave, and by the Hereafter is the questioning on the Day of Resurrection. **And God misleads the wrongdoers** meaning from their argument in their graves just as they went astray in this world because of their disbelief, so He does not teach them the word of truth. So when they are asked in their graves, they say: We do not know. He says: You neither knew nor did you recite. At that point, He is beaten with whips according to what is proven in the reports. We have mentioned that in the Book of Remembrance. It was said: He gives them respite until they increase in misguidance in this world. **And God does what He wills** of punishing a people and misleading another people. It was said: The reason for the revelation of this verse is what was narrated from the Prophet, may God bless him and grant him peace, when he described the questioning of Munkar and Nakir and what the dead person would answer. Umar said: O Messenger of God, do I have my mind? He said: Yes. He said: Then I am sufficient. Then God Almighty revealed this verse.

### Tafsir Ibn Kathir

Al-Bukhari said: Abu al-Walid told us, Shu'bah told us, Alqamah ibn Murthad told me: I heard Sa'd ibn 'Ubaydah on the authority of al-Bara' ibn 'Azib, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "When a Muslim is asked in the grave, he will testify that there is no god but God and that Muhammad is the Messenger of God. This is what He said: 'God will confirm those who believe with the firm word in the life of this world and in the Hereafter.'" Muslim also narrated it, as did the rest of the group, all from the hadith of Shu'bah.

Imam Ahmad said: Abu Muawiyah told us, Al-A'mash told us, on the authority of Al-Munhal bin Amr, on the authority of Zadhan, on the authority of Al-Bara' bin Azib, who said: We went out with the Messenger of God, may God bless him and grant him peace, in the funeral of a man from the Ansar. We reached the grave and it had not yet been dug. The Messenger of God, may God bless him and grant him peace, sat down, and we sat around him as if there were birds on our heads. He had a stick in his hand with which he was poking the ground. He raised his head and said: **Seek refuge with God from the punishment of the grave** two or three times. Then he said: "When the believing servant is at a severance from this world and is entering the Hereafter, angels descend to him from the heavens with white faces, as if their faces were the sun, with them a shroud from the shrouds of Paradise and embalming from the embalming of Paradise until they sit near him as far as the eye can see. Then the Angel of Death comes and sits at his head and says: O good soul, come out to forgiveness from God and His pleasure." He said: "So it comes out flowing, as a drop flows from the mouth of a waterskin. He takes it, and when he takes it, he does not leave it in his hand for the blink of an eye until they take it and put it in that."

The shroud and in that is the embalming, and from it comes out the best scent of musk found on the face of the earth. They ascend with it and they do not pass by it - meaning by a group of angels - except that they say: What is this good soul? They say: So-and-so, son of so-and-so, by the best of the names they used to call him by in the world, until they reach the lowest heaven and they ask permission for him, and it is opened for him and those closest to him accompany him from every heaven to the heaven that follows it, until he reaches the seventh heaven, and God says: Write the book of My servant in the highest and return him to the earth, for from it I created them and in it I will return them, and from it I will bring them out another time. His soul is returned to his body, and two angels come to him and make him sit up and say to him: Who is your Lord? He says: My Lord is God. They say to him: What is your religion? He says: My religion is Islam. They say to him: Who is this man who was sent among you? He says: He is the Messenger of God. They say to him: What is your knowledge? He says: I read the Book of God and believed in it and confirmed it. Then a voice calls from the heaven: My servant has told the truth, so furnish him from Paradise, clothe him from Paradise, and open for him a door to Paradise. He said: Then some of its spirit and its fragrance comes to him, and his grave is expanded for him as far as his sight can reach. Then a man with a handsome face, handsome clothes, and a pleasant scent comes to him and says: Be glad with that which pleases you. This is your day which you were promised. Then he says to him: Who are you? Your face is the face that brings goodness? He says: I am your good deed. He says: O Lord, establish the Hour, O Lord, establish the Hour, so that I may return to my family and my wealth. He said: And when the disbelieving servant is in a state of separation from this world and coming to the Hereafter, angels with black faces descend to him from the heavens, carrying sackcloth, and they sit from him as far as the eye can see. Then the Angel of Death comes and sits at his head and says: O wicked soul, come out to the wrath and anger of God. He said: So it spreads through his body and pulls it out as a skewer is pulled out of wet wool. He takes it, and when he takes it, he does not leave it in his hand for the blink of an eye until they put it in that sackcloth, and it comes out of it like the foulest odor of a corpse found on the face of the earth. They ascend with it and they do not pass by it by a group of angels except that they say: What is this wicked soul? They say: So-and-so, son of so-and-so, with the worst names he was called by in this world, until he reaches the lowest heaven, and he asks permission for it but it is not granted to him. Then the Messenger of God, may God bless him and grant him peace, recited: **The gates of heaven will not be opened for them, nor will they enter Paradise until a camel passes through the eye of a needle.** God says: **Write his book in Sijjin in the lowest earth.** Then his soul is thrown out. Then he recited: **And whoever associates others with God, it is as if he had fallen from the sky and was snatched by birds or the wind swept him to a remote place.** Then his soul is returned to his body, and two angels come to him and make him sit up and say to him: Who is your Lord? He says: Huh, huh, I do not know. They say to him: What is your religion? He says: Huh, huh, I do not know. They say to him: Who is this man who was sent among you? He

## Surat Ibrahim 14:27

God confirms those who believe with the firm word in worldly life and in the Hereafter. And God leaves astray the wrongdoers, and God does what He wills.

will say: Huh, huh, I do not know. Then a voice will call from the heaven: My servant has lied, so spread out for him a bed from the Fire and open for him a door to the Fire. Then some of its heat and poisonous winds will come to him, and his grave will be constricted until his ribs overlap. Then a man with an ugly face, ugly clothes, and a foul odor will come to him and say: Receive good report of that which will displease you. This is the day which you were promised. He will say: Who are you, for your face is the face that brings evil? He will say: I am your evil deeds. He will say: O Lord, do not establish the Hour. Abu Dawud narrated it from the hadith of Al-A'mash, and Al-Nasa'i and Ibn Majah from the hadith of Al-Munhal bin Amr with it.

Imam Ahmad said: Abd al-Razzaq told us, Muammar told us, on the authority of Yunus ibn Habib, on the authority of al-Munhal bin Amr, on the authority of Zadhan, on the authority of al-Bara' ibn Azib, may God be pleased with him, who said: We went out with the Messenger of God, may God bless him and grant him peace, to a funeral, and he mentioned something similar, and in it: "So when his soul departs, every angel between heaven and earth and every angel in heaven prays for him, and the gates of heaven are opened, and there is no one at a gate except that they call upon God Almighty to ascend with his soul before them." And at the end of it: "Then a blind, deaf, and mute man will be appointed for him, and in his hand will be a hammer, if he struck a mountain with it it would be dust, so he strikes him a blow and he becomes dust, then God Almighty returns him to how he was, so he strikes him another blow and he cries out a cry that everything hears except the two heavy things." Al-Bara' said: Then a door to Hell will be opened for him and carpets of Hell will be prepared for him. Sufyan al-Thawri said on the authority of his father, on the authority of Khaithamah, on the authority of al-Bara' regarding God Almighty's statement: **God confirms those who believe with the firm word in the life of this world and in the Hereafter**, he said: the torment of the grave.

Al-Masoudi said on the authority of Abdullah bin Mukhariq on the authority of his father on the authority of Abdullah who said: When a believer dies, he is seated in his grave and it is said to him: Who is your Lord? What is your religion? Who is your prophet? God will make him steadfast and he will say: My Lord is God, my religion is Islam, and my Prophet is Muhammad, may God bless him and grant him peace. Abdullah recited: **God will make firm those who believe with the firm word in the life of this world and in the Hereafter**. Imam Abd bin Hamid, may God have mercy on him, said in his Musnad: Yunus bin Muhammad told us, Shaiban bin Abd al-Rahman told us on the authority of Qatada, Anas bin Malik told us: The Messenger of God, may God bless him and grant him peace, said: "When a servant is placed in his grave, and his companions turn away from him, and he hears the sound of their sandals, two angels come to him and make him sit and say to him: What did you say about this man? He said: As for the believer, he will say: I bear witness that he is the servant and

Messenger of God. He said: It will be said to him: Look at your seat in Hell, God has replaced it for you with a seat in Paradise." The Prophet, may God bless him and grant him peace, said: **So he will see them both**. Qatada said: It was mentioned to us that his grave will be expanded to seventy cubits and filled with greenery until the Day of Resurrection. Narrated by Muslim on the authority of Abd bin Hamid, and narrated by al-Nasa'i from Hadith of Yunus bin Muhammad Al-Mu'addab.

Imam Ahmad said: Yahya bin Saeed narrated to us on the authority of Ibn Jurayj, Abu al-Zubayr informed me that he asked Jabir bin Abdullah about the two trials of the grave, and he said: I heard the Messenger of God, may God bless him and grant him peace, say: "This nation will be tested in its graves. When the believer is placed in his grave and his companions turn away from him, a severe, scolding angel will come to him and say to him: What did you say about this man? As for the believer, he will say: He is the Messenger of God, may God bless him and grant him peace, and His servant. The angel will say to him: Look at your seat that you had in Hell, God has saved you from it and replaced your seat that you see in Hell with the seat that you see in Paradise. He will see both of them, and the believer will say: Let me give good report to my family. He will be told: Be still. As for the hypocrite, he will sit when his family turns away from him and it will be said to him: What did you say about this man? He will say: I do not know, I say as the people say. He will be told: I did not know. This is your seat that you had in Paradise, and its place has been replaced by your seat in Hell." Jabir said: I heard the Prophet, may God bless him and grant him peace, say: **Everyone will be resurrected**. A slave in the grave remains as he died, the believer remains as he was, and the hypocrite remains as he was. Its chain of transmission is authentic according to the conditions of Muslim, but it was not included by Al-Bukhari and Muslim.

Imam Ahmad said: Abu Aamer told us, Abbad bin Rashid told us, on the authority of Dawud bin Abi Hind, on the authority of Abu Nadrah, on the authority of Abu Saeed Al-Khudri, who said: We witnessed a funeral with the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said: "O people, this nation will be tested in its graves. When a person is buried and his companions disperse, an angel will come to him with an iron hammer in his hand and make him sit. He will say: What do you say about this man? If he is a believer, he will say: I bear witness that there is no god but God, and I bear witness that Muhammad is His servant and Messenger. He will say to him: You have spoken the truth. Then a door to Hell will be opened for him. He will say: This would have been your home had you disbelieved in your Lord. But now that you have believed, this is your home. Then a door to Paradise will be opened for him. He will want to go up to it, but it will be said to him: Dwell, and his grave will be made spacious for him. If he is a disbeliever or a hypocrite, he will say: What do you say about this man? He will say: I do not know. I heard

people say something. He will say: You neither knew nor followed, nor were you guided. Then a door will be opened for him." A door to Paradise, and he says to him: This is your home if you believe in your Lord, but if you disbelieve in Him, then God the Almighty will replace it for you. So he opens for him a door to Hell, then he crushes him with a hammer, and he cries out a cry that all of God's creation hears, except for the two heavy ones. Some of the people said: O Messenger of God, no one has an angel standing over him holding a hammer except that he is crushed at that time. So the Messenger of God, may God bless him and grant him peace, said: **God makes firm those who believe with the firm word.** This is also a chain of transmission that is not bad, because Ibad bin Rashid al-Tamimi was narrated by al-Bukhari in conjunction, but some of them weakened it.

Imam Ahmad said: Husayn ibn Muhammad narrated to us from Ibn Abi Tha'lab, from Muhammad ibn Amr ibn Ata', from Sa'id ibn Yasar, from Abu Hurayrah, from the Prophet, may God bless him and grant him peace, who said: "The angels attend the dead. If it is a righteous man, they say: 'Come out, O good soul, you were in a good body. Come out praiseworthy and receive good tidings of a spirit and fragrant water and a Lord who is not angry.' He said: 'It will continue to be said to it until it comes out. Then it will be taken up to heaven and it will be opened for it. It will be asked: Who is this?' It will be said: So-and-so. They will say: 'Welcome to the good soul that was in a good body. Enter praiseworthy and receive good tidings of a spirit and fragrant water and a Lord who is not angry.' He said: 'It will continue to be said to it until it reaches the heaven in which God Almighty is.' And if it is a bad man, they will say: 'Come out, O evil soul, you were in an evil body. Come out blameworthy and receive good tidings of boiling water and pus, and other similar pairs.' It will continue to be said to it until it comes out. Then it will be taken up to heaven and it will be opened for it and it will be said: Who is this?' It is said: So-and-so. It is said: No welcome to the evil soul that was in the evil body. Go back, you who are reprehensible, for the gates of heaven will not be opened for you. So he is sent from heaven and then he goes to the grave. The righteous man sits and is told what was said to him in the first hadith. The evil man sits and is told what was said to him in the first hadith. Al-Nasa'i and Ibn Majah narrated it on the authority of Ibn Abi Dhi'b in a similar manner.

In Sahih Muslim, on the authority of Abu Hurairah **may God be pleased with him**, he said: When the soul of a believing slave leaves, two angels meet it and ascend with it. Hammad said: He mentioned the pleasantness of its scent and mentioned musk. He said: And the people of the heavens say: A pleasant soul has come from the earth. May God's blessings be upon you and upon the body that you inhabited. So he is taken to his Lord, the Almighty and Majestic, and it is said: Take him to the end of his life. And when the soul of the disbeliever leaves - Hammad said - and he mentioned its stench and mentioned its hatred, the people of the heavens say: A foul soul has come from the earth. So it is said: Take him to the end of his life. Abu Hurairah said: So the Messenger of God (blessings and peace of God be upon him) put a patch that was on his nose back like this.

Ibn Hibban said in his Sahih: Umar ibn Muhammad al-Hamdani told us, Zaid ibn Akram told us, Muadh ibn Hisham told us, my father told me on the authority of Qatadah, on the authority of Qassam ibn Zuhair, on the authority of Abu Hurairah, on the authority of the Messenger of God, may God bless him and grant him peace, who said: "When a believer is taken, the angels of mercy come to him with white silk and say: 'Come out to the spirit of God.' So it comes out like the most fragrant scent of musk, so that some of them hand it to each other so that they can smell it until they bring it to the gate of heaven, and they say: 'What is this pleasant scent that has come from the earth?' And they do not come to a heaven except that they say the same thing until they bring it to the spirits of the believers, and they are more joyful for it than the people of the absent one are for their absent one. They say: 'What happened to so-and-so?' They say: 'Leave him until he rests, for he was in sorrow.' He says: 'He died. Did he not come to you?' They say: 'He went with him to his mother in the abyss.' As for the disbeliever, the angels of punishment come to him with a sackcloth and say: 'Come out to the wrath of God.' So it comes out like a stench." The wind of a corpse, and it takes him to the door of the earth.

It was also narrated on the authority of Hammam bin Yahya on the authority of Abu al-Juza' on the authority of Abu Hurayrah on the authority of the Prophet, may God bless him and grant him peace, in a similar manner. He said, "He will ask: What did so-and-so do? What did so-and-so do? What did so-and-so do?" He said: As for the disbeliever, when his soul is taken and he goes with it to the gate of the earth, the keepers of the earth will say: We have not found a smell more foul than this, and it will reach the lowest earth." Qatada said: A man told me on the authority of Saeed bin al-Musayyab on the authority of Abdullah bin Amr who said: The souls of the believers will gather in Jabiyah, and the souls of the disbelievers will gather in Barhout, a salt marsh in Hadrhamaut, then his grave will be made narrow for him. Al-Hafiz Abu Isa Al-Tirmidhi, may God have mercy on him, said: Yahya bin Khalaf told us, Bishr bin Al-Mufaddal told us, on the authority of Abd Al-Rahman bin Ishaq, on the authority of Saeed bin Abi Saeed Al-Maqburi, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: "When the dead person - or he said: one of you - is buried, two black and blue angels come to him, one of them is called Munkar and the other Nakir, and they say: What did you say about this man? He says: What did he say? He is the servant of God and His Messenger. I bear witness that there is no god but God and I bear witness that Muhammad is His servant and His Messenger. They say: We knew that you would say this. Then his grave is expanded for him seventy cubits by seventy, and it is illuminated for him. Then it is said to him: Sleep. He says: Go back to my family and inform them. They say: Sleep the sleep of a bridegroom who is not awakened except by the most beloved of his family until God raises him from that resting place. And if he was a hypocrite, he says: I heard the people say: So I said the same as them: I do not know. They say: We knew that you would say this. Then it is said: To the earth: It will close on him, and it will close on him until his ribs interlock, and he will remain tormented therein



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until God raises him from that resting place of his.” Then Al-Tirmidhi said: This is a good and strange hadith.

Hammad ibn Salamah narrated on the authority of Muhammad ibn Amr, on the authority of Abu Salamah, on the authority of Abu Hurairah, who said: The Messenger of God, may God bless him and grant him peace, said: **God will make firm those who believe with the firm word in the life of this world and in the Hereafter.** He said: “That is when he is asked in the grave, ‘Who is your Lord, what is your religion, and who is your Prophet?’ He says: ‘My Lord is God, and my religion is Islam, and my Prophet Muhammad came to us with clear proofs from God, so I believed in him and confirmed it.’ It is said to him: ‘You have told the truth. Upon this you lived, upon this you died, and upon this you will be resurrected.’” Ibn Jarir said: Mujahid ibn Musa and al-Hasan ibn Muhammad narrated to us: Yazid narrated to us: Muhammad ibn Amr informed us on the authority of Abu Salamah, 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: “By the One in Whose hand is my soul, the dead person hears the flapping of your sandals when you turn away from him. If he was a believer, the prayer would be at his head, the zakat would be on his right, and the fasting would be on his left, and doing good deeds such as charity, maintaining ties of kinship, doing good deeds, and being kind to people would be at his grave.” His feet, and he is approached from the head, and the prayer says: There is no entrance before me. He is approached from his right, and the zakat says: There is no entrance before me. He is approached from his left, and the fasting says: There is no entrance before me. He is approached at his feet and says: Doing good deeds has no entrance before me. He is told: Sit down. He sits, and the sun appears to him as if it is about to set. He is told: Tell us what we ask you. He says: Leave me until I pray. He is told: You will do that, so tell us what we ask you. He says: What do you ask me about? He is told: Did you see this man who was among you? What do you say about him, and what do you testify against him? He says: Is he Muhammad? It will be said to him: Yes. He will say: I bear witness that he is the Messenger of God, and that he came to us with clear proofs from God, so we believed him. It will be said to him: On that you lived and on that you died, and on that you will be resurrected, God willing. Then his grave will be expanded for him by seventy cubits and it will be illuminated for him, and a door to Paradise will be opened for him and it will be said to him: Look at what God has prepared for you in it. So his happiness and joy will increase. Then his breath will be placed in the good breath, and it is a green bird that clings to the trees of Paradise, and the body will be returned to the dust it began in. This is the saying of God: **God confirms those who believe with the firm word in the life of this world and in the Hereafter.** Narrated by Ibn Hibban on the authority of Al-Mu’tamir bin Sulayman on the authority of Muhammad bin Umar, and he mentioned the answer of the disbeliever and his punishment.

Al-Bazzar said: Saeed bin Bahr Al-Qaratisi told us, Al-Walid bin Al-Qasim told us, Yazid bin Kaysan told us on the authority of Abu Hazim, on the authority of Abu Hurairah, I think he traced it back to the Prophet, who said: “The believer is brought down by death and sees what he sees, and he wishes that it would come out, meaning his soul, and God loves to meet him. The believer ascends with his soul to the heavens, and the souls of the believers come to him and ask him about their acquaintances among the people of the earth. So if he says: I left so-and-so on the earth, that pleases them, and if he says: So-and-so has died, they say: He was not brought to us. The believer sits in his grave and is asked: Who is your Lord? He says: My Lord is God. And he is asked: Who is your Prophet? He says: Muhammad is my Prophet. It is said: What is your religion? He says: My religion is Islam. Then a door is opened for him in his grave and he says - or it is said - Look at your place, then he sees the grave and it is as if it were a sleep. And if death comes down to the enemy of God and he sees what he saw, then he does not like his soul to come out ever, and God hates to meet him, so when he sits in his grave Or he sits down, and it is said to him: Who is your Lord? He says: I do not know. It is said: You did not know. Then a door to Hell is opened for him, then he is struck a blow that every creature hears except the two heavy beasts. Then it is said to him: Sleep as one who is bitten sleeps. I said to Abu Hurairah: Who is one who is bitten? He said: The one who is bitten by beasts and snakes, then his grave is made narrow for him. Then he said: We do not know of anyone who narrated it except Al-Walid bin Al-Qasim.

Imam Ahmad, may God have mercy on him, said: Hajin bin Al-Muthanna narrated to us, Abdul Aziz bin Abi Salamah Al-Majshun narrated to us, on the authority of Muhammad bin Al-Munkadir, who said: Asma, meaning the daughter of Al-Siddiq, may God be pleased with her, used to narrate on the authority of the Prophet, may God bless him and grant him peace, that he said: “When a person enters his grave, if he is a believer, his deeds will surround him with prayer and fasting. He said: Then the angel will come to him from the direction of prayer and will turn him back, and from the direction of fasting and will turn him back. He said: Then he will call him, ‘Sit down.’ So he will sit down and say to him: What do you say about this man, meaning the Prophet, may God bless him and grant him peace? He said: Who? He said: Muhammad. He said: I bear witness that he is the Messenger of God. He said: How do you know that I met him? He said: I bear witness that he is the Messenger of God. He said: He says that I lived upon this, and died upon this, and will be resurrected upon this. But if he was a sinner or a disbeliever, the angel will come to him with nothing between him and him to prevent him, and he will make him sit down and say to him: What do you say about this man? He said: Which man? He said: Muhammad. He said: He will say: By God, I do not know. I heard the people saying something and I said it. The angel will say to him: That is what you lived upon, and died upon this, and you will be resurrected upon this.” He said: “And a beast will be sent to him in his grave, with a



whip, and its fruit will be a burning coal like the horn of a camel, and it will beat him as God wills, deaf and unable to hear his voice, so it will have mercy on him."

Al-Awfi said on the authority of Ibn Abbas, may God be pleased with them both, regarding this verse: When death approaches a believer, the angels attend him, greet him and give him the good report of Paradise. When he dies, they walk with his funeral procession and pray over him with the people. When he is buried, he is seated in his grave and it is said to him: Who is your Lord? He says: My Lord is God. It is said to him: Who is your Messenger? He says: Muhammad, may God bless him and grant him peace. It is said to him: What is your testimony? He says: I bear witness that there is no god but God, and I bear witness that Muhammad is the Messenger of God. His grave is expanded for him as far as his sight can reach. As for the disbeliever, the angels descend upon him and spread out their hands - spreading out means striking - **strike their faces and their backs** at death. When he is placed in his grave, he is made to sit and it is said to him: Who is your Lord? He does not respond to them at all, and God makes him forget to mention that. When it is said: Who is the Messenger who was sent to you? He does not find guidance for him and does not respond to them at all. **Thus does God mislead the disbelievers.**

Ibn Abi Hatim said: Ahmad bin Othman bin Hakim Al-Awdi told us, Shureih bin Muslimah told us, Ibrahim bin Yusuf told us, on the authority of his father, on the authority of Abu Ishaq, on the authority of Amer bin Saad Al-Bajali, on the authority of Abu Qatada Al-Ansari, regarding the words of God Almighty: **God keeps firm those who believe, with the firm word, in the life of this world and in the Hereafter 1:13**, he said: When a believer dies, he is seated in his grave and it is said to him: Who is your Lord? He says: God. He is asked: Who is your prophet? He says: Muhammad bin Abdullah. He is asked that several times, then a door to Hell is opened for him and it is said to him: Look at your home in Hell if you deviate. Then a door to Paradise is opened for him and it is said to him: Look at your home in Paradise if you are steadfast. When a disbeliever dies, he is seated in his grave and it is said to him: Who is your Lord? Who is your prophet? He says: I do not know, I used to hear people say it. He is told: You did not know. Then a door to Paradise is opened for him, and he is told: Look at your home, if you are steadfast. Then a door to Hell is opened for him, and he is told: Look at your home, if you have deviated. This is what God Almighty says: **God confirms those who believe with the firm word in worldly life and in the Hereafter.**

Abdul Razzaq said on the authority of Muammar on the authority of Ibn Tawus, on the authority of his father, **God will make firm those who believe with the firm word in the life of this world**, he said: There is no god but God, **and in the Hereafter**, the question is in the grave. Qatada said, as for the life of this world, He will make them firm with goodness and righteous deeds, **and in the Hereafter**, in the grave. This was also narrated on the authority of more than one of the predecessors. Abu Abdullah Al-Hakim Al-Tirmidhi said in his book Nawader Al-Usul: My father told us, Abdullah bin Nafi' told us, on the authority of Ibn Abi

Fadik, on the authority of Abdul-Rahman bin Abdullah, on the authority of Saeed bin Al-Musayyab, on the authority of Abdul-Rahman bin Samurah, who said: The Messenger of God, may God bless him and grant him peace, came to us one day while we were in the mosque of Medina, and said: "Last night I saw something amazing. I saw a man from my nation to whom the Angel of Death came to take his soul, but his righteousness towards his parents came and turned it away from him. I saw a man from my nation upon whom the torment of the grave was spread, but his ablution came and saved him from that. I saw a man from my nation surrounded by devils, but the remembrance of God came to him and freed him from them. I saw a man from my nation surrounded by the angels of torment, but his prayer came to him and saved him from their hands. I saw a man from my nation panting with thirst, and whenever he came to a pool he was prevented from it, but his fasting came to him and gave him water and quenched his thirst. I saw a man from my nation while the prophets were sitting." Circle by circle, whenever he approached a circle they would expel him. Then his ritual bath from major ritual impurity came to him, so he took him by the hand and made him sit beside me. I saw a man from my nation with darkness in front of him, darkness behind him, darkness to his right, darkness to his left, darkness above him, darkness below him, and he was perplexed in it. Then his Hajj and Umrah came to him and extracted him from the darkness and brought him into the light. I saw a man from my nation speaking to the believers but they did not speak to him. Then the ties of kinship came to him and said: O group of believers, speak to him, so they spoke to him. I saw a man from my nation shielding his face from the blazing fire and its sparks with his hand, so his charity came to him and became a veil over his face and a shade over his head. I saw a man from my nation whom the guards had seized from every place, so his command to do good and his prohibition of evil came to him and rescued him from their hands and brought him into the company of the angels of mercy. I saw a man from my nation kneeling on his knees, between him and God was a veil, then his good character came to him, so He took him by the hand and brought him to God, the Almighty and Majestic. I saw a man from my nation whose record had fallen to his left, then his fear of God came to him, so he took his record and placed it in his right. I saw a man from my nation whose scale had become light, then his excesses came to him and made his scale heavy. I saw a man from my nation standing on the edge of Hell, then his fear of God came to him and rescued him from that and he passed. I saw a man from my nation falling into the Fire, then his tears that he cried out of fear of God in this world came to him, so He extracted him from the Fire. I saw a man from my nation standing on the Bridge, sometimes crawling and sometimes crawling, then his prayers upon me came to him, so I took him by the hand and made him stand and he passed on the Bridge. I saw a man from my nation who reached the gate of Paradise, then the gates were closed in front of him, then the testimony that there is no god came to him. Except for God, so the doors were opened for him and he entered Paradise." Al-Qurtubi said after citing this hadith from this source: This is a great hadith in which he mentioned specific actions that save from

## Surat Ibrahim 14:27

God confirms those who believe with the firm word in worldly life and in the Hereafter. And God leaves astray the wrongdoers, and God does what He wills.

specific terrors. He cited it like this in his book, *At-Tadkhira*.

Al-Hafiz Abu Ya'la al-Mawsili narrated a strange and lengthy hadith about this, saying: Abu Abdullah Ahmad ibn Ibrahim al-Nakri told us, Muhammad ibn Bakr al-Barsani Abu Uthman told us, Abu Asim al-Habti told us, and he was one of the best people of Basra, and he was one of the companions of Hazm and Salam ibn Abi Mut'i, Bakr ibn Khunais told us, on the authority of Dhirar ibn Amr, on the authority of Yazid al-Raqashi, on the authority of Anas ibn Malik, on the authority of Tamim al-Dari, on the authority of the Prophet, may God bless him and grant him peace, who said: God Almighty says to the Angel of Death: Go to my friend and bring him to me, for I have struck him with ease and hardship, and I have found him where I like. Bring him to me so that I may comfort him. So the Angel of Death goes to him with five hundred angels with them shrouds and embalming materials from Paradise, and with them bundles of basil, the root of basil is one, and on its head are twenty colors, each color has a scent other than the scent of its companion, and with them is white silk with the most fragrant musk, and the Angel of Death sits at his head and the angels surround him, and each angel of them places his hand on one of his limbs. And that white silk and fragrant musk will be spread under his chin, and a door to Paradise will be opened for him, and his soul will be comforted at that point by the edge of Paradise, sometimes by its spouses, sometimes by its clothing, and sometimes by its fruits, just as a child comforts his family when he cries. He said: His spouses will be delighted at that point, and the soul will emerge. Al-Barsani said: He wants it to emerge from the rush to what it loves. He said: And the Angel of Death will say: Come out, O good soul, to a thornless lote tree, and a banana tree with branches, and an extended shade, and flowing water. He said: And the Angel of Death is more gentle with him than a mother is with her child. He knows that that soul is beloved to his Lord, so he seeks out his gentleness out of love for Him, pleasing the Lord with him, and his soul will be extracted as a hair is extracted from dough. He said: And God Almighty said: **Those whom the angels take in death while they are good, and He said: But if he is of those brought near, then there will be rest and fragrance and a Garden of Delight.** He said: A soul from the direction of death, and fragrance that meets him, and a Garden of Delight. Naim meets him, he said: So when the Angel of Death takes his soul, the soul says to the body: May God reward you well on my behalf, for you were quick to obey God, and slow to disobey God, so I was saved and you were saved, he said: And the body says the same to the soul, he said: And the regions of the earth in which he obeyed God weep for him, and every gate of the heaven from which his deeds ascend and his provision descend for forty nights, he said: So when the Angel of Death takes his soul, the five hundred angels stay by his body, and the children of Adam do not turn him over to one side except that the angels turn him over before them, and wash him and shroud him in shrouds before the shrouds of the children of Adam, and embalm him before the embalming of the

children of Adam, and two rows of angels rise from the door of his house to his grave to meet him with seeking forgiveness, so Satan cries out at that time with a cry from which the bones of his body crack, he said: And he says to his soldiers: Woe to you, how was this servant saved from you? They say: This was an infallible servant. He said: When the Angel of Death ascends with his soul, Gabriel meets him with seventy thousand angels, each bringing him good report from his Lord, in addition to the good report of his companion. He said: When the Angel of Death reaches the Throne with his soul, the soul falls down in prostration. He said: God the Almighty says to the Angel of Death: Go with the soul of My servant and place him in a thornless lote tree, and a banana tree with layers, and an extended shade, and flowing water. He said: When he is placed in his grave, the prayer comes to him and is on his right, and fasting comes to him and is on his left, and the Qur'an comes to him and is at his head, and his walking to prayer comes to him and is at his feet, and patience comes to him and is on the side of the grave. He said: Then God the Almighty sends a neck from the torment. They said: It comes to him from his right. He said: Then the prayer says behind you: By God, he has been steadfast his entire life, and he has only rested now when he is placed in his grave. He said: Then it comes to him from his left and fasting says the same. He said: Then it comes to him from his head and the Qur'an says: And the male is like that. He said: Then it will come to him from his feet and he will say, his walking to prayer is like that, so the punishment will not come to him from a direction he seeks, does he find a way to it except that he will find the friend of God has taken his paradise. He said: Then the punishment will be suppressed at that time and he will come out. He said: And patience will say to all the deeds, but it did not prevent me from undertaking it myself, except that I looked at what you have, so if you are unable, I will be its companion, but if you suffice for him, I will be a reserve for him at the path and the balance. He said: And God will send two angels whose sights are like flashing lightning, and their voices are like pounding thunder, and their fangs are like hawks, and their breaths are like flames, they will tread on their hair between each one's shoulders a distance of such and such, and compassion and mercy have been taken from them, and they will be called Munkar and Nakir, in the hand of each one of them is a hammer, if Rabi'ah and Mudar were to unite on it they would not be able to lift it. He said: So they will say to him, Sit down. He said: So he will sit and sit upright. He said: And his shrouds will fall on his waist. He said: Then they will say: He said to him: Who is your Lord, what is your religion, and who is your prophet? They said: O Messenger of God, who can speak at that time when you are describing the two angels as you are describing? He said: The Messenger of God, may God bless him and grant him peace, said: "God confirms those who believe with the firm word in this world and in the Hereafter. God leaves astray the wrongdoers, and God does what He wills." He said: He will say: My Lord is God alone, with no partner, and my religion is Islam, which the angels believed in, and my Prophet Muhammad is the Seal of

the Prophets. He said: They will say to him: You have spoken the truth. He said: They will push the grave and expand it forty cubits in front of him, forty cubits to his right, forty cubits to his left, forty cubits to his head, and forty cubits to his feet. He said: They will expand it for him two hundred cubits. Al-Barsani said: I think it is forty cubits surrounding him. He said: Then they will say to him: Look above you, and there is an open door to Paradise. He said: They will say to him: This is your home, my friend, since you obeyed God. The Messenger of God, may God bless him and grant him peace, said: **By the One in Whose Hand is the soul of Muhammad, at that time a joy will reach his heart that will never return.** Then it will be said to him: Look below you. He said: He will look below him and there is an open door to Hell. He said: They say: By God, you have been saved. This is the last thing you have to do. He said: The Messenger of God, may God bless him and grant him peace, said: Then a joy will reach his heart at that time that will never return. He said: Aisha said: Seventy-seven doors to Paradise will be opened for him, and its fragrance and coolness will come to him until God Almighty resurrects him.

And with the previous chain of transmission to the Prophet, may God bless him and grant him peace, he said: "And God Almighty says to the Angel of Death: Go to My enemy and bring him to Me, for I have expanded My provision for him and facilitated My blessings for him, but he refused except to disobey Me, so bring him to Me, so that I may take revenge on him. He said: So the Angel of Death goes to him in the most abhorrent form that anyone has ever seen, with twelve eyes, and with him is a skewer of fire, with many thorns, and with him are five hundred angels with them, with them copper and embers from the embers of Hell, and with them are whips of fire to lash out, and it is a blazing fire. He said: So the Angel of Death strikes him with that skewer with a blow that will cause every thorn root from that skewer to disappear into the root of every hair, vein, and nail. He said: Then he twists him violently. He said: So he extracts his soul from the nails of his feet. He said: So he throws it into his heels. He said: So the enemy of God becomes intoxicated at that time, and the Angel of Death relieves him of it. He said: And the angels strike his face and his anus with those whips. He said: So the Angel of Death pulls him up." Then the Angel of Death pulls him tightly and pulls his soul from his heels and throws it into his knees. Then the enemy of God becomes intoxicated and the Angel of Death lifts him up from him. He said: Then the Angel of Death whips him tightly and pulls his soul from his knees and throws it into his loins. Then the enemy of God becomes intoxicated and the Angel of Death lifts him up from him. He said: Then the Angels whip his face and his backside with those whips. He said: Likewise to his chest and likewise to his throat. He said: Then the Angels spread that copper and the embers of Hell under his chin. He said: And the Angel of Death says: Come out, O cursed soul, to poisonous water and scalding water and a shade of scorching heat that is neither cool nor generous. He said: Then when the Angel of Death takes his soul, the soul says to the body: May God reward you evil on my behalf, for you were quick with me to disobey God and slow with me to obey God. So you have perished and have perished. He said: And the body says the same to the

soul, and the regions of the earth on which he disobeyed God curse him, and the soldiers of Satan set out. He said: Then they will bring him the good report that they have brought a slave from the children of Adam to the Fire. He said: Then when he is placed in his grave, his grave will become narrow for him until his ribs overlap, so that the right side enters the left and the left enters the right. He said: And God will send to him black snakes like the necks of camels, they will seize his hare and the big toes of his feet and bite him until they meet in the middle. He said: And God will send two angels whose sight is like lightning, their voices like thunder, their fangs like hawks, and their breaths like flames, they will tread on their hair between the shoulders of each of them for such and such a distance. Compassion and mercy have been taken from them. They will be called Munkar and Nakir. In the hand of each of them is a hammer, if Rabi'ah and Mudar were to unite on it, they would not be able to lift it. He said: Then they will say to him: Sit down. So he sits upright and his shrouds will fall on his waist. He said: Then they will say to him: Who is your Lord, what is your religion, and who is your Prophet? He will say: I do not know. They will say to him: You did not know, nor did you recite. They will strike him with a blow whose sparks will fly into his grave, then they will return. He said: They will say: Look above you. So he will look, and there will be an open door to Paradise. They will say: Enemy of God, this is your home if you had obeyed God. The Messenger of God (may God bless him and grant him peace) said: By the One in Whose Hand is my soul, a regret will reach his heart at that time that will never be reversed. He said: And they will say to him: Look below you. So he will look below him, and there will be an open door to Hell. They will say to him: Enemy of God, this is your home since you disobeyed God. The Messenger of God (may God bless him and grant him peace) said: By the One in Whose Hand is my soul, a regret will reach his heart at that time that will never be reversed. He said: And Aisha said: And seventy-seven doors to Hell will be opened for him, and its heat and poisonous winds will come to him until God sends him to it. This is a very strange hadith, and a strange context, and Yazid al-Raqashi, its narrator on the authority of Anas, has strange and reprehensible things, and his narration is weak according to the imams, and God knows best. For this reason, Abu Dawud said: Ibrahim bin Musa al-Razi told us, Hisham - he is Ibn Yusuf - told us on the authority of Abdullah bin Buhair on the authority of Hani, the freed slave of Uthman, on the authority of Uthman, may God be pleased with him, who said: When the Prophet, may God bless him and grant him peace, finished burying a man, he would stand over him and say, **Seek forgiveness for your brother and ask for him to be steadfast, for he is being questioned now.** Abu Dawud is the only one to narrate it. Al-Hafiz Abu Bakr bin Mardawayh narrated, when God the Almighty said: **And if you could but see when the wrongdoers are in the overwhelming pangs of death, while the angels are stretching out their hands** al-Baqarah 2:17, a very long hadith with strange chains of transmission on the authority of al-Dahhak on the authority of Ibn Abbas, with a chain of transmission traceable back to the Prophet, and it also contains strange things.

Surat Ibrahim 14:27

God confirms those who believe with the firm word in worldly life and in the Hereafter. And God leaves astray the wrongdoers, and God does what He wills.

## Fath al-Qadir

27- **God confirms those who believe with the firm word** meaning with the clear argument, which is the good word mentioned above. It has been proven in the Sahih that it is the word of testimony, the testimony that there is no god but God and that Muhammad is the Messenger of God, and that is when the believer sits in his grave. The Prophet, may God bless him and grant him peace, said: So that is what God the Almighty said: **God confirms those who believe with the firm word**, and it was said that the meaning of God confirming them is that they persist in the firm word, and from that is the saying of Abdullah bin Rawahah:

May God confirm what He has given you of the good confirmation of Moses and a victory like that which they gave victory.

The meaning of **in this worldly life** is that they continue with the firm statement in this worldly life. A group said: What is meant by **in this worldly life** in this verse is the grave because the dead are in this world until they are resurrected, and what is meant by **in the Hereafter** is the time of reckoning. It was said that what is meant by **in this worldly life** is the time of questioning in the grave, and in the Hereafter is the time of questioning on the Day of Resurrection. What is meant is that if they are asked about their belief and religion, they will clarify that with firm statements without stuttering, hesitation, or ignorance, as someone who is not successful says: I do not know, and it is said to him: You neither knew nor recite. **And God misleads the wrongdoers**, meaning He misleads them from their argument, which is the firm statement, so they are not able to speak about it in their graves or at the reckoning, just as He misled them from following the truth in this world. It was said that what is meant by **the wrongdoers** here are the disbelievers, and it was said that everyone who wrongs himself, even by merely turning away from clear evidence, will not be steadfast in situations of tribulations and will not be guided to the truth. Then the Almighty mentioned that He does whatever He wills of confirmation and failure, and there is no one to reverse His judgment, and He is not questioned about what He does. Al-Farra' said: That is, His power is not denied, nor is He questioned about what He does. The explicit pronoun is in place of the implicit pronoun in both places to instill awe, as was said, and God knows best.

Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, and al-Bayhaqi narrated on the authority of Ibn Abbas regarding his statement: **Have you not seen how God presents a parable? A good word**, he said: the testimony that there is no god but God, **like a good tree**, which is the believer, **whose root is firm**, meaning: there is no god but God is firm in the heart of the believer, **and its branches are in the heaven**, meaning: the believer's deeds are raised by it, **and the parable of a bad word**, which is polytheism, **is like a bad tree**, meaning the disbeliever, **uprooted from the surface of the earth, having no stability**, meaning: polytheism has no root that the disbeliever can take, nor any proof, and God does not accept any deed with polytheism.

Something similar to this has been narrated on the authority of a group of the Tabi'un and those who came after them. Al-Tirmidhi, Al-Nasa'i, Al-Bazzar, Abu Ya'la, Ibn Jarir, Ibn Abi Hatim, Ibn Hibban, Al-Hakim **who authenticated it**, and Ibn Mardawayh narrated on the authority of Anas, who said: "A veil of unripe dates was brought to the Messenger of God, may God bless him and grant him peace, and he said: 'The parable of a good word is like a good tree,' until he reached 'brings forth its fruit at all times by permission of its Lord.' He said: It is the palm tree. 'And the parable of a bad word,' until he reached 'it has no stability.' He said: It is the colocynth." It was narrated with a chain of transmission ending with Anas. Al-Tirmidhi said: The chain of transmission ending with Anas is more authentic. Ahmad and Ibn Mardawayh narrated. Al-Suyuti said with a good chain of transmission on the authority of Umar, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: 'like a good tree,' he said: It is the one whose leaves do not decrease. He said: It is the palm tree. Al-Bukhari and others narrated from the hadith of Ibn Umar who said: The Messenger of God (peace and blessings of God be upon him) said one day to his companions: "There is a tree among the trees that does not shed its leaves like the believer. The people thought about the tree of the desert, and it occurred to me that it was the palm tree, but I was embarrassed until the Messenger of God (peace and blessings of God be upon him) said: It is the palm tree. In a wording of Al-Bukhari he said: "Tell me about a tree like the Muslim man that does not shed its leaves and does not produce its fruit every time," and he mentioned something similar. In a wording of Ibn Jarir and Ibn Mardawayh from the hadith of Ibn Umar he said: The Messenger of God (peace and blessings of God be upon him) said: **Do you know what a good tree is?** Then he said: It is the palm tree. Something similar to this was narrated from a group of the Companions and Followers. Ibn Abi Hatim narrated from Ibn Abbas regarding the statement: **It produces its fruit at all times by permission of its Lord**, he said: Every hour, by night and day, in winter and summer. This is like the believer who obeys his Lord by night and day, in winter and summer. Ibn Abi Hatim narrated from him regarding the verse: It will be green then it will be yellow. And he also narrated from him regarding his statement: **every time** he said: the cuttings of palm trees. And Al-Faryabi, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him: **It yields its fruit every time** he said: It is fed every six months. And Abu Ubaid, Ibn Abi Shaybah, Ibn Jarir and Ibn Al-Mundhir also narrated from him that he said: *Hen* here is a year. And Al-Bayhaqi also narrated from him that he said: *Hen* could be morning and evening. And many sayings were narrated from a group of the Salaf regarding this. And Al-Bukhari, Muslim, the people of Sunan and others narrated from Al-Bara' bin Azib that the Messenger of God (peace and blessings of God be upon him) said: **When a Muslim is asked in the grave, he testifies that there is no god but God and that Muhammad is the Messenger of God**. So that is the meaning of the statement of God, the Most High: **God will make firm those who believe with the firm word in**



**the life of this world and in the Hereafter.** And Ibn Abi Shaybah and Al-Bayhaqi narrated from Al-Bara' bin Azib regarding his statement: **God will make firm those who believe** the verse that he said: Confirmation in the life of this world is when the two angels come to a man in the grave and say: Who is your Lord? He says: My Lord is God. He says: What is your religion? He said: My religion is Islam. He said: Who is your prophet? He said: My prophet Muhammad, may God bless him and grant him peace. That is the confirmation in this worldly life. Al-Bayhaqi narrated something similar from Ibn Abbas. Al-Tabarani narrated in Al-Awsat and Ibn Mardawayh narrated from Abu Saeed regarding the verse: In the Hereafter, the grave. Ibn Mardawayh narrated from Aisha, who said: "The Prophet, may God bless him and grant him peace, said regarding the verse: 'God will make firm those who believe' 1:136, he said: This is in the grave." Al-Bayhaqi narrated something similar from her hadith. Al-Bazzar also narrated from her: "I said: O Messenger of God, this nation will be tested in its graves, so what about me, a weak woman? He said: 'God will make firm those who believe' 1:136. Many hadiths have been narrated about the angels' questioning of the dead in their graves, and about their answers to them, and about the torment and trials of the grave. This is not the place to elaborate on them, as they are well-known."

### Tafsir al-Baghawi

God Almighty says: **God confirms those who believe with the firm word**, the word of monotheism, which is the saying: There is no god but God, **in the life of this world**, meaning before death, **and in the Hereafter**, meaning in the grave. This is the saying of most of the commentators.

It was said: **In this worldly life**: when questioned in the grave, **and in the Hereafter**: when resurrected.

The first is more correct.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abu Al-Walid told us, Shu'bah told us, Alqamah bin Marthad told me: I heard Sa'd bin Ubaidah, on the authority of Al-Bara' bin Azib, may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, said: "When a Muslim is asked in the grave, he testifies that there is no god but God and that Muhammad is the Messenger of God. This is what God Almighty said: 'God confirms those who believe with the firm word in worldly life and in the Hereafter.'"

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, Muhammad bin Bashir informed us, Muhammad bin Jaafar informed us, Shu'bah informed us with this chain of transmission on the authority of the Prophet, may God bless him and grant him peace, who said: **God will confirm those who believe with the firm word.** He said: It was revealed regarding the torment of the grave. It will be said to him: Who is your Lord? He will

say: My Lord is God, and my Prophet is Muhammad. This is what God Almighty said: **God will confirm those who believe with the firm word.**

And Abdul Wahid Al-Malhi informed us, Ahmad bin Abdullah Al-Nuaimi informed us, Muhammad bin Yusuf informed us, Muhammad bin Ismail informed us, Ayyash bin Al-Waleed informed us, Abdul A'la informed us, on the authority of Qatada, on the authority of Anas bin Malik, may God be pleased with him, that he told them that the Messenger of God, may God bless him and grant him peace, said: "When a servant is placed in his grave, and his companions turn away from him, he hears the sound of their sandals. Two angels come to him and make him sit, and they say: What did you say about this man, Muhammad, may God bless him and grant him peace? As for the believer, he says: I bear witness that he is the servant of God and His Messenger. It is said to him: Look at your seat in Hell, God has replaced it for you with a seat in Paradise, and he sees them both." Qatada said: And it was mentioned to us that his grave will be made spacious for him, then he returned to the hadith of Anas, who said:

As for the hypocrite and the disbeliever, it will be said to him: What did you say about this man? He will say: I do not know, I used to say what the people say. It will be said to him: You neither knew nor followed, and he will be struck with iron hammers, and he will cry out a cry that will be heard by those near him except for the two heavy burdens.

Abu al-Faraj al-Muzaffar bin Ismail al-Tamimi told us, Abu al-Qasim Hamza bin Yusuf al-Sahmi told us, Abu Ahmad Abdullah bin Adi al-Hafiz told us, Abdullah bin Saeed told us, Asad bin Musa told us, Anbasa bin Saeed bin Katheer told us, my grandfather told me on the authority of Abu Hurayrah, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **The dead person hears the sound of sandals when people turn their backs on him, then he sits up and his shroud is placed around his neck, then he is asked.**

It was narrated on the authority of Abu Hurairah, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "When a dead person is buried, two black and blue angels come to him, one of them is called Al-Munkar and the other Al-Nakeer. They say: What did you say about this man? He says: He is the servant of God and His Messenger. I bear witness that there is no god but God and that Muhammad is the servant of God and His Messenger. They say to him: We knew that you would say this. Then his grave is made spacious for him, seventy cubits by seventy cubits, then it is illuminated for him. Then it is said: Sleep like the sleep of a bridegroom who is not awakened except by the most beloved of his family, until God Almighty resurrects him. Even if he was a hypocrite or a disbeliever, he says: I heard the people saying something and I said the same, I do not know. They say: We knew that you would say that. Then the earth is told to close around him, and it closes around him, and his ribs interlock, and he remains tormented in it until God resurrects him from that resting place."

It was narrated on the authority of Al-Bara' ibn 'Azib,



## Surat Ibrahim 14:27

God confirms those who believe with the firm word in worldly life and in the Hereafter. And God leaves astray the wrongdoers, and God does what He wills.

may God be pleased with him, that the Messenger of God, may God bless him and grant him peace, mentioned the taking of the soul of the believer and said: "His soul is returned to his body and two angels come to him and make him sit in his grave and say to him: Who is your Lord? What is your religion? Who is your prophet? He says: My Lord is God, my religion is Islam, and my prophet is Muhammad. They rebuke him and say to him a second time: Who is your Lord? What is your religion? Who is your prophet? This is the last trial that will be presented to the believer, and God Almighty will make him steadfast. He says: My Lord is God, my religion is Islam, and my prophet is Muhammad, may God bless him and grant him peace. Then a voice from the heaven calls out: My servant has spoken the truth. He said: This is what God Almighty said: 'God confirms those who believe with the firm word in the life of this world and in the Hereafter.'"

Imam Abu Ali al-Husayn ibn Muhammad al-Qadi told us, Abu al-Abbas Abdullah ibn Muhammad ibn Harun al-Taysifuni told us, Abu al-Hasan Muhammad ibn Ahmad al-Turabi told us, Abu Bakr Ahmad ibn Muhammad ibn Umar ibn Bastam told us, Abu al-Hasan Ahmad ibn Sayyar al-Qurashi told us, Ibrahim ibn Musa al-Qurra Abu Ishaq told us, Hisham ibn Yusuf told us, Abdullah ibn Yahya told us, on the authority of Hani', the freed slave of Uthman, who said: "Whenever the Prophet, may God bless him and grant him peace, finished burying a man, he would stand over him and say: Ask forgiveness for your brother and ask God to make him steadfast, for he is being questioned now."

Omar bin Al-Aas said in the context of death while crying: So when I die, do not let any mourners or fire accompany me. When you bury me, sprinkle the dirt over me, then stand around my grave for the amount of time it takes to slaughter a camel and divide its meat, so that I may get used to you and see what I will say to the messengers of my Lord.

God Almighty says: **And God misguides the wrongdoers**, meaning: He does not guide the polytheists to the correct answer in the grave. **And God does what He wills**, of success, failure, confirmation, and failure to confirm.

soul is returned to his body and two angels come to him and make him sit in his grave and say to him: Who is your Lord? What is your religion? Who is your prophet? He says: My Lord is God, my religion is Islam, and my prophet is Muhammad, may God bless him and grant him peace. Then a caller from the heaven calls out: My servant has spoken the truth." This is what He said: **God confirms those who believe with the firm word**. "And God misguides the wrongdoers" those who wronged themselves by limiting themselves to imitation, so they are not guided to the truth and do not remain steadfast in situations of trials. "And God does He does whatever he wants, confirming some and misleading others, without objecting to it.

## Tafsir al-Baidawi

27. **God confirms those who believe with the firm word** which has established the proof with them and is firmly established in their hearts **in the life of this world** so they will not cease if they are tested in their religion like Zachariah and John, peace be upon them, and George and Simon, and those who were tested by the companions of the trench. **And in the Hereafter** so they will not falter when asked about their belief in the situation, nor will the terrors of the Day of Resurrection astonish them." It was narrated that the Prophet, may God bless him and grant him peace, mentioned the taking of the soul of the believer and said: Then his

## Surat Ibrahim 14:28

Have you not seen those who exchanged the favor of God for disbelief and settled their people in the home of destruction?

### Tafsir al-Jalalayn

28 - **Have you not seen** looking at those who **exchanged the favor of God** that is, gratitude for it for **disbelief** they are the disbelievers of Quraysh and **allowed** they brought down **their people** by misleading them **into the home of ruin** destruction

### Tafsir al-Suyuti

Ibn Jarir narrated on the authority of Ata bin Yasar, who said: This verse was revealed about those who were killed on the day of Badr: Have you not seen those who exchanged the favor of God for disbelief?

### Tafsir al-Tabari

God Almighty says: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of ruin?**

### Tafsir al-Qurtubi

The Almighty said: **Have you not seen those who exchanged the favor of God for disbelief?** That is, they exchanged the favor of God upon them for disbelief in their denial of Muhammad, may God bless him and grant him peace, when God sent him from among them and among them, so they disbelieved. What is meant are the polytheists of Quraysh and that the verse was revealed about them, according to Ibn Abbas, Ali and others. It was said: It was revealed about the polytheists who fought the Prophet, may God bless him and grant him peace, on the day of Badr. Abu al-Tufayl said: I heard Ali, may God be pleased with him, say: They are the Quraysh who slaughtered on the day of Badr. It was said: It was revealed about the two wicked ones from Quraysh, Banu Makhzum and Banu Umayyah. As for Banu Umayyah, they were granted respite for a time, and as for Banu Makhzum, they were destroyed on the day of Badr. This was said by Ali ibn Abi Talib and Umar ibn al-Khattab, may God be pleased with them. A fourth statement: They converted to Christianity from the Arabs Jabalah ibn al-Ayham and his companions when he slapped his face, so Umar ordered him to be punished in the same manner, but he was not satisfied and refused, so he converted to Christianity and joined the Romans with a group of his people, according to Ibn Abbas and Qatadah. When he reached the land of the Romans, he regretted it and said:

The nobles were saved from the shame of a slap, and there would have been no harm in it if they had been patient.

She protected me from her stubbornness and pride, and I sold her my healthy eye in need.

I wish I was nursing the mothers in a town and did not deny what Omar said

Al-Hasan said: It is general for all polytheists. **And they made their people settle** means they made them descend. Ibn Abbas said: They are the leaders of the polytheists on the day of Badr. **They made their people settle** means those who followed them. **The abode of destruction** It was said: Hell, said Ibn Zayd. It was said: On the day of Badr, said Ali ibn Abi Talib and Mujahid. And destruction is perdition, and from it the saying of the poet:

I have never seen heroes like them in war on the day after the war when destruction was feared.

### Tafsir Ibn Kathir

Al-Bukhari said: His statement, **Have you not seen those who exchanged the favor of God for disbelief?** Have you not known, like his statement, **Have you not seen how** "Have you not seen those who went out **destruction is perdition, barr yabir yabir**, a people of barr" perished. Ali bin Abdullah told us, Sufyan told us, on the authority of Amr, on the authority of Ata. Ibn Abbas heard, "Have you not seen those who exchanged the favor of God for disbelief?" He said: They are the disbelievers of the people of Mecca. Al-Awfi said on the authority of Ibn Abbas regarding this verse, it is Jabalah bin Al-Ayham and those who followed him from the Arabs and joined the Romans. The well-known and correct statement on the authority of Ibn Abbas is the first statement: Even if the meaning includes all disbelievers, then God the Most High sent Muhammad, may God bless him and grant him peace, as a mercy to the worlds and a blessing to the people, so whoever accepted it and gave thanks for it entered Paradise, and whoever rejected it and disbelieved in it entered Hell. A similar statement was narrated on the authority of Ali, similar to the first statement of Ibn Abbas.

Ibn Abi Hatim said: My father told us, Muslim bin Ibrahim told us, Shu'bah told us, on the authority of Al-Qasim bin Abi Bazza, on the authority of Abi At-Tayyib that Ibn Al-Kawwa' asked Ali about **those who exchanged the favor of God for disbelief and caused their people to reside in the home of ruin**. He said: They are the disbelievers of Quraysh on the day of Badr. Al-Mundhir bin Shadhan told us, Ya'la bin Ubaid told us, Bassam - he is Al-Sayrafi - told us, on the authority of Abi At-Tayyib that he said: A man came to Ali and said: O Commander of the Faithful, who are those who exchanged the favor of God for disbelief and caused their people to reside in the home of ruin? He said: The hypocrites of Quraysh. Ibn Abi Hatim said: My father told us, Ibn Nufayl told us that he read to Muqal on the authority of Ibn Abi Husayn that Ali bin Abi Talib, may God be pleased with him, stood up and said: Is there no one to ask me about the Qur'an? By God, if I knew today someone who knew it better than me, even if he were from across the seas, I would go to him. Abdullah bin Al-Kawwa' stood up and said: Who are those who exchanged the favor of God for disbelief and caused their people to reside in the home of ruin? He said: The polytheists of Quraysh

Surat Ibrahim 14:28

Have you not seen those who exchanged the favor of God for disbelief and settled their people in the home of destruction?

were given the blessing of God, faith, but they exchanged God's blessing for disbelief and caused their people to reside in the abode of destruction.

Al-Suddi said about his statement: **Have you not seen those who exchanged the favor of God for disbelief?** The verse, Muslim mentioned in Al-Mustawfi, on the authority of Ali, that he said: They are the two most wicked of the Quraysh 106: Banu Umayyah and Banu Al-Mughira. As for Banu Al-Mughira, they caused their people to live in the abode of destruction on the day of Badr, and as for Banu Umayyah, they caused their people to live in the abode of destruction on the day of Uhud. Abu Jahl was on the day of Badr, and Abu Sufyan was on the day of Uhud. As for the abode of destruction, it is Hell.

Ibn Abi Hatim, may God have mercy on him, said: Muhammad bin Yahya told us, Al-Harith Abu Mansur told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Amr bin Murrah, they said: I heard Ali recite this verse: **And they caused their people to dwell in the home of destruction.** He said: They are the two most wicked of Quraysh 106: Banu Umayyah and Banu Al-Mughira. As for Banu Al-Mughira, they were destroyed on the day of Badr, and as for Banu Umayyah, they were granted respite for a time. Abu Ishaq narrated it on the authority of Amr bin Murrah on the authority of Ali, something similar, and it was narrated from him through other chains of transmission. Sufyan al-Thawri said on the authority of Ali ibn Zayd on the authority of Yusuf ibn Sa'd, on the authority of Umar ibn al-Khattab, regarding his statement: **Have you not considered those who exchanged the favor of God for disbelief?** He said: They are the two most wicked of the Quraysh 106: Banu al-Mughira and Banu Umayya. As for Banu al-Mughira, you spared them on the day of Badr, and as for Banu Umayya, you were granted respite for a time. Hamza al-Zayyat narrated it in this way on the authority of Amr ibn Murrah, who said: Ibn Abbas said to Umar ibn al-Khattab: O Commander of the Faithful, what is this verse: **Have you not considered those who exchanged the favor of God for disbelief and caused their people to dwell in the home of ruin?** He said: They are the two most wicked of the Quraysh 106: my maternal uncles and your paternal uncles. As for my maternal uncles, God uprooted them on the day of Badr, and as for your paternal uncles, God granted them respite for a time. Mujahid, Sa'id ibn Jubayr, al-Dahhak, Qatadah, and Ibn Zayd said: They are the disbelievers of the Quraysh who were killed on the day of Badr. Malik narrated it in this way on the authority of Nafi' on the authority of Ibn Umar.

And His statement: **And they have set up rivals for God to lead [people] astray from His way,** meaning they have set up partners for Him whom they worship along with Him, and they have called people to that. Then the Most High said, threatening and warning them on the tongue of His Prophet, may God bless him and grant him peace: **Say, 'Enjoy yourselves, for your destination is the Fire,'** meaning whatever you are able to do in this world, do it, for whatever it may be, **for your destination is the Fire,** meaning your return and

abode is to Us, as the Most High said: **We give them enjoyment for a little while, then We force them to a severe punishment,** and the Most High said: **Enjoyment in this world, then to Us is their return, then We will make them taste the severe punishment for what they used to disbelieve.**

## Fath al-Qadir

His saying: 28- **Have you not seen?** This is addressed to the Messenger of God, may God bless him and grant him peace, or to anyone who is suitable for him, and it is an expression of astonishment at the state of the infidels, as they replaced God's blessing upon them with disbelief: that is, instead of thanking Him for it, they disbelieved in it, and that is by their denial of Muhammad, may God bless him and grant him peace, when God sent him from among them and blessed them with him. The majority of commentators have said that they were the infidels of Mecca and that the verse was revealed about them. It was said that it was revealed about those who fought the Messenger of God, may God bless him and grant him peace, on the day of Badr. It was said that it was revealed about two clans of the Quraysh, Banu Makhzum and Banu Umayyah. It was said that it was revealed about the Christian Arabs, namely Jabalah ibn al-Ayham and his companions. There is a view on this, because Jabalah and his companions did not convert to Islam until the caliphate of Umar ibn al-Khattab, may God be pleased with him. It was said that it is general for all polytheists. It was said that what is meant by exchanging God's blessing for infidelity is that when they disbelieved in it, God took it away from them, so they became infidels. **And they made their people dwell in the abode of ruin,** meaning they made their people dwell in the abode of ruin, which is Hell, and ruin is destruction. It was said that they were the leaders of Quraysh who made their people dwell in the abode of ruin on the day of Badr, meaning destruction, which is the killing that they were afflicted with. From this is the saying of the poet:

I have never seen heroes like them in war on the day after the war when destruction was feared.

## Tafsir al-Baghawi

God Almighty says: **Have you not seen those who exchanged the favor of God for disbelief?** The verse.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Hamidi told us, Sufyan told us, Amr told us, on the authority of Ata', on the authority of Ibn Abbas, regarding the Almighty's statement, **Those who exchanged the favor of God for disbelief,** he said: By God, they are the disbelievers of Quraysh.

Amr said: They are Quraysh, and Muhammad, may God bless him and grant him peace, is God's blessing.

**And they caused their people to dwell in the abode of**

ruin, he said: The ruin was on the day of Badr. His statement, **They changed the favor of God** means: They changed the favor of God upon them in Muhammad, may God bless him and grant him peace, when God Almighty sent him from among them = disbelief, they disbelieved in him, so they caused, that is: they caused their people, who followed them in their disbelief, to dwell in the abode of ruin and destruction. Then he explained the ruin and said:

### Tafsir al-Baidawi

28. "Have you not seen those who exchanged the favor of God for disbelief?" That is, they were grateful for His favor by putting it in its place, or they exchanged the same favor for disbelief. When they were disbelievers, it was taken away from them, so they abandoned it and acquired disbelief instead, like the people of Mecca. God Almighty created them, settled them in His sanctuary, made them the guardians of His House, expanded the doors of His provision for them, and honored them with Muhammad, may God bless him and grant him peace. They were disbelievers in that, so they suffered a drought for seven years, were taken prisoner, and were killed on the day of Badr, and became humiliated. They remained deprived of the favor and described as disbelievers. On the authority of Umar and Ali, may God be pleased with them: They are the two most wicked of Quraysh, Banu al-Mughira and Banu Umayya. As for Banu al-Mughira, you spared them on the day of Badr, and as for Banu Umayya, they were granted enjoyment for a time. "And they granted their people" who supported them in disbelief. "The house of destruction" is the house of destruction by forcing them to disbelieve.

Surat Ibrahim 14:29

Hell they will burn in it, and wretched is the resting place.

## Surat Ibrahim 14:29

Hell they will burn in it, and wretched is the resting place.

## Tafsir al-Jalalayn

29 - *Hell* is an apposition **they will enter it** they will enter it **and what an evil resting place** is the abode.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God the Almighty says: Have you not looked, O Muhammad, **at those who exchanged the favor of God for disbelief?** He says: They changed the favors that God bestowed upon them, and made them disbelieve in Him. Their exchange of the favor of God for disbelief in the Prophet of God Muhammad, may God bless him and grant him peace. God bestowed him upon the Quraysh, then expelled him from them, and sent him among them as a Messenger of mercy to them, and a favor from Him to them, but they disbelieved in him and denied him, so they exchanged the favor of God upon them for disbelief. And His statement: **And they made their people dwell in the abode of ruin**, He says: And they made their people, the polytheists of Quraysh, dwell in the abode of ruin, which is the abode of destruction. It is said from this: something became bara yaburan, meaning it was destroyed and nullified. From this is the statement of Ibn al-Zubayri, and it has been said that it is from Abu Sufyan ibn al-Harith ibn Abd al-Muttalib:

O Messenger of the King, my tongue is mending what I have torn when I was in a coma.

Then he translated about the abode of destruction, and what it is, and it was said: **Hell they will enter, and what an evil resting place it is**, meaning: And what an evil resting place it is for those who enter it. And it was said: Those who exchanged the blessing of God for disbelief: Banu Umayyah and Banu Makhzum.

Who said that?

Ibn Bashar and Ahmad ibn Ishaq told us: Abu Ahmad told us: Sufyan told us, on the authority of Ali ibn Zayd, on the authority of Yusuf ibn Sa'd, on the authority of `Umar ibn al-Khattab, regarding his statement: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of destruction, Hell?** He said: They are the two most wicked of the Quraysh 106: Banu al-Mughira and Banu Umayya. As for Banu al-Mughira, you spared them on the day of Badr, but as for Banu Umayya, they were given respite for a time.

Al-Muthanna told me: Abu Naim Al-Fadl bin Dukayn told us: Hamza Al-Zayyat told us, on the authority of Amr bin Murrah, who said: Ibn Abbas said to Umar, may God be pleased with them both: O Commander of

the Faithful, this verse, **Those who exchanged the favor of God for disbelief and caused their people to dwell in the home of ruin**, he said: They are the two most wicked of Quraysh, my maternal uncles and your paternal uncles. As for my maternal uncles, God eradicated them on the day of Badr, and as for your paternal uncles, God granted them respite for a time.

Muhammad bin Bashar told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Amr Dhi Murr, on the authority of Ali: **And they made their people dwell in the abode of ruin**. He said: The two wicked ones from Quraysh.

Ibn Bashar told us: Abd al-Rahman told us: Shu'bah told us, on the authority of Abu Ishaq, on the authority of Amr Dhi Murr, on the authority of Ali, the same.

Ahmad bin Ishaq told us: Abu Ahmad told us: Sufyan and Sharik told us, on the authority of Abu Ishaq, on the authority of Amr Dhi Murr, on the authority of Ali, regarding his statement: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of destruction?** He said: Banu al-Mughira and Banu Umayya. As for Banu al-Mughira, God cut off their roots on the day of Badr, and as for Banu Umayya, they were granted enjoyment for a time.

Muhammad ibn al-Muthanna told us, he said: Muhammad ibn Ja'far told us, he said: Shu'bah told us, on the authority of Abu Ishaq, he said: I heard `Umar ibn al-Khattab, he said: I heard `Ali say about this verse: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of ruin?** He said: The two wicked ones from Banu Asad and Banu Makhzum.

Ibn Al-Muthanna told us, he said: Abd Al-Rahman told us, he said: Shu'bah told us, on the authority of Al-Qasim Ibn Abi Bazza, on the authority of Abu Al-Tayfil, on the authority of Ali, he said: They are the infidels of Quraysh, meaning in his statement: **And they made their people dwell in the home of destruction, Hell**.

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us, on the authority of Al-Qasim Ibn Abi Bazza, on the authority of Abu Al-Tayyal, that he heard Ali Ibn Abi Talib, and Ibn Al-Kawwa asked him about this verse: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of destruction?** He said: They are the disbelievers of Quraysh on the day of Badr.

Ibn Wakee' told us: Abu Al-Nadr Hashim bin Al-Qasim told us, on the authority of Shu'bah, on the authority of Al-Qasim bin Abi Bazza, who said: I heard Abu Al-Tayyal, who said: I heard Ali, and he mentioned something similar.

Abu Al-Sa'ib narrated: Abu Mu'awiyah narrated, on the authority of Ismail bin Samee', on the authority of Muslim Al-Batin, on the authority of Abu Art'ah, on the authority of Ali, regarding his statement: **Have you not seen those who exchanged the favor of God for disbelief?** He said: They are the disbelievers of Quraysh. This is what Abu Al-Sa'ib Muslim Al-Batin



said, on the authority of Abu Art'ah.

Al-Hasan bin Muhammad Al-Za'farani told us: Abu Mu'awiyah Al-Dharee' told us: Ismail bin Samee' told us, on the authority of Muslim bin Art'ah, on the authority of Ali, regarding the Almighty's statement: **Those who exchanged the favor of God for disbelief**, he said: The disbelievers of Quraysh.

Al-Hasan bin Muhammad told us: Yaqub bin Ishaq told us: Shu'bah told us, on the authority of Al-Qasim bin Bazza, on the authority of Abu Al-Tayyal, on the authority of Ali, who said regarding the statement of God: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of ruin?** He said: They are the disbelievers of Quraysh.

Al-Hasan bin Muhammad told us: Shababah told us: Shu'bah told us, on the authority of Al-Qasim bin Abi Bazza, who said: I heard Abu Al-Tayyal narrating, who said: I heard Ali say about this verse: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of destruction?** He said: The infidels of Quraysh on the day of Badr.

Al-Hasan told us: Al-Fadl bin Dukayn told us: Bassam Al-Sayrafi told us: Abu Al-Tayfil Amer bin Wathilah told us: Ali stood on the pulpit and said: Ask me before you do not ask me, and you will not ask anyone like me after me. Then Ibn Al-Kawwa stood up and said: Who are **those who exchanged the favor of God for disbelief and settled their people in the home of destruction?** He said: The hypocrites of Quraysh.

Al-Hasan told us: Muhammad bin Ubaid told us: Bassam told us, on the authority of a man named by Al-Tanafisi, who said: A man came to Ali and said: O Commander of the Faithful, who are **those who exchanged the favor of God for disbelief and settled their people in the home of destruction?** He said: Among the Quraysh.

Ahmad bin Ishaq told us: Abu Ahmad told us: Bassam Al-Sayrafi told us, on the authority of Abu Al-Tayfil, on the authority of Ali, that he was asked about this verse: **Those who exchanged the favor of God for disbelief**. He said: The hypocrites of Quraysh.

Al-Hasan bin Muhammad told us: Affan told us: Hammad told us: Amr bin Dinar told us that Ibn Abbas said regarding his statement: **And they made their people dwell in the home of destruction**, he said: They are the polytheists of the people of Badr.

Al-Hasan bin Muhammad told us: Abdul-Jabbar told us: Sufyan told us, on the authority of Amr, who said: I heard Ata' say: I heard Ibn Abbas say: By God, they are the people of Mecca **who exchanged the favor of God for disbelief and caused their people to dwell in the home of ruin**.

Al-Qasim narrated: Al-Hasan narrated: Salih bin Umar narrated: Mutraf bin Tarif narrated: Abu Ishaq narrated: I heard Umar bin Tarif say: I heard Ali say on the pulpit, and he recited this verse: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of ruin?** He said: They are the two most wicked of Quraysh. As for one

of them, God cut off their roots on the day of Badr, and as for the other, they were given enjoyment for a time.

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us - and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us - and Al-Hasan told us, he said: Shababah told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **They exchanged the favor of God for disbelief**, he said: The disbelievers of Quraysh.

Ahmad bin Ishaq told us, he said: Abu Ahmad told us, he said: Abdul Wahhab told us, on the authority of Mujahid, he said: The infidels of Quraysh.

Al-Muthanna told us: Abu Hudhayfah told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **They exchanged the favor of God for disbelief**, the infidels of Quraysh.

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: Abd al-Razzaq told us: Ibn Uyaynah told us on the authority of Amr bin Dinar, on the authority of Ata', who said: I heard Ibn Abbas say: By God, they are **those who exchanged the favor of God for disbelief and caused their people to dwell in the home of ruin**, the Quraysh, or he said: the people of Mecca.

Ibn Wakee' and Ibn Bashir told us: Ghundar told us, on the authority of Shu'bah, on the authority of Abu Bishr, on the authority of Saeed bin Jubair, regarding this verse, **Those who exchanged the favor of God for disbelief and settled their people in the home of destruction**, he said: Those killed on the day of Badr.

Ibn Al-Muthanna told us: Abd Al-Samad told us: Shu'bah told us, on the authority of Abu Bishr, on the authority of Saeed bin Jubair: **Those who exchanged the favor of God for disbelief and settled their people in the home of destruction**, he said: They are the disbelievers of Quraysh.

Muhammad bin Bashir and Muhammad bin Al-Muthanna told us: Abd Al-Rahman told us: Hisham told us, on the authority of Hisham, on the authority of Abu Malik and Saeed bin Jubair, who said: They are the polytheists killed at Badr.

Abu Kurayb told us: Ibn Uyaynah told us, on the authority of Amr, on the authority of Ata', on the authority of Ibn Abbas, regarding **those who exchanged the favor of God for disbelief and settled their people in the home of ruin**, he said: By God, they are the people of Mecca. Abu Kurayb said: Sufyan said: He means their disbelievers.

Al-Muthanna told me: Al-Hajjaj told us: Hammad told us, on the authority of Amr bin Dinar, on the authority of Ibn Abbas, regarding his statement: **And they made their people dwell in the home of destruction**, he said: They are the polytheists of the people of Badr.

Al-Muthanna told me, he said, Amr bin Awn told us, he said: Hisham told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Ishaq, on the authority of some of the companions of Ali, on the authority of

Surat Ibrahim 14:29

Hell they will burn in it, and wretched is the resting place.

Ali, regarding his statement: **Have you not seen those who exchanged the favor of God for disbelief?** He said: They are the two wicked ones from Quraysh, from Banu Makhzum and Banu Umayyah. As for Banu Makhzum, God cut off their roots on the day of Badr, and as for Banu Umayyah, they were granted respite for a time.

Al-Muthanna told me: Ma'la bin Asad told us: Khalid told us, on the authority of Hisayn, on the authority of Abu Malik, regarding the statement of God, **Have you not considered those who exchanged the favor of God for disbelief?** He said: They are the leaders of the polytheists on the day of Badr.

Al-Muthanna told me: Amr bin Awn told us: Hisham told us, on the authority of Hisin, on the authority of Abu Malik and Saeed bin Jubair, who said: They are the infidels of Quraysh who were killed at Badr.

Al-Muthanna told me: Amr bin Awn told us: Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, who said: They are the infidels of Quraysh, those who were killed at Badr.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, who said: I heard Al-Dahhak say regarding His statement, **Have you not considered those who exchanged the favor of God for disbelief?**... the verse, he said: They are the polytheists of Mecca.

Ibn Hamid told us: Salamah ibn al-Fadl told us: Muhammad ibn Ishaq told me, on the authority of some of his companions, on the authority of Ata ibn Yasar, who said: This verse was revealed about those who were killed from Quraysh 106: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of destruction?**... the verse.

Bishr bin Muadh told us, he said: Yazid bin Zari' told us, he said: Saeed told us, on the authority of Qatada, his statement, **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of ruin?** We were told that they were the people of Mecca: Abu Jahl and his companions whom God killed on the day of Badr. God said, **Hell they will burn in it, and wretched is the resting place.**

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **And they made their people dwell in the home of destruction,** he said: They are the leaders of the polytheists on the day of Badr. They made their people dwell in the home of destruction, **Hell, which they will burn in.**

Yunus told us, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement, **Those who exchanged the favor of God for disbelief and settled their people in the home of ruin,** he said: These are the polytheists from the people of Badr.

Others said about this, including:

Muhammad bin Saad told me: My father told me: My

uncle told me: My father told me on the authority of Ibn Abbas, his statement: **Have you not considered those who exchanged the favor of God for disbelief and settled their people in the home of destruction, Hell, which they will burn in?** He is Jabalah bin Al-Ayham, and those among the Arabs who followed him joined the Romans.

And similar to what we said about the meaning of his saying: **And they made their people dwell in the house of destruction,** the people of interpretation said.

Who said that?

Al-Muthanna told me: Amr bin Awn told us: Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And they made their people dwell in the abode of destruction.** He said: They made those of their people who obeyed them dwell in 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 Ibn Abbas: **The abode of ruin,** he said: Destruction, Ibn Jurayj said, Mujahid said: **And they made their people dwell in the abode of ruin,** he said: The companions of Badr.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **The abode of destruction,** meaning the Fire, he said: And God has made that clear and informed you of it? He said: **Hell, they will burn in it, and wretched is the resting place.**

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **The abode of destruction, Hell, they will burn in it.** It is their abode in the afterlife.

## Tafsir al-Qurtubi

**Hell they will burn in it** It is clear that the abode of destruction is Hell, as Ibn Zayd said. Based on this, it is not permissible to stop at **the abode of destruction** because Hell is in the accusative case as a translation of **the abode of destruction**. If someone raised it with an implied pronoun, meaning: it is Hell, or with what came back from the pronoun in **they will burn in it**, it would be good to stop at **the abode of destruction. And an evil settlement** means the settled place.

## Tafsir Ibn Kathir

Al-Bukhari said: His statement, **Have you not seen those who exchanged the favor of God for disbelief?** Have you not known, like his statement, **Have you not seen how** "Have you not seen those who went out **destruction is perdition, barr yabir yabir,** a people of barr" perished. Ali bin Abdullah told us, Sufyan told us, on the authority of Amr, on the authority of Ata. Ibn Abbas heard, "Have you not seen those who exchanged the favor of God for disbelief?" He said: They are the disbelievers of the people of Mecca. Al-Awfi said on the authority of Ibn Abbas regarding

this verse, it is Jabalah bin Al-Ayham and those who followed him from the Arabs and joined the Romans. The well-known and correct statement on the authority of Ibn Abbas is the first statement: Even if the meaning includes all disbelievers, then God the Most High sent Muhammad, may God bless him and grant him peace, as a mercy to the worlds and a blessing to the people, so whoever accepted it and gave thanks for it entered Paradise, and whoever rejected it and disbelieved in it entered Hell. A similar statement was narrated on the authority of Ali, similar to the first statement of Ibn Abbas.

Ibn Abi Hatim said: My father told us, Muslim bin Ibrahim told us, Shu'bah told us, on the authority of Al-Qasim bin Abi Bazza, on the authority of Abi At-Tayyib that Ibn Al-Kawwa' asked Ali about **those who exchanged the favor of God for disbelief and caused their people to reside in the home of ruin**. He said: They are the disbelievers of Quraysh on the day of Badr. Al-Mundhir bin Shadhan told us, Ya'la bin Ubaid told us, Bassam - he is Al-Sayrafi - told us, on the authority of Abi At-Tayyib that he said: A man came to Ali and said: O Commander of the Faithful, who are those who exchanged the favor of God for disbelief and caused their people to reside in the home of ruin? He said: The hypocrites of Quraysh. Ibn Abi Hatim said: My father told us, Ibn Nufayl told us that he read to Muqal on the authority of Ibn Abi Husayn that Ali bin Abi Talib, may God be pleased with him, stood up and said: Is there no one to ask me about the Qur'an? By God, if I knew today someone who knew it better than me, even if he were from across the seas, I would go to him. Abdullah bin Al-Kawwa' stood up and said: Who are those who exchanged the favor of God for disbelief and caused their people to reside in the home of ruin? He said: The polytheists of Quraysh were given the blessing of God, faith, but they exchanged God's blessing for disbelief and caused their people to reside in the abode of destruction.

Al-Suddi said about his statement: **Have you not seen those who exchanged the favor of God for disbelief?**

The verse, Muslim mentioned in Al-Mustawfi, on the authority of Ali, that he said: They are the two most wicked of the Quraysh 106: Banu Umayyah and Banu Al-Mughira. As for Banu Al-Mughira, they caused their people to live in the abode of destruction on the day of Badr, and as for Banu Umayyah, they caused their people to live in the abode of destruction on the day of Uhud. Abu Jahl was on the day of Badr, and Abu Sufyan was on the day of Uhud. As for the abode of destruction, it is Hell.

Ibn Abi Hatim, may God have mercy on him, said: Muhammad bin Yahya told us, Al-Harith Abu Mansur told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Amr bin Murrah, they said: I heard Ali recite this verse: **And they caused their people to dwell in the home of destruction**. He said: They are the two most wicked of Quraysh 106: Banu Umayyah and Banu Al-Mughira. As for Banu Al-Mughira, they were destroyed on the day of Badr, and as for Banu Umayyah, they were granted respite for a time. Abu Ishaq narrated it on the authority of Amr bin Murrah on the authority of Ali, something similar, and it was narrated from him through other chains of transmission. Sufyan al-Thawri said on the authority of

Ali ibn Zayd on the authority of Yusuf ibn Sa'd, on the authority of 'Umar ibn al-Khattab, regarding his statement: **Have you not considered those who exchanged the favor of God for disbelief?** He said: They are the two most wicked of the Quraysh 106: Banu al-Mughira and Banu Umayya. As for Banu al-Mughira, you spared them on the day of Badr, and as for Banu Umayya, you were granted respite for a time. Hamza al-Zayyat narrated it in this way on the authority of 'Amr ibn Murrah, who said: Ibn 'Abbas said to 'Umar ibn al-Khattab: O Commander of the Faithful, what is this verse: **Have you not considered those who exchanged the favor of God for disbelief and caused their people to dwell in the home of ruin?** He said: They are the two most wicked of the Quraysh 106: my maternal uncles and your paternal uncles. As for my maternal uncles, God uprooted them on the day of Badr, and as for your paternal uncles, God granted them respite for a time. Mujahid, Sa'id ibn Jubayr, al-Dahhak, Qatadah, and Ibn Zayd said: They are the disbelievers of the Quraysh who were killed on the day of Badr. Malik narrated it in this way on the authority of Nafi' on the authority of Ibn 'Umar.

And His statement: **And they have set up rivals for God to lead [people] astray from His way**, meaning they have set up partners for Him whom they worship along with Him, and they have called people to that. Then the Most High said, threatening and warning them on the tongue of His Prophet, may God bless him and grant him peace: **Say, 'Enjoy yourselves, for your destination is the Fire,'** meaning whatever you are able to do in this world, do it, for whatever it may be, **for your destination is the Fire**, meaning your return and abode is to Us, as the Most High said: **We give them enjoyment for a little while, then We force them to a severe punishment**, and the Most High said: **Enjoyment in this world, then to Us is their return, then We will make them taste the severe punishment for what they used to disbelieve**.

## Fath al-Qadir

And the first is more appropriate, because he said: 29- *Hell* because it is an explanatory apposition to the abode of destruction, and **they will enter it** is in the accusative case as a state, or it is a resumption to explain how they will end up in it. **And what an evil resting place** meaning what an evil resting place is their resting place in it, or what an evil abode is Hell, so the one specifically blamed is omitted.

## Tafsir al-Baghawi

"Hell, they will enter it, **and wretched is the resting place**, the permanent abode.

On the authority of Ali, may God be pleased with him: Those who exchanged God's blessing for disbelief: they are the infidels of Quraysh who were slaughtered on the day of Badr.

Omar bin Al-Khattab, may God be pleased with him, said: They are the two most wicked of the Quraysh 106: Banu Al-Mughira and Banu Umayya. As for Banu Al-Mughira, you spared them on the day of Badr, and

Surat Ibrahim 14:29

Hell they will burn in it, and wretched is the resting place.

as for Banu Umayya, enjoy them for a while.

### Tafsir al-Baidawi

29. *Hell* is an apposition to it. **They will enter it** is a state of it or of the people, meaning entering it and experiencing its heat, or explaining an implied verb that makes Hell the object. **And an evil settlement** means and an evil abode is Hell.

## Surat Ibrahim 14:30

And they have set up rivals to God to mislead [people] from His way. Say, **Enjoy yourselves, for indeed, your destination is the Fire.**

## Tafsir al-Jalalayn

30 - **And they have set up rivals to God** partners to **lead astray** with the opening of the ya' and its closing **from His way** the religion of Islam *Say* to them *Enjoy* your worldly life for a little **for indeed, your destination is to the Fire**

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: And those who exchanged the favor of God for disbelief have made rivals to their Lord. It is the plural of peer, and I have explained the meaning of peer in what has passed with its evidence in a way that makes it unnecessary to repeat it. Rather, what He meant is that they made partners for God.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And they have made rivals to God**, and rivals are partners. And his statement: **that they may lead astray from His path**, the readings differed in your reading. The majority of the Kufic readers read it *li-yidilu*, meaning: so that they may lead people astray from the path of God by what they did of that. The majority of the Basran readers read it *li-yidilu*, meaning: so that people may be led astray from the path of God by what they did of that. The majority of the Basran readers read it *li-yidilu*, meaning: so that those who make rivals to God may be led astray from the path of God. And His saying, **Say, 'Enjoy yourselves,'** God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: Say, O Muhammad, to them: Enjoy yourselves in the life of this world, as a warning from God to them, not permitting them to enjoy it, nor as an order in the manner of worship, but as a rebuke, threat, and warning. And He made that clear with His saying, **Then your destination is the Fire**, meaning: Enjoy yourselves in the life of this world, for it will quickly pass away from you, and you will soon be in the Fire, and there you will know after your enjoyment in this world through your disobedience to God and your disbelief in Him therein.

## Tafsir al-Qurtubi

The Almighty said: **And they have set up rivals for God** meaning idols that they worshipped, and this has been mentioned previously in *Al-Baqarah*. **To lead astray from His path** meaning from His religion. Ibn Kathir and Abu Amr read it with a fatha on the ya', and likewise in *Al-Hajj* **To lead astray from the path of God** (al-Hajj 22:9) and similarly in *Luqman* and *Az-Zumar*, and the rest read it with a damma on it meaning to lead

people astray from His path. As for those who open it, it means that they are the ones who are necessarily led astray from the path of God, meaning their end will be misguidance and error, so this is the lam of the end. **Say, 'Enjoy yourselves'** is a warning to them, and it is an indication of the smallness of the pleasures of this world that they are in, as it is cut off. **Indeed, your destination is the Fire** meaning your return and recourse is to the torment of Hell.

## Tafsir Ibn Kathir

Al-Bukhari said: His statement, **Have you not seen those who exchanged the favor of God for disbelief?** Have you not known, like his statement, **Have you not seen how** "Have you not seen those who went out **destruction is perdition, barr yabir yabir**, a people of barr" perished. Ali bin Abdullah told us, Sufyan told us, on the authority of Amr, on the authority of Ata. Ibn Abbas heard, "Have you not seen those who exchanged the favor of God for disbelief?" He said: They are the disbelievers of the people of Mecca. Al-Awfi said on the authority of Ibn Abbas regarding this verse, it is Jabalah bin Al-Ayham and those who followed him from the Arabs and joined the Romans. The well-known and correct statement on the authority of Ibn Abbas is the first statement: Even if the meaning includes all disbelievers, then God the Most High sent Muhammad, may God bless him and grant him peace, as a mercy to the worlds and a blessing to the people, so whoever accepted it and gave thanks for it entered Paradise, and whoever rejected it and disbelieved in it entered Hell. A similar statement was narrated on the authority of Ali, similar to the first statement of Ibn Abbas.

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Surat Ibrahim 14:30

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**what they used to disbelieve.**

### Fath al-Qadir

30- "And they made rivals to God" is in apposition to: and they permitted: meaning they made partners to God in Lordship, or in naming, which are idols. Ibn Kathir and Abu Amr read "li-yidalu" with a fat-ha on the ya': meaning to mislead themselves from the path of God, and the lam is for the consequence: meaning to follow their ignorance of God with rivals to their misguidance, because a wise person does not want his own misguidance, and the use of the lam of the consequence here is good because it resembles the purpose and goal in terms of its occurrence at the last levels, and similarity is one of the things that correct the metaphor. The rest read it with a damma on the ya' to cause their people to stray from the path of God, so this is the purpose of their making rivals to God. Then He, the Almighty, threatened them, saying to His Prophet, may God bless him and grant him peace, "Say, 'Enjoy yourselves,' in what you are in of desires, and what your souls have made attractive to you of ingratitude and misleading people, 'for your destination is the Fire,' meaning your return and return to it is nothing but it. And since this was their state, and they had become so obsessed with it and immersed in it that they would not give it up, nor would they accept the advice of those who advise them, He made the command to do it in place of the prohibition, as an explanation of what their end would be, and that they would inevitably go to the Fire, so they must take the means that require that. So the phrase, "for your destination is the Fire," is an explanation of the command to enjoy, and it contains a threat that cannot be measured. It is possible that this phrase is an answer to something omitted that the context of the speech indicates, as if it were said: If you persist in that, then your destination is the Fire. The first is more appropriate and the Qur'anic structure is more indicative of it, and that is like what is said to someone who seeks to disobey the ruler: Do whatever you want of disobedience, for your destination is the sword.

### Tafsir al-Baghawi

"And they have made rivals to God, **examples, and God Almighty has no rival,** to lead astray," Ibn Kathir and Abu Amr read with the opening of the ya', and likewise in Al-Hajj, Surat Luqman, and Surat al-Zumar 39: "to lead astray, **and the others read with the closing of the ya' meaning to lead astray people,** from His path. Say, enjoy, **live in this world,** for your destiny is the Fire."

### Tafsir al-Baidawi

30. "And they have made rivals to God to lead astray from His path" which is monotheism. Ibn Kathir, Abu Amr, and Ruways read on the authority of Yaqub with

the opening of the ya', and neither misguidance nor misleading was their purpose in taking rivals, but because it was the result, it was made like the purpose. "Say, enjoy" your desires or the worship of idols, for they are among the desires that are enjoyed, and in the threat in the form of a command, there is an indication that the threatened is like the one who is required to do it, because it leads to the threatened thing, and that both matters will inevitably happen, and for this reason he explained it by saying: "Then your destination is the Fire" and that the one addressed, because of his preoccupation with it, is like the one commanded to do something that is obeyed.

Surat Ibrahim 14:31

Tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no trading and no friendship.

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### Tafsir al-Jalalayn

31 - (Say to My servants who have believed that they should establish prayer and spend from what We have provided for them, secretly and publicly, before there comes a Day in which there will be no exchange or friendship.) ransom **or ransom** any friendship that will benefit is on the Day of Resurrection.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, *Say, O Muhammad, to My servants who have believed* in you, and have believed that what I have brought them is from Me, **to establish prayer**, meaning: Tell them: Let them establish the five obligatory prayers within their limits, and let them spend from what We have provided them, for We have granted them from Our bounty secretly and openly, so let them fulfill what We have obligated upon them of rights therein secretly and openly, **before a Day comes in which there is no exchange**, meaning: no ransom or compensation will be accepted from a soul that is obligated to be punished by God for its disobedience to its Lord in this world, so the ransom is accepted from it, and it is left and not punished, so God, may He be glorified and praised, called the ransom a compensation, since We take compensation from someone who is being compensated. And his saying, **nor friendship**, means: There is no friendship of a friend, so he forgives the one who deserves punishment for his friendship, rather there is justice and equity, so friendship is a source of the saying of the speaker: I was friends with so-and-so, so I am friends with him through friendship and friendship, and from it is the saying of Imru' al-Qais:

I turned away my love from them for fear of ruin, and I am not able to do good deeds or bad deeds.

His statement, **establish prayer**, is interpreted as a consequence, and its meaning is: the command, meaning tell them to establish prayer.

Al-Muthanna told me: Abdullah told us: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **Say to My servants who have believed to establish prayer**, meaning the five daily prayers, **and spend from what We have provided for them, secretly and publicly**, meaning the zakat on their wealth.

Al-Muthanna told me: Ishaq told us: Hisham told us, on the authority of Amr, on the authority of Saeed, on the authority of Qatada, regarding his statement: **Before a Day comes in which there will be no trading or friendship**, Qatada said: God, the Blessed and Exalted, knows that in this world there are trading and friendships in this world, so a man should consider who he will befriend and what he will befriend. If it is for God, then let him continue, but if it is for other than God, then it will come to an end.

### Tafsir al-Qurtubi

The Almighty said: **Say to My servants who have believed** meaning that the people of Mecca exchanged the blessing of God for disbelief, so say to those who believed and fulfilled their servitude to Him to **establish prayer** meaning the five daily prayers, meaning tell them to establish, and the command with it is an implied condition, you say: Obey God and He will admit you into Paradise, meaning if you obey Him He will admit you into Paradise, this is what Al-Farraa said. Al-Zajaj said: *Yaqimu* is in the subjunctive mood with the meaning of the lam, meaning that they should establish, so the lam was dropped because the command indicated the absent with *-say*. He said: It is possible to say: *Yaqimu* is the answer to an omitted command, meaning tell them to establish prayer and they should establish prayer. **And spend from what We have provided for them secretly and publicly** meaning zakat, according to Ibn Abbas and others. The majority said: The secret is what is hidden and the public is what is apparent. Al-Qasim bin Yahya said: The secret is voluntary and the public is obligatory. This meaning has already been mentioned in *Al-Baqarah* with emphasis when he said: **If you disclose your charitable expenditures, they are good** (al-Baqarah 2:271). **Before a Day comes in which there will be neither trading nor friendship** has also been mentioned in *Al-Baqarah*. And *Khalal* is the plural of khallah like qallah and qilal. He said:

I am not a frying pan, nor a frying pan

### Tafsir Ibn Kathir

The Almighty says, commanding His servants to obey Him, fulfill His right, and be kind to His creation by establishing prayer, which is the worship of God alone, with no partner, and to spend from what God has provided them by paying zakat, spending on relatives, and being kind to strangers. What is meant by establishing it is to maintain its time, its limits, its bowing, its humility, and its prostration. The Almighty commanded spending from what He has provided in secret, meaning in private, and in public, meaning in public, and to hasten to do so to save themselves **before a day comes** which is the Day of Resurrection **in which there will be no selling or friendship** meaning no ransom will be accepted from anyone by selling his

soul, as the Almighty said: **So today no ransom will be taken from you, nor from those who disbelieved** and His saying: **nor friendship** Ibn Jarir said: He says that there is no friendship of a friend, so he forgives the one who deserves punishment for his disobedience, rather there is justice and equity, and friendship is a source from the saying of the one who says: I was a friend of so-and-so, so I am a friend of him, friendship and friendship, and from it is the saying Imru' al-Qais:

I have turned away from them for fear of ruin, and I am not one to be stingy with my manners or my words.

Qatada said: God knows that in this world there are sales and friendships that people make in this world, so a man should consider who he befriends and what he befriends. If it is for God, then let him continue, and if it is for someone other than God, then he will be cut off from him. I said: What is meant by this is that God the Almighty informs that no sale or ransom will benefit anyone, even if he were to ransom himself with the earth full of gold if he found it. No one's friendship or intercession will benefit him if he meets God as a disbeliever. God the Almighty said: **And fear a Day when no soul will suffice for another soul at all, nor will compensation be accepted from it, nor will intercession benefit it, nor will they be aided.** And God the Almighty said: "O you who have believed, spend from what We have provided for you before there comes a Day in which there will be no trading, nor friendship, nor intercession. And the disbelievers - it is they who are the wrongdoers."

### Fath al-Qadir

31- **Say to My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly.** When He commanded him to say to those who exchanged the favor of God for disbelief, who set up rivals to God, what He said to them, He commanded Him, the Most High, to say to the group opposite them, which is the group of believers, this statement, and the one said is omitted, as indicated by the one mentioned: that is, say to My servants to establish and spend, and to establish and to spend. So He made yaqimu in the jussive mood as an answer to the omitted command, and likewise yaqimu, Al-Farra' mentioned the meaning of this. Al-Zajjaj said: In yaqimu is in the jussive mood with the meaning of the lam: that is, to establish, so the lam was dropped. Then he mentioned another aspect of the jussive mood like what Al-Farra' mentioned: And the accusative of secretly and publicly, either as a state: that is, secretly and publicly, or as a source: that is, spending secretly and spending publicly, or as a circumstance: that is, a time of secret and a time of publicity. The majority said: The secret is what is hidden, and publicity is what is apparent. It was said that secret is voluntary, and public is obligatory. This was explained earlier when interpreting His statement: **If you disclose your charitable expenditures, they are good** "before there comes a Day when there is no trading nor friendship." Abu Ubaidah said: Trading here means ransom, and friendship is a verbal noun. Al-Wahidi said: This is the opinion of all linguists. Abu Ali Al-Farisi said: It is possible that the plural of friendship is like burmah and baram and `alaba and

`alaab, and the meaning is that there will be no trading on the Day of Resurrection until the negligent in his work ransoms himself from the punishment of God by paying compensation for that, and there is no friendship until the friend intercedes for his friend and saves him from the punishment. So God, the Almighty, commanded them to spend in charitable ways from what God has provided for them as long as they are able to spend their money in this worldly life before the Day of Resurrection comes, for they will not be able to do so, and they will have no money at that time. So the phrase, I mean **before there comes a Day when there is no trading nor friendship** is to emphasize the meaning of the command to spend from what God has provided for them. It may also contain an emphasis on the content of the command to perform the prayer, because abandoning it is often due to being busy with selling and taking care of the rights of friends. The explanation of selling and friends has already been presented in Surat Al-Baqarah.

### Tafsir al-Baghawi

**Say to My servants who have believed to establish prayer,** Al-Farra' said: It is a jussive mood for recompense, **and spend from what We have provided for them, secretly and publicly, before there comes a Day in which there will be no trade or friendship,** friendship and closeness. Ibn Kathir, Ibn Amr, and Ya'qub read: **There will be no trade or friendship in it** in the accusative case in both of them as a general negation. The rest read: **There will be no trade or friendship in it** in the nominative case and with tanween.

### Tafsir al-Baidawi

31. **Say to My servants who have believed** He singled them out with the addition to draw attention to them and to alert them that they are the ones who establish the rights of servitude, and the object of *Say* is omitted and is indicated by its answer: that is, say to My servants who have believed, establish prayer and spend **establish prayer and spend from what We have provided for them** so it is an indication that they are so obedient to the Messenger, may God bless him and grant him peace, that their actions are inseparable from his command, and that it is like the cause that requires it, and it is permissible to estimate them with the lam of command so that the saying is connected to them, and that is only good here and not good in his saying:

Muhammad, sacrifice yourself every soul if you fear something, in order to be patient.

To indicate that it is said that they are an answer to the question, **Stay, spend** in their place, and this is weak because there must be a difference between the condition and its answer, and because the matter of confrontation is not answered with the wording of absence if the subject is one. **Secretly and publicly** are in the accusative case on the source, meaning spending secretly and publicly, or on the state,

Surat Ibrahim 14:31

Tell My servants who have believed to establish prayer and spend from what We have provided them, secretly and publicly, before a Day comes in which there will be no trading and no friendship.

meaning those with a secret and publicity, or on the circumstance, meaning two times, secret and public, and it is preferable to announce the duty and conceal the volunteer, **before a day comes when there is no sale**, so the negligent person buys what will make up for his negligence or ransoms himself. **nor friendship**, nor deception, so a friend will intercede for you, or before a day comes when there is no benefit from selling or deception, but rather benefit is gained by spending for the sake of God Almighty. Ibn Kathir, Abu Amr, and Yaqub read them with the fat-ha on the general negation.



## Surat Ibrahim 14:32

It is God who created the heavens and the earth and sent down water from the sky and brought forth thereby fruits as provision for you and subjected to you the ships to sail through the sea by His command and subjected to you the rivers.

### Tafsir al-Jalalayn

32 - God is He who created the heavens and the earth and sent down water from the sky and brought forth thereby fruits as provision for you and has subjected to you the ships (to sail through the sea for riding and carrying by His command with His permission and has subjected to you the rivers

### Tafsir al-Suyuti

### Tafsir al-Tabari

God the Almighty says: God is He who created the heavens and the earth from nothing, O people, and sent down from the sky rain with which He revived the trees and crops, so they produced sustenance for you that you may eat. **And He has subjected to you the ships** - which are the ships - **to sail through the sea by His command** - for you to ride them, and to carry your belongings in them from one country to another. **And He has subjected to you the rivers** - whose water is a drink for you. God the Almighty says: The One who deserves your worship and sincere obedience to Him is the one of this description, not the one who is not able to harm or benefit himself or anyone else from your idols, O polytheists, and your gods.

Muhammad ibn Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, and Al-Hasan ibn Muhammad, meaning Al-Za'farani, told us: Shababah told us: Warqa' told us, and Al-Muthanna told me: Ishaq told us: Abdullah told us, and Al-Muthanna told me: Abu Hudhayfah told us: Shibl told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement: **And He has subjected to you the rivers**, he said: In every town.

### Tafsir al-Qurtubi

The Almighty says: **It is God who created the heavens and the earth** meaning He created them and invented them without a previous example. **And sent down from the sky** meaning from the clouds **water and brought forth thereby fruits** meaning from the trees **as provision for you**. "And He has subjected to you the ships that they may sail through the sea by His command" its meaning was presented in *Al-Baqarah*. **And He has subjected to you the rivers** meaning the fresh seas for you to drink from and water yourselves and plant your crops, and the salty seas for the different benefits from the directions.

### Tafsir Ibn Kathir

God Almighty enumerates His blessings upon His creation by creating for them the heavens as a protected roof and the earth as a bed. **And He sent down water from the sky, and with it We produced pairs of diverse plants**, including fruits and crops of different colors, shapes, tastes, smells, and benefits. And He subjected the ark by making it float on the current of the sea water, running on it by the command of God Almighty, and He subjected the sea to carry it so that travelers can travel with it from one region to another, bringing what is here to there, and what is there to here, and He subjected the rivers to split the earth from one country to another, providing sustenance for the servants of drink and water, and other types of benefits. **And He has subjected to you the sun and the moon, both diligently pursuing their courses**. That is, they move without tiring, night or day. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." "He covers the night with the day, pursuing it rapidly. And the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." So the sun and the moon follow one another, and the night and the day conflict, so sometimes one takes from the other and becomes longer, then the other takes from the other and becomes shorter. "He merges the night into the day and merges the day into the night. And He has subjected the sun and the moon, each running for a specified term. That is God, your Lord."

And His statement, **And He gave you of all that you asked Him for**, means He prepared for you what you need in all your circumstances, from what you ask Him for in your circumstances. Some of the Salaf said: of all that you asked Him for and what you did not ask Him for. And some of them read, **And He gave you of all that you asked Him for**. And His statement, **And if you should count the favors of God, you could not enumerate them**, God the Almighty informs us of the inability of the servants to count the favors, let alone to thank Him for them, as Talq bin Habib, may God have mercy on him, said: Indeed, the right of God is heavier than the servants can bear, and indeed the favors of God are more than the servants can count, but they became repentant and spent the night repentant. And in Sahih Al-Bukhari, it is narrated that the Messenger of God, may God bless him and grant him peace, used to say, **O God, to You is praise that is not sufficient, nor is it dispensed with, our Lord**.

Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Ismail bin Abi Al-Harith told us, Dawud bin Al-Muhber told us, Saleh Al-Mari told us, on the authority of Jaafar bin Zaid Al-Abdi, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, that he said: "On the Day of Resurrection, three registers will be brought out for the son of Adam: a register in which are his good deeds, a register in which are his sins, and a register in which are the blessings from God Almighty upon him. God Almighty will say to the smallest of his blessings - I think he said in the register of blessings - 'Take your price from his

## Surat Ibrahim 14:32

It is God who created the heavens and the earth and sent down water from the sky and brought forth thereby fruits as provision for you and subjected to you the ships to sail through the sea by His command and subjected to you the rivers.

good deeds,' so it will take up all of his good deeds, then it will step aside and say: 'By Your glory, I have not taken it all,' and the sins and blessings will remain. Then, when God wants to have mercy on him, He will say: 'O My servant, I have multiplied your good deeds and overlooked your bad deeds' - I think he said: 'And I have bestowed My blessings upon you.'" It is strange and its chain of transmission is weak. It has been narrated in the hadith that David, peace be upon him, said: 'O Lord, how can I thank You when my thanks to You is a blessing from You upon me?' Then God Almighty said: Now you have thanked Me, O David, meaning when you have admitted your failure to thank the Benefactor. Imam Al-Shafi'i, may God have mercy on him, said: Praise be to God, for whom gratitude for a blessing of His cannot be fulfilled except through a new blessing that requires its performer to thank Him for it. And the speaker said about that:

If every part of me had a language to praise you for the good you have done

If I had thanked you with it, my gratitude would have been more eloquent in kindness and favor.

## Fath al-Qadir

32- **God is He Who created the heavens and the earth** meaning He created them and invented them without example and created what is in them of the upper and lower bodies, and the noble name is the subject and what follows it is its predicate **And sent down from the sky water** what is meant by the sky here is the high place, so the heavens are included in that according to those who said that the beginning of rain is from it, and the clouds are included in it according to those who said that the beginning of rain is from it, and the causes that stir up the clouds are included in it such as the winds, and the indefiniteness of water here is for the type: meaning a type of water, which is rainwater **Then He brought forth thereby fruits as provision for you** meaning He brought forth thereby the water from the various fruits as provision for the children of Adam by which they live, and *from* in **from the fruits** is for clarification like your saying: I spent from the dirhams, and it was said for the partiality because some of the fruits are provision for the children of Adam, and some are not provision for them, which is what they do not eat or benefit from **And He subjected to you the ships** so it was made according to your will and you used it in Your interests, and that is why He said: **to run in the sea** as you want and as you request **by His command** meaning by God's command and will. The explanation of this has already been presented in Al-Baqarah and **He has subjected the rivers to you** meaning He has made them subservient to you for riding on them and for them to flow to where you want.

sent down water from the sky and brought forth thereby fruits as provision for you and made the ships subject to you to sail through the sea by His command," **and made the rivers subject to you**, He made them subservient to you, so that you may sail them wherever you wish.

## Tafsir al-Baidawi

32. **God is He who created the heavens and the earth** is the subject and predicate, **and sent down water from the sky and brought forth thereby fruits as provision for you** that you live on, and it includes food and clothing, the object of brought forth, and **of the fruits** is an explanation of it and a condition of it, and the opposite is possible, and it is possible that it is intended as a source, so it is accusative by reason, or the source is because I brought forth in the meaning of provision. **And He subjected to you the ships to sail in the sea by His command** by His will to wherever you are directed. **And He subjected to you the rivers** so He made them ready for your benefit and disposal. It was said that the subjection of these things is teaching how to make them.

## Tafsir al-Baghawi

"God is He who created the heavens and the earth and

## Surat Ibrahim 14:33

And He has subjected to you the sun and the moon, both diligently pursuing their courses, and He has subjected to you the night and the day.

### Tafsir al-Jalalayn

33 - **And He has subjected to you the sun and the moon, both diligently pursuing their courses** running in their orbits, never tiring **and He has subjected to you the night** for you to rest in it **and the day** for you to seek of His bounty.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says, **God is He who created the heavens and the earth** and performed the actions that He described, **and has subjected to you the sun and the moon**, they alternate with you, O people, by night and by day, for the betterment of your souls and your livelihood, *constantly* in their alternation with you, and it was said: its meaning is: that they are constant in obeying God.

Khalaf bin Wasil told us, on the authority of a man, on the authority of Muqatil bin Hayyan, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding his statement: **And He has subjected to you the sun and the moon, both diligently pursuing their courses**, he said: Their diligence in obeying God.

And His saying: **And He has subjected to you the night and the day** they differ for you in succession. If one goes, the other comes with your benefits and the improvement of your causes. So this is for you to use it for your livelihood, and this is for you to dwell in, you dwell in it, and as a mercy from Him to you.

### Tafsir al-Qurtubi

**And He has subjected to you the sun and the moon, constantly pursuing their courses.** That is, in improving the plants and other things that they improve. Constant is the process of something working according to a regular pattern. It was also said: constantly moving in compliance with God's command, and the meaning is that they will continue until the Day of Resurrection without stopping. Its meaning was narrated on the authority of Ibn Abbas. **And He has subjected to you the night and the day.** That is, so that you may rest at night and seek His bounty during the day, as He said: **And out of His mercy He has made for you the night and the day that you may rest therein and seek of His bounty.** (al-Qasas 28:73).

## Tafsir Ibn Kathir

God Almighty enumerates His blessings upon His creation by creating for them the heavens as a protected roof and the earth as a bed. **And He sent down water from the sky, and with it We produced pairs of diverse plants**, including fruits and crops of different colors, shapes, tastes, smells, and benefits. And He subjected the ark by making it float on the current of the sea water, running on it by the command of God Almighty, and He subjected the sea to carry it so that travelers can travel with it from one region to another, bringing what is here to there, and what is there to here, and He subjected the rivers to split the earth from one country to another, providing sustenance for the servants of drink and water, and other types of benefits. **And He has subjected to you the sun and the moon, both diligently pursuing their courses.** That is, they move without tiring, night or day. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." "He covers the night with the day, pursuing it rapidly. And the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." So the sun and the moon follow one another, and the night and the day conflict, so sometimes one takes from the other and becomes longer, then the other takes from the other and becomes shorter. "He merges the night into the day and merges the day into the night. And He has subjected the sun and the moon, each running for a specified term. That is God, your Lord."

And His statement, **And He gave you of all that you asked Him for**, means He prepared for you what you need in all your circumstances, from what you ask Him for in your circumstances. Some of the Salaf said: of all that you asked Him for and what you did not ask Him for. And some of them read, **And He gave you of all that you asked Him for.** And His statement, **And if you should count the favors of God, you could not enumerate them**, God the Almighty informs us of the inability of the servants to count the favors, let alone to thank Him for them, as Talq bin Habib, may God have mercy on him, said: Indeed, the right of God is heavier than the servants can bear, and indeed the favors of God are more than the servants can count, but they became repentant and spent the night repentant. And in Sahih Al-Bukhari, it is narrated that the Messenger of God, may God bless him and grant him peace, used to say, **O God, to You is praise that is not sufficient, nor is it deposited, nor is it dispensed with, our Lord.**

Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Ismail bin Abi Al-Harith told us, Dawud bin Al-Muhber told us, Saleh Al-Mari told us, on the authority of Jaafar bin Zaid Al-Abdi, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, that he said: "On the Day of Resurrection, three registers will be brought out for the son of Adam: a register in which are his good deeds, a register in which are his sins, and a register in which are the blessings from God Almighty upon him. God Almighty will say to the smallest of his blessings - I think he said in the register of blessings - 'Take your price from his good deeds,' so it will take up all of his good deeds, then it will step aside and say: 'By Your glory, I have not taken it all,' and the sins and blessings will remain.

## Surat Ibrahim 14:33

And He has subjected to you the sun and the moon, both diligently pursuing their courses, and He has subjected to you the night and the day.

Then, when God wants to have mercy on him, He will say: 'O My servant, I have multiplied your good deeds and overlooked your bad deeds' - I think he said: 'And I have bestowed My blessings upon you.'" It is strange and its chain of transmission is weak. It has been narrated in the hadith that David, peace be upon him, said: 'O Lord, how can I thank You when my thanks to You is a blessing from You upon me?' Then God Almighty said: Now you have thanked Me, O David, meaning when you have admitted your failure to thank the Benefactor. Imam Al-Shafi'i, may God have mercy on him, said: Praise be to God, for whom gratitude for a blessing of His cannot be fulfilled except through a new blessing that requires its performer to thank Him for it. And the speaker said about that:

If every part of me had a language to praise you for the good you have done

If I had thanked you with it, my gratitude would have been more eloquent in kindness and favor.

and your livelihood.

## Fath al-Qadir

33- **And He has subjected to you the sun and the moon** so that you may benefit from them and be illuminated by their light. *Constantly* is in the accusative case, and constant is the passage of something in the work according to a regular habit: that is, constant in repairing what they repair of plants and other things. It was said constant in walking in compliance with God's command, and the meaning is: they will continue until the Day of Resurrection, not slackening or stopping in their movement. **And He has subjected to you the night and the day** they alternate, so the day is for your striving in the affairs of your livelihood and what you need of your worldly affairs, and the night is for you to rest as God Almighty said: **And out of His mercy He has made for you the night and the day that you may rest therein and that you may seek of His bounty.**

## Tafsir al-Baghawi

**And He has subjected to you the sun and the moon, constantly pursuing their courses**, they run in what benefits the servants and do not stop. Ibn Abbas said that they are constantly pursuing their courses in obedience to God Almighty.

**And He has subjected to you the night and the day**, alternating between light and darkness, and increase and decrease.

## Tafsir al-Baidawi

33. **And He has subjected to you the sun and the moon, both diligently pursuing their courses.** They continue in their course, illuminating and repairing the components they repair. **And He has subjected to you the night and the day.** They alternate for your sleep

## Surat Ibrahim 14:34

And He gave you of all you asked of Him. And if you should count the favors of God, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.

### Tafsir al-Jalalayn

34 - **And He gave you of all that you asked of Him** according to your interests **and if you should count the favors of God** meaning His blessings **you could not enumerate them** you would not be able to count them **indeed, man the disbeliever is most unjust and ungrateful** he is very unjust to himself through disobedience and ungratefulness for the favor of his Lord.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God the Most High says: And He gave you, along with His favor upon you, what He bestowed upon you of the subjection of these things that He subjected to you and the provision that He provided you with from the plants and crops of the earth, from everything that you asked for and desired something from, and the second thing was omitted because what was added to it is all, and it was only permissible to omit it because of the particle of what comes after it, so it was sufficient by its indication of the particle of the object, so it was permissible to omit it, and similar to it is His statement, the Most High: **And I was given of everything** meaning by it: And I was given of everything in its time. And it was said: That was only said for the sake of multiplication, like the saying of the speaker: So-and-so knows everything, and all the people came to him, and he means some of them, and likewise His statement **We opened for them the doors of everything** and it was also said: That there is nothing except that some of the people asked it, so it was said: **And He gave you of everything that you asked Him**, meaning that He gave some of you something from it, and He gave another something of what he had asked for. This is what some grammarians of Basra say.

Some of the grammarians of Kufa used to say: Its meaning is: And He gave you everything you asked for if you asked Him, as if it was said: And He gave you everything you asked for, and he said: Do you not see that you say to the man who did not ask you for anything? By God, I will give you what you asked for as long as you ask, even if he does not ask.

As for the people of interpretation, they differed in the interpretation of that. Some of them said: Its meaning is: And He gave you everything you desired from Him.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Hasan ibn Muhammad told me, he said: Shababah

told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, **Of everything you asked Him for** and desired from Him for it.

Al-Muthanna told me: Abu Hudhayfah told us: Shabl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid. Al-Muthanna told me: Abdullah told us, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid. Al-Qasim told us: Al-Husayn told us: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, the same.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasan: **And He gave you of all that you asked of Him**, he said: of all that you asked of Him.

Others said: Rather, the meaning of this is: He gave you everything you asked for and everything you did not ask for.

Who said that?

Al-Hasan bin Muhammad told us: Khalaf told us, meaning Ibn Hisham, who said: Mahbub told us, on the authority of Dawud bin Abi Hind, on the authority of Rukanah bin Hashim: **From everything you asked Him for**, and he said: What you asked Him for and what you did not ask Him for.

Others read it as **And He gave you from everything you asked Him for**, with the tanween of *all* and leaving out its addition to *what*, meaning: And He gave you from everything you did not ask Him for or seek from Him. This is because the servants did not ask Him for the sun, the moon, the night, and the day, and He created that for them without them asking Him.

Who said that?

Abu Hasin, Abdullah bin Ahmad bin Yunus, told me: Buzay' told us, on the authority of Ad-Dahhak bin Muzahim, regarding this verse: And He gave you of all that you asked Him, he said: What you did not ask Him for.

Ibn Hamid told us, Yahya bin Wadh told us, Ubaid told us, on the authority of Ad-Dahhak, that he used to recite: **Of everything you asked Him for**, and he interpreted it as: He gave you things that you did not ask Him for and did not seek, but I gave them to you through My mercy and generosity. Ad-Dahhak said: How many things has God given us that we did not ask Him for and did not seek?

It was narrated on the authority of Al-Husayn bin Al-Faraj, who said: I heard Abu Muadh say: Ubayd bin Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: And He gave you of all that you asked Him for, meaning: He gave you things that you did not ask for, nor did you ask for them. God is truthful. How many things has God given us that we did not ask Him for, nor did it cross our minds?

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: And He gave you of all that you asked Him for. He said: You did not ask Him for all that He gave you.



Surat Ibrahim 14:34

And He gave you of all you asked of Him. And if you should count the favors of God, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.

The correct thing to say about this, according to us, is the reading that the reciters of the countries follow, which is adding *all* to *what* meaning: **And He gave you something of your request**, as we have explained before, due to the consensus of the proof from the reciters on it and their rejection of the other reading.

The statement in the interpretation of the Almighty's saying: "And if you should count the favors of God, you could not enumerate them. Indeed, mankind is [mostly] unjust and ungrateful."

God the Almighty says: "And if you, O people, should count the favors of God which He has bestowed upon you, you would not be able to enumerate them or give thanks for them except with God's help for you. "Indeed, mankind is most unjust and ungrateful." He says: The person who exchanges the favor of God for ingratitude is unjust. He says: He is grateful to someone other than the one who bestowed the favor upon him. Thus, by his action, he is putting thanks in the wrong place. This is because God is the One who bestowed the favor upon him, and He deserved that he should sincerely worship Him, so he worshipped someone other than Him and made rivals for Him in order to lead others astray from His path. This is his injustice. And His saying: *Ungrateful*, He says: He is denying the favor of God that He bestowed upon him by diverting worship to someone other than the one who bestowed the favor upon him, and abandoning the obedience of the one who bestowed the favor upon him.

Al-Hasan bin Muhammad told us: Yazid bin Harun told us: Misa'ar told us, on the authority of Sa'd bin Ibrahim, on the authority of Talq bin Habib, who said: The right of God is heavier than the servants can bear, and the blessings of God are more than the servants can count, but they became repentant in the morning and they became repentant in the evening.

## Tafsir al-Qurtubi

The Almighty said: **And He gave you of all that you asked Him for** meaning He gave you of every responsible thing that you asked Him for, so it was deleted, according to Al-Akhfash. It was said: The meaning is: And He gave you of everything that you asked Him for, and of everything that you did not ask Him for, so it was deleted, so we did not ask Him for the sun or the moon or many of His blessings that we began with. This is like what He said: **Garments to protect you from the heat** (al-Nahl 16:81) as will come. It was said: *of* is redundant, meaning He gave you everything that you asked for. Ibn Abbas, Ad-Dahhak and others read **And He gave you of everything** with the tanween **what you asked for**. This reading was narrated from Al-Hasan, Ad-Dahhak and Qatadah, it is in the negative, meaning from everything that you did not ask for, like the sun, the moon and others. It was said: From everything that you asked Him for, meaning that which you did not ask for. **And if you count the favor of God** meaning the favors of God. **You cannot**

**count them** and you cannot enumerate them, and you cannot limit them because of their multitude, such as hearing, sight, straightening the image, and other well-being and provision. Blessings are countless and these blessings are from God, so why would you exchange God's blessing for disbelief?! Why did you not use them to help you obey?! **Indeed, mankind is most unjust and ungrateful** Human is a general term and what is meant by it is specific. Ibn Abbas said: He meant Abu Jahl. It was said: All disbelievers.

## Tafsir Ibn Kathir

God Almighty enumerates His blessings upon His creation by creating for them the heavens as a protected roof and the earth as a bed. **And He sent down water from the sky, and with it We produced pairs of diverse plants**, including fruits and crops of different colors, shapes, tastes, smells, and benefits. And He subjected the ark by making it float on the current of the sea water, running on it by the command of God Almighty, and He subjected the sea to carry it so that travelers can travel with it from one region to another, bringing what is here to there, and what is there to here, and He subjected the rivers to split the earth from one country to another, providing sustenance for the servants of drink and water, and other types of benefits. **And He has subjected to you the sun and the moon, both diligently pursuing their courses**. That is, they move without tiring, night or day. "It is not for the sun to overtake the moon, nor does the night outstrip the day. Each, in an orbit, floats." "He covers the night with the day, pursuing it rapidly. And the sun, the moon, and the stars are subjected by His command. Unquestionably, His is the creation and the command. Blessed be God, Lord of the worlds." So the sun and the moon follow one another, and the night and the day conflict, so sometimes one takes from the other and becomes longer, then the other takes from the other and becomes shorter. "He merges the night into the day and merges the day into the night. And He has subjected the sun and the moon, each running for a specified term. That is God, your Lord."

And His statement, **And He gave you of all that you asked Him for**, means He prepared for you what you need in all your circumstances, from what you ask Him for in your circumstances. Some of the Salaf said: of all that you asked Him for and what you did not ask Him for. And some of them read, **And He gave you of all that you asked Him for**. And His statement, **And if you should count the favors of God, you could not enumerate them**, God the Almighty informs us of the inability of the servants to count the favors, let alone to thank Him for them, as Talq bin Habib, may God have mercy on him, said: Indeed, the right of God is heavier than the servants can bear, and indeed the favors of God are more than the servants can count, but they became repentant and spent the night repentant. And in Sahih Al-Bukhari, it is narrated that the Messenger of God, may God bless him and grant him peace, used to say, **O God, to You is praise that is not sufficient,**

**nor is it deposited, nor is it dispensed with, our Lord.**

Al-Hafiz Abu Bakr Al-Bazzar said in his Musnad: Ismail bin Abi Al-Harith told us, Dawud bin Al-Muhber told us, Saleh Al-Mari told us, on the authority of Jaafar bin Zaid Al-Abdi, on the authority of Anas, on the authority of the Prophet, may God bless him and grant him peace, that he said: "On the Day of Resurrection, three registers will be brought out for the son of Adam: a register in which are his good deeds, a register in which are his sins, and a register in which are the blessings from God Almighty upon him. God Almighty will say to the smallest of his blessings - I think he said in the register of blessings - 'Take your price from his good deeds,' so it will take up all of his good deeds, then it will step aside and say: 'By Your glory, I have not taken it all,' and the sins and blessings will remain. Then, when God wants to have mercy on him, He will say: 'O My servant, I have multiplied your good deeds and overlooked your bad deeds' - I think he said: 'And I have bestowed My blessings upon you.'" It is strange and its chain of transmission is weak. It has been narrated in the hadith that David, peace be upon him, said: 'O Lord, how can I thank You when my thanks to You is a blessing from You upon me?' Then God Almighty said: Now you have thanked Me, O David, meaning when you have admitted your failure to thank the Benefactor. Imam Al-Shafi'i, may God have mercy on him, said: Praise be to God, for whom gratitude for a blessing of His cannot be fulfilled except through a new blessing that requires its performer to thank Him for it. And the speaker said about that:

If every part of me had a language to praise you for the good you have done

If I had thanked you with it, my gratitude would have been more eloquent in kindness and favor.

## Fath al-Qadir

### 34- And He gave you of all that you asked of Him.

Al-Akhfash said: That is, He gave you of everything that you asked of Him, so he deleted something. It was also said that the meaning is: And He gave you of everything that you asked of Him and of everything that you did not ask of Him, so the other sentence was deleted. Ibn Al-Anbari said this. It was also said that it is from an extra word: That is, He gave you everything that you asked of Him. It was also said that it is for partialization: That is, He gave you some of everything that you asked of Him. Ibn Abbas, Ad-Dahhak, Al-Hasan and Qatadah read **from every** with the tanween of every. According to this reading, *ma* may be negative, meaning He gave you from all of that while you were not asking Him for it. It may also be a relative pronoun, meaning He gave you from everything that you asked Him for. **And if you were to count the favors of God, you could not enumerate them.** That is, if you were to enumerate the favors of God that He bestowed upon you in general, let alone in detail, you would not be able to count them in any way, nor would you be able to enumerate them in any case. The origin of counting is that when the calculator reaches a certain decade of the decades of numbers, he places a pebble to memorize it with. It is known that if an individual among the servants wanted to count what God bestowed upon him in the creation of one of

his organs or one of his senses, he would never be able to do so, nor would he be able to do so at all. So how about the other favors in all that God created in his body? So how about the other favors that reach him at all times, in their diversity and different kinds. O God, we thank You for every blessing You have bestowed upon us, of which no one knows except You, and of which we have learned, a thanks that cannot be encompassed or counted, and the number of times that the grateful have thanked You in every tongue in every age. **Indeed, man is unjust** to himself by neglecting to thank God for His blessings upon him, and its apparent meaning includes every human being. Al-Zajjaj said: **Indeed, man is in loss**, meaning he is extremely ungrateful for God's blessings upon him, ungrateful for them and not thankful for them - glory be to Him - as he should and must.

Abdul Razzaq, Saeed bin Mansour, Al-Bukhari, Al-Nasa'i, Ibn Jarir, Ibn Abi Hatim, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Ibn Abbas regarding the statement of God, **Have you not seen those who have exchanged the favor of God for disbelief?** He said: They are the disbelievers of the people of Mecca. Al-Bukhari in his history, Ibn Jarir, Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Umar bin Al-Khattab regarding the statement of God, **Have you not seen those who have exchanged the favor of God for disbelief?** He said: They are the two most wicked of Quraysh 106: Banu Al-Mughira and Banu Umayya. As for Banu Al-Mughira, you were spared from them on the day of Badr, but as for Banu Umayya, you were granted respite for a time. Ibn Mardawayh narrated on the authority of Ibn Abbas, on the authority of Umar, something similar. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Al-Tabarani in Al-Awsat, Al-Hakim - who authenticated it - and Ibn Mardawayh narrated through various chains of narration on the authority of Ali regarding the verse something similar as well. Abd al-Razzaq, al-Firyabi, al-Nasa'i, Ibn Jarir, Ibn Abi Hatim, Ibn al-Anbari, al-Hakim **who authenticated it**, Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Abu al-Tufayl that Ibn al-Kawwa' asked Ali about those who exchanged the favor of God for disbelief. He said: They are the wicked ones from Quraysh, whom I spared on the day of Badr. He said: Who are those whose efforts were lost in the life of this world? He said: Among them are the people of Harura. Similar to this has been narrated in the interpretation of this verse on the authority of Ali. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding the verse, he said: They are Jabalah ibn al-Ayham and those who followed him from the Arabs and joined the Romans. Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Abbas, **And they made their people dwell in the home of ruin**, he said: Destruction. Abd ibn Hamid and Ibn al-Mundhir narrated on the authority of Qatadah regarding His statement, **And they set up rivals to God**, he said: They associated partners with God. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, **And He has subjected to you the rivers**, he said: For every benefit. Ibn Jarir narrated on the authority of Ibn Abbas, **And He has subjected to you the sun and the moon, both diligently pursuing their courses.** He said: Their diligence in obeying God. Ibn Abi Hatim narrated on the authority of Ikrimah, **And He has given you of all**

Surat Ibrahim 14:34

And He gave you of all you asked of Him. And if you should count the favors of God, you could not enumerate them. Indeed, mankind is [generally] most unjust and ungrateful.

**that you asked of Him.** He said: Of everything that you desired from Him. Ibn Jarir and Ibn al-Mundhir narrated something similar on the authority of Mujahid. Ibn Jarir narrated on the authority of al-Hasan, who said: Of all that you asked of Him. Ibn Abi al-Dunya and al-Bayhaqi narrated in al-Shu'ab on the authority of Sulayman al-Taymi, who said: God bestowed blessings upon His servants according to His measure and commanded them to be grateful according to their measure. They also narrated on the authority of Bakr ibn Abdullah al-Muzani, who said: O son of Adam, if you want to know the extent of what God has bestowed upon you, then close your eyes. Al-Bayhaqi narrated on the authority of Abu al-Darda', who said: Whoever does not recognize God's blessings upon him except in his food and drink, his deeds have been little and his punishment has come near. Ibn Abi al-Dunya and al-Bayhaqi narrated on the authority of Abu Ayyub al-Qurashi, a client of Banu Hashim, who said: David, peace be upon him, said: My Lord, tell me what is the least of Your blessings upon me. So He revealed to me: O David, breathe, so I breathed, and He said: This is the least of My blessings upon you. Ibn Abi Hatim narrated on the authority of Omar bin Al-Khattab that he said: O God, forgive me for my injustice and my disbelief. Someone said: O Commander of the Faithful, this is injustice, but what about disbelief? He said: Man is indeed unjust and disbelieving.

## Tafsir al-Baghawi

**And He gave you of everything you asked of Him,** meaning: And He gave you of everything you asked of Him, so the second thing was omitted, as the speech was sufficient to indicate the partiality.

It was said: It is for multiplication, like your saying: So-and-so knows everything, and all people were given to him, and you mean some of them, similar to the Almighty's saying: **We opened to them the gates of every [good] thing** (al-An'am 6:44).

Al-Hasan read **from every** with the tanween *what* in the negative, meaning from everything that you did not ask for, meaning: He gave you things that you did not ask for or request.

**And if you should count the favors of God,** meaning: the favors of God, **you could not enumerate them,** meaning: you would not be able to count them or give thanks for them.

**Indeed, man is unjust and ungrateful,** meaning: he is unjust to himself by committing sins, and ungrateful to his Lord, the Almighty, for His blessings.

It was said: The oppressor is the one who thanks someone other than the one who bestowed a blessing upon him, and the ungrateful is the one who denies the one who bestowed a blessing upon him.

## Tafsir al-Baidawi

34. **And He gave you of everything you asked for** meaning some of everything you asked for, meaning of everything you asked for something, because what exists of every type is some of what is in the power of God the Most High, and perhaps what is meant by **what you asked for** is what was truly needed by people whether they asked for it or not, and what is possible for it to be a relative, a description, or a source, and the source is in the sense of the object. **Of every** was read with the tanween, meaning and He gave you of everything what you needed and asked for in the language of the state, and it is possible for *ma* to be a negative in the position of the state, meaning and He gave you of everything other than those who asked Him. **And if you count the favor of God, you could not enumerate it** do not limit it, nor are you able to count its types, let alone its individuals, for it is infinite. And in it is evidence that the singular indicates exhaustiveness with the addition. **Indeed, man is unjust** He wrongs the favor by neglecting to thank Him for it, or he wrongs himself by exposing himself to deprivation. *Ungrateful* Extremely ungrateful. It was said that he is unjust in times of hardship, complains and grieves, and ungrateful in times of blessings, he gathers and withholds.

## Surat Ibrahim 14:35

And when Abraham said, **My Lord, make this city secure and keep me and my sons away from worshipping idols.**

### Tafsir al-Jalalayn

35 - And remember (and when Abraham said: My Lord, make this city) Mecca **a place of security** one of security. And God answered his prayer and made it a sanctuary in which no human blood shall be shed, no one shall be wronged, no game shall be hunted, and no one shall be alone in it. **And keep me after me and my sons from worshipping idols.**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **And when Abraham said, 'My Lord, make this city secure and keep me and my sons away from worshipping idols.'**

### Tafsir al-Qurtubi

The Almighty said: **And when Abraham said, 'My Lord, make this city secure'** meaning Mecca, and it has already been mentioned in *Al-Baqarah*. **And keep me and my sons away from worshipping idols** meaning keep me away from worshipping them, and by his saying: **my sons** he meant his sons from his loins and they were eight, and none of them worshipped an idol. It was said: It is a supplication for whomever God wanted to supplicate for. Al-Jahdary and Isa read **and keep me away** with the alif cut off and the meaning is the same, it is said: I kept that matter away, and I kept it away and kept it away from him, so he avoided it and avoided it meaning he left it. And Ibrahim Al-Taymi used to say in his al-Qasas 28: Who is safe from affliction after Al-Khalil when he said: **And keep me and my sons away from worshipping idols** as my father and my people worshipped them.

### Tafsir Ibn Kathir

In this context, God Almighty mentions, arguing with the polytheists of the Arabs, that the sacred city of Mecca was first established for the worship of God alone, with no partner for Him, and that Abraham, because of whom it was inhabited, disavowed those who worshipped other than God, and that he prayed for security for Mecca, saying: **My Lord, make this city secure**, and God answered him, saying: **Have they not seen that We have made a secure sanctuary?** The verse, and God Almighty said: "Indeed, the first House established for mankind was that at Bakkah - blessed and a guidance for the worlds. In it are clear signs, the station of Abraham. And whoever enters it shall be secure." And He said in this story, **My Lord, make this**

**city secure**, so He recognized it because he prayed with it after it was built, and for this reason He said: **Praise be to God, who has given me, in my old age, Ishmael and Isaac.** It is known that Ishmael was thirteen years older than Isaac, but when he went with Ishmael and his mother while he was an infant to the place of Mecca, he also prayed, saying: **My Lord, make this city secure**, as we mentioned there in Surat Al-Baqarah, in detail.

And his saying: **And keep me and my sons away from worshipping idols** Every supplicant should supplicate for himself, his parents and his offspring. Then he mentioned that many people were tempted by idols, and that he disavowed those who worshipped them and referred their matter to God. If He wills, He will punish them and if He wills, He will forgive them, like the saying of Jesus, peace be upon him: **If You punish them, they are Your servants; and if You forgive them, You are the Exalted in Might, the Wise.** There is nothing more in it than referring it to the will of God Almighty, not permitting that to happen. Abdullah bin Wahb said: Amr bin Al-Harith told us that Bakr bin Sawadah told him on the authority of Abdul-Rahman bin Jarir, on the authority of Abdullah bin Amr that the Messenger of God, peace and blessings be upon him, recited the saying of Abraham, peace be upon him: **My Lord, indeed they have led astray many of the people the verse**, and the saying of Jesus, peace be upon him: **If You punish them, they are Your servants the verse**, then he raised his hands and said: **O God, my nation, O God, my nation, O God, my nation** and he cried, so God said: Go, Gabriel, to Muhammad, and your Lord knows best, and ask him what makes you cry? Gabriel, peace be upon him, came to him and asked him, and the Messenger of God, may God bless him and grant him peace, told him what he had said. Then God said: Go to Muhammad and tell him: We will please you regarding your nation and will not displease you.

### Fath al-Qadir

His saying: 35- **And when Abraham said** is related to something omitted: that is, remember the time of his saying, and perhaps what is meant by the context of what Abraham, peace be upon him, said in this place is to explain the disbelief of the Quraysh in the special blessings that were bestowed upon them, which is their settlement in Mecca after their disbelief in the general blessings was explained, and it was said that mentioning the story of Abraham here is an example of a good word, and it was said that it is intended to call to monotheism and deny the worship of idols **My Lord, make this city secure** what is meant by the city here is Mecca: Abraham called upon his Lord to make it secure: that is, secure, and he presented the request for security over all the requests mentioned after it, because if security is absent, a person will not be free for anything else from the affairs of religion and the world, and the interpretation of a verse like this has already been presented in Al-Baqarah when God Almighty said: **My Lord, make this city secure**, and the difference between what is here and what is there is that what is required here is merely security for the city, and what is required there is the municipality and security **and keep me and my sons away from worshipping idols**, it is said that you kept him away

Surat Ibrahim 14:35

And when Abraham said, "My Lord, make this city secure and keep me and my sons away from worshipping idols."

from such and such and kept him away from it,  
Meaning: Keep me and my children away from worshipping idols. It was said that he meant his children from his loins and they were eight. It was also said that he meant those who were present at the time of his call from his children and his children's children. It was also said that he meant all of his offspring as they reproduced. This is supported by what was said that none of the children of Abraham worshipped an idol. An idol is a statue that the people of the Age of Ignorance used to make from stones and the like and worship it. Al-Jahdari and Isa bin Omar read **and keep me away** by cutting off the hamza, on the basis that its root is ajnab.

### Tafsir al-Baghawi

God Almighty said: **And when Abraham said, 'My Lord, make this city secure,' meaning the sanctuary, 'and keep me and my sons away from worshipping idols,'** meaning the sanctuary, **and keep me away from it,'** it is said: **I kept something away from him,** "I kept it away," **I kept it away,** and **I kept it away** have the same meaning.

If it is said: Abraham, peace be upon him, was infallible from worshipping idols, so how can the question be valid? And many of his sons worshipped idols, so where is the answer?

It was said: The supplication for Abraham, peace be upon him, was to increase infallibility and steadfastness. As for his supplication for his sons: he meant his sons from his loins, and none of them worshipped an idol.

It was said: His supplication was for those of his children who were believers.

### Tafsir al-Baidawi

35. "And when Abraham said, 'My Lord, make this city' the city of Mecca 'a place of security' for those in it, and the difference between it and his saying: 'Make this a city of security' is that the one responsible in the first is to remove fear from it and make it safe, and in the second is to make it one of the safe countries. 'And keep me and my children' 'back and them' away from worshipping idols 'and put us from it on one side' and it was read 'and keep me away' and they are in the language of Najd and as for the people of Hijaz they say keep me away from its evil, and in it is evidence that the infallibility of the prophets is by the success of God and His protection of them and it is apparent that it does not include his grandchildren and all his descendants, and Ibn Uyaynah claimed that the children of Ishmael, peace be upon him, did not worship the idol, arguing with it, but rather they had stones that they would circle around and they called them the circle and they said the house is a stone, so wherever we set up a stone it is in its place.



## Surat Ibrahim 14:36

My Lord, indeed they have led astray many among the people. So whoever follows me - then indeed he is of me. And whoever disobeys me - then indeed You are Oft-Forgiving, Most Merciful.

### Tafsir al-Jalalayn

36 - **My Lord, indeed they** meaning the idols **have led astray many people** through their worship of them **so whoever follows me** in monotheism **then he is of me** from the people of my religion **and whoever disobeys me - indeed, You are Forgiving and Merciful** this was before his knowledge that the Almighty does not forgive polytheism.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: "And remember, O Muhammad, when Abraham said, 'My Lord, make this city secure,' meaning the sanctuary, a city that is safe for its people and inhabitants, 'and keep me and my sons away from worshipping idols.'" It is said of this: "I kept him away from evil, so I keep him away, and I kept him away from evil, so I keep him away, and I kept him away from that, so I keep him away, and from 'I kept away' the poet said:

And shakes his cradle out of pity for him, and our camels avoid hardships for him.

This means: Keep me and my children away from worshipping idols. Idols are the plural of idol, and an idol is a painted statue, as Ru'bah ibn al-'Ajaj said in describing a woman:

Hanana Calzon reveals his idol, laughing at the sweet, veiled Ashnab

And Mujahid used to say 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, "And when Abraham said, 'My Lord, make this city secure and keep me and my sons from worshipping idols,'" he said: So God answered Abraham's prayer regarding his children. He said: None of his children worshipped an idol after his return. An idol is a pictured statue. If it is not an idol, then it is a pagan statue. He said: And God answered him, and made this city secure, and provided its people with fruits, and made him an imam, and made from his descendants those who establish prayer, and accepted his prayer, and showed him his rites, and accepted his repentance.

Ibn Hamid told us: Jarir told us, on the authority of Mughirah, who said: Ibrahim al-Taymi used to tell stories and say in his al-Qasas 28: Who is safe from affliction after the friend of God, Ibrahim, when he says: **Lord, keep me and my sons away from worshipping idols.**

And His saying: **My Lord, indeed they have led many people astray.** He says: O Lord, indeed the idols have led many people astray. He says: They have led many people astray from the path of guidance and the path of truth until they worshipped them and disbelieved in You.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Indeed, they have led astray many people,** meaning the idols.

Al-Muthanna told me: Ishaq told us: Hisham told us, on the authority of Amr, on the authority of Saeed, on the authority of Qatada: **Indeed, they have led astray many people.** He said: The idols.

And His statement: **So whoever follows me, he is of me,** meaning: whoever follows me in what I have of faith in You, sincere worship of You, and abandoning the worship of idols, then he is of me. He means: he follows my Sunnah and acts like I do. **And whoever disobeys me, then indeed You are Forgiving and Merciful,** meaning: whoever opposes My command and does not accept from Me what I have called him to, and associates others with Him, then indeed You are Forgiving of the sins of the sinners and wrongdoers by Your grace, Merciful to Your servants, You pardon whomever You will among them.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **So whoever follows me, he is of me, and whoever disobeys me, - indeed, You are Forgiving and Merciful.** Listen to the words of the friend of God, Abraham. No, by God, they were not slanderers or cursers. It was said: The most evil of God's servants are every slanderer and curser. The Prophet of God, son of Mary, peace be upon him, said: **If You punish them, they are Your servants, and if You forgive them, - indeed, You are the Exalted in Might, the Wise.**

Al-Muthanna narrated: Asbagh bin Al-Faraj narrated: Ibn Wahb told me: Amr bin Al-Harith narrated that Bakr bin Sawada narrated to him on the authority of Abd Al-Rahman bin Jubair on the authority of Abdullah bin Amr bin Al-Aas that the Messenger of God, may God bless him and grant him peace, recited the words of Abraham: "My Lord, indeed they have led astray many of the people. So whoever follows me - indeed, he is of me. And whoever disobeys me - indeed, You are Forgiving and Merciful." And Jesus said: **If You should punish them - indeed, they are Your servants; but if You forgive them - indeed, You are the Exalted in Might, the Wise.** So he raised his hands and said: O God, my nation, O God, my nation, and he wept. So God the Most High said: O Gabriel, go to Muhammad, and your Lord knows best, so ask him what makes him weep? So Gabriel came to him and asked him, and the Messenger of God, may God bless him and grant him peace, told him what he had said. He said: So God said: O Gabriel, go to Muhammad and say to him: **Indeed, We will please you with regard to your nation and will not displease you.**

Surat Ibrahim 14:36

My Lord, indeed they have led astray many among the people. So whoever follows me - then indeed he is of me. And whoever disobeys me - then indeed You are Oft-Forgiving, Most Merciful.

### Tafsir al-Qurtubi

The Almighty said: **My Lord, indeed they have led astray many of the people.** Since they were a cause of misguidance, He attributed the action to them metaphorically, for idols are inanimate and do not act. **So whoever follows me** in monotheism. **Then he is of me** meaning of my religion. **And whoever disobeys me** meaning persists in polytheism. **Then you are Forgiving and Merciful.** It was said: He said this before God made him know that God does not forgive association with Him. It was also said: Forgiving and Merciful because he repented from his disobedience before death. Muqatil ibn Hayyan said: **And whoever disobeys me** in what is less than polytheism.

### Tafsir Ibn Kathir

In this context, God Almighty mentions, arguing with the polytheists of the Arabs, that the sacred city of Mecca was first established for the worship of God alone, with no partner for Him, and that Abraham, because of whom it was inhabited, disavowed those who worshipped other than God, and that he prayed for security for Mecca, saying: **My Lord, make this city secure**, and God answered him, saying: **Have they not seen that We have made a secure sanctuary?** The verse, and God Almighty said: "Indeed, the first House established for mankind was that at Bakkah - blessed and a guidance for the worlds. In it are clear signs, the station of Abraham. And whoever enters it shall be secure." And He said in this story, **My Lord, make this city secure**, so He recognized it because he prayed with it after it was built, and for this reason He said: **Praise be to God, who has given me, in my old age, Ishmael and Isaac.** It is known that Ishmael was thirteen years older than Isaac, but when he went with Ishmael and his mother while he was an infant to the place of Mecca, he also prayed, saying: **My Lord, make this city secure**, as we mentioned there in Surat Al-Baqarah, in detail.

And his saying: **And keep me and my sons away from worshipping idols** Every supplicant should supplicate for himself, his parents and his offspring. Then he mentioned that many people were tempted by idols, and that he disavowed those who worshipped them and referred their matter to God. If He wills, He will punish them and if He wills, He will forgive them, like the saying of Jesus, peace be upon him: **If You punish them, they are Your servants; and if You forgive them, You are the Exalted in Might, the Wise.** There is nothing more in it than referring it to the will of God Almighty, not permitting that to happen. Abdullah bin Wahb said: Amr bin Al-Harith told us that Bakr bin Sawadah told him on the authority of Abdul-Rahman bin Jarir, on the authority of Abdullah bin Amr that the Messenger of God, peace and blessings be upon him, recited the saying of Abraham, peace be upon him: **My Lord, indeed they have led astray many of the people the verse**, and the saying of Jesus, peace be upon him: **If You punish them, they are Your servants the verse**,

then he raised his hands and said: **O God, my nation, O God, my nation, O God, my nation** and he cried, so God said: Go, Gabriel, to Muhammad, and your Lord knows best, and ask him what makes you cry? Gabriel, peace be upon him, came to him and asked him, and the Messenger of God, may God bless him and grant him peace, told him what he had said. Then God said: Go to Muhammad and tell him: We will please you regarding your nation and will not displease you.

### Fath al-Qadir

36- **My Lord, indeed they have led astray many of the people.** He attributed the misguidance to the idols, even though they are inanimate objects that do not have reason, because they are the cause of their misguidance, as if they led them astray. This sentence is an explanation for his supplication to his Lord. Then he said: **So whoever follows me**, meaning whoever follows my religion from the people and becomes a Muslim monotheist, **then he is of me**, meaning of the people of my religion: he made the people of his religion like himself, as an exaggeration. **And whoever disobeys me**, so he does not follow me and enter my religion, **then indeed You are Forgiving and Merciful**, able to forgive him. It was said that he said this before he knew that God does not forgive associating partners with Him, as he did when he asked forgiveness for his father while he was a polytheist. This is what Ibn al-Anbari said. It was said that what is meant here is his disobedience in something less than polytheism, and it was said that this forgiveness is restricted to repentance from polytheism.

### Tafsir al-Baghawi

**My Lord, indeed they have led many people astray**, meaning: Many people have been led astray by them from the path of guidance until they worshipped them. This is an inverted version of what God Almighty said: **That is only Satan who frightens his allies** (Al Imran 3:175), meaning: he frightens them with his allies.

It was said: Misguidance was attributed to idols because they are the cause of it, just as someone says: The world tempted me. The temptation was attributed to the world because it is the cause of the temptation.

**Whoever follows me, then he is of me**, meaning: of my religion, **and whoever disobeys me, then You are Forgiving and Merciful**, Al-Suddi said: Its meaning is: and whoever disobeys me and then repents.

Muqatil bin Hayyan said: And whoever disobeys me in anything less than polytheism.

It was said: He said that before God taught him that He does not forgive polytheism.

### **Tafsir al-Baidawi**

**36. My Lord, indeed they have led many people astray.**

Therefore, I asked You for protection and sought refuge in You from their misguidance, and attributing misguidance to them based on causality, as in the Almighty's saying: **And the life of this world deceived them.** "So whoever follows me **in My religion**, then he is of Me" meaning a part of Me that is inseparable from Me in matters of religion. "And whoever disobeys Me, then indeed You are Forgiving and Merciful." You are able to forgive him and have mercy on him from the beginning, or after being guided to repent. And in it is evidence that every sin is for God to forgive, even polytheism, except that the threat differentiates between it and other sins.

## Surat Ibrahim 14:37

Our Lord, indeed I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So fill hearts among the people with inclination toward them and provide for them from the fruits that they may be grateful.

## Surat Ibrahim 14:37

Our Lord, indeed I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So fill hearts among the people with inclination toward them and provide for them from the fruits that they may be grateful.

## Tafsir al-Jalalayn

37 - **Our Lord, I have settled some of my descendants** that is, some of them, and he is Ishmael with his mother Hagar **in an uncultivated valley** that is, Mecca **near Your sacred House** that was before the flood (Our Lord, that they may establish prayer. So make the hearts) hearts **of the people incline** incline and yearn **toward them** Ibn Abbas said: If he had said the hearts of the people, the Persians, the Romans, and all the people would have yearned for him **and provide them with fruits that they may be grateful** and he did so by transferring Taif to it.

## Tafsir al-Suyuti

## Tafsir al-Tabari

And Abraham, the friend of the Most Merciful, said this statement when he settled Ishmael and his mother Hagar - as mentioned - in Mecca.

Yaqub bin Ibrahim and Al-Hasan bin Muhammad told me: Ismail bin Ibrahim told us, on the authority of Ayoub, who said: I was informed on the authority of Saeed bin Jubair, who told on the authority of Ibn Abbas, who said: The first person to walk between Safa and Marwa was the mother of Ismail, and the first thing that the Arab women did, dragging their trains, was the mother of Ismail. He said: When she fled from Sarah, she let down her train to cover her tracks, so Ibrahim came with her and Ismail until he reached the place of the House, and he put them down and then returned, so she followed him and said: What are you leaving us to? Are you leaving us to food? Are you leaving us to drink? He did not answer her anything, so she said: Did God command you to do this? He said: Yes, she said: Then He will not let us down. He said: So I returned and he continued until he had reached the top of his mountain pass, then he turned towards the valley and supplicated, saying: "Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So make hearts among the people incline toward them and provide for them from the fruits that they may be grateful." He said: And with the woman was a sack of water, but the water ran out and she became thirsty, and her milk stopped, so the child became thirsty. So she looked to which of the mountains was lowest to the earth, so she ascended

Safa and listened to see if she could hear a sound or see a companion. She did not hear, so she descended. When she came to the valley, she ran, but she did not intend to run, like a tired person who runs, but does not intend to run. She looked at which mountains were lower than the ground, so she climbed up Al-Marwah and listened to see if she could hear a sound or see a companion. She heard a sound, so she said, like a person who denies his hearing: *Hush!* until she was filled with water. She said: **You have made me hear your voice, so help me, for I have perished and those with me have perished.** Then the angel came and brought her until her master reached the place of Zamzam. He struck it with his foot, and a spring gushed forth. The woman hurried and put it in her bag. The Messenger of God, may God bless him and grant him peace, said: "May God have mercy on the mother of Ismail. Had she not hurried, Zamzam would have been a flowing spring." The king said to her: Do not fear thirst for the people of this country, for it is a spring for the drinking of God's guests. He said: The father of this boy will come and they will build a house for God in this place. He said: A group of Jurhum passed by, intending to go to Syria, and they saw the bird on the mountain, and they said: This bird is craving water. Do you know what water is in this valley? They said: No. So they looked out and saw the woman, so they went to her and asked her to come down with them, and she gave them permission. He said: And what befalls these people of death befell her, so she died, and Ishmael married a woman from them. Then Abraham came and asked about Ishmael's house until he was directed to it, but he did not find it. He found a woman of his who was rough and coarse, so he said to her: When your husband comes, tell him: An old man of such and such description has come here, and he says to you: I am not satisfied with the threshold of your door for you, so move it and go. When Ishmael came, she told him, so he said: That is my father and you are the grape of my door. So he divorced her and married another woman from them. Abraham came until he reached Ishmael's house, but he did not find it, and he found a woman of his who was easy and free, so he said to her: Where did your husband go? She said: He went hunting. He said: What is your food? She said: Meat and water. He said: O God, bless their meat and water for them. O God, bless their meat and water for them three times. Then he said to her: When your husband comes, tell him. Say: An old man of such and such description has come here, and he says to you: I have approved the threshold of your door for you, so make it firm. Then when Ishmael came, she told him. He said: Then he came a third time, and they raised the foundations of the House.

Al-Hasan bin Muhammad narrated: Yahya bin Ibad narrated: Hammad bin Salamah narrated: Ata bin Al-Saib narrated: Saeed bin Jubair narrated: Ibn Abbas said: The Prophet of God, Abraham, came with Ishmael and Hagar and put them in Mecca at the place of Zamzam. When he had gone, Hagar called out to him: O Abraham, I only ask you three times: Who ordered you to put me in a land where there is no

udder, no crops, no companions, no provisions, and no water? He said: My Lord ordered me. She said: He will never let us down. When Abraham turned back, he said: Our Lord, You know what we conceal and what we declare, meaning from grief. **And nothing is hidden from God on earth or in heaven,** meaning from grief. When Ishmael was thirsty, he began to push the ground with his heel. Hagar went until she climbed Safa, and the valley at that time was deep, so she climbed Safa and looked out to see if she could see anything. She did not see anything, so she descended and reached the valley, and walked in it until she came out of it, then she came to Al-Marwah, and climbed up and looked to see if she could see anything, but she did not see anything. She did that seven times, then she came from Al-Marwah to Ismail, and he was pushing the ground with his heel, and the spring had sprung forth, which was Zamzam. She began to examine the ground with her hand for water, and whenever water gathered, she would take it in her cup and pour it into her waterskin. He said: The Prophet, may God bless him and grant him peace, said: "May God have mercy on her. If she had left it, it would have been a flowing spring that would run until the Day of Resurrection." He said: At that time, Jurhum was in a valley near Mecca. The birds stayed in the valley when they saw water. When Jurhum saw the birds, they stayed in the valley. They said: You only stayed in it if there was water in it. So they came to Hagar and said: If you wish, we will be with you and provide you with comfort, and the water is your water. She said: Yes. So they stayed with her until Ishmael grew up, and Hagar died, and Ishmael married a woman from them. He said: Abraham asked Sarah for permission to go to Hagar, and she gave him permission and stipulated that he not go down. Abraham came and Hagar had died, so he went to Ishmael's house and said to his wife: Where is your companion? She said: He is not here. He went hunting. Ishmael used to go out from the sanctuary to hunt and then return. Abraham said: Do you have hospitality? Do you have food or drink? She said: I do not have it, and no one is with me. Abraham said: When your husband comes, greet him and tell him to change the threshold of his door. Abraham went, and Ishmael came and smelled the scent of his father. He said to his wife: Has anyone come to you? She said: An old man came to me, as if he was making light of his situation. He said: What did he say to you? She said: He said to me: Greet your husband and tell him to change the threshold of his door. So he divorced her and married another. Abraham stayed as long as God willed him to stay. Then he asked Sarah for permission to visit Ishmael, and she gave him permission, but stipulated that he should not come down. Abraham came until he reached Ishmael's door and said to his wife: Where is your companion? She said: He went hunting, and he will come back now, God willing. Come down, may God have mercy on you. He said to her: Do you have something to offer? She said: Yes. He said: Do you have bread, wheat, dates, or barley? She said: No. So she brought milk and meat, and he invoked blessings for them. If she had brought bread, wheat, barley or dates that day, it would have been the land of God with the most wheat, barley and dates. She said to him: Come down so I can wash your head, but he did not come down. So she brought him the

Maqam and placed it on his right side, and he put his foot on it, and the mark of his foot remained on it. So she washed the right side of his head, then she moved the Maqam to his left side and washed his left side. Then he said to her: When your husband comes, greet him with my greetings and say to him: The threshold of your door has been made straight. When Ishmael came, he smelled the scent of his father, so he said to his wife: Has anyone come to you? She said: Yes, an old man with the most handsome face and the best scent. He said to me such and such, and I said to him such and such, and I washed his head, and this is the place where his foot was on the Maqam. He said: What did he say to you? She said: He said to me: When your husband comes, greet him with my greetings and say to him: The threshold of your door has been made straight. He said: That was Ibrahim. So he stayed as long as God willed him to stay, and God commanded him to build the House, so he and Ishmael built it. When they had built it, it was said: **Proclaim the Hajj to the people.** So he did not pass by a people except that he said: **O people, a House has been built for you, so perform Hajj to it.** But no one heard him, neither rock nor tree nor anything else, except that he said: **Here I am, O God, here I am.** He said: And between his saying: **Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House,** and his saying: **Praise be to God, who has given me in my old age Ishmael and Isaac,** there were so many years. Ata' did not memorize it.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Our Lord, I have settled some of my descendants in an uncultivated valley near Your sacred House,** and it is a house that God has purified from evil, and made it a qiblah, and made it His sanctuary, and the Prophet of God, Abraham, chose it for his son.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Without crops.** He said: There was no crops in Mecca at that time.

Al-Qasim narrated to us, he said: Al-Husayn narrated to us, he said: Hajjaj narrated to me, on the authority of Ibn Jurayj, he said: Ibn Kathir informed me, Al-Qasim said in his hadith: He said: Amr ibn Kathir informed me. Abu Ja'far said: So I changed it and made it: He said: Ibn Kathir informed me, and I omitted Amr, because I do not know a person called Amr ibn Kathir from whom Ibn Jurayj narrated. Mu'mar narrated it from Kathir ibn Kathir ibn Al-Muttalib ibn Abi Wada'ah, and I fear that the hadith of Ibn Jurayj is also from Kathir ibn Kathir, he said: I and Uthman ibn Abi Sulayman were with some people with Sa'id ibn Jubayr at night, so Sa'id ibn Jubayr said to the al-Nas 114: Ask me before you ask me, so the people asked him a lot, and among what he was asked about was that he was asked: Is what we heard in the place true? So Sa'id said: What did you hear? They said: We heard that when Abraham, the Messenger of God, came from Ash-Sham, he swore to his wife that he would not go down to Mecca until he returned, so the place of standing was brought near to him, and he went down to it. Saeed said: It is not like what Ibn Abbas told us, but he told us when he was between the mother of



## Surat Ibrahim 14:37

Our Lord, indeed I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So fill hearts among the people with inclination toward them and provide for them from the fruits that they may be grateful.

Ismail and Sarah, and he did not come with Ismail. Then he mentioned something similar to the hadith of Ayoub, except that he added to his hadith, he said: Abu Al-Qasim, may God bless him and grant him peace, said before: And for this reason the people circumambulated between Safa and Marwa, then he narrated and said: Abu Al-Qasim, may God bless him and grant him peace, said: They asked to go down with her, and the mother of Ismail loved companionship, so they went down and sent to their family, so they came, and their food was game, they would go out from the sanctuary and Ismail would go out with them to hunt, and when he reached puberty they married him, and his mother had died before that. He said: And the Messenger of God, may God bless him and grant him peace, said: "When he prayed for them that their meat and water would be blessed, he said to her: Is there grain or other food? She said: No, and if he had found grain for her that day, he would have prayed for her to be blessed in it." Ibn Abbas said: Then he stayed as long as God willed him to stay, then he came and found Ismail sitting under a tree on the side of the well sharpening his arrows, so he greeted him and went down to him, and sat with him and said: O Ismail, God has commanded me to do something, Ismail said: So obey your Lord in what He commanded you, Abraham said: He commanded me to build a house for Him, Ismail said: Build, Ibn Abbas said: Abraham pointed to a hill in front of him, high above what was around it, and the flood came to it from its sides but did not cover it. He said: So they got up digging from the foundations, raising them and saying: Our Lord, accept from us, for You are the Hearer, the Knower, Our Lord, accept from us, for You are the Hearer of supplication, and Ismail carried the stones on his neck, and the old man Ibrahim was building, and when the building rose and it was difficult for the old man to reach it, Ismail brought this stone to him, and he began to stand on it and build, and move it around the sides of the House until he finished, Ibn Abbas said: So that was the standing place of Abraham and his standing on it.

Ibn Wakee' told us: My father told us, on the authority of Sharik, on the authority of Ata' ibn al-Sa'ib, on the authority of Saeed ibn Jubayr, on the authority of Ibn Abbas: **Our Lord, I have settled some of my descendants in an uncultivated valley.** He said: Ishmael and his mother settled in Mecca.

Ahmad bin Ishaq told us: Abu Ahmad told us: Sharik told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair: **I settled some of my descendants in a valley without crops.** He said: When Ishmael was born.

Abu Ja'far said: The interpretation of the statement then is: Our Lord, I have settled some of my children in a valley without crops. And in his statement, may God bless him and grant him peace, there is evidence that there was no water there that day, because if there had been water there, he would not have described it as being without crops near your house, which you

have forbidden all of your creation to make permissible.

And his prohibition of it was mentioned as follows:

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada: It was mentioned to us that Umar ibn al-Khattab said in his sermon: The first to take charge of this House were people from Tasm, so they disobeyed their Lord, violated His sanctity, and belittled His right, so God destroyed them. Then people from Jurhum took charge of it, so they disobeyed their Lord, violated His sanctity, and belittled His right, so God destroyed them. Then you took charge of it, O people of Quraysh. So do not disobey its Lord, do not violate His sanctity, and do not belittle His right. By God, one prayer in it is more beloved to me than a hundred prayers elsewhere. And know that sins in it are of a similar nature. He said, **I settled some of my descendants in a valley without crops**, and he did not mention what the action was based on, because the point of speech is to say, **I settled some of my descendants**, or **a man**, or **a people**, and that is not permissible with *min*, because it indicates what is meant by the speech, and the Arabs do that with it a lot, so they say, **We killed some of the Banu so-and-so**, "We ate from the grass," and **We drank from the water**. From this is the saying of God Almighty, **Pour upon us some water or from what God has provided you.**

If someone says: How did Abraham say when he settled his son in Mecca, **Indeed, I have settled some of my descendants in an uncultivated valley near Your sacred House**, and it was narrated in the reports that you mentioned that Abraham built the House after that for a period of time? It is said: There have been statements made about that that I mentioned in Surat Al-Baqarah, including that its meaning is: near Your sacred House that was before You raised it from the earth when You raised it during the days of the flood. And among them is near Your sacred House that had previously been known to you to occur in this country. And his saying: **the sacred**, according to what Qatada said, its meaning is: the sacred of making permissible the sacred things of God in it, and belittling His right. And his saying, **Our Lord, that they may establish prayer**, he says: You did that, O our Lord, so that Your obligatory prayers that You made obligatory upon them may be performed in Your sacred House. And His saying: **So make the hearts of some people yearn toward them**, God Almighty informs us of this about His friend Abraham, that he asked Him in his supplication to make the hearts of some of His creation yearn toward the dwellings of his descendants whom He settled in an uncultivated valley near His sacred House, and that was a supplication from Him for them that He would grant them the opportunity to perform the Hajj to His sacred House.

Ibn Hamid told us: Hakam bin Salm told us, on the authority of Amr bin Abi Qais, on the authority of Ata', on the authority of Saeed bin Jubair: **The hearts of the people yearn for them.** If he had said: The hearts of the

people yearn for them, the Jews, Christians, and Magians would have been an argument, but he said: The hearts of the people yearn for them, and they are the Muslims.

Muhammad bin Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Mansur, on the authority of Mujahid: **So make the hearts of the people yearn for them.** He said: If it were the hearts of the people, the Persians and the Romans would have crowded around him, but it is the hearts of the people.

Ibn Hamid and Ibn Wakee' told us: Jarir told us, on the authority of Mansur, on the authority of Mujahid: **Then make the hearts of the people yearn for them.** He said: If he had said the hearts of the people yearn for them, the Persians and the Romans would have crowded around them.

Al-Hasan bin Muhammad told us: Ali told us, meaning Ibn Al-Ja'd, he said: Jarir told us, on the authority of Mansur, on the authority of Mujahid, the same.

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of al-Hakam, who said: I asked Ikrimah about this verse: **Then make the hearts of the people incline toward them.** He said: Their hearts incline toward the House.

Ibn Wakee' told us: My father told us, on the authority of Shu'bah, on the authority of Al-Hakam, on the authority of Ikrimah, Ata', and Tawus: **So make the hearts of the people yearn toward them.** The verse: Their hearts yearn toward it, they come to it.

Al-Hasan bin Muhammad told us: Yahya bin Abbad told us: Saeed told us, on the authority of Al-Hakam, who said: I asked Ata', Tawus, and Ikrimah about His statement: **So make the hearts of the people yearn toward them.** They said: Hajj.

Al-Hasan told us, he said: Shababah and Ali bin Al-Ja'd told us, they said: Saeed told us, on the authority of Al-Hakam, on the authority of Ata', Tawus, and Ikrimah, regarding his statement: **So make the hearts of the people incline toward them,** he said: Their inclination toward Mecca is to perform Hajj.

Al-Muthanna told me, he said: Adam told us, he said: Shu'bah told us, on the authority of Al-Hakam, he said: I asked Tawus, Ikrimah, and Ata' bin Abi Rabah, about his statement: **So make the hearts of the people incline toward them,** and they said: Make their inclination the Hajj.

Al-Hasan told us: Yahya bin Abbad told us: Hammad bin Salamah told us, on the authority of Ata bin Al-Sa'ib, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: If Abraham had said: **Then make the hearts of the people incline toward them,** it would have been an argument for the Jews, the Christians, and all the people. But he said: **The hearts of the people incline toward them.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **Then make the hearts of some people incline toward them,** he said: incline toward them.

Al-Hasan told us: Abdul-Wahhab bin Ata' told us, on the authority of Saeed, on the authority of Qatada, the

same.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Muammar told us, on the authority of Qatada, the same.

Others said: He only prayed for them to live in Mecca.

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: **Then make hearts among the people yearn toward them,** he said: Abraham, the friend of the Most Merciful, asked God to make some people yearn to live in or reside in Mecca.

And His statement: **And provide them with fruits,** God Almighty says: And provide them with fruits of plants and trees as You provide for the inhabitants of the countryside and villages that have water and rivers, even if You had settled them in a valley without crops or water, then He, the Most High, would have provided them with that.

Al-Muthanna also told me: Ishaq told us: Hisham told us: I read to Muhammad bin Muslim Al-Ta'ifi that when Abraham prayed for the sanctuary, **And provide its people with fruits,** God moved Al-Ta'if from Palestine.

And His saying: **Perhaps they will be grateful,** means: So that they may thank You for what You have provided for them and bestowed upon them.

## Tafsir al-Qurtubi

It contains six issues:

First: Al-Bukhari narrated on the authority of Ibn Abbas: The first time women used narration was before the mother of Ismail. She used narration to cover her traces on Sarah. Then Ibrahim brought her and her son Ismail while she was breastfeeding him, until he placed them near the House, near a tree above Zamzam at the top of the mosque. There was no one in Mecca at that time, and there was no water there. So he placed them there, and placed near them a bag of dates, and gave him water to drink from it. Then Ibrahim turned and went away, and the mother of Ismail followed him and said: O Ibrahim! Where are you going, leaving us in this valley where there is no people or anything? She said that to him repeatedly, but he did not pay attention to her. She said to him: Did God command you to do this? He said: Yes. She said: Then He will not let us down. Then she returned, and Abraham set out until he was at the pass where they could not see him. He faced the House and then supplicated with these supplications, and raised his hands and said: **My Lord, indeed I have settled some of my descendants in a valley without cultivation** until he reached **they give thanks.** And the mother of Ismail began to suckle Ismail and drink from that water, until what was in the water skin was used up, she became thirsty and her son became thirsty, and she began to look at him writhing - or he said, floundering - so she set out, hating to look at him, and she found Safa to be the nearest mountain on earth to her, so she stood on

Surat Ibrahim 14:37

Our Lord, indeed I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So fill hearts among the people with inclination toward them and provide for them from the fruits that they may be grateful.

it, then she faced the valley to see if she could see anyone, but she did not see anyone, so she descended from Safa until she reached the valley, she raised the edge of her armor, then she walked as a person struggles, then she crossed the valley, then she came to Marwa and stood on it, and she looked to see if she could see anyone, but she did not see anyone, so she did that seven times. Ibn Abbas said: The Prophet, may God bless him and grant him peace, said: **That was the walking of people between them, and when she came to Marwa, she heard a voice.** She said: *Shhh!* meaning herself, then she listened and heard again and said: **I have heard if you have help!** Then she saw the king at the place of Zamzam, so he searched with his heel - or he said with his wing - until the water appeared, so she began to scoop it up and say with her hand like this, and she began to scoop from the water into her water skin and it would bubble up after she scooped." Ibn Abbas said: The Prophet, may God bless him and grant him peace, said: "May God have mercy on the mother of Ismail, if she had left Zamzam - or he said: if she had not scooped from the water - Zamzam would have been a flowing spring." He said: So she drank and breastfed her son, so the king said to her: **Do not fear being lost, for here is the House of God that this boy and his father are building, and God does not forsake His people.** And he mentioned the hadith in full.

Question: It is not permissible for anyone to rely on this in throwing his son and children in a wasteland, relying on the Almighty, the Most Merciful, and following the action of Abraham, the friend of God, as the extremist Sufis say about the reality of trust, because Abraham did that by the command of God, as he said in the hadith: **God commanded you to do this?** He said: *Yes.* It has been narrated that when Sarah became jealous of Hagar after she gave birth to Ishmael, Abraham, peace be upon him, went out with her to Mecca. It has been narrated that he, Hagar, and the child rode Al-Buraq and came in one day from Ash-Sham to the heart of Mecca, and he left his son and his maid there and rode back that same day. All of that was by revelation from God Almighty, and when he turned away, he called upon God in accordance with this verse.

Second: When God wanted to establish the situation, prepare the place, and outline the location for the honored house and the sacred country, He sent the angel to search for water and establish it as food.

In the correct one.

Abu Dharr, may God be pleased with him, sufficed with it for thirty days and nights. Abu Dharr said: I had no food except Zamzam water, so I became fat until my bones broke, and I did not feel any hunger in my liver, and he mentioned the hadith.

Ad-Darqutni narrated on the authority of Ibn Abbas, who said: "The Messenger of God, may God bless him and grant him peace, said: 'Zamzam water is for whatever it is drunk for. If you drink it to heal yourself,

God will heal you. If you drink it to satiate your hunger, God will satiate your hunger. If you drink it to quench your thirst, God will quench it. It is the defeat of Gabriel and the drink God gave to Ishmael." It was also narrated on the authority of Ikrimah, who said: When Ibn Abbas drank from Zamzam, he would say: O God, I ask You for beneficial knowledge, abundant provision, and healing from every illness. Ibn al-Arabi said: This will remain in it until the Day of Resurrection for whoever has a pure intention, a safe heart, does not deny it, and does not drink it to be tested, for God is with those who trust in Him, and He exposes those who test themselves. Abu Abdullah Muhammad bin Ali al-Tirmidhi said: My father, may God have mercy on him, told me: I entered the circumambulation on a dark night and I was so preoccupied with urine that I started urinating until it hurt me. I was afraid that if I left the mosque I would step on some of those feet. This was during the days of Hajj. So I remembered this hadith, so I entered Zamzam and filled myself with it, and it left me until morning. It was narrated on the authority of Abdullah bin Amr: There is a spring in Zamzam in Paradise, opposite the corner.

Third: The Almighty's saying: **And of my descendants.** The word *of* in the Almighty's saying: **of my descendants** was ancient, according to what was narrated, before the flood. This meaning has already been mentioned in Surat Al-Baqarah. He added the verse to it because no one else owns it, and he described it as forbidden, meaning that what is permissible in other places, such as sexual intercourse and making lawful, is forbidden in it. It was said: It is forbidden to tyrants, even if its sanctity is violated and its right is treated lightly. This was said by Qatada and others. This has already been mentioned in Al-Ma'idah.

Fifth: The Almighty's statement: **Our Lord, that they may establish prayer.** He singled it out from the religion because of its virtue in it and its place in it, and it is God's covenant with His servants. The Prophet, may God bless him and grant him peace, said: **Five prayers have been prescribed by God for His servants.** The hadith. The lam in *li-yaqimu al-salah* is a lam of ki, this is what appears in it and it is related to *-askanat* and it is correct for it to be a lam of command, as if he asked God to entrust them and to guide them to establish prayer.

Sixth: This verse includes that prayer in Mecca is better than prayer elsewhere, because the meaning of **Our Lord, that they may establish prayer** is that You have settled them near Your sacred House so that they may establish prayer there. Scholars have differed as to whether prayer in Mecca is better or in the Prophet's Mosque, may God bless him and grant him peace. Most of the people of hadith have said that prayer in the Sacred Mosque is better than prayer in the Prophet's Mosque, may God bless him and grant him peace, by one hundred prayers, and they have cited as evidence the hadith of Abdullah bin Al-Zubayr, who said that the Messenger of God, may God bless

him and grant him peace, said: "A prayer in this mosque of mine is better than a thousand prayers in any other mosque except the Sacred Mosque, and a prayer in the Sacred Mosque is better than a prayer in this mosque of mine by one hundred prayers." Imam Al-Hafiz Abu Omar said: This hadith was attributed to Habib Al-Mu'allim on the authority of Ata bin Abi Rabah on the authority of Abdullah bin Al-Zubayr, and it is authentic, and he did not mix up its wording or meaning, and he was trustworthy. Ibn Abi Khaithama said: I heard Yahya bin Ma'in say: Habib Al-Mu'allim is trustworthy. Abdullah bin Ahmad mentioned it and said: I heard my father say: Habib Al-Mu'allim is trustworthy. How authentic is his hadith! Abu Zur'ah Al-Razi was asked about Habib Al-Mu'allim, and he said: He is from Basra, trustworthy.

I said: - This hadith of Habib al-Mu'allim was narrated by al-Hafiz Abu Hatim Muhammad ibn Hatim al-Tamimi al-Basti in his Musnad al-Sahih, so the hadith is authentic and it is the proof in the event of dispute or disagreement. Praise be to God. Abu Omar said: It was narrated on the authority of Ibn Omar on the authority of the Prophet, may God bless him and grant him peace, like the hadith of Ibn al-Zubayr. It was narrated by Musa al-Juhani on the authority of Nafi' on the authority of Ibn Omar, and Musa al-Juhani al-Kufi is trustworthy. Al-Qattan, Ahmad, Yahya and their group praised him. He narrated on the authority of Shu'bah, al-Thawri and Yahya ibn Sa'id. Hakim ibn Sayf narrated, Abdullah ibn Amr told us, on the authority of Abdul Karim, on the authority of Ata ibn Abi Rabah, on the authority of Jabir ibn Abdullah, who said: The Messenger of God, may God bless him and grant him peace, said: "A prayer in this mosque of mine is better than a thousand prayers in any other mosque except the Sacred Mosque, and a prayer in the Sacred Mosque is better than a hundred thousand in any other mosque." This Hakim bin Saif is a sheikh from the people of Raqqa. Abu Zur'ah al-Razi narrated from him, and Ibn Wadah took from him. They consider him a trustworthy sheikh who is not bad. If he has memorized them, then they are two hadiths. Otherwise, the word of Habib al-Mu'allim is to be accepted. Muhammad bin Wadah narrated: Yusuf bin Adi narrated to us from Umar bin Ubayd from Abdul Malik from Ata' from Ibn Umar who said: The Messenger of God (blessings and peace of God be upon him) said: **A prayer in this mosque of mine is better than a thousand prayers in any other mosque except the Sacred Mosque, for prayer in it is better.** Abu Umar said: All of this is a clear statement in a matter of disagreement, decisive for those who have been inspired by their right path and are not influenced by their fanaticism. Ibn Habib mentioned from Mutraf and from Asbagh from Ibn Wahb that they both used to prefer prayer in the Sacred Mosque over prayer in the Prophet's Mosque (blessings and peace of God be upon him) based on what is in this chapter. Malik and all the scholars agreed that the two Eid prayers are to be offered in every country except Makkah, for they are to be offered in the Sacred Mosque. Umar, Ali, Ibn Masoud, Abu Darda and Jabir preferred Mecca and its mosque, and they were more deserving of imitation than those who came after them. This is what Al-Shafi'i held, and it is the opinion of Ata', the Meccans and Kufians. A similar opinion was narrated from Malik. Ibn

Wahb mentioned in his Jami' from Malik that when Adam, peace be upon him, was sent down to Earth, he said: O Lord, is this the place you would like to be worshipped in? He said: Rather, Mecca. What is well-known from him and the people of Medina is that Medina is preferred. The people of Basra and Baghdad differed on this, with one group saying Mecca, and another group saying Medina.

The Almighty says: **So make the hearts of the people incline toward them.** Hearts is the plural of fu'ad, which means hearts. The heart may also be referred to as fu'ad, as the poet said:

A heart that led me with longing for you throughout the long distance is patient

It was said: It is the plural of delegation, and the original is awfada, so the fa was brought forward and the waw was changed to a ya as it is, so it is as if he said: And make delegations from the distance that incline towards them, meaning they pull away, it is said: he leaned towards him if he leaned, and the she-camel fell, she fell, she is a hole if she ran a strong gallop as if she was in the air of a well, and his saying: **incline towards them** is taken from it. Ibn Abbas and Mujahid said: If he had said the hearts of the people, the Persians, the Romans, the Turks, the Indians, the Jews, the Christians and the Magians would have crowded around him, but he said: **of the people** so they are the Muslims, so his saying: **incline towards them** means it yearns for them, and yearns to visit the House. Mujahid read **incline towards them** meaning it yearns for them and respects them. **And provide them with fruits that they may be grateful** So God answered his prayer, and caused all the trees to grow for them in Taif, and what is brought to them from the cities. In Sahih Al-Bukhari, on the authority of Ibn Abbas, there is a long hadith, some of which we have mentioned: "After Ishmael married, Abraham came to look at his estate, but he did not find Ishmael. He asked his wife about him, and she said: He went out seeking for us. Then he asked them about their livelihood and their condition, and she said: We are human beings, we are in hardship and difficulty. So she complained to him. He said: When your husband comes, greet him and tell him to change the threshold of his door. When Ishmael came, it was as if he sensed something, so he said: Has anyone come to you? She said: Yes, an old man of such and such came to us and asked me about you, so I told him. He asked me how we lived, so I told him that we were in difficulty and difficulty. He said: Did he advise you about anything? She said: He ordered me to greet you and tell you to change the threshold of your door. He said: That was my father, and he ordered me to leave you and go back to your family. So he divorced her and married another of them. Abraham stayed away from them for as long as God willed, then he came to them after a while and did not find him. He entered upon his wife and asked her about him, and she said: He went out seeking for us. He said: How are you? He asked her about their livelihood and their condition, and she said: We are well and comfortable, and she praised God. He said: What is your food? She said: Meat. He said: What is your drink? She said: Water. He said: O God, bless them in meat and water. The Prophet, peace and blessings be upon him, said: They did not have grain



## Surat Ibrahim 14:37

Our Lord, indeed I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So fill hearts among the people with inclination toward them and provide for them from the fruits that they may be grateful.

at that time, and if they had, he would have prayed for them to do so. He said: No one would be alone with them except in Mecca except that they would not agree with him, and he mentioned the hadith. Ibn Abbas said: The words of Abraham, **Then make the hearts of some people yearn toward them** he asked that God make people yearn to live in Mecca, so that it would become a sacred house, and all of that happened, praise be to God. The first to live in it were Jurhum. In Bukhari - after his saying: And indeed, God does not forsake His people - the house was elevated from the ground like a hill, and the floods would come to it and take it from its right and from its left, and so on until a group of Jurhum passed by them returning from the road of Kada, so they stopped at the bottom of Mecca, and they saw a bird flying around, so they said: This bird is circling around water! We knew this valley and it did not have water, so they sent a runner or two and they found water, so he informed them of the water and they came. He said: And the mother of Ishmael was at the water, so they said: Do you give us permission to camp with you? She said: Yes, but you have no right to the water. They said: Yes. Ibn Abbas said: And the Prophet, may God bless him and grant him peace, said: **So he found** that the mother of Ishmael loved company, so they camped and sent for their people and they camped with them until there were households of them there, the boy grew up and the mother of Ishmael died, so Abraham came after Ishmael married to look at his inheritance, the hadith.

## Tafsir Ibn Kathir

This indicates that this is a second supplication after the first supplication that he made when he left Hajar and her son, and that was before building the House, and this was after building it as confirmation and desire to God Almighty, and that is why he said: "At your sacred House." And His saying: **Our Lord, that they may establish prayer.** Ibn Jarir said: It is connected to His saying: **The sacred place.** That is, You made it sacred so that its people could establish prayer there. **So make hearts among the people incline toward them.** Ibn Abbas, Mujahid, Saeed bin Jubair and others said: If He had said hearts among the people, the Persians, the Romans, the Jews, the Christians and all the people would have crowded around it, but He said: **Of the people,** so He singled out the Muslims for it. And His saying: **And provide them with fruits,** that is, so that this would be an aid to them in obeying You. And just as it is a valley without crops, then make fruits for it that they may eat. And God answered that as He said: **Have We not established for them a secure sanctuary to which are brought the fruits of all things, a provision from Us?** This is from His kindness, generosity, mercy and blessing that there is no fruitful tree in the sacred land of Mecca, and yet the fruits of what is around it are brought to it in response to the supplication of Abraham, peace be upon him.

## Fath al-Qadir

Then he said 37- **Our Lord, I have settled some of my descendants.** Al-Farra' said: *Min* is for partiality: meaning some of my descendants. Ibn Al-Anbari said: It is redundant: meaning I have settled my descendants, and the first is more appropriate, because Ishmael was settled, and he is some of his sons, **in a valley without cultivation** meaning there is no cultivation in it, and it is the valley of Mecca **near Your sacred House** meaning in which what is permitted elsewhere is forbidden, and it was said that it is forbidden to tyrants, and it was said that it is forbidden so that its sanctity would not be violated, or it would be treated lightly. In Surat Al-Ma'idah, we have already mentioned what makes it unnecessary to repeat it. Then He said: **Our Lord, that they may establish prayer.** The *lām* is related to *askatan*: meaning, **You have made them dwell so that they may establish prayer in it, turning to it, seeking blessings from it.** He singled it out from all other acts of worship because of its greater virtue. Perhaps the repetition of the call is to show complete concern for this act of worship. **So make hearts among the people yearn toward them.** "Af'idah" is the plural of *fu'ad*, which is the heart. He used it to refer to the entire body, because it is the most honorable organ in it. It was said that it is the plural of delegation, and the original is awfada, so the fa was brought forward, and the waw was changed to a ya, so it is as if he said: And he made delegations of people descend to them, and *min* in **min al-nas** is for partiality, and it was said that it is redundant and it does not necessitate that the Jews and Christians perform Hajj by entering under the word people, because what is required is to direct the hearts of the people to them to reside with them and attract them, not to direct them to Hajj, and if this was intended, he would have said tahwi ilayhi, and it was said that *min* is for the beginning like you say: The heart of me is sick, meaning my heart, and the meaning of tahwi ilayhi is: it inclines to them, it is said hawa like it: if it leans, and the she-camel fell tahwiyyan, so it is hawiya: if it runs a strong gallop as if it falls into a well, and it is possible that the meaning is: it comes to them or rushes to them, and the meaning is close, **And provide them with fruits** meaning I provide my offspring whom I settled there or they and those who live with them from the people from the types of fruits that grow in it, or are brought to it **so that they may be grateful.** Your blessings that you have bestowed upon them.

## Tafsir al-Baghawi

The Almighty said: **Our Lord, I have settled some of my descendants,** "some" was inserted for partiality, and the metaphor of the verse is: I have settled some of my descendants, **in an uncultivated valley,** which is Mecca, because Mecca is a valley between two mountains, **near Your sacred House,** He called it



sacred because what is forbidden near it is not forbidden near anything else.

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Abdullah bin Muhammad told us, Abdul Razzaq told us, Muammar told us, on the authority of Ayoub Al-Sakhtiyani and Kathir bin Abi Kathir bin Al-Muttalib bin Abi Wada'a - adding one of them to the other - on the authority of Saeed bin Jubair, who said: Ibn Abbas said: The first time women used lanyards was before the mother of Ismail. She used lanyards to cover her traces on Sarah. Then Ibrahim, peace be upon him, brought her and her son Ismail while she was breastfeeding him, until he placed them near the House, near a tree above Zamzam at the top of the mosque. There was no one in Mecca at that time and there was no water in it. He placed them there, and placed near her a bag of dates and a water skin with water. Then Ibrahim returned and went away. Ismail's mother followed him and said: O Ibrahim, where are you going and leaving us in this valley where there are no people or anything? She said that to him repeatedly, but he did not pay attention to her. She said to him: Did God command you to do this? He said: Yes. She said: Then He will not let us down. Then she returned, and Abraham set out until he was at the pass where they could not see him. He faced the House, then he called out with these supplications and raised his hands and said: **Our Lord, I have settled some of my descendants in a valley without cultivation**, until he reached **They** thank.

And the mother of Ismail kept suckling Ismail and drinking from that water until what was in the water skin was used up, she became thirsty and her son became thirsty, and she kept looking at him squirming or she said writhing, and she set off, hating to look at him, and she found Safa to be the nearest mountain on earth to her, so she stood on it and then faced the valley to see if she could see anyone, but she did not see anyone, so she descended from Safa until she reached the valley, she raised the edge of her armor, then she ran as a person struggles until she passed the valley, then she came to Marwa and stood on it and looked to see if she could see anyone, but she did not see anyone, so she did that seven times.

Ibn Abbas said: The Prophet, may God bless him and grant him peace, said: **That is why people strive between them**.

When she reached Al-Marwah, she heard a voice and said: *Shhh* - meaning herself - then she listened and heard again and said: **I have heard if you have help**. Then she saw the king at the place of Zamzam, so he searched with his heel - or he said with his wing - until the water appeared, so she began to wade through it and say with her hand like this, and she began to scoop up water from her water skin and it was bubbling after she scooped up.

Ibn Abbas said: The Prophet, may God bless him and grant him peace, said: **May God have mercy on the mother of Ismail if she had left Zamzam alone**. Or he said: **If she had not scooped up the water, Zamzam would have been a flowing spring**.

He said: So she drank and breastfed her son, and the

king said to her: Do not fear loss, for here is the House of God, which this boy and his father will build, and God does not forsake His people.

The site of the House was elevated above the ground like a hill, and the floods would come to it from its right and its left, and it remained like that until a group of people from Jurhum - or a family from Jurhum - passed by them coming from the road of Kada', and they camped at the bottom of Mecca. They saw a flying bird, and they said: This bird circles around water, and we know this valley and what water it has. So they sent a runner or two, and they found water, so they returned and told them about the water. They came and found the mother of Ismail at the water, and they said: Do you give us permission to camp with you? She said: Yes, but you have no right to the water. They said: Yes.

Ibn Abbas said: The Prophet, may God bless him and grant him peace, said: "Ishmael's mother said that, and she loved company. So they came down and sent for their family, who came down with them until there were some households there, and the boy grew up and learned Arabic from them, and they liked him and were pleased with him when he grew up. So when he reached puberty, they married him to a woman from among them. And Ishmael's mother died, and Abraham came after Ishmael had married to look at his estate... We mentioned that story in Surat Al-Baqarah."

God Almighty says: "Our Lord, that they may establish prayer. So make hearts among the people yearn for them," hearts: the plural of fu'ad, **long for them**, yearn and long for them.

Al-Suddi said: Its meaning is that their hearts are inclined towards this place.

Your Mujahid said: If he had said the hearts of the people, we would have had mercy on you, the Persians, the Romans, the Turks, and the Indians.

Saeed bin Jubair said: The Jews, Christians, and Magians argued, but he said: **the hearts of the people**, which are the Muslims.

**And provide them with fruits**, what You provided the inhabitants of the villages with water, **that they may be grateful**.

## Tafsir al-Baidawi

37. **Our Lord, I have settled some of my descendants** meaning some of my descendants or descendants of my descendants, so the object was omitted, and they are Ishmael and those born from him, for his settlement includes their settlement. **In a valley without cultivation** meaning the valley of Mecca, for it is stony and does not produce vegetation. **Near Your sacred House** which You have forbidden to approach or be careless about, or it has always been respected and protected, feared by tyrants, or the flood was prevented from it, so it did not overpower it, and for this reason it was called Atiq, meaning beware of it. If he had supplicated with this supplication the first time he presented it, perhaps he said that in consideration of

## Surat Ibrahim 14:37

Our Lord, indeed I have settled some of my descendants in an uncultivated valley near Your sacred House, our Lord, that they may establish prayer. So fill hearts among the people with inclination toward them and provide for them from the fruits that they may be grateful.

what had happened or what would happen. It was narrated that Hajar belonged to Sarah, may God be pleased with her, and she gave her to Abraham, peace be upon him, and she bore him Ishmael, peace be upon him. She was jealous of them and asked him to take them out from her, so he took them out to the land of Mecca, and God revealed the spring of Zamzam. Then, when they arrived, they saw birds and said, **There is no bird except on water.** So they went to it and saw them, and they had a spring near them, and they said, **Share with us Your water, and we will share with You our milk.** So He did. **Our Lord, that they may establish prayer.** The lam is the lam of ki and it is related to **You have settled**, meaning that You did not settle them in this barren valley with a full livelihood and provision except to establish prayer at Your sacred house. The repetition of the call and its placement in the middle is to indicate that she is the one intended by their settlement there, and the purpose of the supplication is to grant them success in it. It was said that the lam of command is the supplicate for them to establish the prayer, as if he asked them to establish it and asked God Almighty to guide them to it. **So make hearts from the hearts of the people** meaning hearts from the hearts of the people, and *from* is for partiality, and therefore it was said that if he had said the hearts of the people, the Persians and the Romans would have crowded around them and the Jews and Christians would have been forced to leave, or by beginning as you say: the heart of me is sick, meaning the hearts of the people. Hisham read *afidah* with a *ya'* after the hamza, and it was read *afdah*, and it is possible that it is the reverse of *afdah* *kadir* in *adwar*, and that it is an active participle from *afdat al-rihlah* if it is hastened, meaning a group is hurrying towards them, and *afdah* with the hamza removed for ease, although the correct way is to put them in between, and it is possible that it is from *afdtahwā ilayhi* meaning she hastens towards them with longing and love, and it was read *tahwā* in the passive form, *ahwā ilayhi ghayruhu*, and *tahwā* from *hawa yahwā* if he loves, and its transitivity with *ila* is to include the meaning of inclination. **And provide them with fruits** despite their living in a valley with no vegetation. **Perhaps they will be grateful** for that blessing. So God Almighty answered his prayer and made it a safe sanctuary to which the fruits of everything are brought, so that spring, summer, and autumn fruits are found in it in one day.

## Surat Ibrahim 14:38

Our Lord, You know what we conceal and what we declare, and nothing is hidden from God on the earth or in the heaven.

### Tafsir al-Jalalayn

38 - **Our Lord, You know what we conceal and what we declare, and nothing on earth or in heaven is hidden from God** redundant. It is possible that it is from His words, the Most High, or the words of Abraham.

### Tafsir al-Suyuti

### Tafsir al-Tabari

This is report from God Almighty about His friend Abraham's martyrdom of him for what he intended and meant by his supplication and saying, **My Lord, make this city secure and keep me and my sons from worshipping idols** .... the verse, and that he only intended by that to please God with him in his love for his son to be among the people of obedience to God, and to sincerely worship Him in the same way that he is for Him, so he said: Our Lord, You know what our hearts conceal when we ask You for what we ask, and in other conditions of ours, and what we declare of our supplication, so we proclaim it and other than that of our deeds, and nothing is hidden from You, O our Lord, of anything that is on earth or in heaven, because all of that is apparent to You, manifest and evident, because You are its Manager and Creator, so how could it be hidden from You.

### Tafsir al-Qurtubi

The Almighty said: **Our Lord, indeed You know what we conceal and what we declare.** That is, nothing of our conditions is hidden from You. Ibn Abbas and Muqatil said: You know everything that I conceal and what I declare of my longing for Ishmael and his mother when we settled in a barren valley. **And nothing is hidden from God on earth or in heaven.** It was said: This is from the words of Abraham. It was said: This is from the words of God the Almighty when he said to Abraham: **Our Lord, indeed You know what we conceal and what we declare.** God said: **And nothing is hidden from God on earth or in heaven.**

### Tafsir Ibn Kathir

Ibn Jarir said: God Almighty says, informing about Abraham, His friend, that he said: **Our Lord, indeed You know what we conceal and what we declare,** meaning You know my intention in my supplication, and what I intended by my supplication for the people of this country, but rather the intention is to please You and to be sincere to You, for You know all things, their outward and inward aspects, nothing of them is hidden

from You on earth or in heaven. Then he praised his Lord, the Almighty, for what He had given him of children after his old age, and said: "Praise be to God, who has given me in my old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication," meaning He responds to whoever supplicates Him, and He has responded to me in what I asked of a child. Then he said: **My Lord, make me establisher of prayer,** meaning one who maintains it and upholds its limits, **and of my descendants,** meaning make them also establishers of it, **Our Lord, and accept my supplication,** meaning in all that I asked of You, **Our Lord, forgive me and my parents,** and some of them read: **and my parents** in the singular, and this was before he disavowed his father. When his enmity towards God Almighty became clear to him, **and to the believers,** meaning all of them, **on the Day when the reckoning will be established,** meaning the Day when You will hold Your servants to account and reward them for their deeds, if good, then good, and if evil, then evil.

### Fath al-Qadir

38- **Our Lord, You know what we conceal and what we declare** meaning what we conceal and what we reveal, because the apparent and the implicit are the same to Him, the Almighty. It was said that what is meant here by what we conceal is what is opposite to what we declare, so the meaning is what we reveal and what we do not reveal. What we conceal was mentioned before what we declare to indicate that they are equal in the knowledge of God, the Almighty. The apparent meaning of the Qur'anic system is the generality of everything that is not revealed and everything that is revealed without restricting it to a specific thing. It was said that what is meant is what Abraham concealed of his grief over Ishmael and his mother when he settled them in a valley without crops, and what he declares of that. It was said that what Abraham concealed of grief and declared of crying and supplication. The use of the pronoun of fame indicates that Abraham did not mean himself alone, but rather he meant all of the servants, so the meaning is that God, the Almighty, knows everything that the servants reveal and everything that they do not reveal. As for his statement: **And nothing is hidden from God on earth or in heaven,** the majority of commentators said: It is from the words of God, the Most High, confirming what Abraham said, that He, the Most High, knows what the servants conceal and what they declare. So He, the Most High, said: And nothing of the existing things is hidden from God, whatever it may be. He only mentioned the heavens and the earth because they are visible to the servants, otherwise His knowledge, the Most High, encompasses everything that is within the world, and everything that is outside of it, nothing is hidden from Him. It was said: It is possible that this is from the words of Abraham, confirming his first statement, and generalizing after specializing.

### Tafsir al-Baghawi

**Our Lord, You know what we conceal and what we declare,** of our affairs. Ibn Abbas and Muqatil said:

Surat Ibrahim 14:38

Our Lord, You know what we conceal and what we declare, and nothing is hidden from God on the earth or in the heaven.

From the longing for Ishmael and his mother when He settled them in a barren valley. **And nothing is hidden from God on earth or in heaven**, it was said: This is a connection to the words of Abraham.

Most of them said: God Almighty says: **And nothing is hidden from God on earth or in heaven**.

### Tafsir al-Baidawi

38. **Our Lord, You know what we conceal and what we declare.** You know our secrets as You know our public affairs, and the meaning is that You know our conditions and interests and are more merciful to us than we are to ourselves, so we have no need to ask, but we call upon You to demonstrate Your servitude and need for Your mercy and hasten to attain what is with You. It was said that what we conceal is due to the feeling of separation, and what we declare is due to supplication to You and reliance on You, and repeating the call is to exaggerate the supplication and resort to God Almighty. **And nothing is hidden from God on earth or in heaven**, because He is the All-Knowing with an intrinsic knowledge that is equal to every known thing, and *from* is for completeness.

## Surat Ibrahim 14:39

Praise be to God, who has given me, in my old age, Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.

### Tafsir al-Jalalayn

39 - **Praise be to God who has given me given me in my old age** Ishmael) a son when he was ninety-nine years old **and Isaac** a son when he was one hundred and twelve years old **Indeed, my Lord is the Hearer of supplication**

### Tafsir al-Suyuti

### Tafsir al-Tabari

He says: Praise be to God who has given me, in my old age, sons Ishmael and Isaac. **Indeed, my Lord is the Hearer of supplication.** He says: Indeed, my Lord is the Hearer of my supplication that I call upon Him with, and my saying: **Make this city secure and keep me and my children from worshipping idols**, and other than that of my supplication and the supplication of others, and everything that is spoken by a speaker from whom nothing is hidden.

Ibn Wakee' told us: Ibn Fadil told us, on the authority of Dhirar bin Marra, who said: I heard an old man telling Saeed bin Jubair, who said: Abraham was given good report after one hundred and seventeen years.

### Tafsir al-Qurtubi

**Praise be to God who has granted me in my old age** meaning in my old age and the age of my wife. Ibn Abbas said: Ishmael was born to him when he was ninety-nine years old, and Isaac when he was one hundred and twelve years old. Saeed bin Jubair said: Abraham was given the good report of Isaac after one hundred and ten years. **Indeed, my Lord is the Hearer of supplication.**

### Tafsir Ibn Kathir

Ibn Jarir said: God Almighty says, informing about Abraham, His friend, that he said: **Our Lord, indeed You know what we conceal and what we declare**, meaning You know my intention in my supplication, and what I intended by my supplication for the people of this country, but rather the intention is to please You and to be sincere to You, for You know all things, their outward and inward aspects, nothing of them is hidden from You on earth or in heaven. Then he praised his Lord, the Almighty, for what He had given him of children after his old age, and said: "Praise be to God, who has given me in my old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication," meaning He responds to whoever supplicates Him,

and He has responded to me in what I asked of a child. Then he said: **My Lord, make me establisher of prayer**, meaning one who maintains it and upholds its limits, **and of my descendants**, meaning make them also establishers of it, **Our Lord, and accept my supplication**, meaning in all that I asked of You, **Our Lord, forgive me and my parents**, and some of them read: **and my parents** in the singular, and this was before he disavowed his father. When his enmity towards God Almighty became clear to him, **and to the believers**, meaning all of them, **on the Day when the reckoning will be established**, meaning the Day when You will hold Your servants to account and reward them for their deeds, if good, then good, and if evil, then evil.

### Fath al-Qadir

Then he praised God Almighty for some of His blessings that reached him, saying: 39- **Praise be to God, who has given me, in my old age, Ishmael and Isaac.** That is, He has given me, in my old age and the age of my wife. It was said that Ishmael was born to him when he was ninety-nine years old, and Isaac was born to him when he was one hundred and twelve years old. It was also said that *on* here means *with*: that is, and He is mine despite my old age and my despair of having a child. **Indeed, my Lord is the Hearer of supplication.** That is, the Answerer of supplication, from their saying, **He heard His speech**: if He answered it, took it into account, and acted upon it. It is from adding the attribute that includes exaggeration to the object, and the meaning is: You are indeed the One who answers the supplications of those who call upon You.

### Tafsir al-Baghawi

**Praise be to God who has given me in my old age**, gave me, "Ishmael and Isaac. My Lord is indeed the Hearer of supplication", Ibn Abbas said: Ishmael was born to Abraham when he was ninety-nine years old, and Isaac was born when he was one hundred and twelve years old.

Saeed bin Jubair said: Abraham was given the good report of Isaac when he was one hundred and seventeen years old.

### Tafsir al-Baidawi

39. **Praise be to God who has bestowed it upon me in my old age** meaning He bestowed it upon me when I was old and had despaired of having a child. He restricted the gift to the state of old age to magnify the blessing and to show that it was one of His favors. **Ishmael and Isaac** It was narrated that he had Ishmael born to him when he was ninety-nine years old and Isaac when he was one hundred and twelve years old. **Indeed, my Lord is the Hearer of supplication** meaning He answers it from your saying the king heard my words if he takes it into account, and it is one of the structures of exaggeration that works like a verb added to its object or subject by attributing hearing to the



Surat Ibrahim 14:39

Praise be to God, who has given me, in my old age, Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication.

supplication of God Almighty as a metaphor, and in it is an indication that he supplicated to his Lord and asked Him for a child, so He answered him and bestowed upon him his request when he had despaired of it, so that it would be one of the greatest and most important blessings.

## Surat Ibrahim 14:40

My Lord, make me an establisher of prayer, and [many] from my descendants. Our Lord, and accept my supplication.

### Tafsir al-Jalalayn

40 - **My Lord, make me an establisher of prayer** Make **and from my descendants** one who establishes it and brought those who, to inform God Almighty that among them are disbelievers **Our Lord, and accept the supplication** mentioned

### Tafsir al-Suyuti

### Tafsir al-Tabari

He says: O Lord, make me one who performs what You have obligated me to do of Your obligation which You have imposed upon me of prayer. **And from my offspring.** He says: And also make from my offspring those who establish prayer for You. **Our Lord, and accept my supplication.** He says: Our Lord, and accept my work which I do for You, and my worship of You. This is similar to the report narrated from the Messenger of God, may God bless him and grant him peace, that he said: **Indeed, supplication is worship.** Then he recited: "And your Lord says, 'Call upon Me; I will respond to you. Indeed, those who disdain My worship will enter Hell [rendered] contemptible."

### Tafsir al-Qurtubi

The Almighty said: **My Lord, make me an establisher of prayer** meaning, one of those who are steadfast in Islam and adhere to its rulings. **And from my descendants** meaning, make from my descendants those who establish it. **Our Lord, and accept my supplication** meaning, my worship, as He said: **And your Lord says, 'Call upon Me; I will respond to you'** (Ghafir 40:60). And the Prophet, peace be upon him, said: **Supplication is the core of worship** and this was mentioned previously in *Al-Baqarah*.

### Tafsir Ibn Kathir

Ibn Jarir said: God Almighty says, informing about Abraham, His friend, that he said: **Our Lord, indeed You know what we conceal and what we declare,** meaning You know my intention in my supplication, and what I intended by my supplication for the people of this country, but rather the intention is to please You and to be sincere to You, for You know all things, their outward and inward aspects, nothing of them is hidden from You on earth or in heaven. Then he praised his Lord, the Almighty, for what He had given him of children after his old age, and said: "Praise be to God, who has given me in my old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication,"

meaning He responds to whoever supplicates Him, and He has responded to me in what I asked of a child. Then he said: **My Lord, make me establisher of prayer,** meaning one who maintains it and upholds its limits, **and of my descendants,** meaning make them also establishers of it, **Our Lord, and accept my supplication,** meaning in all that I asked of You, **Our Lord, forgive me and my parents,** and some of them read: **and my parents** in the singular, and this was before he disavowed his father. When his enmity towards God Almighty became clear to him, **and to the believers,** meaning all of them, **on the Day when the reckoning will be established,** meaning the Day when You will hold Your servants to account and reward them for their deeds, if good, then good, and if evil, then evil.

### Fath al-Qadir

Then he asked God, the Almighty, to make him one who establishes the prayer, maintaining it and not neglecting any of it. Then he said: 40- **And of my offspring** meaning some of my offspring: that is, make me and make some of my offspring establishers of the prayer. He only specified some of his offspring because he knew that among them were those who did not establish it as it should be. Al-Zajjaj said: that is, make among my offspring those who establish the prayer. Then he asked God, the Almighty, to accept his supplication in general, and his supplication in this context is included in that primarily. It was said that what is meant by supplication here is worship, so the meaning is: And accept my worship with which I worship You.

### Tafsir al-Baghawi

**My Lord, make me an establisher of prayer,** meaning: one who establishes prayer with its pillars and maintains it, **and from my descendants,** meaning: make from my descendants those who establish prayer.

**Our Lord, accept my supplication,** meaning: my work and my worship. He called worship supplication, and it was stated in the hadith: **Supplication is the core of worship.**

It was said: Its meaning is: Answer my prayer.

### Tafsir al-Baidawi

40. **My Lord, make me an establisher of prayer** who is regular in it and consistent in it. **And from my descendants** is in apposition to the accusative in **make me**, and the partiality is due to his knowledge of God's information or the extrapolation of His custom among past nations that there would be disbelievers among his descendants. **Our Lord, and accept my supplication** and answer my supplication or and accept my worship.

Surat Ibrahim 14:40

My Lord, make me an establiſher of prayer, and [many] from my descendants. Our Lord, and accept my ſupplication.

## Surat Ibrahim 14:41

Our Lord, forgive me and my parents and the believers the Day the account is established.

### Tafsir al-Jalalayn

41 - **Our Lord, forgive me and my parents** This was before he realized their enmity towards God Almighty. It was said that his mother converted to Islam and my parents were read in the singular and my son **and for the believers on the Day when the reckoning will be established**. God Almighty said:

### Tafsir al-Suyuti

### Tafsir al-Tabari

This is a supplication from Abraham, may God's prayers be upon him, for his parents to be forgiven, and a request for forgiveness from him for them. God Almighty has informed us that (Abraham's request for forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him. Indeed, Abraham was most kind and forbearing.)

We have already explained the time of his acquittal, which makes it unnecessary to repeat it.

His statement: **And for the believers** means: And for those who believe in you from among those who follow me in the religion that I am upon, and obey you in your commands and prohibitions. His statement: **On the Day when the reckoning takes place** means: People will stand for the reckoning, so He was satisfied with mentioning the reckoning instead of mentioning the people, since its meaning was understood.

The statement in the interpretation of the Almighty's saying: **And never think that God is unaware of what the wrongdoers do**.

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And do not think, O Muhammad, that God is unaware of what these polytheists among your people do**. Rather, He knows them and their deeds, and He keeps them accountable, so that He may reward them with their reward at the time that He has already known that He will reward them.

Al-Qasim told us, he said: Al-Hussein told us, he said: Ali bin Thabit told us, on the authority of Jaafar bin Burqan, on the authority of Maimun bin Mihran, regarding his statement: **And never think that God is unaware of what the wrongdoers do**, he said: It is a warning to the wrongdoer and consolation to the wronged.

### Tafsir al-Qurtubi

**Our Lord, forgive me and my parents and the believers.**

It was said: Abraham asked forgiveness for his parents before it was proven to him that they were enemies of God. Al-Qushayri said: It is not far-fetched that his mother was a Muslim because God mentioned his excuse for asking forgiveness for his father but not his mother.

I said: And this is the reading of Saeed bin Jubair, **My Lord, forgive me and my parents**, meaning his father. It was said: He asked forgiveness for them in the hope that they would believe. It was also said: He asked forgiveness for them on the condition that they would become Muslims. It was also said: He meant Adam and Eve. It was narrated that if a servant says: O God, forgive me and my parents, and his parents had died as disbelievers, then forgiveness will be granted to Adam and Eve because they are the parents of all creation. It was also said: He meant his two sons, Ishmael and Isaac. Ibrahim Al-Nakha'i used to read: **And for my two sons**, meaning his two sons, and Yahya bin Ya'mar read this as well, as mentioned by Al-Mawardi and Al-Nahhas. **And for the believers**, Ibn Abbas said: From the nation of Muhammad, may God bless him and grant him peace. It was also said: **For the believers** all of them, and this is more apparent. **The Day the Reckoning is established**, meaning the Day when people stand for the reckoning.

### Tafsir Ibn Kathir

Ibn Jarir said: God Almighty says, informing about Abraham, His friend, that he said: **Our Lord, indeed You know what we conceal and what we declare**, meaning You know my intention in my supplication, and what I intended by my supplication for the people of this country, but rather the intention is to please You and to be sincere to You, for You know all things, their outward and inward aspects, nothing of them is hidden from You on earth or in heaven. Then he praised his Lord, the Almighty, for what He had given him of children after his old age, and said: "Praise be to God, who has given me in my old age Ishmael and Isaac. Indeed, my Lord is the Hearer of supplication," meaning He responds to whoever supplicates Him, and He has responded to me in what I asked of a child. Then he said: **My Lord, make me establisher of prayer, and of my descendants**, meaning make them also establishers of it, **Our Lord, and accept my supplication**, meaning in all that I asked of You, **Our Lord, forgive me and my parents**, and some of them read: **and my parents** in the singular, and this was before he disavowed his father. When his enmity towards God Almighty became clear to him, **and to the believers**, meaning all of them, **on the Day when the reckoning will be established**, meaning the Day when You will hold Your servants to account and reward them for their deeds, if good, then good, and if evil, then evil.

## Fath al-Qadir

Then he asked God to forgive him for what he had done that deserved God's forgiveness, even if it was not a major sin, as is known about the infallibility of the prophets from major sins. Then he asked God to forgive his parents. It was said that he asked God to forgive them before he knew that they were enemies of God, as in His saying: "And Abraham's asking forgiveness for his father was only because of a promise he had made to him. But when it became clear to him that he was an enemy of God, he disassociated himself from him." It was said that his mother was a Muslim, and it was said that he meant Adam and Eve by his parents. Saeed bin Jubair read **and for my parents** in the singular form, meaning the father alone. Ibrahim Al-Nakha'i read **and for my parents** meaning Ishmael and Isaac, and Yahya bin Ya'mar read the same. Then he asked forgiveness for the believers. It appears to include every believer, whether he is from his descendants or not. It was said that he meant only the believers from his descendants. 41- **The Day the reckoning is established** meaning the day when the reckoning of those charged with a duty is established in the place of assembly. The word *stands* was borrowed for it, which is its true meaning in the man's standing, to indicate that he is at the peak of righteousness. It was said that the meaning is the day when people stand for the reckoning, and the first is more appropriate.

Ibn Jarir narrated on the authority of Mujahid regarding his statement: **And when Abraham said** the verse, he said: So God answered Abraham's prayer regarding his children, so none of his children worshipped an idol after his prayer, and God answered him, and made this city secure, and provided its people with fruits, and made him an imam, and made from his descendants those who establish prayer, and accepted his prayer and showed him his rituals and accepted his repentance. Abu Nu'aym narrated in Al-Dala'il on the authority of Aqil bin Abi Talib that when the six men from the Ansar came to the Prophet, may God bless him and grant him peace, he sat with them at Jamrat Al-Aqaba, and called them to God and to His worship and to support in His religion, and they asked him to present to them what was revealed to him, so he recited from Surat Ibrahim **And when Abraham said, 'My Lord, make this city secure and keep me and my sons away from worshipping idols'** to the end of the surah, and the people were frightened and humbled when they heard from him what they heard and they responded to him. Al-Waqidi and Ibn Asakir narrated on the authority of Amir bin Saad on the authority of his father who said: Sarah was married to Abraham, and she remained with him for a long time without having a child from him. When she saw that, she gave him Hagar, a Coptic slave girl of hers, and she bore him Ishmael. Sarah became jealous of that and felt bad about herself and rebuked Hagar, so she swore that she would cut off three of her limbs. Abraham said to her: Will you fulfill your oath? She said: What should I do? He said: Pierce her ears and lower them. Lowering means circumcision.

So she did that to her, and Hajar put two earrings in

her ears, and her beauty increased with them. Sarah said: I see that I have only increased her beauty, and she did not compare it to him being with her. Abraham was very fond of her, so he moved her to Mecca, and he used to visit her every day from Syria on Buraq, out of his passion for her and his lack of patience away from her. Ibn Jarir narrated on the authority of Ibn Abbas, regarding the verse: {Indeed, I have settled some of my descendants}, he said: I have settled Ishmael and his mother in Mecca. Ibn Al-Mundhir narrated on his authority that he said: When Abraham said: {So make hearts among the people yearn toward them}, if he had said: The hearts of the people yearn toward them, the Persians and the Romans would have crowded around him. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Al-Hakam that he said: I asked Ikrimah, Tawus and Ata bin Abi Rabah about this verse: {So make hearts among the people yearn toward them}, and they said: The House, their hearts yearn toward it, so they come to it. In another version, they said: Their yearning for Mecca is to perform Hajj. Abd al-Razzaq, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Qatada regarding his statement: **It descends towards them**, he said: It is drawn to them. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Muhammad ibn Muslim al-Ta'ifi that when Abraham supplicated for the sanctuary, **And provide its people with fruits**, God moved Ta'if from Palestine. Ibn Abi Hatim narrated on the authority of al-Zuhri, who said: God moved a village from the villages of Ash-Sham and placed it in Ta'if because of Abraham's supplication.

Ibn Jarir, Ibn Mundhir, and Al-Bayhaqi narrated in Shu'ab Al-Iman. Al-Suyuti said with a good chain of transmission on the authority of Ibn Abbas that they said: If Abraham, peace be upon him, had said: **Then make the hearts of the people incline toward them**, the Jews, Christians, and all the people would have made the pilgrimage, but he said: **the hearts of the people**, so he specified the believers. Ibn Abi Hatim narrated on his authority regarding his statement: **What we conceal and what we declare**, he said: Out of grief. Ibn Abi Hatim narrated on the authority of Ibrahim Al-Nakha'i regarding his statement: **Our Lord, You know what we conceal**, he said: Out of love for Ishmael and his mother, **and what we declare**, he said: What we show to Sarah out of coldness towards them. Ibn Jarir, Ibn Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **Praise be to God, who has given me in my old age Ishmael and Isaac**, he said: This was after that for some time. Ibn Jarir narrated on the authority of Sa'id ibn Jubayr that he said: Abraham was given the good report after one hundred and seventeen years.

## Tafsir al-Baghawi

**Our Lord, forgive me and my parents.** If it is said: How can he ask forgiveness for his parents when they are not believers? It is said that it has been said that his mother converted to Islam.



It was said: He meant: If they converted to Islam and repented.

It was said: He said that before his father's matter became clear to him, and God Almighty explained the excuse of His friend, may God bless him and grant him peace, in his seeking forgiveness for his father in Surat At-Tawbah.

**And for the believers**, meaning: forgive all the believers, **on the Day when the reckoning takes place**, meaning: it will appear and become apparent. It was said: He meant the Day when people will say, **for the reckoning**, so mentioning the reckoning was sufficient because it is understood.

### **Tafsir al-Baidawi**

41. **Our Lord, forgive me and my parents.** It was also read **and my parents**, and an excuse for asking forgiveness for them had already been presented. It was said that he meant Adam and Eve by them. **And for the believers on the Day the reckoning is established.** It is proven borrowed from standing up against a man, as they say: the war stood up against a leg, or his family stood up against him, so the complement was omitted or their standing up was attributed to him metaphorically.

Surat Ibrahim 14:42

And never think that God is unaware of what the wrongdoers do. He only delays them for a Day on which eyes will stare [in horror]

### Surat Ibrahim 14:42

And never think that God is unaware of what the wrongdoers do. He only delays them for a Day on which eyes will stare [in horror]

### Tafsir al-Jalalayn

42 - **And never think that God is unaware of what the wrongdoers do** the disbelievers from the people of Mecca **He only delays them** without punishment **for a Day when eyes will stare in horror** at the horror of what they see. It is said that someone's eyes stared, meaning that he opened them and did not close them.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **He only delays them until a Day when eyes will stare in horror.**

### Tafsir al-Qurtubi

The Almighty said: **And never think that God is unaware of what the wrongdoers do.** This is a consolation for the Prophet, may God bless him and grant him peace, after he was amazed by the actions of the polytheists and their opposition to the religion of Abraham, meaning, be patient as Abraham was patient, and inform the polytheists that delaying the punishment is not to please them, but rather it is God's way to give the disobedient a period of time. Maymun ibn Mihran said: This is a threat to the oppressor and a consolation to the oppressed. **He only delays them** means the polytheists of Mecca, He gives them a respite and delays their punishment. The common reading is *yu'akhirhum* with a ya' and Abu Ubaid and Abu Hatim chose it for His statement: **And never think that God.** Al-Hasan and Al-Salami read, and it was narrated from Abu Amr also *nu'akhirhum* with a noon for emphasis. **For a Day when eyes will stare in horror** meaning they will not close from the horror of what they see on that day, as Al-Farra' said. It is said: a man's eyes stare and the eyes stare in horror, meaning they are raised and ascend from the horror of what they see. Ibn Abbas said: On that day, the eyes of the creatures will stare into the air out of extreme confusion, and they will not blink.

### Tafsir Ibn Kathir

God the Almighty says: And do not think, O Muhammad, that God is unaware of what the wrongdoers do, meaning, do not think that when He gives them respite and delays them, that He is

unaware of them and neglects them and does not punish them for their actions, but rather He counts them and counts them against them. **He only delays them for a Day when eyes will stare in horror** meaning from the intensity of the terrors of the Day of Resurrection. Then God the Almighty mentioned how they will rise from their graves and hasten to the Day of Resurrection, so He said: *Rushing* meaning rushing, as God the Almighty said: **Rushing to the Caller** *verse*. And God the Almighty said: "On that Day they will follow the Caller, with no crookedness in him, and voices will be hushed before the Most Merciful, so you will not hear anything but a whisper. On that Day, no intercession will benefit except for one to whom the Most Merciful has given permission and whose word He is pleased with. He knows what is before them and what is behind them, but they do not encompass it in knowledge. And faces will be humbled before the Ever-Living, the Self-Sustaining" *verse*. And God the Almighty said: **On the Day they will emerge from the graves in haste** *verse*. And His statement, **with their heads upraised**, Ibn Abbas, Mujahid, and more than one said: **with their heads upraised, their glances not turning back to them**, meaning their eyes are visible and staring, and they are staring, not blinking for a moment because of the great terror, thought, and fear they are in for what will happen to them, God Almighty forbid that. For this reason, He said, **and their hearts are empty**, meaning their hearts are empty and void, with nothing in them because of the great fear and dread. For this reason, Qatada and a group said: The places of their hearts are empty because the hearts are in the throats, having come out of their places from the intensity of fear. And some of them said: They are ruins, not comprehending anything because of the intensity of what God Almighty has informed us about them. Then God Almighty said to His Messenger, may God bless him and grant him peace:

### Fath al-Qadir

His statement: 42- **And do not think** is addressed to the Prophet, may God bless him and grant him peace, and it is an allusion to his nation, so it is as if he said: And do not think, O Muhammad, your nation. It is permissible for it to be addressed to everyone who is fit for it from those who are accountable, and if the address is to the Prophet, may God bless him and grant him peace, without allusion to his nation, then its meaning is to confirm what he was upon of not thinking, like his statement: **And do not be among the polytheists** and the like. It was said that what is meant is: And do not think that He treats them as someone who is unaware of what they do, but rather as someone who watches over them, or what is meant by the prohibition of thinking is to announce that He is aware of that and nothing of it is hidden from Him. In this there is consolation for the Messenger of God, may God bless him and grant him peace, and an announcement to the polytheists that delaying the punishment for them is not to please Him with their actions, but rather it is the way of God Almighty in granting respite to the disobedient **He only delays**

**them until a Day when eyes will stare in horror** meaning He delays their punishment and does not hold them accountable for their injustice. This sentence is an explanation for the previous prohibition. Al-Hasan and Al-Salami, and it is a narration from Abu Amr, read it with a noon in nukhrihim. The rest read it with a ta'. Abu Ubaid and Abu Hatim chose it because of the statement, **And do not think that God will be...** and the meaning of **for the Day when eyes will stare in horror** is that the eyes of the people of the gathering will be raised and will not close from the horror of what they will see on that day. This is what Al-Farra' said. It is said: A man stared and his eyes stared to the sky from the horror of what he saw, and what is meant is that the eyes remained open and did not move from the intensity of confusion and astonishment.

### Tafsir al-Baghawi

God Almighty says: **And never think that God is unaware of what the wrongdoers do.** Heedlessness is a meaning that prevents a person from understanding the truth of things, and the verse is to console the wronged and threaten the wrongdoer.

**He only delays them for a Day when eyes will stare in horror,** meaning: they will not close their eyes from the horror of what they will see on that Day. It was also said: they will rise and move from their places.

### Tafsir al-Baidawi

42. **And never think that God is unaware of what the wrongdoers do.** This is addressed to the Messenger of God, may God bless him and grant him peace. What is meant by it is to confirm him in his state of being aware of their conditions and actions, and nothing is hidden from Him. The threat is that He will punish them for little or much, without fail, or for those who imagine that they are unaware out of ignorance of His attributes and deceived by His respite. It was said that it is a consolation for the wronged and a threat to the wrongdoer. **He only delays them.** He delays their punishment. And from Abu Amr, with the letter *nun*. "For a Day when eyes will stare in horror." That is, their eyes will stare in horror and will not rest in their places because of the horror of what they see.

Surat Ibrahim 14:43

Rushing forward, their heads covered, their glances not turning back to them, and their hearts empty of air.

### Surat Ibrahim 14:43

Rushing forward, their heads covered, their glances not turning back to them, and their hearts empty of air.

### Tafsir al-Jalalayn

43 - *Rushing* in a hurry, **with their heads raised** to the sky, **their eyes do not turn back to them** their sight **and their hearts** their hearts **are air** devoid of reason due to their fear

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: Your Lord, O Muhammad, only delays these wrongdoers who deny you and reject your prophethood until a day when eyes will stare in horror. He says: He only delays their punishment and the infliction of torment upon them until a day when the eyes of creation will stare in horror, and that is the Day of Resurrection.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **On a Day when eyes will stare in horror**, by God, their eyes will stare in horror, and they will not return to them.

As for his saying: *rushing*, the people of interpretation differed about its meaning. Some of them said: its meaning is: hastening.

Who said that?

Ibn Wakee' told us: Hashim bin Al-Qasim told us, on the authority of Abu Saeed Al-Mu'addab, on the authority of Salim, on the authority of Saeed bin Jubair: *Rushing*, he said: The trotting, which is the trot, or less than the trot, doubt or Saeed, they trot while they watch.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: *Rushing*, he said: Hastening.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: *Rushing*, he says: setting out, intending to go to the caller.

Others said: It means: long-sighted.

Who said that?

Muhammad bin Saad told us: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **looking without blinking**, meaning by looking without blinking.

Ibn Wakee' told us: My father told me, on the authority of Saeed bin Masrouq, on the authority of Abu Al-Dhaha, *Muhta'een*, he said: Ihta' is the constant,

unblinking blush.

Al-Muthanna told me: Amr bin Awn told us: Hisham told us, on the authority of Mughirah, on the authority of Abu al-Khair bin Tamim bin Hudlam, on the authority of his father, regarding his statement: *rushing*, he said: rushing is to rush.

Ibn Wakee' told us: Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: *Muhta'een* means intense staring without blinking.

Al-Muthanna told me: Amr told us: Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: *rushing*, he said: intense staring without blinking.

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: **staring intently**, staring is: looking intently without blinking.

Muhammad ibn Amr told me: Abu Asim told us: Isa told us, and Al-Hasan ibn Muhammad told us: Shababah told us: Warqa' told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, and Al-Muthanna told me: Abu Hudhayfah told us: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: *Muhta'in* he said: Long-sighted.

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: He does not raise his head.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: *Muhta'in*, he said: The one who does not raise his head. And *Ihta'a* in the speech of the Arabs means to hasten, more famous than it means to keep looking, and from *Ihta'a* in the meaning of hastening, is the saying of the poet:

And in a clearing, as if its reins were on the top of a pruned Awal trunk.

And the other said:

I can send messengers as if his braid is a reckless one from a fasting person who is forbidden

His saying: **with their heads covered**, means with their heads raised. Covering the head means raising it. From this comes the saying of Al-Shamakh:

They attack the bitches with their molars covered like a falling camel.

Meaning: They come early to the tamarisk tree with their heads raised up to it so that it can take some of it. From this also comes the saying of the rajaz poet:

He lowered his head towards me and looked at me as if he had seen something greedy.

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: **with their heads covered**, he said: Covering means raising their heads.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Hasan ibn Muhammad told me, he said: Shababah told us, he said: Warqa' told us, and Al-Hasan said, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **with their heads covered**, he said: raising them.

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

Abu Kuraib told us: Abu Bakr told us, on the authority of Abu Saad, who said: Al-Hasan said: People's faces on the Day of Resurrection will be towards the sky, and no one will look at anyone else.

Al-Muthanna told me: Suwaid told us: Ibn al-Mubarak told us, on the authority of Uthman ibn al-Aswad, that he heard Mujahid say regarding His statement: **rushing with their heads bowed down**, he said: raising his head like this, **not turning their glance back to them**.

Al-Muthanna told me: Amr bin Awn told us: Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **with their heads covered**, he said: with their heads raised.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **With their heads covered**, he said: covering means raising their heads.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Those with their heads covered**, he said: The one who covers his head is the one who raises his head, staring, not blinking.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say, in his statement: **with their heads covered**, he said: raising them.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement: **with their heads covered**, he said: The one who covers his head is the one who raises his head.

Ibn Wakee' told us: Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **With their heads covered**, he said: With their heads raised.

Ibn Wakee' told us: Hashim bin Al-Qasim told us, on the authority of Abu Saeed, on the authority of Salim, on the authority of Saeed: **With their heads covered**, he said: With their heads raised.

His saying: **Their glances will not return to them**,

means: Their eyes will not return to them because of the intensity of their gaze.

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: **Their glances will not return to them, and their hearts will be empty**, he said: Their eyes will be fixed.

His saying: **And their hearts are empty**, the people of interpretation differed in their interpretation of it. Some of them said: Its meaning is: torn apart and does not comprehend anything good.

Who said that?

Muhammad bin Basharr told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Marra, regarding his statement: **And their hearts are empty**, he said: They are torn apart and do not comprehend anything.

Ibn Basharr told us: Abd al-Rahman told us: Malik ibn Mughul told us, on the authority of Abu Ishaq, on the authority of Marra, something similar.

Ibn Basharr told us: Abd al-Rahman told us: Israel told us, on the authority of Abu Ishaq, on the authority of Marra, the same.

Muhammad bin Amara told us: Sahl bin Amer told us: Malik and Israel told us, on the authority of Abu Ishaq, on the authority of Marra, similarly.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Marra: **And their hearts are empty**, he said: They are torn apart and do not comprehend anything good.

Al-Hasan bin Muhammad told us: Yahya bin Abbad told us: Malik, meaning Ibn Mughul, told us: I heard Abu Ishaq, on the authority of Marra, except that he said: Do not understand anything, and he did not say good.

Al-Hasan bin Muhammad told us: Shababah told us: Israel told us, on the authority of Abu Ishaq, on the authority of Marra, the same.

Ahmad bin Ishaq told us: Abu Ahmad told us: Malik bin Mughul and Israel told us on the authority of Abu Ishaq, on the authority of Marra, **And their hearts are empty**, one of them said: ruined, and the other said: torn apart and not understanding anything.

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 their hearts are empty**, he said: There is nothing good in them, so they are like ruins.

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: There is nothing good in their hearts, like you saying about a house in which there is nothing, it is only air.

Yunus told me, he said: Ibn Wahb told us, Ibn Zayd said regarding His statement: **And their hearts are empty**, he said: The hearts are empty, as God said,



## Surat Ibrahim 14:43

Rushing forward, their heads covered, their glances not turning back to them, and their hearts empty of air.

there is no mind or benefit in them.

Ibn Hamid told us: Hakam told us, on the authority of Anbasa, on the authority of Abu Bakra, on the authority of Abu Salih: **And their hearts are empty**, he said: There is nothing good in them.

Others said: It does not settle in a place that is repeated in their stomachs.

Who said that?

Ibn Wakee' and Ahmad ibn Ishaq told us: Abu Ahmad told us: Sharik told us, on the authority of Salim, on the authority of Saeed: **And their hearts are empty space**, he said: They are raging in their stomachs, with no place to settle in.

Ibn Wakee' told us: Hashim bin Al-Qasim told us, on the authority of Abu Saeed, on the authority of Salim, on the authority of Saeed, something similar.

Others said: The meaning of this is that it came out of its place and stuck in the throat.

Who said that?

Ibn Wakee' and Ahmad ibn Ishaq told us: Abu Ahmad al-Zubayri told us, on the authority of Israel, on the authority of Saeed, on the authority of Masruq, on the authority of Abu al-Dhaha: **And their hearts are empty**, he said: It has reached their throats.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **And their hearts are empty**, he said: Empty, with nothing in it, it came out of their chests and stuck in their throats.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And their hearts are air**, was taken away until it was in their throats, not leaving their mouths, nor returning to its place.

The first of these sayings, in my opinion, that is the most correct in interpreting that is the saying of the one who said: Its meaning is: It is empty, there is nothing good in it, and it does not comprehend anything. This is because the Arabs call everything hollow and empty: air. From this is the saying of Hassan bin Thabit:

Tell Abu Sufyan about me, you are hollow and empty

And from it the other said:

Do not be among those who are taken by every bird of prey, like the spring of milk, whose heart is broken.

## Tafsir al-Qurtubi

*Muhta'een* means rushing, as stated by Al-Hasan, Qatadah, and Saeed bin Jubayr. It is derived from the verb *ahta'a yahta'a ehta'an*, meaning to hasten. And from this is the saying of God Almighty: **Muhta'een ila al-Da'i The Caller** (al-Qamar 54:8), meaning rushing. The poet said:

Their home is in the Tigris, and I saw them rushing to the Tigris to listen.

It was said: Al-Muhta'een are those who look at that with humility, meaning looking without blinking, said Ibn Abbas. Mujahid and Ad-Dahhak said: *Muhta'een* means looking for a long time. An-Nahhas said: It is known in the language that it is said: *Ahta'a* if he hastens, Abu Ubaid said: Both meanings may be used together, meaning to hasten while continuing to look. Ibn Zayd said: Al-Muhta'een is the one who does not raise his head. **Muqni'i ra'suhum** means raising their heads, looking at that. And *iqna'* al-ra's is raising it, said Ibn Abbas and Mujahid. Ibn Arafa, Al-Qutbi and others said: Al-Muqni' is the one who raises his head and directs his gaze to what is in front of him, and from it is *iqna'* in prayer and *iqna'* his voice if he raises it. Al-Hasan said: The faces of the people on that day will be towards the sky, no one will look at anyone. It was said: Nakis their heads, Al-Mahdawi said: It is said *iqna'* if he raises his head, and *iqna'* if he lowers his head in humility and submission, and the verse is open to both meanings, said Al-Mubarrad, and the first saying is better known in the language, said Al-Rajaz:

He lowered his head towards me and looked at me as if he had seen something greedy.

Al-Shamakh said, describing camels:

They attack the bitches with their molars covered like a falling camel.

Meaning: with heads raised to it to take them. And from this it was said: veiled for its height. And from this the man *qana'* if he is satisfied, meaning he raised his head from the question. And *qana'* if he asked, meaning he came with what he could veil himself from, about copper. And the mouth of *qana'* means his teeth are bent inward. And a man *qana'* with emphasis, meaning he has an egg on him, said Al-Jawhari. **Their glance does not return to them** meaning their eyes do not return to them from the intensity of the look, so they are staring. It is said: A man's glance is a glance if he closes his eyelid to the other, so the look is called a glance because it is through it. And the path is the eye. Antara said:

I lower my gaze as long as my neighbor appears to me, until my neighbor hides her shelter.

Jamil said:

I shorten my limbs without a camel, out of respect for a camel and for the limb that I am short of.

**And their hearts are empty** meaning they are of no use due to the intensity of fear. Ibn Abbas: Empty of all good. Al-Suddi: Their hearts came out of their chests and stuck in their throats. Mujahid, Marra, and Ibn Zayd said: Empty, ruined, and torn apart, with no good or reason in them, like what you say about a house that has nothing in it: It is only air. Ibn Abbas said the same. Air in the language means hollow and empty, and from it is the saying of Hassan:

Tell Abu Sufyan about me, for you are hollow and

empty of air

Zuhair said, describing a camel with a small head:

As if the man was on a mountain of darkness, his forehead was covered with air

Empty, meaning empty. In the Qur'an: **And the heart of Moses' mother became empty** (al-Qasas 28:10), meaning from everything except the concern of Moses. It was said: There is an implication in the speech, meaning empty and empty.

## Tafsir Ibn Kathir

God the Almighty says: And do not think, O Muhammad, that God is unaware of what the wrongdoers do, meaning, do not think that when He gives them respite and delays them, that He is unaware of them and neglects them and does not punish them for their actions, but rather He counts them and counts them against them. **He only delays them for a Day when eyes will stare in horror** meaning from the intensity of the terrors of the Day of Resurrection. Then God the Almighty mentioned how they will rise from their graves and hasten to the Day of Resurrection, so He said: *Rushing* meaning rushing, as God the Almighty said: **Rushing to the Caller** *verse*. And God the Almighty said: "On that Day they will follow the Caller, with no crookedness in him, and voices will be hushed before the Most Merciful, so you will not hear anything but a whisper. On that Day, no intercession will benefit except for one to whom the Most Merciful has given permission and whose word He is pleased with. He knows what is before them and what is behind them, but they do not encompass it in knowledge. And faces will be humbled before the Ever-Living, the Self-Sustaining" *verse*. And God the Almighty said: **On the Day they will emerge from the graves in haste** *verse*. And His statement, **with their heads upraised**, Ibn Abbas, Mujahid, and more than one said: **with their heads upraised, their glances not turning back to them**, meaning their eyes are visible and staring, and they are staring, not blinking for a moment because of the great terror, thought, and fear they are in for what will happen to them, God Almighty forbid that. For this reason, He said, **and their hearts are empty**, meaning their hearts are empty and void, with nothing in them because of the great fear and dread. For this reason, Qatada and a group said: The places of their hearts are empty because the hearts are in the throats, having come out of their places from the intensity of fear. And some of them said: They are ruins, not comprehending anything because of the intensity of what God Almighty has informed us about them. Then God Almighty said to His Messenger, may God bless him and grant him peace:

## Fath al-Qadir

43- *Muhta'in* means hurrying, from the verb *ahta'a* *yahta'a* *ehta'an*: if he hastens, and it is said that the word *muhta'a* is the one who looks with humility and reverence. And from it:

Their home is in the Tigris, and I saw them rushing

towards the sky in the Tigris.

It was said that Al-Muhta' is the one who stares continuously. Abu Ubaidah said: It may have both meanings, meaning to hurry while staring continuously, and it was said that Al-Muhta' is the one who does not raise his head. Tha'lab said: Al-Muhta' is the one who looks in humiliation and submission, and it was said that he is the silent one. Al-Nahhas said: What is known in the language is *Ahta'*: if he hastens **Muqni'i Ra'shim** meaning raising their heads, and *lqna'* al-Ras means raising it, and *Aqna'* *Sawthu* means raising it, and the meaning is: that on that day they will raise their heads to the sky, looking at it with a look of fear and humiliation and they will not look at each other. It was said that *lqna'* al-Ras means lowering it, and it was said that it is said *Aqna'*: if he raises his head, and *Aqna'*: if he lowers his head in humiliation and submission, and the verse is open to both meanings. Al-Mubarrad said: The first saying is better known in the language. The poet said:

He lowered his head towards me and looked at me as if he had seen something I was greedy for.

**Their glances will not return to them** meaning their sight will not return to them. The root of the word *at-tarafis* the movement of the eyelids. The eye was called *at-taraf* because it is in it. An example of the use of *at-taraf* to refer to the eye is the saying of Antarah:

I lower my gaze if my neighbor appears to me, until my neighbor hides her shelter.

**And their hearts are air.** Air in the language means: the hollow, empty space that is not occupied by bodies. The meaning is: that their hearts are empty of reason and understanding because of what they witnessed of terror, confusion and astonishment. The soul of passion made it an exaggeration, and from this it was said to the fool and the coward his heart is air: meaning he has no opinion or strength in it. It was said that the meaning of the verse is that their hearts left their places and became in their throats. It was said that the meaning is: that the hearts of the disbelievers in this world are empty of goodness. It was said that the meaning is: and their hearts are full of air. What is close in meaning to this verse is the Almighty's saying: **And the heart of Moses' mother became empty** meaning empty of everything except the concern of Moses.

## Tafsir al-Baghawi

*Rushing*, Qatada said: Hastening.

Saeed bin Jubair said: The two descendants are like the enemy of the wolf.

Mujahed said: Long-sighted.

The meaning of *Ihta'a* is that they do not turn right or left, and they do not know where their feet are.

**Holding their heads high**, meaning: holding their heads high.

Al-Qatibi said: Al-Muqni' is the one who raises his

Surat Ibrahim 14:43

Rushing forward, their heads covered, their glances not turning back to them, and their hearts empty of air.

head and looks at what is in front of him.

Al-Hassan said: People's faces on the Day of Resurrection will be towards the sky, and no one will look at anyone else.

**Their glances will not return to them** meaning: their eyes will not return to them from the intensity of their gaze, and they will be staring, preoccupied with what is in front of them.

**And their hearts are empty**, meaning: empty. Qatada said: Their hearts have left their chests and are in their throats, neither leaving their mouths nor returning to their places. So the hearts are air with nothing in them, and from this the space between the sky and the earth is called air because of its emptiness.

It was said: Empty, not aware of anything and not sensible due to fear.

Al-Akhfash said: Hollow, without minds. The Arabs call everything hollow *air*.

Saeed bin Jubair said: **And their hearts are empty** meaning: they are hesitant, they are seething in their chests, and they have no place to settle.

The true meaning is that hearts will be removed from their places, and eyes will be staring at the horror of that day.

## Tafsir al-Baidawi

43. *Rushing* means rushing to the caller, or turning their eyes towards him, not turning around in awe and fear. The root of the word is to turn towards something.

**With their heads up** raising them **their glances do not return to them** rather their eyes are fixed staring and do not blink, and their gaze does not return to them so they look at themselves. **And their hearts are empty** empty, meaning devoid of understanding due to extreme confusion and astonishment. From this it is said of the fool and the coward that his heart is empty, meaning that it has no opinion or strength in it. Zuhair said:

From the darkness, his forehead is covered with air

It was said that it is devoid of goodness and devoid of truth.

## Surat Ibrahim 14:44

And warn the people of the Day when the punishment will come to them, and those who did wrong will say, "Our Lord, delay us for a short term. We will answer Your call and follow the messengers." Did you not swear before that you would not perish?

### Tafsir al-Jalalayn

44 - **And warn** fear, O Muhammad **the people** the disbelievers **of the Day when the punishment will come to them** which is the Day of Resurrection and **those who did wrong** disbelieved **will say, Our Lord, delay us by returning us to the world (for a short term so that we may answer Your call to monotheism and follow the messengers** so it will be said to them as a rebuke **Did you not swear from you swore before what** in the world **was of your passing** is redundant (and you were at peace) from it until the Hereafter

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: And warn, O Muhammad, the people to whom I have sent you as a caller to Islam, of what will befall them on the Day when God's punishment comes to them on the Day of al-Qiyamah 75: **Then those who did wrong will say**, meaning those who disbelieved in their Lord, and thereby wronged themselves, **Our Lord, delay us**, meaning delay Your punishment from us, and give us respite **for a short term, so that we may answer Your call**, the truth, so that we may believe in You and not associate anything with You, **and follow the messengers**, meaning that we believe in Your messengers, so that we may follow them in what You have called us to of obeying You and following Your command.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, his statement: **And warn the people of the Day when the punishment will come to them**, he said: the Day of Resurrection. **Then those who did wrong will say**, 'Our Lord, delay us for a short term,' he said: a period in which they will work in this world.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And warn the people of the Day when the punishment will come to them**, meaning: warn them in this world before the punishment comes to them.

His saying: **And those who did wrong will say** is in the nominative case in apposition to his saying: **The punishment will come to them**, in his saying: **The punishment will come to them**, and it is not an answer to the command. If it were an answer to his saying:

**And warn the people**, then the nominative and accusative cases would be permissible for it. As for the accusative case, it is as the poet said:

Oh camel, go with a broad neck to Solomon, so that we may rest.

And the nominative is for resumption. It was mentioned about Al-Ala' bin Sayyaba that he used to reject the accusative in response to the command with the letter fa'. Al-Farra' said: Al-Ala' was the one who taught Muadh and his companions.

The statement in the interpretation of the Almighty's saying: **Did you not swear before that you would not perish?**

This is a rebuke from God Almighty to the polytheists of Quraysh, after they entered the Fire for denying in this world the resurrection after death. He says to them when they asked Him to lift the punishment from them, and to delay them so that they might repent and turn back: **Did you not swear before that you would not perish?** He says: You will not have a transition from this world to the Hereafter, and you will only die and then not be resurrected.

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, he said: **Did you not swear before**, like his statement: (And they swore by God their most solemn oaths that God would not resurrect anyone who dies. Yes.) Then he said: **You will not have any passing away**. He said: The transition from this world to the hereafter.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Husayn told us, he said: Warqa' told us, and Al-Hasan ibn Muhammad told us, he said: Shababah told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Salamah told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, his statement: **There is no disappearance for you**, he said: You will not die, referring to the Quraysh.

Al-Qasim told me, he said: Suwaid told us, he said: Ibn al-Mubarak told us, on the authority of al-Hakam, on the authority of Amr ibn Abi Laila, one of the Banu Amir, he said: I heard Muhammad ibn Ka'b al-Qurazi say: Or was it mentioned to me that the people of Hell will call out, **Our Lord, delay us for a short term, so that we may answer Your call and follow the messengers**. He replied to them, **Did you not swear before that you would not perish? And you dwell in the dwellings of those who wronged themselves....** until His saying, **so that the mountains may move from it**.

### Tafsir al-Qurtubi

The Almighty said: **And warn the people** Ibn Abbas said: He meant the people of Mecca. **On the Day when the punishment will come to them** which is the Day of Resurrection, meaning frighten them on that day. And

Surat Ibrahim 14:44

And warn the people of the Day when the punishment will come to them, and those who did wrong will say, "Our Lord, delay us for a short term. We will answer Your call and follow the messengers." Did you not swear before that you would not perish?

He only mentioned the Day of Punishment for them even though it is the Day of Reward, because the speech was uttered as a threat to the sinner. **Then those who did wrong will say** that is on that day **Our Lord, give us respite** that is, give us respite. **For a near term** they asked Him to return to the world when the truth appeared in the Hereafter. **We will answer Your call** that is, to Islam. **And we will follow the messengers.** They will be answered: **Did you not swear before** that is, in the worldly abode. **You will not perish** Mujahid said: It is the oath of the Quraysh that they will not be resurrected. Ibn Jurayj: It is what he narrated from them in His statement: **And they swore by God their most solemn oaths that God will not resurrect anyone who dies** (al-Nahl 16:38). **You will not pass away** has two interpretations: One of them is that you will not move from this world to the Hereafter, meaning you will not be resurrected or gathered together. This is the opinion of Mujahid. The second is that **you will not pass away** meaning you will not be punished. Al-Bayhaqi reported on the authority of Muhammad ibn Ka'b al-Qurazi who said: The people of Hell will have five supplications, and God will answer them in four of them. When it is the fifth, they will never speak again. They will say: "Our Lord, You caused us to die twice and brought us to life twice. So we acknowledge our sins, so is there any way out?" (Ghafir 40:11). Then God will answer them, "That is because when God alone is called upon, you disbelieve; but if partners are associated with Him, you believe. So the judgment belongs to God, the Most High, the Grand." (Ghafir 40:12). Then they will say: "Our Lord, we have seen and heard, so return us [to the world]; we will do righteousness. Indeed, we are [now] certain." (al-Sajdah 32:12) God Almighty will answer them: "So taste [the punishment] for having forgotten the meeting of this Day of yours. Indeed, We have forgotten you. And taste the punishment of eternity for what you used to do." (al-Sajdah 32:14) Then they will say: **Our Lord, delay us for a near term; we will answer Your call and follow the messengers.** God Almighty will answer them: **Did you not swear before that you would not perish?** (Ibrahim 14:44) Then they will say: **Our Lord, bring us out; we will do righteousness other than what we used to do?** (Fatir 35:37) God Almighty will answer them: **Did We not give you life long enough for whoever would remember to remember, and a warner came to you? So taste [it]; for there is no helper for the wrongdoers.** (Fatir 35:37) And they will say: **Our Lord, our misery has overcome us, and we were a people astray** (al-Mu'minun 23:106). So God Almighty will answer them: **Be gone into it, disgraced and do not speak** (al-Mu'minun 23:108). So they will never speak after that. Ibn Al-Mubarak included it in his Raga'iq at a longer length than this - and we have written it in the book Al-Tadhkirah - and he added to the hadith: "And you will dwell in the dwellings of those who wronged themselves, and it will become clear to you how We dealt with them, and We have presented to you examples. And they plotted their plot, and with God is their plot, although their plot was such that mountains would move." He said this the third time, and he

mentioned the hadith and added after his saying: **Be gone into it, disgraced and do not speak** (al-Mu'minun 23:108). At that point, the supplication and hope stopped, and some of them turned to others, barking in the face of one another, and they were overwhelmed. He said: Al-Azhar bin Abi Al-Azhar told me that he mentioned to him that that was His saying: **This is a Day on which they will not speak, nor will permission be given to them to make excuses** (al-Mursalat 77:35-36).

### Tafsir Ibn Kathir

God Almighty says, informing about those who wronged themselves when they witness the punishment: "Our Lord, delay us for a short term. We will respond to Your call and follow the messengers." Like His saying: **Until, when death comes to one of them, he says, 'My Lord, send us back.'** The verse, and God Almighty says: **O you who believe, let not your wealth divert you.** The two verses, and God Almighty says, informing about them in the state of their gathering: **And if you could but see when the criminals hang their heads.** The verse, and He says: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord.'** The verse, and God Almighty says: **And they cry out therein.** The verse, God Almighty says in response to their saying: **Did you not swear before that there would be no cessation for you?** That is, did you not swear before this state that there would be no cessation for you from what you are in and that there would be no resurrection or recompense? So taste this for that. Mujahid and others said: **There would be no cessation for you.** That is, you would not move from this world to the Hereafter, like His saying: **And they swore.** "By God, their most earnest oaths, God will not resurrect anyone who dies." The verse, **And you dwelt in the dwellings of those who wronged themselves, and it became clear to you how We dealt with them and presented to you examples.** That is, you have seen and heard what We inflicted on the nations who denied before you, and despite this, you did not take heed from them, and there was no deterrent for you in what We inflicted upon them. **There is great wisdom, so what avail are warnings?** Shu'bah narrated on the authority of Abu Ishaq on the authority of Abd al-Rahman that Ali, may God be pleased with him, said about this verse, **And their plot was such that mountains would move.** He said: The one who argued with Abraham about his Lord took two young eagles, and raised them until they grew strong and matured and became young men. He said: A man tied each one of them to a peg to a coffin and starved them, and he and another man sat in the coffin. He said: He raised a stick in the coffin over the meat on its head and they flew away, and he kept saying to his companion: Look what you see? He said: I see such and such until he said: I see the whole world as if it



were a fly. He said: So he aimed the stick, and he aimed it, and they both fell down. He said: This is what God Almighty said: **And their plot was such that mountains would move.**

Abu Ishaq said: And it is also in the recitation of Abdullah: **And if their plot was...** I said: And it was also narrated from Ubayy ibn Ka'b and Umar ibn al-Khattab, may God be pleased with them, that they read **And if they almost** as Ali read it, and it was also narrated by Sufyan al-Thawri and Isra'il from Abu Ishaq from Abd al-Rahman ibn Adhanan from Ali, so he mentioned something similar, and it was also narrated from Ikrimah that the context of this story is about Nimrod, the king of Canaan, that he sought the causes of the heavens with this trick and deceit, just as Pharaoh, the king of the Copts, sought to build a tower, but they failed and were weak, and they were less, more contemptible, smaller and more defeated. And Mujahid mentioned this story about Nebuchadnezzar, and that when his sight was cut off from the earth and its people, he was called: **O tyrant, where are you going?** So he was frightened, then he heard a voice above him, so he aimed the spears and the eagles aimed, so the mountains were terrified by their shaking, and the mountains almost moved from the sound of that, so that is his saying: **And if their plot was such that the mountains would move from it.**

Ibn Jurayj narrated from Mujahid that he read it as **that the mountains may pass away from it** with the first lam open and the second damma. Al-Awfi narrated from Ibn Abbas regarding his statement: **And if their plot was to remove the mountains from it** he said: Their plot was not to remove the mountains from it. Al-Hasan Al-Basri said the same, and Ibn Jarir explained it by saying that what they did to themselves of their associating partners with God and their disbelief in Him did not harm anything of the mountains or anything else, but rather the consequences of that returned upon them. I said: This is similar to the statement of God Almighty: "And do not walk upon the earth exultantly. Indeed, you will never tear the earth apart, and you will never reach the mountains in height." The second statement in its interpretation is what Ali bin Abi Talhah narrated from Ibn Abbas: **And if their plot was to remove the mountains from it** he said: Their associating partners with God is like His statement: **The heavens almost burst from it** the verse, and this is what Ad-Dahhak and Qatadah said.

## Fath al-Qadir

44- **And warn the people.** This refers back to the address of the Messenger of God, may God bless him and grant him peace. God Almighty commanded him to warn the people, and what is meant is the people in general. It was said that what is meant is the infidels of Mecca, and it was said that the infidels in general. The first is more appropriate because the warning is for the disbeliever as well as for the Muslim. Hence the Almighty's saying: **You can only warn those who follow the message.** The meaning of **the Day the punishment will come to them** is the Day of al-Qiyamah 75:that is, to frighten them on this day, which is the day of the coming of the punishment. He only mentioned the coming of the punishment on it even though it is the

day of the coming of the reward, because the situation is one of threat. It was said that what is meant by it is the day of their death, for it is the first time of the coming of the punishment. It was said that what is meant is the day of their destruction by immediate punishment, and the accusative case of *day* is that it is a second object of *warned*. "Then those who did wrong will say, 'Our Lord, delay us for a short term.'" What is meant by those who did wrong here are the al-Nas 114:that is, they will say. The shift to the explicit instead of the implicit is to indicate that injustice is the reason for what happened to them. This is if what is meant by the people are the disbelievers. Assuming that what is meant by them is all Muslims, then the meaning is: Those who wronged among them, who are the disbelievers, will say: **Our Lord, give us respite for a short term, for a known period of time, not far away.** "We will answer Your call," that is, Your call to Your servants through the tongues of Your prophets to Your monotheism, **and we will follow the messengers**, those sent by You to us, so we will act upon what they conveyed to us of Your laws, and we will make up for what we have neglected of. The messengers were only gathered together because their call to monotheism was in agreement, so following one of them is following all of them. This is a request from them to return to this world when the truth has become clear to them in the Hereafter. **And if they were returned, they would return to what they were forbidden.** Then the Almighty narrated what will be answered about them when they say this statement. He said: **Did you not swear before that you would not perish?** That is, this statement is said to them as a rebuke and a rebuke: That is, did you not swear before this day that you would not perish from this worldly abode? It was said that there was no real oath from them, but rather that was their state of mind due to their being absorbed in desires and their attachment to worldly life. It was said that their oath is what God related about them in His statement: **And they swore by God with their most solemn oaths that God would not raise up anyone who dies.** The answer to the oath is **that you would not perish.** Rather, it came in the form of address in that you would not perish in order to take into account what you swore, and if it were not for that, He would have said: We would not perish.

## Tafsir al-Baghawi

**And warn the people**, frighten them, **of a Day**, that is, of a day, **when the punishment will come to them**, which is the Day of Resurrection, **Then those who did wrong will say**, they associated partners with God, **Our Lord, give us respite**, give us respite, **for a short term**, this is their request to be returned to the world, that is, return us to it, **We will answer Your call and follow the messengers**, so they will be answered: **Did you not swear before**, you swore in the worldly abode, **that you would not be removed**, from it, that is, you would not be resurrected. And this is the saying of God Almighty: **And they swear by God their most solemn oaths that God will not resurrect anyone who dies** (al-Nahl 16:38).

Surat Ibrahim 14:44

And warn the people of the Day when the punishment will come to them, and those who did wrong will say, "Our Lord, delay us for a short term. We will answer Your call and follow the messengers." Did you not swear before that you would not perish?

### Tafsir al-Baidawi

44. **And warn the people** O Muhammad. **The Day the punishment will come to them** meaning the Day of Resurrection, or the Day of Death, for it is the first day of their punishment, and it is the second object of *warn*. **Then those who did wrong** by polytheism and denial will say, **Our Lord, delay us for a short term** delay the punishment from us or return us to the world and give us respite for a short period of time, or delay our terms and keep us for the amount of time that we believe in You and answer Your call. **We answer Your call and follow the messengers** is an answer to the command and its counterpart is **Why did You not delay me for a short term so that I would be truthful and be among the righteous?** "Have you not sworn before that you would not cease **intending to say and** what is wrong with you" is the answer to the oath, which came in the form of address for conformity without narration, and the meaning is you swore that you would remain in the world and not cease to die, and perhaps they swore out of arrogance and conceit or their condition indicated it as they built a strong foundation and hoped far away. It was said They swore that they would not move to another home and that if they died they would remain in that state until another state, as He said: **And they swore by God their most solemn oaths that God would not resurrect anyone who died.**

## Surat Ibrahim 14:45

And you dwelt in the dwellings of those who wronged themselves, and it became clear to you how We dealt with them, and We presented to you examples.

### Tafsir al-Jalalayn

45 - **And you dwelt therein in the dwellings of those who wronged themselves** by disbelief from the previous nations **and it became clear to you how We dealt with them** of the punishment, so you were not deterred **and We presented clearly for you examples** in the Qur'an, so you did not take heed.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God the Almighty says: And you dwelt in this world in the dwellings of those who disbelieved in God, and wronged themselves thereby from the nations that were before you, and it became clear to you how We dealt with them. He says: And you knew how We destroyed them when they rebelled against their Lord, and persisted in their transgression and disbelief. **And We presented to you examples.** He says: And We presented to you examples of what you were upon of associating partners with God, establishing examples, but you did not repent or turn from your disbelief, so now you ask for a delay for repentance when what has befallen you of punishment has befallen you, that will not happen.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And you dwelt in the dwellings of those who wronged themselves**, he said: The people dwelt in the dwellings of the people of Noah, Aad, and Thamud, and many generations between them from among the nations who perished. **And it will become clear to you how We dealt with them, and We presented to you examples**, by God, He sent His messengers and revealed His books, and presented to you examples, so none but the deaf are deaf in them, and none but the disappointed are disappointed in them, so understand God's command.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And you dwelt in the dwellings of those who wronged themselves, and it became clear to you how We dealt with them**, he said: They dwelt in their villages, Madyan and Al-Hijr, and the villages whose people God punished, and it became clear to you how God dealt with them, and He gave them examples.

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:

**The parables** he said: The similarities.

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: **And you dwelt in the dwellings of those who wronged themselves, and it became clear to you how We dealt with them and We presented to you examples.** That is, in the land of Thamud and the like. So why don't you consider their dwellings, after it became clear to you what We did to them, and after We presented to you examples in the Qur'an. Abu Abd al-Rahman al-Sulami read **and We will make clear to you** with a noon and the jussive, as if it is a future tense and its meaning is the past, and to suit His statement: **how We dealt with them.** The reading of the group is **and it becomes clear**, and it is similar in meaning, because that will not become clear to them except by God making it clear to them.

### Tafsir Ibn Kathir

God Almighty says, informing about those who wronged themselves when they witness the punishment: "Our Lord, delay us for a short term. We will respond to Your call and follow the messengers." Like His saying: **Until, when death comes to one of them, he says, 'My Lord, send us back.'** The verse, and God Almighty says: **O you who believe, let not your wealth divert you.** The two verses, and God Almighty says, informing about them in the state of their gathering: **And if you could but see when the criminals hang their heads.** The verse, and He says: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord.'** The verse, and God Almighty says: **And they cry out therein.** The verse, God Almighty says in response to their saying: **Did you not swear before that there would be no cessation for you?** That is, did you not swear before this state that there would be no cessation for you from what you are in and that there would be no resurrection or recompense? So taste this for that. Mujahid and others said: **There would be no cessation for you.** That is, you would not move from this world to the Hereafter, like His saying: **And they swore.** "By God, their most earnest oaths, God will not resurrect anyone who dies." The verse, **And you dwelt in the dwellings of those who wronged themselves, and it became clear to you how We dealt with them and presented to you examples.** That is, you have seen and heard what We inflicted on the nations who denied before you, and despite this, you did not take heed from them, and there was no deterrent for you in what We inflicted upon them. **There is great wisdom, so what avail are warnings?** Shu'bah narrated on the authority of Abu Ishaq on the authority of Abd al-Rahman that Ali, may God be pleased with him, said about this verse, **And their plot was such that mountains would move.** He said: The one who argued with Abraham about his Lord took two young eagles,

## Surat Ibrahim 14:45

And you dwelt in the dwellings of those who wronged themselves, and it became clear to you how We dealt with them, and We presented to you examples.

and raised them until they grew strong and matured and became young men. He said: A man tied each one of them to a peg to a coffin and starved them, and he and another man sat in the coffin. He said: He raised a stick in the coffin over the meat on its head and they flew away, and he kept saying to his companion: Look what you see? He said: I see such and such until he said: I see the whole world as if it were a fly. He said: So he aimed the stick, and he aimed it, and they both fell down. He said: This is what God Almighty said: **And their plot was such that mountains would move.**

Abu Ishaq said: And it is also in the recitation of Abdullah: **And if their plot was...** I said: And it was also narrated from Ubayy ibn Ka'b and Umar ibn al-Khattab, may God be pleased with them, that they read **And if they almost** as Ali read it, and it was also narrated by Sufyan al-Thawri and Isra'il from Abu Ishaq from Abd al-Rahman ibn Adhanan from Ali, so he mentioned something similar, and it was also narrated from Ikrimah that the context of this story is about Nimrod, the king of Canaan, that he sought the causes of the heavens with this trick and deceit, just as Pharaoh, the king of the Copts, sought to build a tower, but they failed and were weak, and they were less, more contemptible, smaller and more defeated. And Mujahid mentioned this story about Nebuchadnezzar, and that when his sight was cut off from the earth and its people, he was called: **O tyrant, where are you going?** So he was frightened, then he heard a voice above him, so he aimed the spears and the eagles aimed, so the mountains were terrified by their shaking, and the mountains almost moved from the sound of that, so that is his saying: **And if their plot was such that the mountains would move from it.**

Ibn Jurayj narrated from Mujahid that he read it as **that the mountains may pass away from it** with the first lam open and the second damma. Al-Awfi narrated from Ibn Abbas regarding his statement: **And if their plot was to remove the mountains from it** he said: Their plot was not to remove the mountains from it. Al-Hasan Al-Basri said the same, and Ibn Jarir explained it by saying that what they did to themselves of their associating partners with God and their disbelief in Him did not harm anything of the mountains or anything else, but rather the consequences of that returned upon them. I said: This is similar to the statement of God Almighty: "And do not walk upon the earth exultantly. Indeed, you will never tear the earth apart, and you will never reach the mountains in height." The second statement in its interpretation is what Ali bin Abi Talhah narrated from Ibn Abbas: **And if their plot was to remove the mountains from it** he said: Their associating partners with God is like His statement: **The heavens almost burst from it** the verse, and this is what Ad-Dahhak and Qatadah said.

## Fath al-Qadir

45- **And you dwelt in the dwellings of those who wronged themselves** meaning you settled down, it is said that he dwelt in the house and he dwelt in it, and it

is the land of Thamud and others like them from the infidels who wronged themselves by disbelieving in God and disobeying Him. **And it became clear to you how We dealt with them.** Abd al-Rahman al-Sulami read nabayyin with the letter noon and the present tense verb. And those other than him read with the letter taa above it and the past tense verb: meaning it became clear to you by observing the signs how We dealt with them of punishment and severe torment for what they committed of sins, and the subject of it **became clear to you** is what the aforementioned sentence indicates: meaning it became clear to you Our amazing action with them. **And We presented examples for you** in the Books of God and on the tongues of His Messengers to clarify for you, confirm, and complete the argument against you.

## Tafsir al-Baghawi

**And you dwelt**, in this world, **in the dwellings of those who wronged themselves**, by disbelief and disobedience, the people of Noah, Aad, Thamud, and others. **And it became clear to you how We dealt with them**, that is, you knew Our punishment of them, **and We presented to you examples**, that is, We made clear that your example is like their example.

## Tafsir al-Baidawi

45. **And you dwelt in the dwellings of those who wronged themselves** by disbelief and sins, such as Aad and Thamud. The root of sakana is to be transitive with fi, like qar, ghanī, and iqāma. It may also be used in the sense of settling, and it follows its course, such as when you say, **I dwelt in the house**. "And it became clear to you how We dealt with them" by what you see in their homes of the effects of what befell them and what has been transmitted to you of their report. "And We presented to you examples" of their conditions, meaning We made clear to you that you are like them in disbelief and deserving of punishment, or the characteristics of what they did and what was done to them, which are strange like the examples presented.

## Surat Ibrahim 14:46

And they planned their plan, but with God is their plan, even though their plan was such that mountains would move.

### Tafsir al-Jalalayn

46 - **And they plotted** against the Prophet, may God bless him and grant him peace **their plot** when they wanted to kill him or restrain him or expel him **and with God is their plot** meaning their knowledge or their recompense **and if** (their plot) was great **so that the mountains would move from it** except in the sense that it is not taken into account and it does not harm anyone but themselves and what is meant by the mountains here is said to be their reality and it is said to be the laws of Islam that are similar to them in stability and steadfastness and in a reading with the opening of the lam of so that they would move and the raising of the verb then it is light and what is meant is the magnification of their plot and it is said that what is meant by the plot is their disbelief and it is appropriate for the second that the heavens almost burst from it and the earth splits and the mountains collapse in devastation and according to the first what was read and what was

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: Those who wronged themselves plotted, so you lived after them in their dwellings, their plot. And their plot that they plotted was what:

Muhammad bin Bashir told us: Yahya told me: Sufyan told us: Abu Ishaq told us, on the authority of Abd al-Rahman bin Aabaan: I heard Ali reciting: **And if their plot were to move mountains from it**, he said: A king took young eagles and fed them meat until they grew up, became strong and thick. Then he and his companion sat in the coffin and tied the coffin to the legs of the eagles and hung the meat above the coffin. Every time they looked at the meat, they climbed up and up. Then he said to his companion: **What do you see?** He said: **I see mountains like smoke.** He said: **What do you see?** He said: **I see nothing.** He said: **Woe to you, you are on the right track.** He said: "That is what His statement: "And if their plot were to move mountains from it."

Muhammad bin Bashir told us: Muhammad bin Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, on the authority of Abd al-Rahman bin Wasil, on the authority of Ali bin Abi Talib, like the hadith of Yahya bin Sa'id, and he added to it: And Abdullah bin Mas'ud used to recite it, even though their plot was such that mountains would move from it.

Al-Hasan bin Muhammad narrated: Muhammad bin Abi Uday narrated on the authority of Shu'bah on the authority of Abu Ishaq, who said: Abd al-Rahman bin Wasil narrated that Ali said about this verse: **And if**

**their plot were to remove mountains from it**, he said: The one who argued with Abraham about his Lord took two small eagles and brought them close, then they grew thick and strong and became young men. He said: So a man tied each one of them to a coffin with a peg and starved them, and he and another man sat in the coffin. He said: And he raised a stick in the coffin with meat on his head. He said: So they flew away, and he kept saying to his companion: Look what you see? He said: I see such and such, until he said: I see the world as if it were a fly. So he said: Point the stick, so he pointed it and they both fell. He said: So this is the saying of God the Most High: **And if their plot were to remove mountains from it**. Abu Ishaq said: And it is the same in the recitation of Abdullah: **And if their plot were to remove mountains from it**.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Even though their plot was to move mountains, it was the plot of Persia.** He claimed that Nebuchadnezzar came out with eagles, and made a coffin for himself to enter, and he placed spears at its ends and the flesh above them. I think he said: It did so, going toward the flesh until his sight was cut off from the land and its people, and it was called: O tyrant, where are you going? So he was frightened, then he heard a voice above him, so he aimed the spears, and the eagles aimed, and the mountains were startled by their shaking, and the mountains almost moved from it from the sound of that, so that is what he said: **Even though their plot was to move mountains.**

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told me, he said: Ibn Jurayj said, Mujahid said: They plotted their plot, and with God is their plot, and their plot was almost like this. Mujahid read it, their plot was almost like this, so the mountains were removed from it. He said: Some of those who passed away starved eagles, then he placed a coffin over them and entered it, then he placed spears with flesh at the ends of them, so they began to see the flesh, and they would go, until his sight ended, and it was called: O tyrant, where are you going? So he aimed the spears, and the eagles aimed, and the mountains were startled, and they thought that the Hour had come, so they were almost removed. So that is what God the Most High said: And their plot was almost like this, so the mountains were removed from it.

Ibn Jurayj said: Amr ibn Dinar told me, on the authority of Ikrimah, on the authority of Umar ibn al-Khattab, that he used to recite: **And their plot almost made the mountains move.**

This hadith was told to me by Ahmad bin Yusuf. He said: Al-Qasim bin Salam told us. He said: Hajjaj told us, on the authority of Ibn Jurayj, on the authority of Mujahid, that he used to recite it in the manner of *litazul* with the first *lam* open and the second *lam* raised.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Danil, who said: I heard Ali say: Even if their plot is such that mountains move.



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And they planned their plan, but with God is their plan, even though their plan was such that mountains would move.

Ibn Wakee' told us: My father told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Abd al-Rahman ibn Daneel, who said: I heard Ali say: **And if their plot were to move mountains**, he said: Then Ali began to narrate and said: It was revealed about a tyrant among the tyrants. He said: I will not stop until I know what is in the heavens. Then he took eagles and began to feed them meat until they grew thick and strong and became powerful, and he mentioned a hadith similar to Shu'bah's.

Ibn Wakee' narrated: Abu Dawud Al-Hadrami narrated on the authority of Ya'qub, on the authority of Hafs bin Hameed or Ja'far, on the authority of Saeed bin Jubair, **And if their plot was to make mountains move**, he said: Nimrod, the master of the eagles, ordered a coffin to be made and he placed a man with it, then he ordered the eagles to be carried. When he ascended, he said to his companion: What do you see? He said: I see water and an island, meaning the world. Then he ascended and said to his companion: What do you see? He said: We only grow further away from the sky. He said: Descend. Another one said: It was called, O tyrant, where are you going? He said: So the mountains heard the rustling of the eagles, and they thought it was more powerful than the sky, so they almost moved. This is what He said: And if their plot was to make mountains move.

Ibn Wakee' told us: My father told us, on the authority of Abu Jaafar, on the authority of Al-Rabi' bin Anas, that Anas used to recite: **And their plot was such that mountains would move from it**.

Others said: Their plot was their associating partners with God and their slander against Him.

Who said that?

Al-Muthanna told me: Abu Saleh told us: Muawiyah told us, on the authority of Ali, on the authority of Ibn Abbas: **And their plot was such that the mountains would move**. He said: Their polytheism is like His saying: **The heavens almost burst from it**.

Ibn Wakee' told us: Al-Maharibi told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **And their plot was such that the mountains would move**. He said: It is like His statement: **And they say, 'The Most Merciful has taken a son.'** You have certainly done a thing at which the heavens almost burst and the earth splits open and the mountains collapse in devastation.

Al-Muthanna told me: Amr bin Awn told us: Hisham told us, on the authority of Juwaybir, on the authority of Al-Dahhak, regarding his statement: **And if their plot was**, then he mentioned something similar.

Bishr told us: Yazid told us: Saeed told us, on the authority of Qatada, that Al-Hasan used to say: He was too insignificant to God and too small for the mountains to move from him, describing them with that. Qatada said: In the copy of the Mushaf of Abdullah bin Masoud it is: **And their plot almost made the mountains move from him**, and Qatada used to say at

that time: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in devastation**. That is, because of their speech.

Muhammad ibn Abd al-A'la told us: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **And if their plot were to cause the mountains to move**, he said that when they attributed a son to God. And he said in another verse: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in devastation, because they attribute to the Most Merciful a son**.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, who said: I heard Ad-Dahhak say regarding His statement: **And their plot was such that the mountains would move away** in the wording of Ibn Mas'ud: **And their plot was such that the mountains would move away** is like His statement: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in devastation**.

The reciters differed in their reading of the statement: **that the mountains might move from it**. The majority of the reciters of Hijaz, Madinah, and Iraq read it, except for Al-Kisa'i, **And if their plot was to remove the mountains from it**, with a kasra on the first lam and a fatha on the second, meaning: And their plot was not to remove the mountains from it. Al-Kisa'i read it, **And if their plot was to remove the mountains from it**, with a fatha on the first lam and a nominative on the second, based on the interpretation of the reading of those who read it, **And if their plot was to remove the mountains from it**, from the earlier scholars whose statements were mentioned, meaning: Their plot became intense until the mountains moved from it, or almost moved from it. Al-Kisa'i used to narrate on the authority of Hamza, on the authority of Shibl, on the authority of Mujahid, that he used to read it in the same way as his reading, **And if their plot was to remove the mountains from it**, with a nominative on the letter tazul.

Al-Harith told me this on the authority of Al-Qasim on his authority.

The correct reading, according to us, is the reading of those who read it as **and if their plot was such that mountains would move from it** with a kasra on the first lam and a fatha on the second, meaning: and their plot was not such that mountains would move from it.

We said: This is correct, because if the first lam is opened, the meaning of the statement is: And their plot was such that the mountains would move, and if they had moved they would not have remained, and in its remaining in its state there is what shows that it did not move, and another is the consensus of the proof from the reciters on that, and in that there is sufficient evidence for its correctness, and the corruption of others by something else.

If someone thinks that this is not a consensus of the proof, since there were some of the Companions and Followers who read it like this, then the matter is

contrary to what he thought about that, and that is that those who read it with the opening of the first lam and the raising of the second read **wa-wa-kad makrahum** with the dal, and if it is read like this, then the correct reading with *wa-wa-kad* is to open the first lam and raise the second according to what they read, and it is not permissible for us to read like this, because our Qur'ans are different from that, and the script of our Qur'ans is with the nun and not the dal, and since it is like this, then it is not permissible for anyone to change the script of the Qur'ans of the Muslims, and if that is not permissible then the correct reading is only what the readers of the regions are upon, not those who deviate in their reading from them.

And similar to what we said about the meaning of **even if their plot was**, a group of interpreters said.

Who said that?

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, his statement: **And they plotted their plot, but with God is their plot, even though their plot was such that mountains would move.** He said: Their plot was not such that mountains would move.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, who said: Al-Hasan said, regarding His statement: **And if their plot was to move mountains**, their plot was not to move mountains.

Al-Muthanna told me: Amr bin Awn told us: Hisham told us, on the authority of Aouf, on the authority of Al-Hasan, who said: Their plot was not such that mountains would move.

Al-Harith told me, he said: Al-Qasim told us, he said: Hajaj told us, on the authority of Harun, on the authority of Yunus and Amr, on the authority of Al-Hasan: **And their plot was such that mountains would move.** They said: Al-Hasan used to say: And their plot was so weak and feeble that mountains would move.

He said: Harun said: Yunus informed me, on the authority of Al-Hasan, who said: There are four things in the Qur'an: **And if their plot was such that mountains would move from it:** Their plot was such that mountains would not move from it. His statement: **We would have taken him from Our presence, if We were to do so:** We would not do so. His statement: **If the Most Gracious had a son, then I would be the first of the worshippers:** The Most Gracious had no son. His statement: **And We have certainly empowered them in that in which We have empowered you:** We have empowered you in that in which We have empowered you.

Harun said: Amr bin Asbat narrated them to me, on the authority of Al-Hasan, and he added one more to them: **If you are in doubt:** I am not in doubt **about what We have revealed to you.**

The first is to say that it is correct in interpreting the verse, since the reading that was mentioned is correct, based on what we have explained of the evidence in His statement: **And they have plotted their plot, but**

**with God is their plot, even though their plot was such that mountains would move.** Those who wronged themselves associated others with their Lord, and they fabricated a lie against Him, but with God is knowledge of their association with Him and their fabrication against Him, and He will punish them for that with the punishment that they deserve. Their association and their slander against God was not such that mountains would move, but rather they harmed none thereby except themselves, and their hateful intention did not return except against them.

Al-Hasan bin Muhammad told us: Waki' bin Al-Jarrah told us: Al-A'mash told us, on the authority of Shammār, on the authority of Ali, who said: Treachery is deceit, and deceit is disbelief.

## Tafsir al-Qurtubi

The Almighty said: **And they plotted their plot** meaning by associating partners with God, denying the Messengers, and being stubborn, according to Ibn Abbas and others. **And with God is their plot, even though their plot was such that mountains would move from it** *In* means *what*, meaning their plot was such that mountains would not move from it due to its weakness and frailty, *And* means *what* in the Qur'an in five places: One of them is this. The second - **So if you are in doubt about what We have revealed to you** (Yunus 10:94). The third - **If We had intended to take a diversion, We would have taken it from Ourselves, if We were** (al-Anbiya 21:17), meaning we were not. The fourth - **Say, 'If the Most Gracious had a son'** (al-Zukhruf 43:81). The fifth: **And We have certainly established them in that in which We have established you** (al-Ahqaf 46:26). The group read **And if it was** with a noon. Amr ibn Ali, Ibn Mas'ud, and Abi read **And if it was akad** with a dal. The general opinion is that the lam in *letzul* is broken because it is the lam of the limits and the second lam is opened in the accusative case. Ibn Muhaisin, Ibn Jurayj and Al-Kisa'i read **to be removed** with the first lam open as if it were the lam of initiation and the second raised *and* lightened from the heavy one, and the meaning of this reading is the enormity of their plot, meaning, and their plot was so great that the mountains almost moved because of it, Al-Tabari said: The preferred reading is the first reading, because if it had moved it would not have been established, Abu Al-Anbari said: There is no proof against the Mushaf of the Muslims in the hadith that Ahmad bin Al-Hussein told us: Uthman bin Abi Shaybah told us, Waki' bin Al-Jarrah told us, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Abd Al-Rahman bin Danil, who said: I heard Abi bin Abi Talib, may God be pleased with him, say: A tyrant among the tyrants said, I will not stop until I know who is in the heavens, so he went to the chicks of eagles and ordered that they be fed meat, until they grew strong and muscular and hastened, he ordered that a coffin be made in which two men could fit, and that a stick be placed in it with very red meat on its head, and that the legs of the eagles be secured with pegs, and they be tied to the pillars of the coffin, then he and a companion of his sat in the coffin and stirred up the eagles, so when they saw The meat I asked for,

And they planned their plan, but with God is their plan, even though their plan was such that mountains would move.

so I started raising the coffin until I reached what God willed, then the tyrant said to his companion: Open the door and see what you see? He said: I see the mountains as if they were flies, so he said: Close the door, then I ascended with the coffin as God willed it to ascend, then the tyrant said to his companion: Open the door and see what you see? He said: I see nothing but the sky and it only increases from us in distance, so he said: He turned the staff upside down, so the eagles swooped down. When the coffin fell to the ground, I heard a crash from it that almost moved the mountains from their ranks, he said: I heard Ali, may God be pleased with him, recite **And indeed their plot was bound to vanish** with the first lam of **to vanish** open and the second dammah. Al-Tha'labi mentioned this story with its meaning, and that the tyrant is Nimrod who argued with Abraham about his Lord, and Ikrimah said: There was with him in the coffin a beardless boy, and he carried the bow and arrows and shot them and came back covered in blood and said: You have spared yourself from the God of the heavens. Akrima said: It was stained with the blood of a fish from the sky, and it threw itself into a sea suspended in the air. It was also said: A bird was hit by an arrow, then Nimrod ordered his companion to strike the stick and to turn the meat, so the eagles descended with the ark. The mountains heard the rustling of the ark and the eagles were frightened, and thought that something had happened to them from the sky, and that the Hour had come. So is that what He said: **And if their plot had been such that the mountains would have moved away?** Al-Qushayri said: This is permissible, given the estimation of the creation of life in the mountains. Al-Mawardi mentioned on the authority of Ibn Abbas: Nimrod bin Kanaan built the palace in the village of Al-Rass in the plains of Kufa, and made its length five thousand and fifty cubits, and its width three thousand and twenty-five cubits, and he ascended from it with the eagles, and when he knew that he had no way to the sky, he made it a fortress, and gathered his family and children to fortify himself in it, but God destroyed his building from the foundations, and the palace collapsed on them and they all perished. This is the meaning of **And they plotted their plot against God** and regarding the mountains that he meant to be removed by their plot, there are two aspects: One of them is the mountains of the earth. The second is Islam and the Qur'an, because it is firm and solid like mountains. Al-Qushayri said: **And with God is their plot** meaning He knows that and will punish them, or with God is the reward for their plot, so the complement was omitted. **And if their plot was to remove mountains** with a kasra on the lam, meaning that their plot was a plot that would have an effect and danger with God Almighty, so the mountains are an example of the command of the Prophet, may God bless him and grant him peace. It was said: **And if their plot was** in their estimation **to move mountains from it** and to have an effect in invalidating Islam. It was read **to move mountains from it** with the first lam open and the second damma, meaning it was a great plot from which mountains would move, but God protected the Messenger of God, may God bless him and grant him peace, and it is like the saying of God Almighty: **And they plotted a great**

**plot** (Nuh 71:22) and mountains do not move, but the expression about the greatness of something is like this.

## Tafsir Ibn Kathir

God Almighty says, informing about those who wronged themselves when they witness the punishment: "Our Lord, delay us for a short term. We will respond to Your call and follow the messengers." Like His saying: **Until, when death comes to one of them, he says, 'My Lord, send us back.'** The verse, and God Almighty says: **O you who believe, let not your wealth divert you.** The two verses, and God Almighty says, informing about them in the state of their gathering: **And if you could but see when the criminals hang their heads.** The verse, and He says: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord.'** The verse, and God Almighty says: **And they cry out therein.** The verse, God Almighty says in response to their saying: **Did you not swear before that there would be no cessation for you?** That is, did you not swear before this state that there would be no cessation for you from what you are in and that there would be no resurrection or recompense? So taste this for that. Mujahid and others said: **There would be no cessation for you.** That is, you would not move from this world to the Hereafter, like His saying: **And they swore.** "By God, their most earnest oaths, God will not resurrect anyone who dies." The verse, **And you dwelt in the dwellings of those who wronged themselves, and it became clear to you how We dealt with them and presented to you examples.** That is, you have seen and heard what We inflicted on the nations who denied before you, and despite this, you did not take heed from them, and there was no deterrent for you in what We inflicted upon them. **There is great wisdom, so what avail are warnings?** Shu'bah narrated on the authority of Abu Ishaq on the authority of Abd al-Rahman that Ali, may God be pleased with him, said about this verse, **And their plot was such that mountains would move.** He said: The one who argued with Abraham about his Lord took two young eagles, and raised them until they grew strong and matured and became young men. He said: A man tied each one of them to a peg to a coffin and starved them, and he and another man sat in the coffin. He said: He raised a stick in the coffin over the meat on its head and they flew away, and he kept saying to his companion: Look what you see? He said: I see such and such until he said: I see the whole world as if it were a fly. He said: So he aimed the stick, and he aimed it, and they both fell down. He said: This is what God Almighty said: **And their plot was such that mountains would move.**

Abu Ishaq said: And it is also in the recitation of Abdullah: **And if their plot was...** I said: And it was also narrated from Ubayy ibn Ka'b and Umar ibn al-Khattab, may God be pleased with them, that they read **And if**

they almost as Ali read it, and it was also narrated by Sufyan al-Thawri and Isra'il from Abu Ishaq from Abd al-Rahman ibn Adhanan from Ali, so he mentioned something similar, and it was also narrated from Ikrimah that the context of this story is about Nimrod, the king of Canaan, that he sought the causes of the heavens with this trick and deceit, just as Pharaoh, the king of the Copts, sought to build a tower, but they failed and were weak, and they were less, more contemptible, smaller and more defeated. And Mujahid mentioned this story about Nebuchadnezzar, and that when his sight was cut off from the earth and its people, he was called: **O tyrant, where are you going?** So he was frightened, then he heard a voice above him, so he aimed the spears and the eagles aimed, so the mountains were terrified by their shaking, and the mountains almost moved from the sound of that, so that is his saying: **And if their plot was such that the mountains would move from it.**

Ibn Jurayj narrated from Mujahid that he read it as **that the mountains may pass away from it** with the first lam open and the second damma. Al-Awfi narrated from Ibn Abbas regarding his statement: **And if their plot was to remove the mountains from it** he said: Their plot was not to remove the mountains from it. Al-Hasan Al-Basri said the same, and Ibn Jarir explained it by saying that what they did to themselves of their associating partners with God and their disbelief in Him did not harm anything of the mountains or anything else, but rather the consequences of that returned upon them. I said: This is similar to the statement of God Almighty: "And do not walk upon the earth exultantly. Indeed, you will never tear the earth apart, and you will never reach the mountains in height." The second statement in its interpretation is what Ali bin Abi Talhah narrated from Ibn Abbas: **And if their plot was to remove the mountains from it** he said: Their associating partners with God is like His statement: **The heavens almost burst from it** the verse, and this is what Ad-Dahhak and Qatadah said.

### Fath al-Qadir

**46- And they plotted their plot** The sentence is in the accusative case as a state: meaning, We did to them what We did, and the fact is that they plotted to reject the truth and establish falsehood, their great plot, in which they exhausted their efforts. **And with God is their plot** meaning, and with God is the recompense for their plot, or with God is written their plot, so He will recompense them, or with God is their plot with which He plots against them, so that the plot is added to the object. It was said that what is meant by them are the people of Muhammad, may God bless him and grant him peace, who plotted against the Prophet, may God bless him and grant him peace, when they intended to kill him or exile him. It was said that what is meant is what happened with Nimrod when he tried to ascend to the sky, so he made for himself a coffin and tied its legs to four eagles. **And their plot was such that mountains would move from it** Omar, Ali, Ibn Masoud, and Abu read **And their plot was almost such that mountains would move from it** with the silent dal instead of the nun. Other reciters read **And if it was** with the nun. Ibn Muhaisin, Ibn Jurayj and Al-Kisa'i read **to remove** with a fatha on the lam as if it were the

lam of initiation. The majority read it with a kasra as if it were the lam of negation. Ibn Jarir said: The preferred reading is this, meaning the reading of the majority, because if it had removed, it would not have been fixed. According to the reading of Al-Kisa'i and those with him, *in* is the lightened form of the heavy one, and *lam* is the distinguishing factor. **The removal of mountains** is like the greatness and severity of their plot: meaning, their plot was prepared for that. Al-Zajaj said: Even if their plot reaches the point of removing mountains, then God will support His religion. According to the reading of the majority, there are two possible interpretations: One of them is that *in* is the lightened form of the heavy one, and the meaning is as mentioned above. The second is that it is negative and the broken lam is to emphasize the negation, like his saying: **And God would not let your faith go to waste.** The meaning is: It is impossible for the mountains to be removed by their plotting, given that the mountains are an example of God's signs and laws that remain in their state throughout time. So the sentence in this case is a state of the pronoun in **they plotted**, not of his saying: **And with God is their plotting**, meaning that the situation is that their plotting was not such that the mountains would be removed.

Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Kharaiti in Masawi Al-Akhlaq narrated on the authority of Maymun Ibn Mihran regarding his statement: **And never think that God is unaware of what the wrongdoers do**, he said: It is a consolation for the wronged and a warning to the wrongdoer. Abd Ibn Hamid, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **For a Day when eyes will stare in horror**, he said: By God, their eyes will stare in horror and will not return to them. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: *Rushing*, he said: He means by *rushing*, looking without blinking. **With their heads raised**, he said: Surrendering means raising their heads. **Their glances will not return to them**, he said: Their eyes are fixed. **And their hearts are empty**, there is nothing good in them, so they are like ruins. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid, *Rushing*, he said: Staring. Abd Al-Razzaq, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Qatada, *Rushing*, he said: Hastening. These people narrated on the authority of Qatada regarding his statement: **And their hearts are air**, he said: There is nothing in them, it came out of their chests and stuck in their throats. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Marra: **And their hearts are air**, he said: Perforated, not comprehending anything. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And warn the people of the Day when the punishment will come to them**, he said: Warn them in this world before the punishment comes to them. Ibn Jarir narrated on the authority of Mujahid who said: **The Day when the punishment will come to them** is the Day of Resurrection. Ibn Al-Mundhir narrated on the authority of Ibn Abbas: **You will have no escape**, he said: From what you are in to what you say. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding his statement: **You will have no escape**, he said: Resurrection after death. Abd bin Hamid and Ibn



Surat Ibrahim 14:46

And they planned their plan, but with God is their plan, even though their plan was such that mountains would move.

Al-Mundhir narrated on the authority of Al-Hasan regarding his statement: **And you dwell in the dwellings of those who wronged themselves**, he said: You did the same deeds as them. Ibn Jarir narrated on the authority of Ibn Abbas regarding his statement: **And if their plot was to cause the mountains to move**. Ibn Jarir, Ibn al-Mundhir, and Ibn Abi Hatim narrated on the authority of Ibn Abbas: **And if their plot was to cause the mountains to move**, meaning their polytheism, like his statement: **The heavens almost burst from it, and the earth splits open, and the mountains collapse in ruin**. And Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, and Ibn Al-Anbari narrated on the authority of Ali bin Abi Talib that he read this verse: **And if their plot were to move the mountains**, then he explained it and said: A tyrant among the tyrants said: I will not stop until I see what is in the sky. So he ordered the young eagles to be fed meat until they grew up and became thick. He ordered a coffin to be carved that would hold two men. Then he put a piece of wood in the middle of it, then he tied their legs to pegs, then he starved them, then he put meat on top of the wood. Then he and his companion entered the coffin, then he tied them to the legs of the coffin, then he left them wanting the meat. They went with it as God willed. Then he said to his companion: Open and see what you see. So he opened it and he said: Look at the mountains as if they were flies. He said: Close it, so he closed it, and they went with it as God willed. Then he said: Open it, so he opened it. He said: Look what you see. He said: I see nothing but the sky, and I see it only increasing in distance. He said the sound of the wood, so he aimed it and it swooped down wanting the meat. He heard the mountains. She guided it so that it almost fell from its position. A similar story was narrated to Nebuchadnezzar and Nimrod from the chains of transmission mentioned in Al-Durr Al-Manthur.

## Tafsir al-Baghawi

**And they plotted their plot, and with God is their plot**, meaning: the reward for their plot, **and if their plot was**, Ali and Ibn Masoud read: **and if their plot was** with the letter dal, and the general public read it with the letter nun.

**That the mountains may pass away from it**. The common people read *lanzu* with a kasra on the first *lām* and a fathah on the second.

Meaning: Their plot was not true.

Al-Hassan said: Their plot is so weak that mountains can move.

It was said: Its meaning is that their plot will not remove Muhammad, may God bless him and grant him peace, who is as firm as the mountains.

Ibn Jurayj and Al-Kisa'i read: **to be removed** with the first *lām* open and the second *lām* raised, meaning: their plot, even if it is so great that it reaches a place

that moves mountains, they will not be able to remove the matter of Muhammad, may God bless him and grant him peace.

Qatada said: Its meaning is that their polytheism was due to the mountains descending from it, as God Almighty said: **And the mountains collapse in devastation, because they attribute to the Most Merciful a son** (Maryam 19:19).

It is narrated on the authority of Ali ibn Abi Talib, may God be pleased with him, regarding the meaning of the verse: It was revealed about the tyrant Nimrod who argued with Abraham about his Lord, and that he said: If what Abraham says is true, I will not stop until I ascend to the sky and know what is in it. So he took four young eagles and raised them until they grew up and made a coffin, and made a door for it at the top and a door at the bottom. Nimrod sat with a man in the coffin, and set up planks at the edges of the coffin, and put meat on their heads and tied the coffin to the legs of the eagles. They broke out and ascended in greed for the meat, until a day passed and they were far away in the air. Nimrod said to his companion: Open the upper door and look at the sky. Have we brought it near? So he opened the door and looked and said: The sky is as it was. Then he said: Open the lower door and look at the earth. How do you see it? So he did, and he said: I see the earth like a sea and the mountains like smoke. Then the eagles flew another day, and rose until the wind prevented them from flying. Then he said to his companion: Open the two doors. So he opened the upper one and saw the sky as it was, and he opened the lower one and saw the earth black and dark. Then he was called: O tyrant, where are you going?

Akrima said: There was with him in the coffin a young man who had carried a bow and arrows with him. He shot an arrow and the arrow returned to him stained with the blood of a fish that had thrown itself into the air from the sea - and it was said: a bird that had been hit by the arrow - so he said: I have been spared the burden of the sky.

He said: Then Nimrod ordered his companion to straighten the planks and cut off the meat, so he did, and the vultures descended with the Ark, and the mountains heard the rustling of the Ark and the vultures, so they were frightened and thought that something had happened from the sky, and that the Hour had come, so they almost fell from their places, and that is what God Almighty said: **And their plot was to move the mountains**.

## Tafsir al-Baidawi

46. **And they plotted their plot** exhausting their efforts to invalidate the truth and establish falsehood. **And with God is their plot** and their actions are written with Him, so He will reward them for it, or with Him is what He plots against them as a recompense for their plot and to invalidate it. **And if their plot was** in the greatest



severity. So that the mountains would move from it" is equivalent to removing mountains. It was said that "an" is negative and the lam is an emphasis for it like His saying: "And God would not punish them" on the basis that the mountains are an example of the command of the Prophet, may God bless him and grant him peace, and the like. It was said that it is lightened from the heavy and the meaning is that they plotted to remove what is like the mountains that are firmly established and able to protect the signs of God Almighty and His laws. Al-Kasa'il read "tazul" with the opening and raising as if it is the lightened and the lam is the separator, and its meaning is the magnification of their plot, and it was read with the opening and the accusative according to the language of those who open the lam of ki and it was read "and their plot was almost."

Surat Ibrahim 14:47

So never think that God will fail to fulfill His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution.

### Surat Ibrahim 14:47

So never think that God will fail to fulfill His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution.

### Tafsir al-Jalalayn

47 - **So do not think that God will fail to fulfill His promise to His messengers** of victory **Indeed, God is Exalted in Might** Victorious, nothing is beyond His power **Lord of Retribution** against those who disobey Him.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace, **So do not think that God will fail in His promise**, which He promised them when they lied and denied what they brought to them from Him. God Almighty only said this to His Prophet to strengthen and reinforce his resolve, and to know that He sent down His wrath upon those who lied to Him and denied His prophethood, and rejected what He brought to them from God, an example of what He sent down upon those who followed their path from the nations who were before them on the same path of denying their messengers, denying their prophethood, and rejecting what they brought to them from God upon them.

His saying: **Indeed, God is Exalted in Might and Possessor of Retribution**, means by his saying **Indeed, God is Exalted in Might**: Nothing that He wants to punish can prevent Him. He is able to do anything to anyone who seeks Him. He does not escape Him by fleeing from Him. **The One who takes revenge** from those who disbelieved in His Messengers and denied them, and denied their prophethood, and associated partners with Him and took with Him a god other than Him. His saying, *Mukhalaf* was added to the promise, and it is a source, because it occurred in the position of a noun, and His saying, **His messengers** was made accusative by meaning, and that is because the meaning is: Do not think that God will fail His messengers in His promise. So the promiser, even if it is lowered by adding *Mukhalaf* to it, is in the meaning of the accusative, and that is because the failure is done on two different accusatives, like the saying of the one who says: I clothed Abdullah with a garment, and brought him into a house. And if the verb is like that, it is done on two different accusatives, and it is permissible to bring forward whichever one is brought forward, and lower what follows the verb that is in the form of nouns, and lower the second, so it is said: I am the entrance of Abdullah into the house, and I am the entrance of Abdullah, if you bring the house forward to

the entrance and delay Abdullah, you lower the house, because the entrance was added to it, and Abdullah is accusative, and if Abdullah is brought forward to it, and the house is delayed, Abdullah is lowered by adding the entrance to it, and the house is accusative, and it did that like that, because the verb, I mean the entrance, works in every One of them is an accusative case for its action in the other, and from this is the poet's saying:

You see the bull in it, its head and the rest of it are exposed to the sun.

He added an entrance to the shadow, and erected the head, but the meaning of the speech is: the entrance of his head is the shadow. And from it is the saying of another:

Brush me with goodness, lest I be, and praise me as a rock moaning on a day of honey.

Al-Usayl: the feather used to collect perfume. The meaning of the statement is: like a rock that was mowed one day with a feather. And likewise the saying of another:

My cousin Salma is a cook who cooks during the hours of sleep, and laziness increases.

The meaning of the words is: A cook who provides the laziness during the hours of sleep.

As for the one who reads this, do not think that God will fail to fulfill His promise to His messengers. We have already explained the reason for its being correct in the speech of the Arabs in Surat Al-An'am, when He said **And thus their partners have made attractive to many of the polytheists the killing of their children**, which makes it unnecessary to repeat it in this place.

### Tafsir al-Qurtubi

The Almighty's saying: **So do not think that God will fail to fulfill His promise to His messengers**. The name of God Almighty and *failure* are the objects of *think*, and **His messengers** are the objects of **His promise**, which is broad, and the meaning is: He will fail to fulfill His promise to His messengers. The poet said:

You see the bull in it, its head and the rest of it are exposed to the sun.

Al-Qutbi said: It is from the advanced which is clarified by the delay, and the delayed which is clarified by the advancement, and it is the same in your saying: *Mukhalaf wa'dahu rusuluhu*, and *Mukhalaf rusuluhu wa'dahu*. **Indeed, God is Exalted in Might and Possessor of Retribution**, meaning from His enemies. And among His names is al-Muntaqim, and we have explained it in the Most Sublime Book in Explaining the Beautiful Names of God.

## Tafsir Ibn Kathir

The Almighty says, confirming and affirming His promise: **So do not think that God will fail to fulfill His promise to His messengers**, that is, to support them in this worldly life and on the Day when the witnesses will stand. Then the Almighty informed that He is the Possessor of Might, and nothing He will prevent from Him nor will He be overcome, and the Possessor of Retribution against those who disbelieve in Him and deny Him. **Woe, that Day, to the deniers**, and for this reason He said: **The Day when the earth will be replaced by another earth, and the heavens as well**, that is, His promise will be fulfilled on the Day when the earth will be replaced by another earth, and this will be in a manner other than the usual, well-known manner, as came in the two Sahihs from the hadith of Abu Hazim on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **People will be gathered on the Day of Resurrection on a white, pure land like a loaf of bread, with no markings for anyone on it.**

Imam Ahmad said: Muhammad ibn Adi narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, on the authority of Aisha, that she said: I was the first person to ask the Messenger of God, may God bless him and grant him peace, about this verse: **The Day the earth will be replaced by another earth, and the heavens [as well]**, she said: I said: Where will the people be on that day, O Messenger of God? He said: **On the Bridge**, narrated by Muslim alone, without Al-Bukhari, and Al-Tirmidhi and Ibn Majah on the authority of Dawud ibn Abi Hind, and Al-Tirmidhi said: Hasan Sahih. Ahmad also narrated it on the authority of Affan, on the authority of Wahib, on the authority of Dawud, on the authority of Al-Sha'bi, on her authority, but he did not mention Masruq. Qatadah said on the authority of Hassan ibn Bilal Al-Muzani, on the authority of Aisha, may God be pleased with her, that she asked the Messenger of God, may God bless him and grant him peace, about the statement of God: **The Day the earth will be replaced by another earth, and the heavens [as well]**, she said: I said: O Messenger of God, where will the people be on that day? He said: **You have asked me about something that no one from my nation has asked me about, and that is that the people will be on the Bridge of Hell.**

Imam Ahmad narrated from the hadith of Habib bin Abi Amrah from Mujahid from Ibn Abbas that Aisha told me that she asked the Messenger of God, may God bless him and grant him peace, about the words of God the Almighty: **And the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be rolled up in His right hand.** So where will the people be on that day, O Messenger of God? He said: **They will be on the back of Hellfire.** Ibn Jarir said: Al-Hasan told us, Ali bin Al-Ja'd told us, Al-Qasim told us, I heard Al-Hasan say: Aisha said: O Messenger of God, **On the Day the earth will be replaced by another earth.** So where will the people be on that day? He said: **This is something that no one has asked me about.** He said: **On the Bridge, O Aisha.** Ahmad narrated it from Affan from Al-Qasim bin Al-Fadl from Al-Hasan with it.

Imam Muslim bin Al-Hajjaj said in his Sahih: Al-Hasan

bin Ali Al-Halwani told me, Abu Tobah Al-Rabi bin Nafi told me, Muawiyah bin Salam told us on the authority of Zaid, meaning his brother, that he heard Abu Salam, Abu Asma Al-Rahbi told me that Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, told him: I was sleeping with the Messenger of God, may God bless him and grant him peace, when one of the Jewish rabbis came to him and said: Peace be upon you, O Muhammad. I pushed him so hard that he almost fell down. He said: Why did you push me? I said: Why don't you say it, O Messenger of God? The Jew said: We only call him by the name that his family gave him. The Messenger of God, may God bless him and grant him peace, said: My name is Muhammad, which my family gave me. The Jew said: I have come to ask you. The Messenger of God, may God bless him and grant him peace, said: Will it benefit you at all if I tell you? He said: I am listening with my ears. The Messenger of God, may God bless him and grant him peace, poked him with a stick that he had with him and said: Ask. The Jew said: Where will the people be on the Day when the earth is replaced by another earth and the heavens as well? The Messenger of God (peace and blessings of God be upon him) said: **They will be in darkness beyond the bridge.** He said: **Who will be the first people to cross?** He said: **The poor immigrants.** The Jew said: **What will be their gift when they enter Paradise?** He said: **The extra liver of the whale.** He said: **What will be their food after that?** He said: **The bull of Paradise, which used to eat from its edges, will be slaughtered for them.** He said: **What will be their drink in addition to that?** He said: **From a spring in it called Salsabil.** He said: **You have spoken the truth.** He said: **And I have come to ask you about something that no one on earth knows except a prophet or one or two men.** He said: **Would it benefit you if I told you?** He said: **I will listen with my ears.** He said: **I have come to ask you about a child.** He said: "The man's fluid is white, and the woman's fluid is yellow. When they come together and the man's fluid rises above the woman's fluid, they will produce a boy, by God's permission. When the woman's fluid rises above the man's fluid, they will produce a girl, by God's permission." The Jew said: **You have spoken the truth, and you are indeed a prophet.** Then he turned away. The Messenger of God (peace and blessings of God be upon him) said: **This man asked me about what he asked me about, and I had no knowledge of any of it until God brought it to me.**

Abu Ja'far ibn Jarir al-Tabari said: Ibn 'Auf told us, Abu al-Mughira told us, Ibn Abi Maryam told us, Sa'id ibn Thauban al-Kila'i told us, on the authority of Abu Ayyub al-Ansari that a Jewish rabbi asked the Prophet, may God bless him and grant him peace, and said: Tell me, when God Almighty says in His Book: **The Day the earth will be replaced by another earth, and the heavens [as well]**, where will creation be at that time? He said: **Guests of God, and what He has will not fail them.** Ibn Abi Hatim narrated it on the authority of Abu Bakr ibn 'Abdullah ibn Abi Maryam. Shu'bah said: Abu Ishaq told us, I heard 'Amr ibn Maymun, and perhaps he said: 'Abdullah said, and perhaps he did not say, so I said to him on the authority of 'Abdullah, and he said: I heard 'Amr ibn Maymun say: **The Day the earth will be replaced by another earth**, he said: A

## Surat Ibrahim 14:47

So never think that God will fail to fulfill His promise to His messengers. Indeed, God is Exalted in Might and Owner of Retribution.

land like pure white silver, in which no blood has been shed and no sin has been committed upon it, their sight will penetrate and the caller will hear them, barefoot and naked as they were created. He said: I think he said: Standing until sweat bridles them. It was narrated from another chain of transmission on the authority of Shu'bah, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, on the authority of Ibn Mas'ud, in a similar manner. And it was also narrated by Asim, on the authority of Zur, on the authority of Ibn Mas'ud, in this manner. Sufyan al-Thawri said, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun: He did not narrate it. Ibn Jarir included all of that.

Al-Hafiz Abu Bakr al-Bazzar said: Muhammad ibn Abdullah ibn Ubayd ibn Uqayl told us, Sahl ibn Hammad Abu Atab told us, Jarir ibn Ayoub told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, on the authority of Abdullah, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **On the Day the earth will be replaced by another earth**, he said: A white earth on which no blood has been shed, and no sin has been committed on it. Then he said: We do not know of anyone who attributed it to the Prophet except Jarir ibn Ayoub, and he is not strong. Then Ibn Jarir said: Abu Kurayb told us, Muawiyah ibn Hisham told us, on the authority of Sinan, on the authority of Jabir al-Ja'fi, on the authority of Abu Jubayrah, on the authority of Zayd, who said: The Messenger of God, may God bless him and grant him peace, sent to the Jews and said: **Do you know why I was sent to them?** They said: God and His Messenger know best. He said: "I sent to them to ask them about the statement of God: 'The Day the earth will be replaced by another earth' that it will be white like silver on that day." When they came, he asked them, and they said: It will be white like pure gold. This is how it was narrated from Ali, Ibn Abbas, Anas bin Malik, and Mujahid bin Jabr that it will be replaced on the Day of Resurrection with a white earth of silver. And from Ali, may God be pleased with him, that he said: The earth will become silver and the heavens will become gold. Al-Rabi' said from Abu Al-Aliyah bin Ka'b, that he said: The heavens will become gardens. Abu Ma'shar said from Muhammad bin Ka'b Al-Qurazi or from Muhammad bin Qais regarding his statement: 'The Day the earth will be replaced by another earth' that he said: A loaf of bread from which the believers will eat from beneath their feet. This is how Wakee' narrated from Umar bin Bashir Al-Hamadani from Saeed bin Jubair regarding his statement: 'The Day the earth will be replaced by another earth' that he said: The earth will be replaced by a white loaf of bread from which the believer will eat from beneath his feet.

Al-A'mash narrated on the authority of Khaithamah who said: Abdullah bin Mas'ud said: The entire earth will be fire on the Day of Resurrection, and behind it will be Paradise, and its cups and maidens will be seen. People will be bridled with sweat or they will be overcome by sweat, but they will not reach the reckoning. Al-A'mash also narrated on the authority of

Al-Munhal bin Amr who narrated on the authority of Qais bin Al-Sakan who said: Abdullah said: The entire earth will be fire on the Day of Resurrection, and behind it will be Paradise, and its cups and maidens will be seen. By the One in Whose Hand is Abdullah's soul, a man will sweat profusely until his feet are firmly planted in the ground, then it will rise until it reaches his nose, and he will not be called to account. They said: Why is that, O Abu Abd Al-Rahman? He said: From what people see and encounter. Abu Ja'far Al-Razi narrated on the authority of Al-Rabi' bin Anas who narrated on the authority of Ka'b regarding His statement: **The Day the earth will be replaced by another earth, and the heavens as well**, he said: The heavens will become gardens, and the place of the sea will become fire, and the earth will be replaced by another. In the hadith narrated by Abu Dawud: **No one shall ride the sea except a warrior, a pilgrim, or a person performing Umrah, for beneath the sea is a fire - or beneath the fire is a sea**. And in the famous hadith of the images narrated by Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, that he said: "God will replace the earth with another earth and the heavens with another earth, and He will spread them out and extend them as the spreading of a rough hide, and you will see therein no crookedness or unevenness. Then God will warn the creation with a warning, and they will be in this place of change." And His statement: **And they will emerge from their graves for God** means that all creation will emerge from their graves for God, **the One, the Prevailing**, meaning the One who has subdued and overcome all things, and to Him necks will submit and hearts will be humble.

## Fath al-Qadir

47- *Mukhalafis* in the accusative case as the object of *tahsabna*, and the accusative case of *rusuluhu* is in the accusative case as the object of *wa'dahu*, it was said that this is based on the expansion, and the meaning is: **Mukhalaf rusuluhu wa'dahu**. Al-Qatibi said: It is from the advanced which is clarified by the delay, and the delayed which is clarified by the advancement, and the same in that **Mukhalaf rusuluhu wa'dahu** and **Mukhalaf rusuluhu wa'dahu**, and like what is in the verse is the saying of the poet:

You see the bull in it, its head and the rest of it are exposed to the sun.

Al-Zamakhshari said: He mentioned the promise to indicate that He never breaks His promise, as in His statement: **Indeed, God does not break His promise**. Then He said His messengers to indicate that if He does not break His promise to anyone, and it is not His nature to break promises, then how could He break His messengers who are His chosen and best? What is meant by the promise here is what He promised them in His statement: **Indeed, We will support Our messengers and God has decreed, "I will surely prevail, I and My messengers"**. It was also read as **He who fails His promise to His messengers** with His messengers in the genitive case and His promise in

the accusative case. Al-Zamakhshari said: This reading is weak, like the one who read: **Their partners killed their children.** "Indeed, God is Exalted in Might," Victorious, no one can overcome Him. **Possessor of Retribution,** He takes revenge on His friends from His enemies. The sentence is an explanation for the prohibition, and its interpretation was mentioned at the beginning of Al Imran.

### Tafsir al-Baghawi

**Do not think that God will fail to fulfill His promise to His messengers,** with victory for His friends and the destruction of His enemies. There is an inversion of this, meaning: Do not think that God will fail to fulfill His promise to His messengers, **Indeed, God is Exalted in Might and Possessor of Retribution.**

### Tafsir al-Baidawi

47. **So do not think that God will fail to fulfill His promise to His messengers,** such as His statement: **Indeed, We will support Our messengers.** "God has decreed, 'I will surely prevail, I and My messengers.' **Its original form is** He will fail to fulfill His promise," so He presented the second object as an indication that He does not fail to fulfill His promise at all, such as His statement: "Indeed, God does not fail to fulfill His promise. **If He does not fail to fulfill His promise to anyone, then how would He fail to fulfill His messengers?** Indeed, God is Exalted in Might," Victorious, He does not plot, Able, He does not defend. "Possessor of Revenge," for His friends from His enemies.



Surat Ibrahim 14:48

The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing.

## Surat Ibrahim 14:48

The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing.

## Tafsir al-Jalalayn

48 - Mention **the day when the earth will be changed to another earth and the heavens [as well]** is the Day of Resurrection, when people will be gathered on a pure white earth, as in the hadith of the two Sahihs. Muslim narrated a hadith in which the Prophet, may God bless him and grant him peace, was asked, **Where are the people on that day?** He said, **On the bridge and they will emerge** they will emerge from the graves **for God, the One, the Prevailing.**

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: God is the possessor of vengeance **on the Day the earth will be replaced by another earth, and the heavens as well** against the polytheists of your people, O Muhammad, from Quraysh, and all those who disbelieved in God and denied your prophethood and the prophethood of His messengers before you. So it is a day of vengeance.

There is a difference of opinion regarding the meaning of his statement: **On the Day the earth will be replaced with another earth.** Some of them said: The meaning of that is: On the Day the earth that people are on today in this world will be replaced with another earth, and it will become a white earth like silver.

Who said that?

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us, on the authority of Abu Ishaq, who said: I heard 'Amr ibn Maymun narrating, on the authority of 'Abdullah, that he said regarding this verse: **On the Day the earth will be replaced by another earth, and the heavens [as well]**, he said: An earth like pure silver, in which no blood has been shed, and in which no sin has been committed. They will hear the caller, and their sight will penetrate them, barefoot and naked, standing. I think he said: As they were created, until sweat bridles them standing alone.

Shu'bah said: Then I heard him say: I heard Amr bin Maymun, and he did not mention Abdullah. Then I repeated it to him, and he said: Hubayrah told me, on the authority of Abdullah.

Al-Hasan bin Muhammad told us: Yahya bin Abbad told us: Shu'bah told us: Abu Ishaq told us: I heard Amr bin Maymun - and perhaps he said: Abdullah said: and perhaps he did not say, so I said to him: On the authority of Abdullah, he said: I heard Amr bin Maymun - say: **On the Day when the earth will be**

**replaced by another earth.** He said: An earth like silver, white and pure, in which no blood has been shed and no sin has been committed in it. Their sight will penetrate and they will hear the caller, barefoot and naked as they were created. He said: I think he said: Standing until sweat bridles them.

Al-Hasan told us: Shababah told us: Israel told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, on the authority of Ibn Mas'ud, regarding his statement: **On the Day the earth will be replaced by another earth, and the heavens [as well]**, he said: It will be replaced by a white, pure earth as if it were silver, in which no forbidden blood has been shed, and in which no sin has been committed.

Al-Muthanna told me: Muslim bin Ibrahim told us: Shu'bah told us, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, on the authority of Abdullah, regarding his statement: **On the Day the earth will be replaced by another earth**, he said: The earth of Paradise will be white and pure, no sin will be committed in it, they will hear the caller, their sight will penetrate, they will be barefoot and naked standing, bridled by sweat.

Muhammad bin Bashir told us: Abd al-Rahman told us: Sufyan told us, on the authority of Abu Ishaq, on the authority of Amr bin Maymun, **On the Day the earth will be replaced by another earth**, he said: A white earth like silver in which no forbidden blood has been shed, and no sin has been committed in it.

Al-Hasan bin Muhammad told us: Yahya bin Abbad told us: Hammad bin Zaid told us: Asim bin Bahdalah told us, on the authority of Zur bin Hubaish, on the authority of Abdullah bin Masoud, that he recited this verse: **On the Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing.** He said: A white earth will be brought, as if it were a silver ingot, in which no blood has been shed, and no sin has been committed upon it. He said: So the first thing that will be judged between the people will be regarding blood.

Abu Kuraib narrated: Muawiyah bin Hisham narrated to us, on the authority of Sinan, on the authority of Jabir al-Ja'fi, on the authority of Abu Jubayrah, on the authority of Zayd, who said: "The Messenger of God, may God bless him and grant him peace, sent to the Jews and said: Do you know why I sent to them? They said: God and His Messenger know best. He said: So I sent to them to ask them about the statement of God, 'The Day the earth will be replaced by another earth.' That on that day it will be white like silver. So when they came, he asked them, and they said: It will be white like black."

Abu Ismail al-Tirmidhi told us: Abu Salih told us: Ibn Lahi'ah told me, on the authority of Yazid ibn Abi Habib, on the authority of Sinan ibn Sa'd, on the authority of Anas ibn Malik, that he recited this verse: **On the Day the earth will be replaced by another earth.** He said: God will replace it on the Day of Resurrection with an earth of silver on which no sins have been committed, and the Almighty, Blessed and Exalted, will descend

upon it.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Hasan ibn Muhammad told us, he said: Shababah told us, he said: Warqa' told us both, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **On the Day the earth will be replaced by another earth**, he said: As if it were silver. Al-Hasan added in his hadith on the authority of Shababah: And the heavens are also like that, as if they were silver.

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, **On the Day the earth will be replaced by another earth**, he said: An earth like silver, and the heavens are like that too.

Ibn al-Barqi told us: Ibn Abi Maryam told us: Muhammad ibn Ja'far told us: Abu Hazim told me: I heard Sahl ibn Sa'd say: I heard the Messenger of God, may God bless him and grant him peace, say: **People will be gathered on the Day of Resurrection on a white, pure land like a pure loaf of bread**. Sahl or someone else said: I have a teacher there for others.

Others said: It turns into fire.

Who said that?

Abu Kuraib narrated: Ibn Fadil narrated on the authority of Al-A'mash on the authority of Al-Munhal bin Amr on the authority of Qais bin Al-Sakan who said: Abdullah said: The entire earth will be fire on the Day of Resurrection, and Paradise will be behind it, and you will see its cups and its full-breasted women. By the One in Whose Hand is Abdullah's soul, a man will sweat profusely until his feet seep into the ground, then it will rise until it reaches his nose and he will not be called to account. They said: Why is that, O Abu Abd Al-Rahman? He said: Because of what people see and encounter.

Ibn Bashar told us: Abd al-Rahman told us: Abu Sufyan told us, on the authority of al-A'mash, on the authority of Khathima, who said: Abdullah said: The entire earth on the Day of Resurrection will be fire, and Paradise will be behind it, and you will see its maidens and its cups, and people will be bridled with sweat, or they will be overcome with sweat, but they will not reach the reckoning.

Others said: Rather, the earth will be replaced with a land of silver.

Who said that?

Ibn Al-Muthanna told us: Muhammad Ibn Ja'far told us: Shu'bah told us: I heard Al-Mughira Ibn Malik narrating on the authority of Al-Mujashi' or Al-Majashi'i, Abu Musa was not sure, on the authority of someone who heard Ali say about this verse: **On the Day the earth will be replaced by another earth**, he said: The earth will be made of silver, and Paradise will be made of gold.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hajjaj told me, on the authority of Shu'bah, on the authority of Al-Mughira bin Malik, he said: A man from

Banu Majashi' told me, his name was Abdul Karim, or Ibn Abdul Karim, he said: This man told me, I think he was in Samarkand, that he heard Ali bin Abi Talib recite this verse, **On the Day the earth will be replaced by another earth**, he said: The earth will be of silver, and Paradise will be of gold.

Ibn Wakee' told us: My father told us, on the authority of Shu'bah, on the authority of Mughirah ibn Malik, on the authority of a man from Banu Majashi', whose name was Abd al-Karim, or whose nickname was Abu Abd al-Karim, who said: He appointed me to a man in Khurasan, and he said: This man told me that he heard Ali ibn Abi Talib, and he mentioned something similar.

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 his father, on the authority of Ibn Abbas, his statement: **On the Day the earth will be replaced by another earth...** the verse, so he claimed that it would be silver.

Muhammad bin Ismail told us: Abu Saleh told us: Ibn Lahi'ah told me, on the authority of Yazid bin Abi Habib, on the authority of Sinan bin Saad, on the authority of Anas bin Malik, who said: God will replace it on the Day of Resurrection with a land of silver.

Others said: He will exchange it for a loaf of bread.

Who said that?

Al-Muthanna told me, he said: Abu Sa'd Sa'id bin Dal from Saganian told us, he said: Al-Jarud bin Mu'adh Al-Tirmidhi told us, he said: Waki' bin Al-Jarrah told us, on the authority of 'Umar bin Bishr Al-Hamadani, on the authority of Sa'id bin Jubayr, regarding his statement: **On the Day the earth will be replaced by another earth**, he said: It will be replaced by white bread that the believer will eat from beneath his feet.

Al-Mini told me, he said: Ishaq told us, he said: Wakee' told us, on the authority of Abu Ma'shar, on the authority of Muhammad ibn Ka'b al-Qurazi, or on the authority of Muhammad ibn Qays: **On the Day the earth will be changed to another earth**, he said: A loaf of bread from which the believers will eat from beneath their feet.

Others said: The land will be replaced by another land.

Who said that?

Ali bin Sahl told us: Hajjaj bin Muhammad told us: Abu Ja'far told us, on the authority of Al-Rabi' bin Anas, on the authority of Ka'b, regarding his statement: **On the Day the earth will be replaced by another earth, and the heavens [as well]**, he said: The heavens will become gardens and the place of the sea will become fire. He said: And the earth will be replaced by another earth.

Abu Kuraib narrated: Abd al-Rahman ibn Muhammad al-Maharibi narrated to us, on the authority of Ismail ibn Rafi' al-Madani, on the authority of Yazid, on the authority of a man from the Ansar, on the authority of Muhammad ibn Ka'b al-Qurazi, on the authority of a man from the Ansar, on the authority of Abu Hurayrah, that the Messenger of God, may God bless him and grant him peace, said: "God will replace the earth with

## Surat Ibrahim 14:48

The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing.

another earth, and the heavens with another earth. He will spread it out and level it, and extend it like the extension of a rough hide. You will not see in it any crookedness or unevenness. Then God will warn the creation with a warning, and they will be in this replaced place in the same places as they were in the first. What was in its belly will be in its belly, and what was on its back will be on its back. That will be when He folds up the heavens like the folding of a scroll for a book, then He will roll them out. Then the earth will be replaced with another earth, and the heavens with another earth."

Ibn Hamid told us: Al-Hakam bin Bashir told us: Amr bin Qais told us, on the authority of Abu Ishaq, on the authority of Amr bin Maimun Al-Awdi, who said: The people will be gathered on the Day of Resurrection on a white land, where no sin has been committed for forty years, and they will be bridled with sweat.

Aisha said about that:

Ibn Abi Al-Shawarib, Hamid bin Mas'adah and Ibn Buzay' told us: Yazid bin Zari' told us, on the authority of Dawud, on the authority of Aamer, on the authority of Aisha, who said: I said: O Messenger of God, when the earth is replaced by another earth, and they emerge before God, the One, the Subduer, where will the people be on that Day? He said: On the Bridge.

Humayd ibn Mas'adah and Ibn Buzay' told us: Bishr ibn al-Mufaddal told us: Dawud told us, on the authority of 'Amir, on the authority of 'Aishah, on the authority of the Prophet, may God bless him and grant him peace, something similar.

Ishaq bin Shaheen told me: Khalid told us, on the authority of Dawud, on the authority of Amer, on the authority of Masruq, who said: "I said to Aisha: O Mother of the Believers, what do you think of the words of God, 'On the Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing.' Where will the people be on that Day?" She said: I asked the Messenger of God, may God bless him and grant him peace, about that, and he said: 'On the Bridge.'"

Ibn Al-Muthanna told us: Al-Hasan bin Anbasa Al-Warraaq told us: Abd Al-Rahman told us, meaning Ibn Sulayman Al-Razi, on the authority of Dawud bin Abi Hind, on the authority of Aamer, on the authority of Masruq, on the authority of Aisha, who said: I asked the Messenger of God, may God bless him and grant him peace, about the saying, **On the Day when the earth will be replaced by another earth.** I said: O Messenger of God, when the earth is replaced by another earth, where will the people be? He said: On the Bridge.

Al-Hasan bin Muhammad told us: Asim bin Ali told us: Ismail bin Zakariya told us, on the authority of Dawud, on the authority of Amer, on the authority of Masruq, on the authority of Aisha, something similar.

Ibn Al-Muthanna told us: Abd Al-A'la told us: Dawud told us, on the authority of Amer, on the authority of

Aisha, the Mother of the Believers, who said: I was the first person to ask the Messenger of God, may God bless him and grant him peace, about this verse, and then he mentioned something similar.

Al-Hasan bin Muhammad told us: Rab'i bin Ibrahim Al-Asadi, the brother of Ismail bin Ibrahim, told us, on the authority of Dawud bin Abi Hind, on the authority of Amer, who said: "Aisha said: O Messenger of God, tell me, if the earth is replaced by another earth, where will the people be on that day? He said: On the bridge."

Al-Hasan told us, he said: Ali bin Al-Jaad told us, he said: Al-Qasim told me, he said: I heard Al-Hasan, he said: "Aisha said: O Messenger of God, 'On the Day when the earth will be replaced by another earth,' where will the people be on that Day? He said: No one has asked me about this thing. He said: On the bridge, O Aisha."

Al-Hasan told us: Abd al-Rahman ibn Ibrahim told us: Al-Walid told me, on the authority of Saeed, on the authority of Qatada, on the authority of Hassan ibn Bilal al-Muzani, on the authority of Aisha that she asked the Messenger of God, may God bless him and grant him peace, about the statement of God, **On the Day the earth will be replaced by another earth, and the heavens [as well]**, he said: She said: O Messenger of God, where will the people be on that Day? He said: You have asked me about something that no one from my nation has asked me about, that is when the people will be on the bridge of Hell.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, **On the Day when the earth will be replaced by another earth, and the heavens as well**, "It was mentioned to us that Aisha said: O Messenger of God, where will the people be on that Day? He said: You have asked about something that no one from my nation has asked me about before you. He said: They will be on the bridge of Hell on that Day."

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, "That Aisha asked the Messenger of God, may God bless him and grant him peace, and he mentioned something similar to it, except that he said: On the path."

Ibn Abd al-A'la told us: Ibn Thawr told us, on the authority of Muammar, on the authority of Yahya ibn Abi Katheer, on the authority of Asma', on the authority of Thawban, who said: "A Jewish rabbi asked the Messenger of God, may God bless him and grant him peace, and said: Where will the people be on the Day when the earth is replaced by another earth? He said: They will be in the darkness beyond the Bridge."

Muhammad bin Awn told me: Abu Al-Mughira told us: Ibn Abi Maryam told us: Saeed bin Thauban Al-Kila'i told us, on the authority of Abu Ayyub Al-Ansari, who said: "A Jewish rabbi came to the Prophet, may God bless him and grant him peace, and said: 'Do you see when God says in His Book, "On the Day the earth will be replaced by another earth, and the heavens [as

well],” then where will creation be at that time? He said: ‘They are the guests of God, and what He has will not fail them.’”

The most correct of the sayings on this matter is the saying of the one who said: Its meaning is: On the Day when the earth that we are on today will be replaced on the Day of Resurrection with another, and likewise the heavens today will be replaced with another, as He, the Most High, said. It is possible that what is replaced will be another earth of silver, and it is possible that it will be fire, and it is possible that it will be bread, and it is possible that it will be something else, and we do not have any report on this matter from the aspect that must be accepted as to which of them it will be, so no statement on this matter is correct except what is indicated by the apparent meaning of the revelation.

And similar to what we said about the meaning of his saying: **and the heavens**, 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, on the authority of Mujahid, **On the Day the earth will be replaced by another earth**, he said: An earth like silver, **and the heavens**, likewise.

And His statement: **And they will appear before God, the One, the Prevailing**, means: And they will appear before God, the One and Only in Lordship, Who subdues all things, and He overcomes them and directs them as He wills, however He wills. He brings His creation to life when He wills, and He causes them to die when He wills. Nothing can overcome Him, and nothing can overpower Him from their graves, alive for the Day of Resurrection.

## Tafsir al-Qurtubi

The Almighty said: **The Day the earth will be replaced with another earth** meaning, mention the Day the earth will be replaced, so it will be related to what came before it. It was said: It is a description of His saying: **The Day the reckoning will be established**. There is a difference of opinion about how the earth will be replaced. Many people said: The replacement of the earth is an expression of the change in its characteristics, the leveling of its hills, the blowing away of its mountains, and the spreading out of its land. It was narrated by Ibn Masoud, may God be pleased with him, and it was included by Ibn Majah in his Sunan, and Ibn al-Mubarak mentioned it from the hadith of Shahr ibn Hawshab, who said: Ibn Abbas told me: When the Day of Resurrection comes, the earth will be spread out as a hide is spread out, and its width will be increased by such and such, and he mentioned the hadith. It was narrated on the authority of Abu Hurairah that the Prophet, may God bless him and grant him peace, said: “The earth will be replaced by another earth, and He will spread it out and extend it like the spreading of a rough hide. You will not see any crookedness or unevenness in it. Then God will warn the creation with a warning, and in the second place they will be in the same places as the first. Whoever

was in its belly will be in its belly, and whoever was on its back will be on its back.” This was mentioned by Al-Ghaznawi. The changing of the sky will be the rolling up of its sun and moon, and the scattering of its stars, as stated by Ibn Abbas. It was also said: its conditions will differ, sometimes like molten metal and sometimes like oil, as narrated by Ibn Al-Anbari. We have already mentioned this chapter clearly in the Book of Remembrance, and we have mentioned what the scholars have said about it, and that the correct view is that this earth will be removed according to what has been proven from the Prophet, may God bless him and grant him peace. Muslim narrated on the authority of Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, who said: “I was standing with the Messenger of God, may God bless him and grant him peace, when a Jewish rabbi came to him and said: ‘Peace be upon you.’ He mentioned the hadith, in which it says: ‘The Jew said: Where will the people be on the Day when the earth is changed to another earth and the heavens as well?’ The Messenger of God, may God bless him and grant him peace, said: ‘In the darkness beyond the bridge.’” He mentioned the hadith. It was narrated on the authority of Aisha that she said: “The Messenger of God, may God bless him and grant him peace, was asked about His statement: ‘On the Day when the earth will be replaced by another earth, and the heavens [as well], where will the people be on that Day?’ He said: ‘On the Bridge.’” It was narrated by Ibn Majah with the same chain of transmission as Muslim, and by Al-Tirmidhi on the authority of Aisha that she was the questioner. He said: This is a good and authentic hadith. These hadiths state that the heavens and the earth will be replaced and removed, and God will create another earth for the people to be on after they were on the Bridge. In Sahih Muslim, it was narrated on the authority of Sahl ibn Sa’d that the Messenger of God, may God bless him and grant him peace, said: ‘The people will be gathered on the Day of Resurrection on a white, pure land like a pure loaf of bread, in which no one has knowledge.’” Jabir said: I asked Abu Ja’far Muhammad ibn Ali about the statement of God, the Almighty: ‘On the Day when the earth will be replaced by another earth.’ He said: It will be replaced by a loaf of bread from which the creation will eat on the Day of Resurrection. Then he recited: ‘And We did not make them bodies that did not eat food.’ (Al-Anbiya’: 8). Ibn Mas’ud said: It will be replaced by another earth, white like silver, on which no sin was committed. Ibn Abbas said: It will be replaced by a land of silver. White. And Ali, may God be pleased with him, said: On that day, the earth will be replaced with silver and the sky with gold. This is a replacement for the eye, and that is enough for you. **And they will emerge before God, the One, the Prevailing**, meaning from their graves, and this has been mentioned before.

## Tafsir Ibn Kathir

The Almighty says, confirming and affirming His promise: **So do not think that God will fail to fulfill His promise to His messengers**, that is, to support them in this worldly life and on the Day when the witnesses will



## Surat Ibrahim 14:48

The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing.

stand. Then the Almighty informed that He is the Possessor of Might, and nothing He will prevent from Him nor will He be overcome, and the Possessor of Retribution against those who disbelieve in Him and deny Him. **Woe, that Day, to the deniers**, and for this reason He said: **The Day when the earth will be replaced by another earth, and the heavens as well**, that is, His promise will be fulfilled on the Day when the earth will be replaced by another earth, and this will be in a manner other than the usual, well-known manner, as came in the two Sahihs from the hadith of Abu Hazim on the authority of Sahl ibn Sa'd, who said: The Messenger of God, may God bless him and grant him peace, said: **People will be gathered on the Day of Resurrection on a white, pure land like a loaf of bread, with no markings for anyone on it.**

Imam Ahmad said: Muhammad ibn Adi narrated to us, on the authority of Dawud, on the authority of Al-Sha'bi, on the authority of Masruq, on the authority of Aisha, that she said: I was the first person to ask the Messenger of God, may God bless him and grant him peace, about this verse: **The Day the earth will be replaced by another earth, and the heavens [as well]**, she said: I said: Where will the people be on that day, O Messenger of God? He said: **On the Bridge**, narrated by Muslim alone, without Al-Bukhari, and Al-Tirmidhi and Ibn Majah on the authority of Dawud ibn Abi Hind, and Al-Tirmidhi said: Hasan Sahih. Ahmad also narrated it on the authority of Affan, on the authority of Wahib, on the authority of Dawud, on the authority of Al-Sha'bi, on her authority, but he did not mention Masruq. Qatadah said on the authority of Hassan ibn Bilal Al-Muzani, on the authority of Aisha, may God be pleased with her, that she asked the Messenger of God, may God bless him and grant him peace, about the statement of God: **The Day the earth will be replaced by another earth, and the heavens [as well]**, she said: I said: O Messenger of God, where will the people be on that day? He said: **You have asked me about something that no one from my nation has asked me about, and that is that the people will be on the Bridge of Hell.**

Imam Ahmad narrated from the hadith of Habib bin Abi Amrah from Mujahid from Ibn Abbas that Aisha told me that she asked the Messenger of God, may God bless him and grant him peace, about the words of God the Almighty: **And the earth entirely will be in His grip on the Day of Resurrection, and the heavens will be rolled up in His right hand.** So where will the people be on that day, O Messenger of God? He said: **They will be on the back of Hellfire.** Ibn Jarir said: Al-Hasan told us, Ali bin Al-Ja'd told us, Al-Qasim told us, I heard Al-Hasan say: Aisha said: O Messenger of God, **On the Day the earth will be replaced by another earth.** So where will the people be on that day? He said: **This is something that no one has asked me about.** He said: **On the Bridge, O Aisha.** Ahmad narrated it from Affan from Al-Qasim bin Al-Fadl from Al-Hasan with it.

Imam Muslim bin Al-Hajjaj said in his Sahih: Al-Hasan bin Ali Al-Halwani told me, Abu Tobah Al-Rabi bin Nafi told me, Muawiyah bin Salam told us on the authority of Zaid, meaning his brother, that he heard Abu Salam,

Abu Asma Al-Rahbi told me that Thawban, the freed slave of the Messenger of God, may God bless him and grant him peace, told him: I was sleeping with the Messenger of God, may God bless him and grant him peace, when one of the Jewish rabbis came to him and said: Peace be upon you, O Muhammad. I pushed him so hard that he almost fell down. He said: Why did you push me? I said: Why don't you say it, O Messenger of God? The Jew said: We only call him by the name that his family gave him. The Messenger of God, may God bless him and grant him peace, said: My name is Muhammad, which my family gave me. The Jew said: I have come to ask you. The Messenger of God, may God bless him and grant him peace, said: Will it benefit you at all if I tell you? He said: I am listening with my ears. The Messenger of God, may God bless him and grant him peace, poked him with a stick that he had with him and said: Ask. The Jew said: Where will the people be on the Day when the earth is replaced by another earth and the heavens as well? The Messenger of God (peace and blessings of God be upon him) said: **They will be in darkness beyond the bridge.** He said: **Who will be the first people to cross?** He said: **The poor immigrants.** The Jew said: **What will be their gift when they enter Paradise?** He said: **The extra liver of the whale.** He said: **What will be their food after that?** He said: **The bull of Paradise, which used to eat from its edges, will be slaughtered for them.** He said: **What will be their drink in addition to that?** He said: **From a spring in it called Salsabil.** He said: **You have spoken the truth.** He said: **And I have come to ask you about something that no one on earth knows except a prophet or one or two men.** He said: **Would it benefit you if I told you?** He said: **I will listen with my ears.** He said: **I have come to ask you about a child.** He said: "The man's fluid is white, and the woman's fluid is yellow. When they come together and the man's fluid rises above the woman's fluid, they will produce a boy, by God's permission. When the woman's fluid rises above the man's fluid, they will produce a girl, by God's permission." The Jew said: **You have spoken the truth, and you are indeed a prophet.** Then he turned away. The Messenger of God (peace and blessings of God be upon him) said: **This man asked me about what he asked me about, and I had no knowledge of any of it until God brought it to me.**

Abu Ja'far ibn Jarir al-Tabari said: Ibn 'Auf told us, Abu al-Mughira told us, Ibn Abi Maryam told us, Sa'id ibn Thauban al-Kila'i told us, on the authority of Abu Ayyub al-Ansari that a Jewish rabbi asked the Prophet, may God bless him and grant him peace, and said: Tell me, when God Almighty says in His Book: **The Day the earth will be replaced by another earth, and the heavens [as well]**, where will creation be at that time? He said: **Guests of God, and what He has will not fail them.** Ibn Abi Hatim narrated it on the authority of Abu Bakr ibn 'Abdullah ibn Abi Maryam. Shu'bah said: Abu Ishaq told us, I heard 'Amr ibn Maymun, and perhaps he said: 'Abdullah said, and perhaps he did not say, so I said to him on the authority of 'Abdullah, and he said: I heard 'Amr ibn Maymun say: **The Day the earth will be replaced by another earth,** he said: A



land like pure white silver, in which no blood has been shed and no sin has been committed upon it, their sight will penetrate and the caller will hear them, barefoot and naked as they were created. He said: I think he said: Standing until sweat bridles them. It was narrated from another chain of transmission on the authority of Shu'bah, on the authority of Israel, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, on the authority of Ibn Mas'ud, in a similar manner. And it was also narrated by Asim, on the authority of Zur, on the authority of Ibn Mas'ud, in this manner. Sufyan al-Thawri said, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun: He did not narrate it. Ibn Jarir included all of that.

Al-Hafiz Abu Bakr al-Bazzar said: Muhammad ibn Abdullah ibn Ubayd ibn Uqayl told us, Sahl ibn Hammad Abu Atab told us, Jarir ibn Ayoub told us, on the authority of Abu Ishaq, on the authority of Amr ibn Maymun, on the authority of Abdullah, on the authority of the Prophet, may God bless him and grant him peace, regarding the statement of God Almighty: **On the Day the earth will be replaced by another earth**, he said: A white earth on which no blood has been shed, and no sin has been committed on it. Then he said: We do not know of anyone who attributed it to the Prophet except Jarir ibn Ayoub, and he is not strong. Then Ibn Jarir said: Abu Kurayb told us, Muawiyah ibn Hisham told us, on the authority of Sinan, on the authority of Jabir al-Ja'fi, on the authority of Abu Jubayrah, on the authority of Zayd, who said: The Messenger of God, may God bless him and grant him peace, sent to the Jews and said: **Do you know why I was sent to them?** They said: God and His Messenger know best. He said: "I sent to them to ask them about the statement of God: 'The Day the earth will be replaced by another earth' that it will be white like silver on that day." When they came, he asked them, and they said: It will be white like pure gold. This is how it was narrated from Ali, Ibn Abbas, Anas bin Malik, and Mujahid bin Jabr that it will be replaced on the Day of Resurrection with a white earth of silver. And from Ali, may God be pleased with him, that he said: The earth will become silver and the heavens will become gold. Al-Rabi' said from Abu Al-Aliyah bin Ka'b, that he said: The heavens will become gardens. Abu Ma'shar said from Muhammad bin Ka'b Al-Qurazi or from Muhammad bin Qais regarding his statement: 'The Day the earth will be replaced by another earth' that he said: A loaf of bread from which the believers will eat from beneath their feet. This is how Wakee' narrated from Umar bin Bashir Al-Hamadani from Saeed bin Jubair regarding his statement: 'The Day the earth will be replaced by another earth' that he said: The earth will be replaced by a white loaf of bread from which the believer will eat from beneath his feet.

Al-A'mash narrated on the authority of Khaithamah who said: Abdullah bin Mas'ud said: The entire earth will be fire on the Day of Resurrection, and behind it will be Paradise, and its cups and maidens will be seen. People will be bridled with sweat or they will be overcome by sweat, but they will not reach the reckoning. Al-A'mash also narrated on the authority of Al-Munhal bin Amr who narrated on the authority of Qais bin Al-Sakan who said: Abdullah said: The entire earth will be fire on the Day of Resurrection, and behind it will be Paradise, and its cups and maidens

will be seen. By the One in Whose Hand is Abdullah's soul, a man will sweat profusely until his feet are firmly planted in the ground, then it will rise until it reaches his nose, and he will not be called to account. They said: Why is that, O Abu Abd Al-Rahman? He said: From what people see and encounter. Abu Ja'far Al-Razi narrated on the authority of Al-Rabi' bin Anas who narrated on the authority of Ka'b regarding His statement: **The Day the earth will be replaced by another earth, and the heavens as well**, he said: The heavens will become gardens, and the place of the sea will become fire, and the earth will be replaced by another. In the hadith narrated by Abu Dawud: **No one shall ride the sea except a warrior, a pilgrim, or a person performing Umrah, for beneath the sea is a fire - or beneath the fire is a sea**. And in the famous hadith of the images narrated by Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, that he said: "God will replace the earth with another earth and the heavens with another earth, and He will spread them out and extend them as the spreading of a rough hide, and you will see therein no crookedness or unevenness. Then God will warn the creation with a warning, and they will be in this place of change." And His statement: **And they will emerge from their graves for God** means that all creation will emerge from their graves for God, **the One, the Prevailing**, meaning the One who has subdued and overcome all things, and to Him necks will submit and hearts will be humble.

### Fath al-Qadir

**48- The Day the earth will be replaced by another earth.** Al-Zajaj said: The accusative of *day* is in replacement of **the day that will come to them**, or in the circumstance of vengeance. It is finished. It is permissible for it to be in the accusative with an implied meaning indicated by the speech: that is, remember or await. The replacement may be in the essence as in **I replaced the dirhams with dinars**, or in the attributes as in **I replaced the ring with a ring**. The verse is open to both possibilities. It has been said that what is meant is the change of its attributes, and most have said this. It has been said that its essence is changed. The meaning of **and the heavens** is that the heavens will be replaced by other heavens, according to the difference that has been mentioned. **And they will emerge before God, the One, the Prevailing**, that is, the servants of God or the wrongdoers will emerge as the context indicates: that is, they will emerge from their graves, or what they were concealing will appear from their deeds. The expression of the future with the past tense is to draw attention to the realization of its occurrence as in His statement: **And the Trumpet will be blown**. The One, the Prevailing, is the One in divinity, the One who is very subduing to those who oppose Him.

### Tafsir al-Baghawi

God Almighty said: **On the Day the earth will be replaced by another earth, and the heavens [as well]**,

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin

## Surat Ibrahim 14:48

The Day the earth will be replaced by another earth, and the heavens [as well], and they will emerge before God, the One, the Prevailing.

Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Yusuf told us, Muslim bin Al-Hajjaj told us, Abu Bakr bin Abi Shaybah told us, Khalid bin Mukhallad told us, on the authority of Muhammad bin Ja'far bin Abi Katheer, Abu Hazim bin Dinar told me, on the authority of Sahl bin Sa'd Al-Sa'idi, may God be pleased with him - he said: The Messenger of God, may God bless him and grant him peace, said: **People will be gathered on the Day of Resurrection on a white, pure land like a loaf of bread, on which no one will have knowledge.**

Abdul Wahid bin Ahmad Al-Malhi told us, Ahmad bin Abdullah Al-Naimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Yahya bin Bakir told us, Al-Layth told us, on the authority of Khalid - he is Ibn Yazid - on the authority of Saeed bin Abi Hilal, on the authority of Zaid bin Aslam, on the authority of Ata bin Yasar, on the authority of Abu Saeed Al-Khudri, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "On the Day of Resurrection, the earth will be a single loaf of bread, which the Almighty will turn over in His hand as one of you turns over his loaf of bread while traveling, as provision for the people of Paradise."

On the authority of Ibn Masoud, may God be pleased with him, regarding this verse, he said: The earth will be replaced with a land like pure white silver, in which no blood has been shed and upon which no sin has been committed.

Ali bin Abi Talib, may God be pleased with him, said: The earth will be replaced with silver and the sky with gold.

Muhammad bin Kaab and Saeed bin Jubair said: The earth will be replaced with white bread that the believer will eat from beneath his feet.

It was said: The meaning of the change is making the heavens gardens and making the earth fires.

It was said: Changing the earth means changing it from one form to another, and it is moving its mountains, filling up its rivers, leveling its valleys, cutting down its trees, and making it a flat desert. Changing the heavens means changing their state by folding up its sun, eclipsing its moon, scattering its stars, and making it bitter like oil, and bitter like molten metal.

Ismail bin Abdul Qahir told us, Abdul Ghaffar bin Muhammad told us, Muhammad bin Isa Al-Jaludi told us, Ibrahim bin Muhammad bin Yusuf told us, Muslim bin Al-Hajjaj told us, Abu Bakr bin Abi Shaybah told us, Ali bin Masahr told us, on the authority of Dawud - who is the son of Abi Hind - on the authority of Al-Sha'bi, on the authority of Masruq, on the authority of Aisha, may God be pleased with her, who said: "I asked the Messenger of God, may God bless him and grant him peace, about the words of God Almighty: 'The Day the earth will be replaced by another earth, and the heavens [as well]'. So where will the people be on that Day, O Messenger of God? He said: 'On the Bridge.'"

Thawban narrated: "A Jewish rabbi asked the Messenger of God, may God bless him and grant him peace, and said: Where will the people be on the day when the earth is changed to another earth? He said: They will be in the darkness beyond the bridge."

God Almighty says: **And they will emerge**, they will emerge from their graves, **for God, the One, the Prevailing**, who does what He wills and rules as He wills.

## Tafsir al-Baidawi

48. **The Day the earth will be replaced by another earth** instead of **The Day He comes to them** or an adverb of vengeance, or estimated by *Rememberor* **He does not fail to promise**. It is not permissible for it to be erected by *Makhlaaf* because what precedes it does not work on what follows it. **And the heavens** is in apposition to the earth and its estimate is **and the heavens are not the heavens**, and the replacement can be in the self as you say: I replaced the dirhams with dinars and based on this his saying: **We replaced them with other skins** and in the description as you say I replaced the ring with a ring if you melted it and changed its shape, based on this his saying: **God replaces their bad deeds with good deeds** and the verse includes both of them, so on the authority of Ali, may God be pleased with him: The earth will be replaced with silver and the heavens with gold, and on the authority of Ibn Masoud and Anas, may God be pleased with them: The people will be gathered on a white land on which no one has committed a sin, and on the authority of Ibn Abbas, may God be pleased with them: It is that land and its characteristics will only change. And it is indicated by what was narrated by Abu Hurairah, may God be pleased with him, "that he, may God's prayers and peace be upon him, said: 'The earth will be replaced with another earth, and it will be spread out and extended like the spreading of a rough hide.' 'You will not see therein any crookedness or unevenness.' And know that it is not necessary for the first existence to be what is obtained by the change to be earth and heaven in reality, and it is not far-fetched for the second that God will make the earth Hell and the heavens Paradise, as indicated by His, the Most High's, saying: 'No! Indeed, the record of the righteous is in 'Illiyen.' " And His saying: **Indeed, the record of the wicked is in Sijjin**. "And they will emerge" from their graves **for God, the One, the Prevailing**, to be held accountable and punished. And describing Him with the two descriptions is to indicate that the matter is extremely difficult, like His saying: **Whose is the kingdom this Day? It belongs to God, the One, the Prevailing**. For if the matter is for one who is overpowering and cannot be overcome, then no one can seek help from anyone other than Him, nor can anyone seek refuge.



Surat Ibrahim 14:49

And you will see the criminals, that Day, bound together in shackles.

## Surat Ibrahim 14:49

And you will see the criminals, that Day, bound together in shackles.

## Tafsir al-Jalalayn

49 - **And you will see** O Muhammad, you will see **the criminals** the disbelievers **on that Day** bound together chained with their devils **in fetters** the shackles or chains.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **And you will see the criminals, that Day, bound together in shackles.**

## Tafsir al-Qurtubi

The Almighty said: **And you will see the criminals** who are the polytheists. **On that Day** meaning the Day of Resurrection. **Bound together** meaning bound **in shackles** which are the chains and fetters, the singular of which is safad and safad. It is said: I safadtuhu safadan meaning I bound him, and the noun is safad, so if you want to make it more numerous you say: I safadtuhu safadan. Amr ibn Kulthum said:

They returned with the loot and the captives, and our sons with the kings in chains.

Our chained ones. Hassan said:

Every prisoner is chained up by a falcon that, when faced with calamity, will be victorious.

That is, I fettered him, and I gave him shackles. It was said: I fettered him and I gave him shackles, both of which are used in the chain and the giving. Al-Nabigha said:

I did not show up, I swear to God

The chain is the gift, because it binds and enslaves. Abu al-Tayyib said:

I bound myself to your arms out of love, and whoever finds kindness as a bond will be bound.

It was said: Every infidel is paired with a devil in chains. This is explained by His statement: **Gather together those who did wrong and their companions** (al-Saffat 37:22), meaning their companions from the devil. It was also said: They are the infidels who are gathered together in chains just as they were gathered together in this world for sins.

## Tafsir Ibn Kathir

The Almighty says: **On the Day when the earth will be replaced by another earth, and the heavens [as well]** and the creatures will appear before their judges. You will see, O Muhammad, on that Day the criminals - those who committed crimes through their disbelief and corruption - **in pairs**, meaning some of them with others, He has gathered together their peers or similarities, each type with another type, as the Almighty said: **Gather together those who did wrong and their mates** and He said: **And when the souls are paired** and He said: **And when they are thrown therein into a narrow place, paired together, they will cry out there for destruction** and He said: **And the devils, every builder and diver, \*** **And others paired together in chains** and the chains are the fetters, as Ibn Abbas, Saeed bin Jubayr, Al-A'mash, and Abd Al-Rahman bin Zaid said, and it is well-known in the language. Amr bin Kulthum said:

They came back with clothes and captives, and our sons were chained with kings.

His saying: **Their garments are of pitch**, meaning their clothes that they wear are made of pitch, which is what camels are coated with, meaning they are smeared with. Qatada said: It is the thing that sticks closest to the fire. It is said about it: qatran, with the qaf open, the ta broken, and the ta still, and with the qaf broken and the ta still, and from this is the saying of Abu al-Najm:

As if tar, when he recites it, the wind throws it to its path

Ibn Abbas used to say: **The tar here means molten copper**. He may have read it as **their garments of tar**, meaning of hot copper that has reached the end of its heat. This is also narrated from Mujahid, Ikrimah, Saeed bin Jubayr, Al-Hasan and Qatadah. His statement: **And the Fire will cover their faces**, is like his statement: **The Fire will scorch their faces, and therein they will be gloomy**. Imam Ahmad, may God have mercy on him, said: Yahya bin Ishaq told us, Abaan bin Yazid told us, from Yahya bin Abi Katheer, from Zaid, from Abu Salam, from Abu Malik Al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: "Four things from the practices of ignorance should not be abandoned: boasting about lineage, slandering lineages, seeking rain by the stars, and wailing over the dead. And the female wailer, if she does not repent before her death, will be raised on the Day of Resurrection wearing a garment of tar and a coat of scabies." Muslim alone transmitted it. In the hadith of Al-Qasim, on the authority of Abu Umamah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **If the mourning woman does not repent, she will be stopped on a path between Heaven and Hell, her garments of tar and her face covered by fire**.

And His statement: **That God may reward every soul for what it has earned** means on the Day of Resurrection, as He said: **That He may reward those who did evil for what they did** *verse*. Indeed, God is **swift in account** may be like His statement, the Most High: **The reckoning of the people has drawn near**,

while they are in heedlessness turning away. And it may be that when He calls His servant to account, He is swift to accomplish what He has decreed, because He knows everything, and nothing is hidden from Him, and all of creation is like one of them in relation to His power, like His statement, the Most High: **He did not create you and resurrect you except as a single soul.** This is the meaning of Mujahid's statement, **Swift in account** means counting, and it may be that both meanings are intended, and God knows best.

### Fath al-Qadir

49- **And you will see the criminals, that Day, chained together in shackles** is in apposition to **they came forth** or to *changed*, and the present tense is used to evoke the image, and the criminals are the polytheists, and **that Day** means the Day of Resurrection, and **chained together** means chained together either by making some of them chained together, or they are chained with the devils as in His statement: **We have appointed for him a devil, so he is his companion** or their hands are made chained to their feet, and the shackles: the chains and fetters, and the preposition and the noun are related to chained together or are a state of its pronoun, it is said I chained him, meaning I bound him, and the noun is chains, so if you want to increase it you say I chained him. Amr ibn Kulthum said:

They returned with the loot and the captives, and our sons with the kings in chains.

Hassan bin Thabit said:

Among the captives, a falcon tightens his chains when he encounters calamity, protecting him.

It is said: I handed him over and I handed him over: if you gave him, and from this is the saying of Al-Nabigha:

I did not show my father the curse of the chains

### Tafsir al-Baghawi

**And you will see the criminals that Day bound together, bound together, in shackles**, in chains and fetters, the singular of which is safad, and whoever you bind tightly, you have shackled.

Abu Ubaidah said: I handcuffed the man, so he is masfud, and I handcuffed him with emphasis, so he is musafud.

It was said: Every disbeliever is linked with his devil in a chain, as explained by the Almighty's saying: **Gather together those who did wrong and their companions** (al-Saffat 37:22), meaning: their companions from the devils.

It was said: Its meaning is that their hands and feet are tied to their necks with shackles and chains, and from this the rope is called: Qarn.

### Tafsir al-Baidawi

49. **And you will see the criminals that Day chained together.** They chained each other according to their participation in beliefs and deeds, as in His statement: **And when souls are paired.** Or they were chained with the devils or with what they acquired of false beliefs and false faculties, or their hands and feet were chained to their necks with shackles. This could be a metaphor for their being held accountable for what their hands and feet committed. **In the shackles** is related to **chained together** or is derived from its pronoun, and the chain is the fetter. It was said that the shackles. Salamah ibn Jandal said:

Zaid Al-Khail met a chain that was biting his arm and leg bone.

Its origin is tightening.



Surat Ibrahim 14:50

Their garments will be of pitch, and fire will cover their faces.

## Surat Ibrahim 14:50

Their garments will be of pitch, and fire will cover their faces.

## Tafsir al-Jalalayn

50 - **Their garments** their shirts **are of pitch** because it is more effective in igniting the fire **and the fire will cover** rise up **their faces**

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **Their garments will be of pitch, and their faces will be covered by fire.**

## Tafsir al-Qurtubi

**Their garments are of tar** meaning their shirts, according to Ibn Duraid and others. The singular form is sirbal, and the verb is tarbalat and sarbalat ghayri. Ka'b ibn Malik said:

They meet you with a nerve around the Prophet, who has garments woven by David in battle.

**From tar** meaning the tar of camels that they enjoy, said Al-Hasan. This is more eloquent because of the fire burning in them. In the Sahih: **If the mourning woman does not repent before her death, she will be raised on the Day of Resurrection wearing a garment of tar and a coat of scabies.** It was narrated on the authority of Hammad that they said: It is copper. Isa bin Omar read: *tar* with the qaf open and the ta' silent. There is a third reading: with the qaf broken and the ta' jazm, and from this is the saying of Abu Al-Najm:

John, as if the sweat had covered him with tar and sackcloth.

A fourth reading: **from qatrān** narrated on the authority of Ibn Abbas, Abu Hurairah, Ikrimah, Sa'id ibn Jubayr, and Ya'qub. Qatr is molten copper and brass, and from it is the saying of God Almighty: **Bring me molten copper** (al-Kahf 18:96). And now: that which has reached its heat, and from it is the saying of God Almighty: **And between scalding water** (Al-Rahman: 44). **And the fire will cover** (i.e. strike) **their faces** and cover them.

## Tafsir Ibn Kathir

The Almighty says: **On the Day when the earth will be replaced by another earth, and the heavens [as well]** and the creatures will appear before their judges. You will see, O Muhammad, on that Day the criminals - those who committed crimes through their disbelief

and corruption - **in pairs**, meaning some of them with others, He has gathered together their peers or similarities, each type with another type, as the Almighty said: **Gather together those who did wrong and their mates** and He said: **And when the souls are paired** and He said: **And when they are thrown therein into a narrow place, paired together, they will cry out there for destruction** and He said: **And the devils, every builder and diver, \* And others paired together in chains** and the chains are the fetters, as Ibn Abbas, Saeed bin Jubayr, Al-A'mash, and Abd Al-Rahman bin Zaid said, and it is well-known in the language. Amr bin Kulthum said:

They came back with clothes and captives, and our sons were chained with kings.

His saying: **Their garments are of pitch**, meaning their clothes that they wear are made of pitch, which is what camels are coated with, meaning they are smeared with. Qatada said: It is the thing that sticks closest to the fire. It is said about it: qatran, with the qaf open, the ta broken, and the ta still, and with the qaf broken and the ta still, and from this is the saying of Abu al-Najm:

As if tar, when he recites it, the wind throws it to its path

Ibn Abbas used to say: **The tar here means molten copper.** He may have read it as **their garments of tar**, meaning of hot copper that has reached the end of its heat. This is also narrated from Mujahid, Ikrimah, Saeed bin Jubayr, Al-Hasan and Qatadah. His statement: **And the Fire will cover their faces**, is like his statement: **The Fire will scorch their faces, and therein they will be gloomy.** Imam Ahmad, may God have mercy on him, said: Yahya bin Ishaq told us, Abaan bin Yazid told us, from Yahya bin Abi Katheer, from Zaid, from Abu Salam, from Abu Malik Al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: "Four things from the practices of ignorance should not be abandoned: boasting about lineage, slandering lineages, seeking rain by the stars, and wailing over the dead. And the female wailer, if she does not repent before her death, will be raised on the Day of Resurrection wearing a garment of tar and a coat of scabies." Muslim alone transmitted it. In the hadith of Al-Qasim, on the authority of Abu Umamah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **If the mourning woman does not repent, she will be stopped on a path between Heaven and Hell, her garments of tar and her face covered by fire.**

And His statement: **That God may reward every soul for what it has earned** means on the Day of Resurrection, as He said: **That He may reward those who did evil for what they did** *verse*. Indeed, God is swift in account may be like His statement, the Most High: **The reckoning of the people has drawn near, while they are in heedlessness turning away.** And it may be that when He calls His servant to account, He is swift to accomplish what He has decreed, because He knows everything, and nothing is hidden from Him, and all of creation is like one of them in relation to His power, like His statement, the Most High: **He did not create you and resurrect you except as a single soul.**

This is the meaning of Mujahid's statement, **Swift in account** means counting, and it may be that both meanings are intended, and God knows best.

### Fath al-Qadir

50- **Their garments are of pitch.** The garments: the shirts, the singular of which is sirbal, and from it the saying of Ka'b ibn Malik:

They meet you with a nerve around the Prophet, who has garments woven by David in battle.

And tar: is the tar of camels that they enjoy: meaning their shirts are made of tar that they coat their skins with until that coating returns like garments, and tar was specifically mentioned because it quickly catches fire and has a foul smell. A group said it is copper: meaning their shirts are made of copper. Isa bin Omar read **from tar** with a fatha on the qaf and a sukoon on the ta'. It was also read with a kasra on the qaf and a sukoon on the ta', and it was read with a fatha on the qaf and the ta'. This reading was narrated from Ibn Abbas, Abu Hurairah, Ikrimah, Saeed bin Jubair, and Ya'qub. This sentence is in the accusative case as a state of **and the fire covers their faces** meaning it rises over their faces and strikes them, and the faces were specifically mentioned because they are the most honorable part of the body, and they contain the perceptive senses, and the sentence is also in the accusative case as a state of **and the fire covers their faces** meaning it rises over their faces and strikes them, and the faces were specifically mentioned because they are the most honorable part of the body, and they contain the perceptive senses, and the sentence is in the accusative case as a state of **and the fire covers their faces**

representation of what surrounds the essence of the soul of bad qualities and savage forms and brings to it types of sorrows and pains, and from Yaqub, tar is the molten copper or brass and the vessel of infinite heat, and the sentence is a second state or a state of the pronoun in *paired*. **And the fire covers their faces** and covers it because they did not direct them to the truth and did not use in contemplating it their feelings and senses that were created for it, as Look into their hearts because they are empty of knowledge and filled with ignorance. Similar to this is the Almighty's saying: **Is he who will be saved from the evil of the punishment on the Day of Resurrection? And the Almighty's saying: On the Day they will be dragged into the Fire on their faces.**

### Tafsir al-Baghawi

**Their shirts**, meaning their shirts, singular is sirbal. **From tar** is what camels enjoy.

Ikrimah and Yaqub read **from qatran** with two words with a tanween. Qatran means molten copper and brass, and now means that which has reached its boiling point. God Almighty said: **They will circulate between it and scalding water** (al-Rahman 55:44).

**And the Fire will cover their faces**, meaning: it will rise.

### Tafsir al-Baidawi

50. **Their garments** "their shirts. **Of tar** and tar came in two languages, and it is what is milked from the humpbacked camel and cooked so that the mangy camels enjoy it and it burns the mange with its sharpness, and it is black and stinking and the fire burns in it quickly and the skins of the people of Hell are coated with it until its coating is for them like a shirt, so that the sting of the tar and the monstrousness of its color and the foul odor gather upon them with the speed of the fire in their skins, on the condition that the difference between the two tars is like the difference between the two fires, and it is possible that it is a

Surat Ibrahim 14:51

So that God may reward every soul for what it has earned. Indeed, God is swift in account.

## Surat Ibrahim 14:51

So that God may reward every soul for what it has earned. Indeed, God is swift in account.

## Tafsir al-Jalalayn

51 - **to reward** related to **they appeared God will reward every soul for what it has earned** of good and evil **Indeed, God is swift in account** He will hold all creation to account in the space of half a day of the days of this world, according to a hadith about that.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: And you will see those who disbelieved in God, and committed polytheism in this world, that Day, meaning: the Day when the earth will be replaced by another earth and the heavens, **bound together in shackles**. He says: Their hands and feet bound to their necks with shackles, which are the bonds of a chain and a fetter, the singular of which is: safad, from which it is said: I bound him in the shackle, safadan and safadan, and safad is the fetter, and from it is the saying of Amr ibn Kulthum:

They returned with the loot and the captives, and our sons with the kings in chains.

Whoever makes one of these a chain, he pluralizes it as: chains, not chains. As for the gift, it is said from it: I chained him, chains, as Al-A'sha said:

I hosted him one day, so he honored my company and made me a leader in the face of adversity.

It was also said about giving: He handcuffed me, as Al-Nabigha Al-Dhubyani said:

This is praise, if you listen to its speaker, then you will not be exposed to the curse of the shackles.

And similar to what we said about the meaning of his saying, **bound together in chains**, the people of interpretation said.

Who said that?

Al-Muthanna told me, he said: Abdullah bin Saleh told me, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his statement: **bound in chains** means: in bonds.

Muhammad bin Isa Al-Damaghani told me: Ibn Al-Mubarak told us, on the authority of Juwaybir, on the authority of Al-Dahhak, who said: The shackles are the chains.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Bound in chains**, he said: Bound in shackles and chains.

Al-Qasim told us, he said: Al-Hussein told us, he said: Ali bin Hashim bin Al-Barid told us, he said: I heard Al-A'mash say: The chain.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **bound together in chains**, he said: Their hands, feet, and necks were chained in it, and the chains are the shackles.

His saying: **Their garments are of pitch**, meaning: their shirts that they wear, the singular of which is: sirbal, as Imru' al-Qais said:

Playful, you make me forget you if I dress you up

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Their garments of pitch**, he said: The garments are the shirts. And His statement: **of pitch**, he says: from the pitch that camels are comforted with, and there are three dialects for it: It is said: Qatran and Qatran with the opening of the qaf and the sukoon of the ta' from it. And it was said: Isa bin Omar used to read from qatran with the breaking of the qaf and the sukoon of the ta', and from it is the saying of Abu al-Najm:

John looked like he was covered in tar and sackcloth from the sweat that dripped from his body.

With the breaking of the qaf, and he also said:

As if tar, when he recites it, the wind throws it to its path

By breaking.

And in a manner similar to what we said about that, whoever reads it will say the same.

Who said that?

Al-Hasan bin Muhammad told us: Abdul-Wahhab told us, on the authority of Saeed, on the authority of Qatada, on the authority of Al-Hasan: **From tar** meaning: the swaying camels' udder.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Al-Hasan: **From tar**. He said: The tar of camels.

Some of them said: Tar is copper.

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Mujahid, he said: *Qatran* means copper. Ibn Jurayj said: Ibn Abbas said: **From qatran** means copper.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada: **From tar**, he said: It is copper. And with this reading: I mean with the opening of the qaf and the kasra of the ta', and making all of that one word, all the readers of the regions read that, and we read it with it because of the consensus of the proof from the readers on it.

It has been narrated from some of the ancients that he

used to read it from qatran with the qaf open, the ta' silent, the ra' tanween, and making an an from its description, and directing the meaning of qatr to mean copper, and the meaning of an, to mean that which has reached its peak in intensity.

Among those who used to recite this, as we were told, was Ikrimah, the freed slave of Ibn Abbas.

Ahmad bin Yusuf told me that. He said: Al-Qasim told us. He said: Hisham told us. He said: Hisin told us on his authority.

Those who interpreted this according to this reading mentioned the interpretation I mentioned in it.

Ibn Hamid told us: Yaqub told us, on the authority of Ja'far, on the authority of Sa'id, regarding his statement: **Their garments will be of pitch**, he said: pitch, and now: that which has reached its peak.

Al-Hasan bin Muhammad told us: Dawud bin Mihran told us, on the authority of Yaqoub, on the authority of Jaafar, on the authority of Saeed bin Jubair, something similar.

Al-Muthanna told me, he said: Ishaq told us, he said: Hisham told us, he said: Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id, something similar.

Al-Muthanna told me, he said: Ishaq told us, he said: Abd al-Rahman ibn Abi Hammad told us, he said: Yaqub al-Qummi told us, on the authority of Ja'far, on the authority of Sa'id ibn Jubayr, that he used to recite: Their garments are of molten metal.

Al-Hasan bin Muhammad told us: Affan told us: Al-Mubarak bin Fadala told us: I heard Al-Hasan say: The Arabs used to say about something when its heat had reached its peak: **This heat has come to an end**. Hell has been kindled for it since it was created, so its heat has come to an end.

Al-Muthanna told me, he said: Ishaq told us, he said: Abd al-Rahman ibn Sa'id told us, he said: Abu Ja'far told us, on the authority of al-Rabi' ibn Anas, regarding his statement: **Their garments will be of molten copper**. He said: The molten copper is copper, and now he says: Its heat has come, and that is because he says: scalding water has come.

Al-Hasan bin Muhammad told us: Affan bin Muslim told us: Thabit bin Yazid told us: Hilal bin Khabab told us, on the authority of Ikrimah, on the authority of Ibn Abbas, regarding this verse: **Their garments will be of molten copper**. He said: **Of copper**. He said: **How can they be tormented with it?**

Al-Muthanna told me, he said: Amr bin Awn told us, he said: Hisham told us, on the authority of Hisin, on the authority of Ikrimah, regarding his statement: **From a raindrop that has just come**, he said: **The raindrop that has just come is that which has reached its peak**.

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 statement: **From molten copper**. He said: It is molten copper.

Al-Hasan bin Muhammad told us: Abdul-Wahhab bin

Ata' told us, on the authority of Saeed, on the authority of Qatada, from Qatar, meaning: melted yellow.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Qatada: Their garments are made of copper.

Al-Muthanna told me, he said: Ishaq told us, he said: Hisham told us, he said: Abu Hafs told us, on the authority of Harun, on the authority of Qatada, that he used to recite from Qatar that he said: From Safar, its heat has ended.

Al-Hassan used to read it from tar.

And His statement, **And the Fire will cover their faces**, means: And the Fire will scorch their faces and burn them, **That God may recompense every soul for what it has earned**, meaning: God did that to them as a recompense for what they earned of sins in this world, so that He may reward every soul for what it has earned of good and evil, so He will reward the doer of good for his good, and the doer of evil for his evil. **Indeed, God is swift in account**, meaning: God knows the deeds of every worker, so He does not need to count their deeds by counting them, nor by struggling, and He is swift in His account of their deeds. He has encompassed them with His knowledge, and nothing of them escapes Him, and He will recompense them for all of that, small and great.

## Tafsir al-Qurtubi

**That God may reward every soul for what it has earned**. That is, for what it has earned. **Indeed, God is swift in account**. This has been mentioned above.

## Tafsir Ibn Kathir

The Almighty says: **On the Day when the earth will be replaced by another earth, and the heavens [as well] and the creatures will appear before their judges**. You will see, O Muhammad, on that Day the criminals - those who committed crimes through their disbelief and corruption - **in pairs**, meaning some of them with others, He has gathered together their peers or similarities, each type with another type, as the Almighty said: **Gather together those who did wrong and their mates** and He said: **And when the souls are paired** and He said: **And when they are thrown therein into a narrow place, paired together, they will cry out there for destruction** and He said: **And the devils, every builder and diver, \* And others paired together in chains** and the chains are the fetters, as Ibn Abbas, Saeed bin Jubayr, Al-A'mash, and Abd Al-Rahman bin Zaid said, and it is well-known in the language. Amr bin Kulthum said:

They came back with clothes and captives, and our sons were chained with kings.

His saying: **Their garments are of pitch**, meaning their clothes that they wear are made of pitch, which is what camels are coated with, meaning they are smeared with. Qatada said: It is the thing that sticks closest to

Surat Ibrahim 14:51

So that God may reward every soul for what it has earned. Indeed, God is swift in account.

the fire. It is said about it: qatran, with the qaf open, the ta broken, and the ta still, and with the qaf broken and the ta still, and from this is the saying of Abu al-Najm:

As if tar, when he recites it, the wind throws it to its path

Ibn Abbas used to say: **The tar here means molten copper.** He may have read it as **their garments of tar**, meaning of hot copper that has reached the end of its heat. This is also narrated from Mujahid, Ikrimah, Saeed bin Jubayr, Al-Hasan and Qatadah. His statement: **And the Fire will cover their faces**, is like his statement: **The Fire will scorch their faces, and therein they will be gloomy.** Imam Ahmad, may God have mercy on him, said: Yahya bin Ishaq told us, Abaan bin Yazid told us, from Yahya bin Abi Katheer, from Zaid, from Abu Salam, from Abu Malik Al-Ash'ari, who said: The Messenger of God, may God bless him and grant him peace, said: "Four things from the practices of ignorance should not be abandoned: boasting about lineage, slandering lineages, seeking rain by the stars, and wailing over the dead. And the female wailer, if she does not repent before her death, will be raised on the Day of Resurrection wearing a garment of tar and a coat of scabies." Muslim alone transmitted it. In the hadith of Al-Qasim, on the authority of Abu Umamah, may God be pleased with him, he said: The Messenger of God, may God bless him and grant him peace, said: **If the mourning woman does not repent, she will be stopped on a path between Heaven and Hell, her garments of tar and her face covered by fire.**

And His statement: **That God may reward every soul for what it has earned** means on the Day of Resurrection, as He said: **That He may reward those who did evil for what they did** *verse*. **Indeed, God is swift in account** may be like His statement, the Most High: **The reckoning of the people has drawn near, while they are in heedlessness turning away.** And it may be that when He calls His servant to account, He is swift to accomplish what He has decreed, because He knows everything, and nothing is hidden from Him, and all of creation is like one of them in relation to His power, like His statement, the Most High: **He did not create you and resurrect you except as a single soul.** This is the meaning of Mujahid's statement, **Swift in account** means counting, and it may be that both meanings are intended, and God knows best.

## Fath al-Qadir

And 51- **That God may reward** is related to something omitted: that is, He does that to them in order to reward **every soul for what it has earned** of sins: that is, a reward that is consistent with what it has earned of good or evil. **Indeed, God is swift in account** nothing distracts Him from it. Its explanation has been presented above.

## Tafsir al-Baghawi

**That God may reward every soul for what it has earned**, of good and evil, **for God is swift in account.**

## Tafsir al-Baidawi

51. **That God may reward every soul** meaning that He will do that to them so that He may reward every criminal soul **for what it has earned** or every criminal or obedient soul because if it becomes clear that the criminals are punished for their crime, it is known that the obedient are rewarded for their obedience, and this is necessary because the lam is attached to **they appeared**. "Indeed, God is swift in reckoning" because one reckoning does not distract Him from another.



## Surat Ibrahim 14:52

This is a message to mankind, that they may be warned thereby, and that they may know that He is but one God, and that those of understanding may be reminded.

### Tafsir al-Jalalayn

52 - *This* the Qur'an **is a message for mankind** that is, it was revealed to inform them **and that they may be warned thereby and that they may know** with the arguments contained therein **that He** that is, God **is only one God and that those of understanding may be reminded** by assimilating the ta' in the original into the dhal so that they may be admonished **by those of understanding** the people of reason.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: This Qur'an is a message to the people, God conveyed it to them as an argument against them, and He excused them with what He revealed in it of His admonitions and lessons. **And that they may warn thereby** means: And that they may warn against the punishment of God, and beware of His vengeance. He revealed it to His Prophet, may God bless him and grant him peace. **And that they may know that He is but One God** means: And that they may know what He has used as evidence against them regarding what He has said about what is but One God, not various gods, as those who associate others with God say, and that there is no god but He, to Whom belongs whatever is in the heavens and whatever is on the earth, Who has subjected to them the sun and the moon, the night and the day, and sent down water from the sky and brought forth thereby fruits as provision for them, and has subjected to them the ships to sail in the sea by His command, and has subjected to them the rivers. **And that those of understanding may remember** means: And that they may remember and be admonished by what God has used as evidence against him in the Qur'an, so that they may refrain from making a god other than Him, and associating anything with Him in worship. Other than him are the people of wisdom and reason, for they are the people of consideration and remembrance, unlike those who have no reason or understanding, for they are like livestock, rather they are more astray.

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

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **This is a message for the people**, he said: the Qur'an. **And that they may be warned thereby**, he said: by the Qur'an. **And that they may know that He is but one God, and that those of understanding may be reminded**.

### Tafsir al-Qurtubi

The Almighty said: **This is a message for mankind** meaning this that We have revealed to you is a message, meaning a message and a sermon. **And that they may warn with it** meaning that they may fear the punishment of God Almighty, and it was read. **And that they may warn** with the opening of the ya and the dhal, it is said: I vowed to warn with something if you knew about it and prepared for it, and they did not use a source from it as they did not use from 'asa and laysa, and it is as if they dispensed with an and the verb like your saying: I was pleased that I vowed with something. **And that they may know that He is only one God** meaning and that they may know the oneness of God through what He established of arguments and proofs. **And that those of understanding may remember** meaning and that those of reason may be admonished. These lams in **and that they may warn, and that they may know, and that they may remember** are related to something omitted, the estimate: and for this reason We revealed it. Yaman bin Ri'ab narrated that this verse was revealed about Abu Bakr Al-Siddiq, may God be pleased with him. Some of them were asked: Does the Book of God have a title? He said: Yes. It was said: Even if it is? He said: The Almighty's saying: **This is a message to mankind and that they may be warned thereby** to the end. The interpretation of Surah Ibrahim, peace be upon him, has been completed, and praise be to God.

### Tafsir Ibn Kathir

God Almighty says that this Qur'an is a message to the people, as He says: **That I may warn you thereby and whomever it may reach**, meaning it is a message to all of creation, from humans to jinn, as He says at the beginning of the surah: **[This is] a Book which We have revealed to you, [O Muhammad], that you may bring mankind out of darkness into the light, the verse, and that they may be warned thereby**, meaning that they may take heed from it, **and that they may know that He is only One God**, meaning that they may use the arguments and evidence contained in it to prove that there is no god but Him, **and that those of understanding may remember**, meaning those of intellect.

The last interpretation of Surat Ibrahim, peace and blessings be upon him, and praise be to God, Lord of the Worlds.

### Fath al-Qadir

52- **This is a message** meaning that what was revealed to you is a message: meaning a notification and sufficient in admonition and reminder. It was said that the reference to what the Almighty mentioned here in His saying: **And never think that God is unaware is to Swift in reckoning**, meaning that this is sufficient without what the surah contains. It was said that the reference is to the entire surah, and it was said that it is to the Qur'an. The meaning of **for people** is for the disbelievers, or for all people based on what was said in His saying: **And warn people, and and that they**

## Surat Ibrahim 14:52

This is a message to mankind, that they may be warned thereby, and that they may know that He is but one God, and that those of understanding may be reminded.

**may warn with it** is conjoined with something omitted: that is, that they may advise and warn with it. The meaning is: and that they may frighten with it. **And that they may warn** was read with the opening of the lower ya' and the voiced dhal. It is said that you warned with something, you warned: if you knew about it and prepared for it. **And that they may know that He is but One God**, meaning that they may know with the previously mentioned cosmic evidence of the Oneness of God, the Almighty, and that He has no partner. **And that those of understanding may remember**, meaning that those of intellects may take heed. These laams are related to something omitted, and the estimate is: And thus We have sent down, or are related to the mentioned message: that is, it is sufficient for them to advise and warn and know what God has established of arguments and proofs. His Oneness, glory be to Him, and that He has no partner. Let those with minds that understand and comprehend take heed of this.

Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **Indeed, God is Exalted in Might and Possessor of Retribution**, he said: Exalted in Might, and God is in His command, He gives respite and His plot is firm, then when He takes revenge, He takes revenge with power. Muslim and others narrated on the authority of Thawban who said: "A Jewish man came to the Messenger of God (blessings and peace of God be upon him) and said: Where will the people be on the Day when the earth is replaced by another earth? The Messenger of God (blessings and peace of God be upon him) said: In the darkness beyond the Bridge." Muslim and others also narrated on the authority of Aisha who said: "I was the first to ask the Messenger of God (blessings and peace of God be upon him) about this verse: 'The Day when the earth is replaced by another earth.' I said: Where will the people be on that Day? He said: On the Bridge." Al-Bazzaz, Ibn al-Mundhir, al-Tabarani in al-Awsat, Ibn Mardawayh, al-Bayhaqi in al-Ba'th, and Ibn 'Asakir narrated on the authority of Ibn Mas'ud who said: The Messenger of God (blessings and peace of God be upon him) said regarding his statement: 'The Day when the earth is replaced by another earth,' he said: 'A white earth, as if it were silver in which no forbidden blood has been shed and no sin has been committed.'" It was narrated by Abd al-Razzaq, Ibn Abi Shaybah, Abd ibn Humayd, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Tabarani, Abu al-Shaykh in al-Azmah, al-Hakim **who authenticated it**, and al-Bayhaqi in al-Ba'th from him, with a chain of transmission ending with him, similar to this. Al-Bayhaqi said: The chain of transmission ending with him is more authentic. Ibn Jarir and Ibn Mardawayh narrated from Zayd ibn Thabit, who said: "The Jews came to the Prophet, may God bless him and grant him peace, and he said: 'They came to me asking me, and I will tell them before they ask me, "On the Day when the earth will be changed to another earth." He said: 'A white earth like silver.' So he asked them, and they said: 'A white earth like pure gold.'" Ibn Mardawayh narrated from Ali, with a chain of transmission ending with him, similar to what was mentioned above, from Ibn Mas'ud. Ibn Jarir and Ibn Mardawayh narrated from Anas, with a chain

of transmission ending with him, similar to this. Something similar has been narrated from a group of the Companions, and it is proven in the two Sahihs from the hadith of Sahl ibn Sa'd, who said: I heard the Messenger of God, may God bless him and grant him peace, say: 'People will be gathered on the Day of Resurrection on a white, pure earth, like a pure loaf of bread.'" And in them also from the hadith of Abu Saeed, he said: The Messenger of God, may God bless him and grant him peace, said: **On the Day of Resurrection, the earth will be a single loaf of bread, which the Almighty will turn over in His hand.** The hadith. Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **bound together in shackles**, he said: the shackles. Abd al-Razzaq and Ibn Jarir narrated from Qatadah, **in shackles**, he said: the chains and shackles. Ibn Abi Hatim narrated from Saeed ibn Jubayr, he said: in chains. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from Ibn Abbas, **in shackles**, he said: in bonds. Ibn Abi Hatim narrated from al-Suddi, **their garments**, he said: their shirts. Ibn Jarir narrated from Ibn Zayd something similar. Abd al-Razzaq, Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated from al-Hasan regarding his statement: **of tar**, he said: the tar of camels. Ibn Abi Hatim narrated from Ikrimah regarding the verse, he said: this tar is coated with until it burns like fire. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas who said: It is molten copper. Ibn Abi Hatim narrated on the authority of Saeed ibn Jubayr that he read **from tar** and said: *Qatr* means yellow, and *now* means hot. Abu Ubaid, Saeed ibn Mansour, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ikrimah something similar. Muslim and others narrated on the authority of Abu Malik al-Ash'ari who said: The Messenger of God (blessings and peace of God be upon him) said: **If the mourning woman does not repent before her death, she will be raised on the Day of Resurrection wearing a garment of tar and a coat of scabies.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement: **This is a message to the people**, he said: The Qur'an. **And that they may warn thereby**, he said: The Qur'an.

## Tafsir al-Baghawi

*This*, meaning: this Qur'an, **is a message**, meaning: a message and an admonition, **for mankind, and that they may warn**, and frighten, **thereby and that they may know that He is but One God**, meaning: so that they may use these verses to prove the oneness of God Almighty: **and that those of understanding may remember**, meaning: so that those of intellects may take heed.

## Tafsir al-Baidawi

52. *This* refers to the Qur'an or the surah or the sermon and reminder or what he described in his saying: **And do not think that God is.** "A message to

the people" is sufficient for them in the sermon. "And that they may warn with it" is in apposition to something omitted, meaning that they may wake up and be warned with this message, so the lam is related to the message, and it is permissible for it to be related to something omitted, the estimate of which is: And that they may warn with it, it was revealed or recited: and it was read with the opening of the ya from nadhir bih if he knew it and prepared for it.

**And let them know that He is but one God** by looking and contemplating what is in it of verses indicating Him or clarifying what it indicates **and let those of understanding be reminded** so that they are deterred from what will ruin them and arm themselves with what will grant them, and know that He, glory be to Him, mentioned three benefits for this message, which are the purpose and wisdom in sending down the books, the perfection of the messengers for the people, and the completion of the theoretical power, the ultimate perfection of which is monotheism, and the improvement of the practical power, which is armouring themselves with the garment of piety, may God Almighty make us among those who win by them. "And from the Prophet, may God's prayers and peace be upon him, whoever recites Surat Ibrahim will be given ten good deeds equal to the number of those who worship idols and the number of those who do not worship them."

Surat al-Hijr 15:1

Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an.

## Surat al-Hijr 15:1

Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an.

## Tafsir al-Jalalayn

1 - **Alif, Lam, Ra** God knows best what He means by that *Those* are these verses **Verses of the Book** the Qur'an and the addition means from **And a clear Qur'an** revealing the truth from falsehood, a conjunction with the addition of a description

## Tafsir al-Suyuti

## Tafsir al-Tabari

As for His saying, may His praise be glorified and His names be sanctified, **Alif, Lam, Ra**, its explanation has already been presented previously. As for His saying, **These are the verses of the Book**, it means: these verses, the verses of the books that came before the Qur'an, such as the Torah and the Gospel. **And a Qur'an**, He says: and verses of a Qur'an. *Clear*, He says: it makes clear to whoever contemplates and ponders it his guidance and direction.

As Bishr bin Muadh told us, he said: Abu Naim told us, he said: Saeed told us, on the authority of Qatada: **And a clear Qur'an**. He said: It was made clear, and God guided him, gave him the right path, and gave him good.

Al-Muthanna told us, he said: Abu Naim told us, he said: Sufyan told us, on the authority of Mujahid: **Alif, Lam, Ra**. The opening words with which he begins his speech. **These are the verses of the Book**. He said: The Torah and the Gospel.

Al-Muthanna told me, he said: Ishaq told us, he said: Hisham told us, on the authority of Amr, on the authority of Saeed, on the authority of Qatada, regarding his statement, "Alif, Lam, Ra. These are the verses of the Book," he said: The books that came before the Qur'an.

## Tafsir al-Qurtubi

Its meaning was presented. And **the Book** it was said about it: It is a name for the type of books that preceded it from the Torah and the Gospel, then he linked them to the clear Book. And it was said: The Book is the Qur'an, combining the two names for it.

## Tafsir Ibn Kathir

We have already discussed the disconnected letters at the beginning of the surahs. The Almighty's statement, **Perhaps those who disbelieve will wish al-Baqarah**

**2:17**, is a statement about them that they will regret their disbelief and wish that they had been Muslims in this world. Al-Suddi narrated in his interpretation, with his famous chain of transmission, on the authority of Ibn Abbas, Ibn Masoud, and other companions, that when the disbelievers of Quraysh were presented to the Fire, they wished that they had been Muslims. It was said that what is meant is that every disbeliever wishes, when he is dying, that he had been a believer. It was said: This is report about the Day of Resurrection, like the Almighty's saying: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.'** Sufyan al-Thawri said on the authority of Salamah ibn Kuhayl, on the authority of Abu al-Zura', on the authority of Abdullah, regarding His statement: **Perhaps those who disbelieve would wish that they were Muslims**, he said: This is about the people of Hell when they see them coming out of the Fire. Ibn Jarir said: Al-Muthanna told me, Muslim told us, al-Qasim told us, Ibn Abi Farwah al-Abdi told us that Ibn Abbas and Anas ibn Malik interpreted this verse **Perhaps those who disbelieve would wish that they were Muslims**, they interpreted it as the day when God will detain the sinners among the Muslims with the polytheists in the Fire. He said: The polytheists will say to them: What benefit did what you used to worship in this world avail you? He said: So God will become angry on their behalf out of His abundant mercy and bring them out, and that is when He says: **Perhaps those who disbelieve would wish that they were Muslims**.

Abdul Razzaq said: Al-Thawri told us on the authority of Hammad on the authority of Ibrahim, and on the authority of Khasif on the authority of Mujahid, they said: The people of Hell will say to the monotheists: What did your faith avail you? So when they say that, God says: Bring out whoever has in his heart an atom's weight of faith. He said: Then His statement: **Perhaps those who disbelieve will wish that they were Muslims**, and this is how it was narrated from Ad-Dahhak, Qatadah, Abu Al-Aaliyah, and others. And there are hadiths attributed to the Prophet (peace and blessings of God be upon him) about that. Al-Hafiz Abu Al-Qasim At-Tabarani said: Muhammad ibn Al-Abbas, he is Al-Akhram, told us, Muhammad ibn Mansur At-Tusi told us, Salih ibn Ishaq Al-Jahbadh and Ibn Ulayyah Yahya ibn Musa told us, Maruf ibn Wasil told us, from Yaqub ibn Nabatah, from Abd Al-Rahman Al-Aghar, from Anas ibn Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Some people from the people of La ilaha illa God will enter the Fire because of their sins. Then the people of Al-Lat and Al-Uzza will say to them: What did your saying La ilaha illa God avail you while you are with us in the Fire? Then God will become angry on their behalf and will bring them out and throw them into the River of Life. They will recover from their burning as the moon recovers from its eclipse, and they will enter Paradise and will be called the people of Hell." A man said: O Anas: Did you hear this from the Messenger of God, may God bless him and grant him peace? Anas

said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever lies about me intentionally, let him take his seat in Hellfire.** Yes, I heard the Messenger of God, may God bless him and grant him peace, say this. Then Al-Tabarani said: Al-Jahbadh is the only one to narrate it.

**The second hadith** - Al-Tabarani also said: Abdullah bin Ahmad bin Hanbal told us, Abu Al-Shathaa Ali bin Hassan Al-Wasiti told us, Khalid bin Nafi Al-Ash'ari told us, on the authority of Saeed bin Abi Burda, on the authority of his father, on the authority of Abu Musa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "When the people of Hell gather in Hell, and with them whomever God wills of the people of the Qiblah, the disbelievers will say to the Muslims: Were you not Muslims? They will say: Yes. They will say: What benefit did Islam avail you when you became with us in Hell? They will say: We had sins and we were seized for them. So God heard what they said and ordered those who were in Hell from the people of the Qiblah to be taken out. When those who remained of the disbelievers saw that, they said: We wish we were Muslims so we could be taken out as they were taken out." He said: Then the Messenger of God, may God bless him and grant him peace, recited: I seek refuge in God from Satan, the accursed. "Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an. Perhaps those who disbelieve will wish that they were Muslims." And Ibn Abi Hatim narrated it from the hadith of Khalid bin Nafi with it, and he added to it: In the name of God. God, the Most Gracious, the Most Merciful, instead of seeking refuge.

**The third hadith** Al-Tabarani also said: Musa bin Harun told us, Ishaq bin Rahawayh told us, he said: I said to Abu Usama, Abu Rawq told you, and his name is Atiyah bin Al-Harith, Salih bin Abi Tarif told me, he said: I asked Abu Saeed Al-Khudri and I said to him: Did you hear the Messenger of God, may God bless him and grant him peace, say about this verse, **Perhaps those who disbelieve would wish that they were Muslims?** He said: Yes, I heard him say: **God will bring out some of the believers from the Fire after He has taken His vengeance on them.** He said: "When God put them in the Fire with the polytheists, the polytheists said to them: 'You claim that you are the friends of God in this world while He has afflicted you with us in the Fire.' So when God heard that from them, He permitted intercession for them, so the angels and prophets interceded for them, and the believers interceded until they were brought out by God's permission. So when the polytheists saw that, they said: 'If only we were like them, so that intercession could reach us and we could be brought out with them.' He said: 'This is the saying of God: 'Perhaps those who disbelieve would wish that they were Muslims.' So they will be called in Paradise 'the Jahannamites' because of the blackness in their faces, and they will say: 'O Lord, remove this name from us.' So He will command them to wash themselves in a river in Paradise and that name will be removed from them.'" Abu Usamah acknowledged that and said: Yes.

**The fourth hadith** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Abbas bin Al-Waleed Al-Narsy told us, Maskeen Abu Fatima told us, Al-Yaman bin

Yazid told me on the authority of Muhammad bin Jabr on the authority of Muhammad bin Ali, on the authority of his father on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said: "Some of them will be taken by the Fire up to their knees, some of them will be taken up to their waists, and some of them will be taken up to their necks, according to the extent of their sins and deeds. Some of them will remain in it for a month and then be taken out of it, and some of them will remain in it for a year and then be taken out of it. The longest of them will remain in it for the duration of the world from the day it was created until it perishes. Then, when God wants to take them out of it, the Jews, Christians, and those in the Fire from the people of religions and idols will say to those in the Fire from the people of monotheism: You believed in God, His books, and His messengers, so today we and you are in the Fire, equal. So God will become angry with them in a way that He has never been angry with for anything in the past, and He will take them out to a spring in Paradise, which is His saying: 'Perhaps those who disbelieve will wish that they were Muslims.'" His statement, **Leave them to eat and enjoy themselves**, is a severe threat to them and a definite warning, like the statement of God Almighty, **Say, 'Enjoy yourselves, for your destination is the Fire.'** And His statement, **Eat and enjoy yourselves a little, for you are criminals.** That is why He said, **And let hope distract them**, meaning from repentance and turning back, **for they are going to know**, meaning the consequences of their actions.

## Fath al-Qadir

And it is ninety-nine verses.

It is Meccan by consensus, as Al-Qurtubi said. An-Nahhas in his Naskh and Ibn Mardawayh narrated on the authority of Ibn Abbas, who said: Surat Al-Hijr was revealed in Mecca. Ibn Mardawayh narrated something similar on the authority of Abdullah bin Al-Zubayr.

His statement: 1- **Alif, Lam, Ra.** The discussion has already been presented in its proper place, and the reference in His statement: *That* is to what the Surah includes of verses and the definition in the Book. It was said that it is for the genus, and what is meant is the genus of the previous books. It was also said that what is meant by it is the Qur'an, and mentioning the Qur'an after the Book does not detract from this, as it was said that it combined the two names for it. It was also said that what is meant by the Book is this Surah, and the indefiniteness of the Qur'an is for emphasis: meaning the complete Qur'an.

## Meccan

1- **Alif, Lam, Ra.** It was said that its meaning is: I am God, I see. **These are the verses of the Book.** That is, these are the verses of the Book. **And a Qur'an.** That is, verses of the Qur'an. *Clear.* That is, clear between what is lawful and what is unlawful, and between truth and falsehood.

If it is said: Why did he mention the Book and then say **and a clear Qur'an** when both are the same?



Surat al-Hijr 15:1

Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an.

We said: It has been said that each one provides another benefit, as the book is what is written, and the Qur'an is what is collected together.

It was said: What is meant by the book is the Torah and the Gospel, and what is meant by the Qur'an is this book.

### **Tafsir al-Baidawi**

And it is ninety-nine verses.

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

1. "Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an." The reference is to the verses of the surah, and **the Book** is the surah, and so is the Qur'an. Its indefiniteness is for emphasis, meaning the verses of the comprehensive book, because it is a complete book and a Qur'an that clearly explains right guidance from error.

## Surat al-Hijr 15:2

Perhaps those who disbelieve would wish that they were Muslims.

### Tafsir al-Jalalayn

2 - *Perhaps* with emphasis and alleviation **those who disbelieved** would wish **on the Day of Resurrection if they saw their condition and the condition of the Muslims (if they had been Muslims** and *Lord* is for emphasis, for many of them wish for that, and it was said for emphasis, for the horrors astound them and they do not recover until they wish for that except in a few instances.

### Tafsir al-Suyuti

### Tafsir al-Tabari

The readers differed in their reading of his saying *perhaps*. The majority of the readers of Medina and some of the Kufians read it as *perhaps* with a light *ba*, and the majority of the readers of Kufa and Basra read it with a heavy *ba*.

The correct thing to say about this, in our view, is that they are two well-known readings and two well-known languages with one meaning. Each of them has been recited by imams of the reciters, so whichever one the reciter recites, he is correct.

The Arabists differed about the meaning of *ma* that comes with *rabb*. The grammarians of Basra said: **Add *ma* to *rabb*** to speak about the verb after it. If you wish, you can make *ma* like *shay'*, so it is as if you said: **Rabb *shay'*, yuwud** meaning *Rabb* is the word that those who disbelieve love. Some grammarians of Kufa denied this, and said: The source does not need a pronoun, and the word *wadd* has been used in *law*, perhaps they would like if they were: that they were. He said: And if the *ha* is omitted in *law*, then it is not a direct object, and it is the place of the direct object, and the source should not be translated with anything, and he translated it with something, then made it *wadd*, then returned it to it as a pronoun, so Al-Kisa'i and Al-Farra' used to say: The Arabs hardly place *rab* on the future, but they place it on the past of the verb, like their saying: perhaps I did such-and-such, and perhaps your brother came to me. They said: And it came in the Qur'an with the future: perhaps he would like, and this is only permissible because what was in the Qur'an of promise and threat and what is in it, is true, as if it were evident, so the speech about what was not yet from it ran its course in what was, as it was said **And if you could but see when the criminals lower their heads before their Lord** and His saying **And if you could but see when they are terrified, there is no escape** as if it is past and it is expected for its truth in meaning, and that there is no one to deny it, and that the speaker does not say if he forbade or ordered and the one ordered disobeyed him, he says: As for By God, there are many who regret it, remembering what I said about it, knowing that he will regret it. And God

and His promise are truer than the words of created beings. It is permissible for *perhaps* to be accompanied by *perhaps* even if it is in the wording of *yaf'al*, as it is said: **Perhaps a man dies and there is no shroud for him**. And if you give the names, the pronoun *kan* is with them, as Abu Dawud said:

Perhaps the most beautiful camel among them is the one with the most beautiful horses among them

The interpretation of the statement: Perhaps those who disbelieved in God and denied His Oneness would wish that they had been Muslims in this world.

Ali bin Saeed bin Masrouq Al-Kindi narrated to us: Khalid bin Nafi' Al-Ash'ari narrated to us, on the authority of Saeed bin Abi Burdah, on the authority of Abi Burdah, on the authority of Abi Musa, who said: It has reached us that when the Day of Resurrection comes and the people of Hell are gathered in Hell along with whomever God wills of the people of the Qiblah, the disbelievers will say to those in Hell from the people of the Qiblah: Are you not Muslims? They will say: Yes. They will say: What good has your Islam done you when you have become with us in Hell? They will say: We had sins, so He seized us for them. So God heard what they said, and He commanded that everyone from the people of the Qiblah who was in Hell be brought out. Then the disbelievers in Hell will say: Oh, would that we were Muslims. Then the Messenger of God, may God bless him and grant him peace, recited: "Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an. Perhaps those who disbelieve will wish that they were Muslims."

Al-Hasan bin Muhammad narrated: Amr bin Al-Haitham Abu Qatan Al-Qat'i, Ruh Al-Qaysi, and Affan bin Muslim narrated to us, and the wording is from Abu Qatan. They said: Al-Qasim bin Al-Fadl bin Abdullah bin Abi Jarwah narrated to us, saying: Ibn Abbas and Anas bin Malik used to interpret this verse, **Perhaps those who disbelieve will wish that they were Muslims**. They said: That is the day when God will gather the sinners among the Muslims and the polytheists in the Fire. Affan said: When the sinners among the Muslims and the polytheists are detained, and the polytheists say: What benefit did you avail you from what you used to worship? Abu Qatan added: It has gathered us and you. Abu Qatan and Affan said: Then God will become angry on their behalf due to His great mercy, and Ruh bin Ubadah did not say that. They all said: Then God will bring them out, and that will be when God says, **Perhaps those who disbelieve will wish that they were Muslims**.

Al-Hasan told us, he said: Affan told us, he said: Abu Awana told us, he said: Ata' bin Al-Sa'ib told us, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **Perhaps those who disbelieve would wish that they were Muslims**.

Al-Hasan told us, he said: Affan told us, he said: Abu Awana told us, he said: Ata' bin Al-Sa'ib told us, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **Perhaps those who disbelieve would wish that they were Muslims**, he said: He will enter Paradise and be shown mercy until he says at the end of that: Whoever is a Muslim, let him enter Paradise. He said: So that is his statement:

Perhaps those who disbelieve would wish that they were Muslims.

**Perhaps those who disbelieve would wish that they were Muslims.**

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, **Perhaps those who disbelieved will wish that they were Muslims**, that is on the Day of Resurrection, when those who disbelieved will wish that they were monotheists.

Ahmad bin Ishaq told us: Abu Ahmad told us: Sufyan bin Salamah bin Kuhail told us, on the authority of Abu Al-Zura'a, on the authority of Abdullah, regarding his statement: **Perhaps those who disbelieve will wish that they were Muslims**, he said: This is about the people of Hell when they see them coming out of the Fire.

Al-Muthanna told me, he said: Muslim bin Ibrahim told us, he said: Al-Qasim told us, he said: Ibn Abi Farwa Al-Abdi told us that Ibn Abbas and Anas bin Malik used to interpret this verse, **Perhaps those who disbelieve will wish that they were Muslims**, they used to interpret it as the day when God will detain the sinful Muslims with the polytheists in the Fire. He said: Then the polytheists will say to them: What benefit did what you used to worship in this world avail you? He said: Then God will become angry on their behalf out of His abundant mercy, and He will bring them out, and that is when He will say, **Perhaps those who disbelieve will wish that they were Muslims**.

Ibn Hamid told us: Jarir told us, on the authority of Ata' ibn al-Sa'ib, on the authority of Mujahid, on the authority of Ibn Abbas, who said: God will continue to admit people into Paradise, to have mercy on them, and to intercede until He says: Whoever is among the Muslims, let him enter Paradise. That is what He says: **Perhaps those who disbelieve will wish that they were Muslims**.

Yaqub ibn Ibrahim told me: Ibn Ulayyah told us, on the authority of Hisham al-Dastawa'i: Hammad told us: I asked Ibrahim about this verse: **Perhaps those who disbelieve will wish that they were Muslims**. He said: I was told that the polytheists said to those Muslims who entered the Fire: **What good did that which you used to worship avail you?** He said: So God becomes angry on their behalf and says to the angels and prophets: *Intercede*. So they intercede and they are taken out of the Fire, to the point that Satan longs to be taken out with them. He said: At that time, those who disbelieved will wish that they were Muslims.

Al-Muthanna told me, he said: Hajjaj told us, he said: Hammad told us, on the authority of Ibrahim, that he said regarding the statement of God Almighty: **Perhaps those who disbelieve will wish that they were Muslims**, he said: Those of the polytheists in the Fire will say to the Muslims: **There is no god but God** has not benefited you. He said: So God becomes angry on their behalf and says: Whoever was a Muslim, let him get out of the Fire. He said: At that time, **those who disbelieve will wish that they were Muslims**.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Muammar told us, on the authority of

Hammad, on the authority of Ibrahim, regarding his statement: **Perhaps those who disbelieve will wish that they were Muslims**, he said: The people of Hell will say: We were people of polytheism and disbelief, so what is the matter with these monotheists? How has their worship of Him availed them? He said: Then whoever was in it from the Muslims will be taken out of Hell. He said: Then at that time: **Those who disbelieved will wish that they were Muslims**.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Hammad, on the authority of Ibrahim, on the authority of Khasif, on the authority of Mujahid, who said: The people of Hell will say to the monotheists: Your faith has not availed you. He said: When they say that, he said: Bring out whoever has in his heart an atom's weight of deception. At that time, **those who disbelieve will wish that they were Muslims**.

Al-Muthanna told me, he said: Muslim told us, he said: Hisham told us, on the authority of Hammad, he said: I asked Ibrahim, about the statement of God Almighty: **Perhaps those who disbelieve would wish that they were Muslims**. He said: The disbelievers taunted the people of monotheism: **There is no god but God** does not avail you, so God becomes angry on their behalf, so He orders the prophets and angels to intercede, so the people of monotheism are expelled, so much so that Iblis stretches himself out, hoping to be expelled. That is what His statement means: **Perhaps those who disbelieve would wish that they were Muslims**.

Ahmad told us, he said: Abu Ahmad told us, he said: Abd al-Salam told us, on the authority of Khasif, on the authority of Mujahid, he said: This is about the people of Hell when they see them coming out of the fire: **Those who disbelieve will wish that they were Muslims**.

Al-Muthanna told me, he said: Al-Hajjaj bin Al-Munhal told us, he said: Hammad told us, on the authority of Ata bin Al-Saib, on the authority of Mujahid, he said: When God finishes judging between His creation, He says: Whoever is a Muslim, let him enter Paradise, and at that time **those who disbelieve will wish that they were Muslims**.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Hasan told me, he said: Shababah told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Perhaps those who disbelieve will wish that they were Muslims**, he said: On the Day of Resurrection.

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 Muhammad narrated: Abdul-Wahhab bin Ata' narrated to us, on the authority of Juwaybir, on the authority of Ad-Dahhak, regarding his statement: **Perhaps those who disbelieve would wish that they**

were Muslims, he said: There are two interpretations. They say: When death approaches the disbeliever, he will wish that he were a Muslim. Others say: Rather, God will punish some people from among the people of monotheism in the Fire for their sins, and the polytheists will recognize them and say: What use has the worship of your Lord been, when He has thrown you into the Fire? So He will become angry on their behalf and bring them out, and He will say: **Perhaps those who disbelieve would wish that they were Muslims.**

Ibn Wakee' told us: My father told us, on the authority of Abu Ja'far, on the authority of Al-Rabi', on the authority of Abu Al-A'aliyah, regarding his statement: **Perhaps those who disbelieve will wish that they were Muslims**, he said: It was revealed about those who are brought out of the Fire.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Perhaps those who disbelieved will wish that they had been Muslims**, and by God, that will be on the Day of Resurrection. They will wish that they had been Muslims in this world.

Muhammad bin Abdul-A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **Perhaps those who disbelieve would wish that they were Muslims.**

Ibn Hamid told us: Jarir told us, on the authority of Ata', on the authority of Mujahid, on the authority of Ibn Abbas, who said: God will continue to admit people into Paradise and intercede until He says: Whoever is among the Muslims, let him enter Paradise. That is when He says: **Perhaps those who disbelieve will wish that they were Muslims.**

## Tafsir al-Qurtubi

*Rabb* does not enter the verb, but if *ma* is added to it, it prepares it to enter the verb. You say: perhaps Zayd stood up, perhaps Zayd stands up. It is possible for *ma* to be indefinite meaning something, and *yudd* to be an attribute of it, meaning perhaps something yudd the disbeliever. Nafi and Asim read *rabb* with a light ba. The rest read it with a shaddah, and they are two dialects. Abu Hatim said: The people of Hijaz lighten *rabb*. The poet said:

Maybe a blow with a polished sword between Basra and a stab from Najla

Tamim, Qais and Rabi'ah use it heavily. It has been reported that: perhaps and perhaps, and perhaps and perhaps, with the ba' being lightened and also with the ba' being stressed. Its origin is that it is used for little and it may be used for much, meaning that the infidels often wish that they were Muslims, as the Kufians said. And from this is the saying of the poet:

Perhaps the eye has given you a glance that is the most complete of all, but it is of no use to you.

Some of them said: It is for belittling in this place,

because they said that in some places but not in all, because they were preoccupied with the punishment, and God knows best. He said: **Perhaps he will wish** and it is only for what happened, because the promise is true as if it had happened clearly. At-Tabarani Abu al-Qasim narrated from the hadith of Jabir ibn Abdullah who said: The Messenger of God, may God bless him and grant him peace, said: "Some people from my nation will enter the Fire because of their sins and will be in the Fire as long as God wills them to be, then the polytheists will taunt them and say: We do not see that what you used to oppose us in, of your belief and faith, has benefited you. So there will not remain a monotheist except that God will take him out of the Fire." Then the Messenger of God, may God bless him and grant him peace, recited: **Perhaps those who disbelieve will wish that they were Muslims.** Al-Hasan said: When the polytheists see the Muslims who have entered Paradise and their abode is in the Fire, they will wish that they were Muslims. Ad-Dahhak said: This wish is only when they see it in this world when guidance is made clear to them from misguidance. It was said: On the Day of Resurrection when they see the honor of the believers and that of the disbelievers.

## Tafsir Ibn Kathir

We have already discussed the disconnected letters at the beginning of the surahs. The Almighty's statement, **Perhaps those who disbelieve will wish al-Baqarah 2:17**, is a statement about them that they will regret their disbelief and wish that they had been Muslims in this world. Al-Suddi narrated in his interpretation, with his famous chain of transmission, on the authority of Ibn Abbas, Ibn Masoud, and other companions, that when the disbelievers of Quraysh were presented to the Fire, they wished that they had been Muslims. It was said that what is meant is that every disbeliever wishes, when he is dying, that he had been a believer. It was said: This is report about the Day of Resurrection, like the Almighty's saying: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.'** Sufyan al-Thawri said on the authority of Salamah ibn Kuhayl, on the authority of Abu al-Zura', on the authority of Abdullah, regarding His statement: **Perhaps those who disbelieve would wish that they were Muslims**, he said: This is about the people of Hell when they see them coming out of the Fire. Ibn Jarir said: Al-Muthanna told me, Muslim told us, al-Qasim told us, Ibn Abi Farwah al-Abdi told us that Ibn Abbas and Anas ibn Malik interpreted this verse **Perhaps those who disbelieve would wish that they were Muslims**, they interpreted it as the day when God will detain the sinners among the Muslims with the polytheists in the Fire. He said: The polytheists will say to them: What benefit did what you used to worship in this world avail you? He said: So God will become angry on their behalf out of His abundant mercy and bring them out, and that is when He says: **Perhaps those who disbelieve would wish that they were Muslims.**

Abdul Razzaq said: Al-Thawri told us on the authority

Perhaps those who disbelieve would wish that they were Muslims.

of Hammad on the authority of Ibrahim, and on the authority of Khasif on the authority of Mujahid, they said: The people of Hell will say to the monotheists: What did your faith avail you? So when they say that, God says: Bring out whoever has in his heart an atom's weight of faith. He said: Then His statement: **Perhaps those who disbelieve will wish that they were Muslims**, and this is how it was narrated from Ad-Dahhak, Qatadah, Abu Al-Aaliyah, and others. And there are hadiths attributed to the Prophet (peace and blessings of God be upon him) about that. Al-Hafiz Abu Al-Qasim At-Tabarani said: Muhammad ibn Al-Abbas, he is Al-Akhram, told us, Muhammad ibn Mansur At-Tusi told us, Salih ibn Ishaq Al-Jahbadh and Ibn Ulayyah Yahya ibn Musa told us, Maruf ibn Wasil told us, from Yaqub ibn Nabatah, from Abd Al-Rahman Al-Aghar, from Anas ibn Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Some people from the people of La ilaha illa God will enter the Fire because of their sins. Then the people of Al-Lat and Al-Uzza will say to them: What did your saying La ilaha illa God avail you while you are with us in the Fire? Then God will become angry on their behalf and will bring them out and throw them into the River of Life. They will recover from their burning as the moon recovers from its eclipse, and they will enter Paradise and will be called the people of Hell." A man said: O Anas: Did you hear this from the Messenger of God, may God bless him and grant him peace? Anas said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever lies about me intentionally, let him take his seat in Hellfire**. Yes, I heard the Messenger of God, may God bless him and grant him peace, say this. Then Al-Tabarani said: Al-Jahbadh is the only one to narrate it.

**The second hadith** - Al-Tabarani also said: Abdullah bin Ahmad bin Hanbal told us, Abu Al-Shathaa Ali bin Hassan Al-Wasiti told us, Khalid bin Nafi Al-Ash'ari told us, on the authority of Saeed bin Abi Burda, on the authority of his father, on the authority of Abu Musa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "When the people of Hell gather in Hell, and with them whomever God wills of the people of the Qiblah, the disbelievers will say to the Muslims: Were you not Muslims? They will say: Yes. They will say: What benefit did Islam avail you when you became with us in Hell? They will say: We had sins and we were seized for them. So God heard what they said and ordered those who were in Hell from the people of the Qiblah to be taken out. When those who remained of the disbelievers saw that, they said: We wish we were Muslims so we could be taken out as they were taken out." He said: Then the Messenger of God, may God bless him and grant him peace, recited: I seek refuge in God from Satan, the accursed. "Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an. Perhaps those who disbelieve will wish that they were Muslims." And Ibn Abi Hatim narrated it from the hadith of Khalid bin Nafi with it, and he added to it: In the name of God. God, the Most Gracious, the Most Merciful, instead of seeking refuge.

**The third hadith** Al-Tabarani also said: Musa bin Harun

told us, Ishaq bin Rahawayh told us, he said: I said to Abu Usama, Abu Rawq told you, and his name is Atiyah bin Al-Harith, Salih bin Abi Tarif told me, he said: I asked Abu Saeed Al-Khudri and I said to him: Did you hear the Messenger of God, may God bless him and grant him peace, say about this verse, **Perhaps those who disbelieve would wish that they were Muslims**? He said: Yes, I heard him say: **God will bring out some of the believers from the Fire after He has taken His vengeance on them**. He said: "When God put them in the Fire with the polytheists, the polytheists said to them: 'You claim that you are the friends of God in this world while He has afflicted you with us in the Fire.' So when God heard that from them, He permitted intercession for them, so the angels and prophets interceded for them, and the believers interceded until they were brought out by God's permission. So when the polytheists saw that, they said: 'If only we were like them, so that intercession could reach us and we could be brought out with them.' He said: 'This is the saying of God: 'Perhaps those who disbelieve would wish that they were Muslims.' So they will be called in Paradise 'the Jahannamites' because of the blackness in their faces, and they will say: 'O Lord, remove this name from us.' So He will command them to wash themselves in a river in Paradise and that name will be removed from them.'" Abu Usamah acknowledged that and said: Yes.

**The fourth hadith** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Abbas bin Al-Waleed Al-Narsy told us, Maskeen Abu Fatima told us, Al-Yaman bin Yazid told me on the authority of Muhammad bin Jabr on the authority of Muhammad bin Ali, on the authority of his father on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said: "Some of them will be taken by the Fire up to their knees, some of them will be taken up to their waists, and some of them will be taken up to their necks, according to the extent of their sins and deeds. Some of them will remain in it for a month and then be taken out of it, and some of them will remain in it for a year and then be taken out of it. The longest of them will remain in it for the duration of the world from the day it was created until it perishes. Then, when God wants to take them out of it, the Jews, Christians, and those in the Fire from the people of religions and idols will say to those in the Fire from the people of monotheism: You believed in God, His books, and His messengers, so today we and you are in the Fire, equal. So God will become angry with them in a way that He has never been angry with for anything in the past, and He will take them out to a spring in Paradise, which is His saying: 'Perhaps those who disbelieve will wish that they were Muslims.'" His statement, **Leave them to eat and enjoy themselves**, is a severe threat to them and a definite warning, like the statement of God Almighty, **Say, 'Enjoy yourselves, for your destination is the Fire.'** And His statement, **Eat and enjoy yourselves a little, for you are criminals**. That is why He said, **And let hope distract them**, meaning from repentance and turning back, **for they are going to know**, meaning the consequences of their actions.



## Fath al-Qadir

2- **Perhaps those who disbelieve would wish that they were Muslims.** Nafi' and Asim read it with a light ba' from *perhaps*. The rest read it with a heavy ba', and these are two dialects. Abu Hatim said: The people of Hijaz lighten it, and from this is the saying of the poet:

Maybe a blow with a polished sword between Basra and a stab from Najla

Tamim and Rabi'ah use it heavily. The upper taa may be added, and its origin is that it is used for little. It may also be used for much. The Kufians said: meaning that the infidels wish at many times that they were Muslims. And from this is the saying of the poet:

May God provide for his shedding that day and take captives from the tribe of Aqyal

It was said that it is here for the sake of belittling because they wished that in some places but not in all of them because they were preoccupied with the punishment. It was said that here the word *Lord* was added to prepare it to enter the verb, and it was said that it is an indefinite noun meaning something, and that *Lord* entered here for the future although it only enters for the past, because what is anticipated in His report, glory be to Him, is like the actual reality, so it is as if it was said: Perhaps those who disbelieved would wish that they were Muslims: that is, obedient to His rule and submissive to Him from among His people. And this affection from them was at their death or on the Day of Resurrection. What is meant is that when the matter was revealed to them and the falsehood of what they were upon of disbelief became clear and that the religion with God, glory be to Him, is Islam and no other religion, this affection occurred from them that does not satisfy hunger or satisfy hunger, but is merely regret and remorse and self-blame for what they neglected in the side of God. And it was said that this affection from them was when they witnessed their condition and the condition of the Muslims, and it was said when the sinners among the monotheists came out of the fire, and it appears that this affection is present from them at every time and continues at every moment after the matter was revealed to them.

## Tafsir al-Baghawi

2- *Perhaps* Abu Jaafar, Nafi' and Asim read it with a light ba' and the rest read it with a heavy ba'. These are two dialects. Rabb is for diminution and kam is for multiplication. Rabb is used with a noun and perhaps with a verb. It is said: Rabb rajul ja'ani, and perhaps rajul ja'ani, and what is here is used for the verb after it. *Yudhu*, yatashu, **those who disbelieve wish that they were Muslims.**

They differed about the situation in which the infidel wishes to convert to Islam.

Ad-Dahhak said: The state of observation.

It was said: The Day of Resurrection.

It is well known that when God brings the believers out of the fire.

It was narrated on the authority of Abu Musa al-Ash'ari, may God be pleased with him, that the Prophet, may God bless him and grant him peace, said: "When the people of Hell are gathered together in Hell, and with them are whomever God wills of the people of the Qiblah, the disbelievers will say to those in Hell from the people of the Qiblah: Are you not Muslims? They will say: Yes. They will say: What benefit did your Islam provide for you while you are with us in Hell? They will say: We had sins and we were seized for them. Then God Almighty will become angry with them [by His grace], and He will command everyone who was from the people of the Qiblah in Hell to be taken out of it. At that time, the disbelievers will wish that they were Muslims."

If it is said: How did he say *perhaps* when it is for belittling, and this wish is common among the infidels?

We said: It may have been mentioned for emphasis, or he meant that their preoccupation with the torment does not free them up for regret, but that only crosses their minds sometimes.

## Tafsir al-Baidawi

2. **Perhaps those who disbelieve will wish that they were Muslims** when they witness the state of the Muslims when victory descends or death comes or on the Day of Resurrection. Nafi' and Asim read *perhaps* with a light pronunciation, and *perhaps* was read with a fatha and a light pronunciation. There are eight languages for it: damma and fatha on the ra' with emphasis and light pronunciation and with the ta' of femininity and without it, and ma is a comprehensive word that prevents it from being accusative, so it is permissible for it to enter the verb and its right is to enter the past, but since what is anticipated in the report of God Almighty is like the past in its realization, it was treated in its place. It was said: ma is an indefinite noun described like his saying:

Souls may hate the matter for which there is relief, like solving the problem

The meaning of the reduction in it is to indicate that if they had loved Islam once, they would have hastened to it, so how about when they love it every hour? It was said that the horrors of the Day of Resurrection will astonish them, so if they are awakened at some time, they will wish for that. The backbiting in the story of their love is like the backbiting in your saying: He swore by God that he would do it.

Surat al-Hijr 15:3

Leave them to eat and enjoy themselves and let hope delude them. They are going to know.

## Surat al-Hijr 15:3

Leave them to eat and enjoy themselves and let hope delude them. They are going to know.

## Tafsir al-Jalalayn

3 - **Leave them** leave the infidels, O Muhammad **to eat and enjoy** their worldly life **and distract them** let the hope of long life and other things distract them from faith **they will soon know** the consequences of their action, and this was before the command to fight.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: O Muhammad, leave these polytheists to eat in this world what they are eating, and enjoy its pleasures and desires therein until their appointed time, and let hope distract them from taking their share of God's obedience therein, and from preparing for their afterlife what will bring them closer to their Lord. They will know tomorrow when they come to Him, and they have perished because of their disbelief in God and their polytheism when they see God's punishment, that they were in loss and ruin because of their enjoyment of the pleasures and desires they were enjoying therein.

## Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **Leave them to eat and enjoy themselves** is a threat to them. **And let hope distract them** means it preoccupies them from obedience. It is said: **He distracted him from such-and-such** meaning he occupied him. And **he distracted** means he is distracted from something. **Then they will know** when they see the Resurrection and taste the consequences of what they did. This verse was abrogated by the sword.

Second: In Musnad Al-Bazzar, on the authority of Anas, he said: The Messenger of God, may God bless him and grant him peace, said: "Four things are misery: dullness of the eye, hardness of the heart, long hope, and greed for the worldly life." Long hope is an incurable disease and a chronic illness. When it takes hold of the heart, its temperament becomes corrupt and its treatment becomes difficult. No disease leaves it and no medicine is effective for it. Rather, it exhausts doctors and makes wise men and scholars despair of its cure. The reality of hope is greed for the worldly life and devotion to it, love for it, and turning away from the Hereafter. It was narrated on the authority of the Messenger of God, may God bless him and grant him peace, that he said: **The first of this nation was saved**

**by certainty and asceticism, and its last will perish by miserliness and hope.** It was narrated on the authority of Abu Al-Darda', may God be pleased with him, that he stood on the steps of the mosque of Damascus and said: O people of Damascus, will you not listen to your sincere brother? Those who came before you used to gather much, build lofty buildings, and hope far away, but their gatherings became waste, their buildings became graves, and their hopes became delusions. These are the people of Ad who have filled the country with people, money, horses and men. So whoever will buy from me today, I have left them for two dirhams! And he recited:

O you who has hopes, even if they are far from you, and claims to have attained the farthest of them

How can you achieve what you hope for when you are no longer confident of achieving even the smallest of things?

Al-Hasan said: **A servant who prolongs hope will do bad deeds.** And he spoke the truth, may God be pleased with him! Hope makes one lazy in work, leads to laziness and indolence, leads to preoccupation and idleness, and leads to attachment to the earth and inclination towards desires. This is something that has been seen with the naked eye, so it does not need explanation, nor does its owner seek proof. Just as short-lived hope motivates one to work, leads to initiative, and urges one to compete.

## Tafsir Ibn Kathir

We have already discussed the disconnected letters at the beginning of the surahs. The Almighty's statement, **Perhaps those who disbelieve will wish al-Baqarah 2:17**, is a statement about them that they will regret their disbelief and wish that they had been Muslims in this world. Al-Suddi narrated in his interpretation, with his famous chain of transmission, on the authority of Ibn Abbas, Ibn Masoud, and other companions, that when the disbelievers of Quraysh were presented to the Fire, they wished that they had been Muslims. It was said that what is meant is that every disbeliever wishes, when he is dying, that he had been a believer. It was said: This is report about the Day of Resurrection, like the Almighty's saying: **And if you could but see when they are made to stand before the Fire and say, 'Oh, would that we could be sent back and not deny the signs of our Lord and be among the believers.'** Sufyan al-Thawri said on the authority of Salamah ibn Kuhayl, on the authority of Abu al-Zura', on the authority of Abdullah, regarding His statement: **Perhaps those who disbelieve would wish that they were Muslims**, he said: This is about the people of Hell when they see them coming out of the Fire. Ibn Jarir said: Al-Muthanna told me, Muslim told us, al-Qasim told us, Ibn Abi Farwah al-Abdi told us that Ibn Abbas and Anas ibn Malik interpreted this verse **Perhaps those who disbelieve would wish that they were Muslims**, they interpreted it as the day when God will detain the sinners among the Muslims with the polytheists in the Fire. He said: The polytheists will say

to them: What benefit did what you used to worship in this world avail you? He said: So God will become angry on their behalf out of His abundant mercy and bring them out, and that is when He says: **Perhaps those who disbelieve would wish that they were Muslims.**

Abdul Razzaq said: Al-Thawri told us on the authority of Hammad on the authority of Ibrahim, and on the authority of Khasif on the authority of Mujahid, they said: The people of Hell will say to the monotheists: What did your faith avail you? So when they say that, God says: Bring out whoever has in his heart an atom's weight of faith. He said: Then His statement: **Perhaps those who disbelieve will wish that they were Muslims,** and this is how it was narrated from Ad-Dahhak, Qatadah, Abu Al-Aaliyah, and others. And there are hadiths attributed to the Prophet (peace and blessings of God be upon him) about that. Al-Hafiz Abu Al-Qasim At-Tabarani said: Muhammad ibn Al-Abbas, he is Al-Akhram, told us, Muhammad ibn Mansur At-Tusi told us, Salih ibn Ishaq Al-Jahbadh and Ibn Ulayyah Yahya ibn Musa told us, Maruf ibn Wasil told us, from Yaqub ibn Nabatah, from Abd Al-Rahman Al-Aghar, from Anas ibn Malik, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "Some people from the people of La ilaha illa God will enter the Fire because of their sins. Then the people of Al-Lat and Al-Uzza will say to them: What did your saying La ilaha illa God avail you while you are with us in the Fire? Then God will become angry on their behalf and will bring them out and throw them into the River of Life. They will recover from their burning as the moon recovers from its eclipse, and they will enter Paradise and will be called the people of Hell." A man said: O Anas: Did you hear this from the Messenger of God, may God bless him and grant him peace? Anas said: I heard the Messenger of God, may God bless him and grant him peace, say: **Whoever lies about me intentionally, let him take his seat in Hellfire.** Yes, I heard the Messenger of God, may God bless him and grant him peace, say this. Then Al-Tabarani said: Al-Jahbadh is the only one to narrate it.

**The second hadith** - Al-Tabarani also said: Abdullah bin Ahmad bin Hanbal told us, Abu Al-Shathaa Ali bin Hassan Al-Wasiti told us, Khalid bin Nafi Al-Ash'ari told us, on the authority of Saeed bin Abi Burda, on the authority of his father, on the authority of Abu Musa, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "When the people of Hell gather in Hell, and with them whomever God wills of the people of the Qiblah, the disbelievers will say to the Muslims: Were you not Muslims? They will say: Yes. They will say: What benefit did Islam avail you when you became with us in Hell? They will say: We had sins and we were seized for them. So God heard what they said and ordered those who were in Hell from the people of the Qiblah to be taken out. When those who remained of the disbelievers saw that, they said: We wish we were Muslims so we could be taken out as they were taken out." He said: Then the Messenger of God, may God bless him and grant him peace, recited: I seek refuge in God from Satan, the accursed. "Alif, Lam, Ra. These are the verses of the Book and a clear Qur'an. Perhaps those who disbelieve will wish that they were

Muslims." And Ibn Abi Hatim narrated it from the hadith of Khalid bin Nafi with it, and he added to it: In the name of God. God, the Most Gracious, the Most Merciful, instead of seeking refuge.

**The third hadith** Al-Tabarani also said: Musa bin Harun told us, Ishaq bin Rahawayh told us, he said: I said to Abu Usama, Abu Rawq told you, and his name is Atiyah bin Al-Harith, Salih bin Abi Tarif told me, he said: I asked Abu Saeed Al-Khudri and I said to him: Did you hear the Messenger of God, may God bless him and grant him peace, say about this verse, **Perhaps those who disbelieve would wish that they were Muslims?** He said: Yes, I heard him say: **God will bring out some of the believers from the Fire after He has taken His vengeance on them.** He said: "When God put them in the Fire with the polytheists, the polytheists said to them: 'You claim that you are the friends of God in this world while He has afflicted you with us in the Fire.' So when God heard that from them, He permitted intercession for them, so the angels and prophets interceded for them, and the believers interceded until they were brought out by God's permission. So when the polytheists saw that, they said: 'If only we were like them, so that intercession could reach us and we could be brought out with them.' He said: 'This is the saying of God: 'Perhaps those who disbelieve would wish that they were Muslims.' So they will be called in Paradise 'the Jahannamites' because of the blackness in their faces, and they will say: 'O Lord, remove this name from us.' So He will command them to wash themselves in a river in Paradise and that name will be removed from them.'" Abu Usamah acknowledged that and said: Yes.

**The fourth hadith** Ibn Abi Hatim said: Ali bin Al-Hussein told us, Al-Abbas bin Al-Waleed Al-Narsy told us, Maskeen Abu Fatima told us, Al-Yaman bin Yazid told me on the authority of Muhammad bin Jabr on the authority of Muhammad bin Ali, on the authority of his father on the authority of his grandfather, who said: The Messenger of God, may God bless him and grant him peace, said: "Some of them will be taken by the Fire up to their knees, some of them will be taken up to their waists, and some of them will be taken up to their necks, according to the extent of their sins and deeds. Some of them will remain in it for a month and then be taken out of it, and some of them will remain in it for a year and then be taken out of it. The longest of them will remain in it for the duration of the world from the day it was created until it perishes. Then, when God wants to take them out of it, the Jews, Christians, and those in the Fire from the people of religions and idols will say to those in the Fire from the people of monotheism: You believed in God, His books, and His messengers, so today we and you are in the Fire, equal. So God will become angry with them in a way that He has never been angry with for anything in the past, and He will take them out to a spring in Paradise, which is His saying: 'Perhaps those who disbelieve will wish that they were Muslims.'" His statement, **Leave them to eat and enjoy themselves,** is a severe threat to them and a definite warning, like the statement of God Almighty, **Say, 'Enjoy yourselves, for your destination is the Fire.'** And His statement, **Eat and enjoy yourselves a little, for you are criminals.** That is why He said, **And let hope distract them,** meaning from repentance and turning back, **for they are going to**

Surat al-Hijr 15:3

Leave them to eat and enjoy themselves and let hope delude them. They are going to know.

**know**, meaning the consequences of their actions.

### Fath al-Qadir

3- **Leave them to eat and enjoy themselves** This is a threat to them: meaning leave them alone from what you are about to command and forbid them, for they will never heed what is wrong or enter into what is right. Rather, command them to do what they are doing of being busy with eating and enjoying the pleasures of this world, for they are like livestock that are only concerned with that and are not busy with anything else. The meaning is: Leave them as they are of being busy with eating and other worldly pleasures and of being distracted by hope from following you, for they will know the consequences of their actions and the evil of their deeds. In this there is a threat and a warning that cannot be estimated. It is said that such-and-such distracted him: meaning it occupied him, and he was distracted from something, meaning that hope distracted them from following the truth, and they continued in empty hopes and vain wishes until the morning dawned for those with eyes and the matter was revealed and they saw the punishment on the Day of Resurrection. At that time they will taste the consequences of what they did. The three verbs are in the subjunctive mood because they are the answer to the command, and this verse was abrogated by the verse of the sword.

### Tafsir al-Baghawi

3- **Leave them**, O Muhammad, meaning: those who disbelieved, **to eat** in this world, **and enjoy**, from their pleasures, **and distract them**, "hope," distracts them, from taking their share of faith and obedience, **for they will know**, when they come to the Resurrection and taste the consequences of what they did, and this is a threat and a warning.

Some scholars said: **Leave them** is a threat, and His statement: **They will soon know** is another threat. So when can life be comfortable between two threats?

The verse was abrogated by the verse on fighting.

### Tafsir al-Baidawi

3. **Leave them** let them. **Let them eat and enjoy** their worldly life. **And let hope distract them** and their expectation of long life and good conditions distract them from preparing for the afterlife. **Then they will know** the evil of their actions when they see their punishment. The purpose is to make the Messenger, may God bless him and grant him peace, despair of their carelessness and to warn him that they are among the people who will be let down, and that advising them is considered preoccupation with something that is of no benefit, and in it is a binding argument and a warning against preferring pleasure and what long hope leads to.

## Surat al-Hijr 15:4

And We did not destroy a city but that it had a known decree.

## Tafsir al-Jalalayn

4 - **And We did not destroy a city** I mean its people **but it had a decree** a known *term* limited to its destruction.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says, **And We did not destroy**, O Muhammad, *any* of the people of **a town** of the towns whose people We destroyed in the past **except that it had a known decree** meaning: except that it had a set term and a known period, We did not destroy them until they reached it, and when they reached it We destroyed them at that time, so He says to His Prophet Muhammad, may God bless him and grant him peace: So too are the people of your town from which you are, which is Mecca, We do not destroy the polytheists of its people except after their decree has reached its term, because it is My decree that I do not destroy the people of a town except after their decree has reached its term.

## Tafsir al-Qurtubi

That is, a temporary term written for them in the Preserved Tablet.

## Tafsir Ibn Kathir

God Almighty tells us that He did not destroy a city except after the proof had been established against it and its time had come to an end, and that He does not delay a nation whose destruction has come past its appointed time nor does He advance it past its appointed time. This is a warning to the people of Mecca and guidance for them to abandon their polytheism, stubbornness, and atheism, for which they deserve destruction.

## Fath al-Qadir

4- **And We did not destroy a city except that it had a known decree** meaning, and We did not destroy a city with some type of punishment **except that it had** meaning for that city **a decree** meaning a predetermined term that cannot be preceded or delayed *known* not unknown or forgotten so it is not conceivable to fall behind it in any way, and the phrase **it had a decree** is in the accusative case as a state of village even though it is indefinite because it has become, with what it contains of generality, in the rule of the described, and the waw is to differentiate between this sentence being a state, or an adjective,

as it specifies it for the state like you say my state is a man with a sword on his shoulder, and it was said that the sentence is an adjective of village, and the waw is to emphasize the connection between the adjective and the described.

## Tafsir al-Baghawi

4- **And We did not destroy a city**, meaning: of the people of a city, **but it had a known decree**, meaning: a set term that cannot be advanced, and the punishment will not come to them until they reach it, nor will it be delayed from them.

## Tafsir al-Baidawi

4. **And We did not destroy a city but that it had a known decree** a predetermined term written in the Preserved Tablet, and the exception is a predicate of a village, and the original is that the letter waw should not enter it like his saying: **but that it has warners** but because its form resembles the state it was entered to emphasize its attachment to the described.



Surat al-Hijr 15:5

No nation can precede its term, nor can they delay it.

## Surat al-Hijr 15:5

No nation can precede its term, nor can they delay it.

## Tafsir al-Jalalayn

5 - **What precedes from** is redundant **of a nation whose term is not delayed** they delay it

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: The destruction of a nation has not come before the appointed time for its destruction, nor has its destruction been delayed beyond the appointed time for it.

Al-Muthanna told me, saying: Ishaq told us, saying: Abd al-Razzaq told us, on the authority of Muammar, on the authority of al-Zuhri, regarding his statement: **No nation can precede its term, nor can they delay it**, he said: We see that when its term comes, it is not delayed an hour nor brought forward. As for what its term has not come, God delays what He wills and brings forward what He wills.

## Tafsir al-Qurtubi

*from* is a relative clause, as in saying: No one came to me. That is, it does not exceed its term, nor does it precede it. Similar to this is the saying of God Almighty: **And when their term comes, they will not remain behind an hour, nor will they precede it.** (al-A'raf 7:34).

## Tafsir Ibn Kathir

God Almighty tells us that He did not destroy a city except after the proof had been established against it and its time had come to an end, and that He does not delay a nation whose destruction has come past its appointed time nor does He advance it past its appointed time. This is a warning to the people of Mecca and guidance for them to abandon their polytheism, stubbornness, and atheism, for which they deserve destruction.

## Fath al-Qadir

5- **No nation can precede its term** meaning no nation can precede its term written in the Preserved Tablet, meaning that its destruction will not come before its term comes. **Nor do they delay it** meaning nor do they delay it, so their destruction will come after the term set for it has passed. The verb is in the masculine plural form to carry the meaning with emphasis and to take into account the pauses, and for this reason the preposition and noun were omitted and the sentence

explains what came before it, so it is as if it was said that this delay should not be deceived by rational people, because every nation has a specific time for the punishment to descend, which is neither earlier nor later. The explanation of the term was presented at the beginning of Surat Al-An'am.

## Tafsir al-Baghawi

5- **No nation can precede its appointed time** from a connection, **nor can they delay it**, meaning: death is neither advanced nor delayed, and it was said: the punishment that is inflicted.

## Tafsir al-Baidawi

5. **No nation can precede its term, nor can they delay it.** That is, nor can they delay it. The masculine pronoun *nation* is used in it to carry the meaning.

## Surat al-Hijr 15:6

And they said, **O you upon whom the message has been sent down, indeed you are mad.**

### Tafsir al-Jalalayn

6 - **And they said** meaning the infidels of Mecca to the Prophet, may God bless him and grant him peace **O you to whom the message has been revealed** the Qur'an in his opinion **indeed you are mad**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **And they said, 'O you to whom the message has been sent down, you are indeed mad.'**

### Tafsir al-Qurtubi

The infidels of Quraysh said this to Muhammad, may God bless him and grant him peace, as a mockery, and then they asked him to bring the angels to prove his truthfulness.

### Tafsir Ibn Kathir

The Almighty tells about their disbelief and stubbornness in their saying, **O you to whom the message has been sent down**, meaning the one you claim, **Indeed, you are mad**, meaning in your calling us to follow you and abandon what we found our fathers doing. **If only you would bring us the angels**, meaning they would testify to the truth of what you have brought if you are one of the truthful ones, as Pharaoh said, **Why were bracelets of gold not cast upon him or angels come with him in pairs?** "And those who do not expect to meet Us say, 'Why are angels not sent down to us or do we not see our Lord?' They have certainly become arrogant within themselves and have transgressed with great transgression. The Day they see the angels, there will be no good report that Day for the criminals, and they will say, 'A forbidden thing,' **and likewise He said in this verse**, We do not send down the angels except with the truth, and they will not be reprieved then. **Mujahid said in His saying**, We do not send down the angels except with the truth," with the message and the punishment, then the Almighty confirmed that He is the One who sent down the message to him, which is the Qur'an, and He is the One who protects it from change and alteration, and some of them are The pronoun in the Almighty's saying: **We will surely protect him** refers to the Prophet, may God bless him and grant him peace, as in His saying: **And God will protect you from the people**. The first meaning is more appropriate and is apparent in the context.

## Fath al-Qadir

Then when he finished threatening the infidels, he began to explain some of their arrogance in disbelief, and their persistence in error, while including a statement of their disbelief in the One upon whom the Book was revealed after explaining their disbelief in the Book, so he said: 6- "And they said, 'O you upon whom the Reminder was sent down'" meaning he said: The infidels of Mecca were addressing the Messenger of God, may God bless him and grant him peace, and mocking him, as they confirmed to him that the Reminder was sent down to him, while they denied that in reality with the most vehement denial and their denial of it with the most eloquent denial, or they meant: O you upon whom the Reminder was sent down, according to his claim, and according to what he claims, "Indeed, you are mad" meaning that because of this claim that you claim, that you are a Messenger of God commanded to convey His rulings, you are mad, because no one of sound mind would claim such a great claim, so their saying this to Muhammad, may God bless him and grant him peace, is like Pharaoh's saying: "Indeed, your Messenger who has been sent to you is mad.

### Tafsir al-Baghawi

6- And they said," meaning: the polytheists of Mecca, "O you to whom the Reminder has been sent down," meaning: the Qur'an, and they meant Muhammad, may God bless him and grant him peace, "Indeed, you are mad," and they mentioned the sending down of the Reminder as a way of mockery.

### Tafsir al-Baidawi

6. "And they said, 'O you to whom the Reminder has been sent down.'" They called the Prophet, may God bless him and grant him peace, in mockery. Do you not see what they called him to, which was their saying: "Indeed, you are mad." Similar to that is the saying of Pharaoh: "Indeed, your messenger who has been sent to you is mad." The meaning is that you are saying the words of madmen when you claim that God Almighty sent down the Reminder to you, meaning the Qur'an.

Surat al-Hijr 15:7

If you do not bring us the angels, if you should be of the truthful.

## Surat al-Hijr 15:7

If you do not bring us the angels, if you should be of the truthful.

## Tafsir al-Jalalayn

7 - **Why don't you bring us the angels, if you should be of the truthful** in your saying that you are a prophet and that this Qur'an is from God.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God the Almighty says: And these polytheists from your people said to you, O Muhammad, **O you to whom the message has been sent down**, which is the Qur'an in which God mentioned the admonitions to His creation: **Indeed, you are mad** in calling us to follow you and abandon our gods. **If you do not bring us the angels**, they said: Why don't you bring us the angels to bear witness for you to the truth of what you say? **If you are of the truthful**, meaning: If you are truthful in that God the Almighty sent you to us as a messenger and sent down a book to you, then the Lord who did what you say to you, would not be unable to send an angel from His angels with you as an argument for you against us, and a sign for you of your prophethood and the truth of your statement. The Arabs place the word *loma* in place of *loma* and place the word *lawla* in place of *loma*, such as the saying of Ibn Muqil:

If it were not for modesty and religion, I would have blamed you for some of what is in you, since you blamed my nakedness.

He wants: If it weren't for shyness.

And similar to what we said about the meaning of remembrance, the people of interpretation said.

Who said that?

Al-Muthanna told me, he said: Ishaq told us, he said: Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **The remembrance was revealed to him**, he said: the Qur'an.

## Tafsir al-Qurtubi

And **law ma** is an incitement to the verb *kulula* and *hala*. Al-Farra' said: The *m* in **law ma** is a substitute for the *lām* in *lawla*. And similarly, he took control of something and was overwhelmed by it, and similarly, he *khalmathu* and *khallatahu*, so he is my friend and my companion, meaning my friend. Based on this, **law ma** can be used in the sense of report, so you say: If Zaid had not hit Amr. Al-Kisa'i said: *Lawla* and *lawma* are the same in report and interrogation. Ibn Muqbil said:

If it weren't for modesty and religion, I would have blamed you for some of what is in you, since you blamed my nakedness.

He wants to say, **If it weren't for shame**. People have said, *loma*, "lawla," and *hala* are one and the same. Linguists have recited the following about this:

You consider the sterility of the camel to be your greatest glory, Bani Dhutri, if it were not for the masked Kumi.

Do you consider the convincing quantity?

## Tafsir Ibn Kathir

The Almighty tells about their disbelief and stubbornness in their saying, **O you to whom the message has been sent down**, meaning the one you claim, **Indeed, you are mad**, meaning in your calling us to follow you and abandon what we found our fathers doing. **If only you would bring us the angels**, meaning they would testify to the truth of what you have brought if you are one of the truthful ones, as Pharaoh said, **Why were bracelets of gold not cast upon him or angels come with him in pairs?** "And those who do not expect to meet Us say, 'Why are angels not sent down to us or do we not see our Lord?' They have certainly become arrogant within themselves and have transgressed with great transgression. The Day they see the angels, there will be no good report that Day for the criminals, and they will say, 'A forbidden thing,' **and likewise He said in this verse**, We do not send down the angels except with the truth, and they will not be reprieved then. **Mujahid said in His saying**, We do not send down the angels except with the truth," with the message and the punishment, then the Almighty confirmed that He is the One who sent down the message to him, which is the Qur'an, and He is the One who protects it from change and alteration, and some of them are The pronoun in the Almighty's saying: **We will surely protect him** refers to the Prophet, may God bless him and grant him peace, as in His saying: **And God will protect you from the people**. The first meaning is more appropriate and is apparent in the context.

## Fath al-Qadir

7- "If you do not bring us the angels" Law is a letter of exhortation composed of Law, which is useful for wishing, and Ma, which is an additional particle. The whole indicates exhortation to the action that is included in it, and the meaning is: Why do you not bring us the angels so that they may testify to your truthfulness "if you are of the truthful ones?" Al-Farra' said: The *meem* in "law ma" is a substitute for the *lam* in *lawla*. Al-Kisa'i said: *Lawla* and *Lawla* are the same in report and interrogation. Al-Nahhas said: *Lawma*, *Lawla* and *Hala* are one and the same. It was said that the meaning is: Why do you not bring us the angels so that they may punish us for our denial of you.

### **Tafsir al-Baghawi**

7- "If you do not, **why don't** bring us the angels, **to witness for you the truth of what you say**, if you are of the truthful", you are a prophet.

### **Tafsir al-Baidawi**

7. "If you do not come to us **If is combined with** what **as it is combined with** no" for two meanings: the impossibility of something due to the existence of something else and the incitement. "With angels" to believe you and support you in the call as God Almighty says: "Why was not an angel sent down to him to be with him as a warner?" Or as punishment for our denial of you as the nations of denial came before. "If you are of the truthful" in your call.

Surat al-Hijr 15:8

We do not send down the angels except with the truth, and then they would not be reprieved.

## Surat al-Hijr 15:8

We do not send down the angels except with the truth, and then they would not be reprieved.

## Tafsir al-Jalalayn

8 - God Almighty said **We do not send down** in which one of the two ta's is deleted **the angels except with the truth** with punishment **and they are not then** that is, when the angels descend with the punishment *reprieved* delayed.

## Tafsir al-Suyuti

## Tafsir al-Tabari

The reciters differed in their recitation of the statement: **We do not send down the angels**. The majority of the reciters of Medina and Basra recited it as **Ma Tanzil Al-Malaikah** with the ta' of tanzall and the fatha and the damma of the angels, meaning: the angels do not send down, on the basis that the action is for the angels. The majority of the reciters of Kufa recited it as **Ma Tanzil Al-Malaikah** with the nun in nazl and the shaddah of the zay and the accusative of the angels, meaning: we do not send them down, and the angels are then accusative because of the occurrence of nazl upon them. Some of the reciters of Kufa recited it as **Ma Tanzil Al-Malaikah** with the damma of the angels and the ta' in tanzall, on the basis that the agent is not named.

Abu Ja'far said: All of these three readings are close in meaning, because when the angels are sent down by God to one of His messengers, they descend to him, and when they descend to him, they descend only by God sending them down to him. So whichever of these three readings that reciter recites, he is correct in that, although I would prefer that his reciter not go beyond one of the two readings that I mentioned from the recitation of the people of Medina, and the other that the majority of the reciters of Kufa follow, because that is the reading known among the general public, and the other, I mean the reading of the one who recites that which is what is sent down with a damma on the ta' from tanzall and raf' al-malikah, is an anomaly and few of those who recite it.

The interpretation of the statement: We do not send down Our angels except with the truth, meaning with the message to Our messengers, or with punishment for whomever We want to punish. And if We had sent to these polytheists what they ask for, sending them a sign with you, and they disbelieved, they would not have been given respite to delay the punishment, but they would have been hastened by it, just as We did to the nations before them when they asked for signs and disbelieved when the signs came to them, so We hastened the punishment upon them.

And similar to what we said in the interpretation of His

statement: **We do not send down the angels except with the truth**, the people of interpretation said.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Hasan ibn Muhammad told us, he said: Shababah told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement: **We do not send down the angels except with the truth**, he said: with the message and the punishment.

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

Hafs, Hamzah and Al-Kisa'i read **We do not send down the angels except with the truth** and Abu Ubaid chose it. Abu Bakr and Al-Mufaddal read **the angels do not descend**, the rest **the angels do not descend** and its meaning is: what they descend with two ta's, one of which was deleted for ease, and Al-Bazzi stressed the ta', and Abu Hatim chose it based on his saying: **The angels and the Spirit descend** (al-Qadr 97:4). The meaning of **except with the truth** is except with the Qur'an. It was said with the message, according to Mujahid. Al-Hasan said: except with the punishment if they do not believe. **And they would not then be given respite** meaning if the angels had descended to destroy them, they would not have been given respite nor would their repentance have been accepted. It was said: the meaning is if the angels had descended to bear witness for you, then they would have disbelieved after that for those who were given respite. The origin of *if* is because - and its meaning is then - so they added to it that, and they found the hamza heavy so they deleted it.

## Tafsir Ibn Kathir

The Almighty tells about their disbelief and stubbornness in their saying, **O you to whom the message has been sent down**, meaning the one you claim, **Indeed, you are mad**, meaning in your calling us to follow you and abandon what we found our fathers doing. **If only you would bring us the angels**, meaning they would testify to the truth of what you have brought if you are one of the truthful ones, as Pharaoh said, **Why were bracelets of gold not cast upon him or angels come with him in pairs?** "And those who do not expect to meet Us say, 'Why are angels not sent down to us or do we not see our Lord?' They have certainly become arrogant within themselves and have transgressed with great transgression. The Day they see the angels, there will be no good report that Day for the criminals, and they will say, 'A forbidden thing,'



and likewise He said in this verse, We do not send down the angels except with the truth, and they will not be reprieved then. **Mujahid said in His saying**, We do not send down the angels except with the truth," with the message and the punishment, then the Almighty confirmed that He is the One who sent down the message to him, which is the Qur'an, and He is the One who protects it from change and alteration, and some of them are The pronoun in the Almighty's saying: **We will surely protect him** refers to the Prophet, may God bless him and grant him peace, as in His saying: **And God will protect you from the people**. The first meaning is more appropriate and is apparent in the context.

### Fath al-Qadir

8- "We do not send down the angels except with the truth We do not send down **was read with the letter nun in the active form, which is God Almighty, so according to this it is from the word tanzil**", and the meaning according to this reading is: God Almighty said in response to the infidels when they asked for the angels to come to them, "We do not send down the angels except with the truth", meaning a sending down that is clothed in the truth that is right for us to send them down in what is required by divine wisdom and divine will, and this is not what you have suggested is what is right for us to send down the angels, and it was read "tanzil **in the light form from inzaal**": meaning we do not send down the angels except with the truth, and it was read "ma tanzil **with the doubled form from farq in the present tense heavy in the active form from tanzil by deleting one of the two ta's**": meaning they descend, and it was also read with the superlative in the present tense passive form, and it was said that the meaning of "except with the truth" is: except with the Qur'an, and it was said with the message, and it was said with the torment "and they would not then be reprieved" in the speech there is an omission, and the meaning is: and if We sent down the angels so that they would be hastened to punish, and they would not have been reprieved. The aforementioned sentence is a consequence of the deleted conditional sentence.

### Tafsir al-Baghawi

8- "We do not send down the angels, **the people of Kufa except Abu Bakr read with two noons** the angels **in the accusative case, and Abu Bakr read with the taa and a damma and a fatha on the zay** the angels **in the nominative case, and the rest read with the taa and a fatha and a fatha on the zay** the angels" in the nominative case.

**Except with the truth** meaning: with the punishment. If the angels had descended, they would have hastened the punishment. **And they would not then have been given respite** meaning: delayed. The disbelievers were asking for the angels to be sent down visibly, so God Almighty answered them with this. Its meaning is: If they had descended visibly, the respite would have been removed from the disbelievers and they would have been punished immediately.

### Tafsir al-Baidawi

8. "He sends down the angels **with the letter ya and the accusative of the angels**" on the basis that the pronoun refers to God Almighty. Hamza, Al-Kisa'i, and Hafs read with the letter "noon **and Abu Bakr read with the letter ta and the passive voice and raised** the angels **and tanzal was read with the meaning of tanazal**". "Except with the truth" except an ambiguous revelation. The truth means in the manner that He has decreed and His wisdom requires, and there is no wisdom in bringing you pictures that you see, for it only increases your confusion, nor in equalizing you with punishment, for among you and your descendants are those to whom Our word has preceded with faith. It was said that the truth is revelation or punishment. "And they would not then have been given respite Then" is an answer to them and a reward for an implied condition, meaning that if We had sent down the angels, they would not have been given respite.

Surat al-Hijr 15:9

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

### Surat al-Hijr 15:9

Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.

### Tafsir al-Jalalayn

9 - **Indeed, We are** confirming the name of *in* or separating **We sent down the Reminder** the Qur'an **and indeed, We will be its guardian** from alteration, distortion, addition, or subtraction.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **Indeed, it is We who sent down the Reminder**, which is the Qur'an, **and indeed, We will be its guardian**. He said: Indeed, We will be its guardian from adding to it falsehood that which is not from it, or subtracting from it that which is from it of its rulings, limits, and obligations. The *ha* in His statement: **to it** is from the remembrance of the remembrance.

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

Who said that?

Muhammad ibn Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, and Al-Hasan told me: Shababah told us: Warqa' told us, and Al-Muthanna told me: Abu Hudhayfah told us: Shibl told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement: **And indeed, We will be its guardians**, he said: With Us.

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

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian**, he said in another verse **Falsehood cannot come to it** and falsehood is Satan **from before it or from behind it**. So God sent it down and then preserved it, so Satan cannot add falsehood to it or subtract from it truth, God preserved him from that.

Muhammad ibn Abd al-A'la told me: Muhammad ibn Thawr told us, on the authority of Muammar, on the authority of Qatada: **And indeed, We will be its guardians**, he said: God protected him from Satan adding falsehood to him, or subtracting from him truth. It was said: The *ha* in His statement: **And indeed, We will be its guardians**, is from the mention of Muhammad, may God bless him and grant him peace, meaning: And indeed, We will be its guardians from those of his enemies who wish him harm.

### Tafsir al-Qurtubi

The Almighty said: **Indeed, it is We who sent down the Qur'an** meaning the Qur'an. **And indeed, We will be its guardian** from anything being added to it or taken away from it. Qatada and Thabit al-Bunani said: God protected it from the devils adding falsehood to it or taking away truth from it, so He, glory be to Him, took charge of its preservation and it has remained preserved. And He said in other verses: **Because they were entrusted with preservation** (al-Ma'idah 5:44), so He entrusted its preservation to them, so they changed and altered. Sheikh, jurist, imam Abu al-Qasim Abdullah informed us on the authority of his father, Sheikh, jurist, imam, and hadith scholar Abu al-Hasan Ali bin Khalaf bin Ma'zouz al-Komi al-Tilimsani, who said: It was recited to the learned sheikha, Fakhr al-Nisa, Shahada bint Abi Nasr Ahmad bin al-Faraj al-Daynuri, at her home in Dar al-Salam at the end of Jumada al-Akhira in the year 564 AH. It was said to her: The venerable, active sheikh, the leader of leaders, Abu al-Fawaris Tarrad bin Muhammad al-Zainabi, told you that it was recited to you and you were listening in the year 490 AH. Ali bin Abdullah bin Ibrahim informed us. Abu Ali Isa bin Muhammad bin Ahmad bin Umar bin Abdul Malik bin Abdul Aziz bin Jurayj, known as al-Tumari, informed us. Al-Husayn bin Fahm said: I heard Yahya bin Aktham say: Al-Ma'mun - who was the emir at that time - had a session to consider, and a Jewish man with handsome clothes, handsome face, and pleasant scent entered among the people. He said: He spoke and spoke well and expressed himself well. He said: When the session ended, al-Ma'mun called him and said: An Israelite? He said: Yes. He said to him: Convert to Islam so that I may do and do with you, and he promised him. He said: My religion and the religion of my fathers! And he left. He said: After a year, he came to us as a Muslim. He said: He spoke about jurisprudence and spoke well. When the meeting ended, Al-Ma'mun called him and said: Were you not our companion from yesterday? He said to him: Yes. He said: What was the reason for your conversion to Islam? He said: I left your presence and wanted to test these religions, and you see that I have good handwriting, so I went to the Torah and wrote three copies, adding and subtracting from them, and I brought them into the church and they bought them from me. I went to the Gospel and wrote three copies, adding and subtracting from them, and I brought them into the church and they bought them from me. I went to the Qur'an and made three copies, adding and subtracting from them, and I brought them to the copyists to look through them. When they found additions and subtractions in them, they threw them away and did not buy them. I knew that this was a preserved book, and this was the reason for my conversion to Islam. Yahya bin Aktham said: So I performed Hajj that year and met Sufyan bin Uyaynah and mentioned the story to him. He said to me: The proof of this is in the Book of God, the Almighty. I said: In what place? He said: In the words of God, the Blessed and Exalted, in the Torah and the Gospel: **Because of what they were entrusted with of the Book of God** (al-Ma'idah 5:44). He left its preservation to

them and it was lost. And God, the Almighty, said: **Indeed, it is We who sent down the Qur'an and indeed, We will be its guardian.** So God, the Almighty, preserved it for us and it was not lost. And it was said: **And indeed, We will be its guardian,** meaning for Muhammad, may God bless him and grant him peace, from being falsely attributed to us or us being falsely attributed to him. Or **Indeed, We will be its guardian** from being nearly killed. Similar to it is: **And God will protect you from the people** (al-Ma'idah 5:67). And *We* may be in the nominative case as a subject and **We sent down** is the predicate. The sentence is the predicate of *indeed*. It is possible that *we* is an emphasis on the noun *that* in the accusative case, and it is not a separator because what follows it is not a definite noun but rather a sentence, and sentences are attributes of indefinite nouns, so their rule is the rule of indefinite nouns.

### Tafsir Ibn Kathir

The Almighty tells about their disbelief and stubbornness in their saying, **O you to whom the message has been sent down,** meaning the one you claim, **Indeed, you are mad,** meaning in your calling us to follow you and abandon what we found our fathers doing. **If only you would bring us the angels,** meaning they would testify to the truth of what you have brought if you are one of the truthful ones, as Pharaoh said, **Why were bracelets of gold not cast upon him or angels come with him in pairs?** "And those who do not expect to meet Us say, 'Why are angels not sent down to us or do we not see our Lord?' They have certainly become arrogant within themselves and have transgressed with great transgression. The Day they see the angels, there will be no good report that Day for the criminals, and they will say, 'A forbidden thing,' and likewise He said in this verse, We do not send down the angels except with the truth, and they will not be reprieved then. **Mujahid said in His saying,** We do not send down the angels except with the truth," with the message and the punishment, then the Almighty confirmed that He is the One who sent down the message to him, which is the Qur'an, and He is the One who protects it from change and alteration, and some of them are The pronoun in the Almighty's saying: **We will surely protect him** refers to the Prophet, may God bless him and grant him peace, as in His saying: **And God will protect you from the people.** The first meaning is more appropriate and is apparent in the context.

### Fath al-Qadir

Then He denounced the disbelievers for mocking the Messenger of God, may God bless him and grant him peace, by saying: "O you to whom the message has been sent down, indeed you are mad." So He, the Most High, said: "Indeed, it is We who sent down the message, meaning, **We sent down that message which they denied and attributed to you madness because of it,** and indeed, We will be its guardian," from everything that is not befitting of it, such as distortion, alteration, addition, subtraction, and the like. And in it is a severe warning to those who deny it and

mock the Messenger of God, may God bless him and grant him peace. It was said that the pronoun in "it" refers to the Messenger of God, may God bless him and grant him peace, but the former is more appropriate.

### Tafsir al-Baghawi

9- "Indeed, it is We who sent down the Reminder, meaning the Qur'an, and indeed, We will be its guardian," meaning: the Qur'an is protected from the devils, lest they add to it, subtract from it, or change it. God Almighty said: "Falsehood cannot come to it from before it or from behind it" **Fussilat 42.** Falsehood is Satan, he is not able to add to it what is not from it, nor subtract from it what is from it.

It was said that the letter *ha* in *lahu* refers back to Muhammad, may God bless him and grant him peace, meaning: We will protect Muhammad from those who wish him harm, as God Almighty said: **And God will protect you from the people** (al-Ma'idah 5:67).

### Tafsir al-Baidawi

9. "Indeed, it is We who sent down the Qur'an" is a response to their denial and mockery, and therefore He confirmed it from several aspects and established it by saying: "And indeed, We will preserve it", that is, from distortion, addition, and subtraction, by making it a miracle, different from the speech of humans, such that changing its arrangement is not hidden from the people of the language, or denying that any error could enter into it in perpetuity by guaranteeing its preservation, just as He denied that it could be challenged by saying that it was revealed to him. And it was said that the pronoun in "to him" refers to the Prophet, may God bless him and grant him peace.

Surat al-Hijr 15:10

And We had already sent before you among the sects of the former peoples

### Surat al-Hijr 15:10

And We had already sent before you among the sects of the former peoples

### Tafsir al-Jalalayn

10 - **And We had sent before you** messengers **among the sects** groups of the former peoples

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **And We had sent before you among the sects of the former peoples.**

### Tafsir al-Qurtubi

Meaning: And We have sent messengers before you, so it was deleted. And Shia is the plural of Shia, which is the nation, meaning among their nations, as Ibn Abbas and Qatadah said. Al-Hasan: Among their groups. And Shia is the group and sect of people who are united and in agreement. So Shia is the sect, and from it is the saying of God the Almighty: **Or He may confuse you into sects** (Al-An'am: 65). Its origin is taken from Shia, which is the small firewood that is used to light the big ones - as mentioned previously in *Al-An'am*. Al-Kalbi said: The Shia here are the villages.

### Tafsir Ibn Kathir

The Almighty says, comforting His Messenger, may God bless him and grant him peace, in the denial of those who denied him from the infidels of Quraysh 106: He sent before him to the past nations, and that no messenger came to a nation except that they denied him and mocked him. Then He informed that He instilled denial in the hearts of the criminals who were stubborn and arrogant about following the guidance. Anas and Al-Hasan Al-Basri said, **Thus do We instill it in the hearts of the criminals**, meaning polytheism. And His statement, **The precedent of the former peoples has already passed**, means that He knows what the Almighty did to those who denied His messengers of destruction and devastation, and how God saved the prophets and their followers in this world and the hereafter.

### Fath al-Qadir

Then the Almighty mentioned that the custom of such infidels with their prophets was like that, as a consolation for the Messenger of God, may God bless him and grant him peace, so He said: 10- **And We had sent before you** meaning messengers, and the word was omitted to indicate sending: meaning messengers

who came before you **among the sects of the ancients** among their nations, followers, and all their groups and factions. Al-Farra' said: The sect is the nation that follows one another in what they agree upon, and its origin is from the word *sha'a* if it follows him, and adding it to the ancients is from adding the attribute to the described according to some grammarians, or from deleting the described according to others of them.

### Tafsir al-Baghawi

10- The Almighty says: **And We sent before you**, meaning: messengers, **among the sects of the ancients**, meaning: among the nations and past centuries.

Shiites: They are the gathered people whose word is agreed upon.

### Tafsir al-Baidawi

10. **And We had sent before you among the sects of the ancients** among their sects, the plural of shia is the group that agrees on a path and doctrine from sha'ah if he follows it, and its origin is shi'a which is the small firewood that the large ones are lit with, and the meaning is we informed men among them and made them messengers among them.

## Surat al-Hijr 15:11

And there came not to them a messenger but they mocked him.

## Tafsir al-Jalalayn

11 - **And there never came to them a messenger except that they used to ridicule him** like your people ridiculed you, and this is a consolation for him, may God bless him and grant him peace.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: **And We have certainly sent, O Muhammad, messengers before you among the ancient nations.** He left out mentioning the messengers, contenting himself with the indication of His statement: **And We have certainly sent before you,** and he meant by **the followers of the ancients:** the nations of the ancients, the singular of which is *shi'a*, and it is also said of a man's friends: his Shi'a.

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

Who said that?

Al-Muthanna told me, he said: Abdullah told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas: **And We had sent before you among the sects of the ancients,** meaning: the nations of the ancients.

Al-Muthanna told me, he said: Ishaq told us, he said: Hisham told us, on the authority of Amr, on the authority of Saeed, on the authority of Qatada, regarding his statement: **And We had sent before you among the sects of the former peoples,** he said: among the nations.

And His statement: **And there came not to them a messenger but they used to ridicule him,** meaning: And there came not to the sects of the ancients a messenger from God sent to them calling them to His Oneness and submitting to His obedience, but they used to ridicule him. He says: except that they used to ridicule the messenger whom God sent to them out of their insolence and rebellion against their Lord.

## Tafsir al-Qurtubi

Consolation for the Prophet, may God bless him and grant him peace, meaning that just as these polytheists did to you, so too did they do to the messengers who came before you.

## Tafsir Ibn Kathir

The Almighty says, comforting His Messenger, may God bless him and grant him peace, in the denial of those who denied him from the infidels of Quraysh 106: He sent before him to the past nations, and that no messenger came to a nation except that they denied him and mocked him. Then He informed that He instilled denial in the hearts of the criminals who were stubborn and arrogant about following the guidance. Anas and Al-Hasan Al-Basri said, **Thus do We instill it in the hearts of the criminals,** meaning polytheism. And His statement, **The precedent of the former peoples has already passed,** means that He knows what the Almighty did to those who denied His messengers of destruction and devastation, and how God saved the prophets and their followers in this world and the hereafter.

## Fath al-Qadir

11- **And there came not to them a messenger but they mocked him.** That is, there came not to them a messenger but they mocked him, as these infidels do with Muhammad, may God bless him and grant him peace. The phrase **but they mocked him** is in the accusative case as a state, or in the nominative case as a description of the messenger, or in the genitive case as a description of him according to the wording, not the location.

## Tafsir al-Baghawi

11- **And there came not to them a messenger but they mocked him,** as they did to you. He mentioned it as a consolation to the Prophet, may God bless him and grant him peace.

## Tafsir al-Baidawi

11. **And there came not to them a messenger but they mocked him** as these people do, and it is a consolation for the Prophet, peace and blessings be upon him, and *what* is for the state and does not enter except with a present tense meaning the state, or a past tense close to it, and this is based on the narration of the past state.



Surat al-Hijr 15:12

Thus do We cause it to enter the hearts of the criminals.

## Surat al-Hijr 15:12

Thus do We cause it to enter the hearts of the criminals.

## Tafsir al-Jalalayn

12 - **Thus do We cause it to enter** i.e. just as We cause denial to enter the hearts of those, We cause it to enter **into the hearts of the criminals** i.e. the infidels of Mecca.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **Thus do We cause it to enter the hearts of the criminals.**

## Tafsir al-Qurtubi

The Almighty said: **Thus do We cause it to enter** meaning misguidance, disbelief, mockery and polytheism. **Into the hearts of the criminals** of your people, according to Al-Hasan, Qatadah and others. That is, just as We caused it to enter into the hearts of those who came before from the sects of the first ones, so do We cause it to enter into the hearts of the polytheists of your people so that they will not believe in you, just as those before them did not believe in their messengers. Ibn Jurayj narrated on the authority of Mujahid who said: We cause it to enter denial. And the path is to insert something into something like inserting a thread into a needle. It is said: he made it enter, he made it enter, he made it enter, and the thing into something else is like it, and the thing is like that, and the spear, and the thread in the substance, all of them are actions and actions. Adi bin Zaid said:

They took you on a difficult day

The silk **with a kasra** is the thread. This verse is a response to the Qadarites and the Mu'tazilites. It was said: The meaning is that we thread the Qur'an into their hearts so they deny it. Al-Hasan, Mujahid, and Qatadah said the opinion that most of the commentators agree with, and it is the most binding argument against the Mu'tazilites. Al-Hasan also said: We thread the remembrance to bind the argument, as mentioned by Al-Ghaznawi.

## Tafsir Ibn Kathir

The Almighty says, comforting His Messenger, may God bless him and grant him peace, in the denial of those who denied him from the infidels of Quraysh 106: He sent before him to the past nations, and that no messenger came to a nation except that they

denied him and mocked him. Then He informed that He instilled denial in the hearts of the criminals who were stubborn and arrogant about following the guidance. Anas and Al-Hasan Al-Basri said, **Thus do We instill it in the hearts of the criminals**, meaning polytheism. And His statement, **The precedent of the former peoples has already passed**, means that He knows what the Almighty did to those who denied His messengers of destruction and devastation, and how God saved the prophets and their followers in this world and the hereafter.

## Fath al-Qadir

12- **Thus do We cause it to enter the hearts of the criminals** meaning, like that which We caused to enter the hearts of those who mocked Our Messengers, **We cause it** meaning the Remembrance **to enter the hearts of the criminals**. So the reference is to what the previous statement indicated of the revelation being coupled with mockery, and the insertion is the insertion of something into something like a thread into a needle, as Al-Zajjaj said: The meaning is, as He did with the criminals who mocked, We cause misguidance to enter the hearts of the criminals.

## Tafsir al-Baghawi

12- **Thus do We cause it to enter**, meaning: just as We caused disbelief, denial, and mockery of the Messengers to enter the hearts of the sects of the first people, thus do We cause it to enter: We cause it to enter, **into the hearts of the criminals**, meaning: the polytheists of Mecca, your people. And in it is a refutation of the Qadarites.

## Tafsir al-Baidawi

12. **Thus do We cause it to enter** We insert it. **into the hearts of the criminals**. And the thread is the insertion of something into something like a thread into a needle, and a spear into a stabbed object. The pronoun is for mockery, and in it is evidence that God Almighty creates falsehood in their hearts. And it was said for **the male** that the other pronoun in His saying:

## Surat al-Hijr 15:13

They do not believe in it, and the way of the former peoples has already passed away.

## Tafsir al-Jalalayn

13 - **They do not believe in him** in the Prophet, may God bless him and grant him peace **and the way of the former peoples has already passed** meaning the way of God with them of punishing them for denying their prophets, and these are like them.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: Just as We caused the hearts of the sects of the ancients to mock the messengers, so We do that in the hearts of the polytheists of your people who were expelled for disbelief in God. **They do not believe in it.** He says: They do not believe in the message that was sent down to you. The *ha* in His statement: **We cause it to occur** is from the mention of mocking the messengers and denying them.

As Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, **Thus do We cause it to enter the hearts of the criminals**, he said: denial.

Muhammad bin Abdul A'la urged us, he said: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, **Thus do We cause it to enter the hearts of the criminals**, they do not believe in it, he said: If they lie, God causes it to enter their hearts so that they do not believe in it.

Al-Hasan bin Yahya told us, he said: Abd al-Razzaq told us, he said: Al-Thawri told us, on the authority of Hamid, on the authority of Al-Hasan, regarding his statement: **Thus do We cause it to enter the hearts of the criminals**, he said: polytheism.

Al-Muthanna told me, he said: Al-Hajjaj bin Al-Munhal told us, he said: Hammad bin Salamah told us, on the authority of Hamid, he said: I read the entire Qur'an to Al-Hasan in the house of Abu Khalifa, and he interpreted it all in the affirmative, so I asked him about his statement, **Thus do We cause it to enter the hearts of the criminals**, he said: Deeds that they will do that they did not do.

Al-Muthanna told me, he said: Suwaid told us, he said: Ibn al-Mubarak told us, on the authority of Hammad ibn Salamah, on the authority of Hamid al-Tawil, he said: I read the entire Qur'an to al-Hasan, and he only interpreted it in a positive way. He said: I stopped him at his lineage, he said: polytheism. Ibn al-Mubarak said: I heard Sufyan say about His statement: **We make him**, he said: We make him.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, "Thus do We cause it to enter the hearts of the criminals. They will

not believe in it," he said: They are as God said, He led them astray and prevented them from believing. It is said from this: He caused it to enter, he causes it to enter, and he causes it to enter, he causes it to enter, and from the reason is the saying of Adi ibn Zayd:

I was your enemy's enemy, I did not turn back, and they took you on a difficult day.

And from the wiring, another said:

Even if they lead them in a strait, they will be driven away as stray camels are driven away.

And His statement, **And the way of the ancients has passed**, the Most High says: Your people, in whose hearts you have put denial, will not believe in this Qur'an **until they see the painful punishment**, taking from them the way of their ancestors from the polytheists before them from the people of 'Aad and Thamud and their likes from the nations who denied their messengers, so they did not believe in what came to them from God until God's wrath descended upon them and they perished.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: "Thus do We cause it to enter the hearts of the criminals. They will not believe in it, and the precedent of the former peoples has already passed away." God's events with the nations who came before you.

## Tafsir al-Qurtubi

**And the way of the ancients has passed** meaning that the way of God has passed with the destruction of the disbelievers, so how close these people are to destruction. It was said: **The way of the ancients has passed** with what these people did of denial and disbelief, so they are following their example.

## Tafsir Ibn Kathir

The Almighty says, comforting His Messenger, may God bless him and grant him peace, in the denial of those who denied him from the infidels of Quraysh 106: He sent before him to the past nations, and that no messenger came to a nation except that they denied him and mocked him. Then He informed that He instilled denial in the hearts of the criminals who were stubborn and arrogant about following the guidance. Anas and Al-Hasan Al-Basri said, **Thus do We instill it in the hearts of the criminals**, meaning polytheism. And His statement, **The precedent of the former peoples has already passed**, means that He knows what the Almighty did to those who denied His messengers of destruction and devastation, and how God saved the prophets and their followers in this world and the hereafter.

Surat al-Hijr 15:13

They do not believe in it, and the way of the former peoples has already passed away.

### Fath al-Qadir

And sentence 13 - **They do not believe in it** is in the accusative case as a state of the pronoun **We will send it down**: meaning they do not believe in the message that We sent down. It is possible that it is a new sentence to explain what preceded it, so it has no place. It was said that the pronoun in **We will send it down** is for mockery, and in **They do not believe in it** is for the message, but this is far-fetched. It is better that the two pronouns are for the message. **And the precedent of the ancients has passed** meaning their method that God established in their destruction has passed, as they did what they did of denial and mockery. Al-Zajaj said: And the precedent of God has passed with the ancients by instilling disbelief and misguidance in their hearts.

### Tafsir al-Baghawi

13- **They do not believe in it**, meaning: they do not believe in Muhammad, may God bless him and grant him peace, and in the Qur'an, **and the way of the ancients has passed**, has gone, **the precedent of the ancients**, meaning: God Almighty's events of destruction among those who denied the messengers from the past nations frightened the people of Mecca.

### Tafsir al-Baidawi

13. **They do not believe in it** is for him and it is devoid of this pronoun, and the meaning is like that path We have placed the remembrance in the hearts of the criminals, denying and not believing in it, or an explanation of the sentence that includes it, and this argument is weak because the succession of pronouns does not require their agreement in the reference to it, and it is not necessary for the sentence to be a state of the pronoun because it is possible for it to be a state of the criminals, and it does not contradict its being an explanation of the first meaning, but rather strengthens it. **And the way of the former peoples has passed** meaning the way of God with them by letting them down and placing disbelief in their hearts, or by destroying those of them who denied the messengers, so it is a threat to the people of Mecca.

## Surat al-Hijr 15:14

And even if We were to open to them a gate from the heaven and they continued therein to ascend,

## Tafsir al-Jalalayn

14 - **And if We opened to them a gate from heaven and they remained therein** in the gate *ascending* climbing up

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **And if We opened to them a gate from heaven and they continued therein to ascend.**

## Tafsir al-Qurtubi

It is said: He kept doing such and such, meaning he did it during the day. The source is *shadows*. That is, if they were answered with the verses they suggested, they would persist in disbelief and make excuses with illusions, as they said about the miraculous Qur'an: It is magic. **They ascend** from **to ascend**. And the ascents are the elevators. That is, if they ascended to the heavens and saw the kingdom and the angels, they would persist in disbelief, according to Al-Hasan and others. It was said: The pronoun in **upon them** refers to the polytheists. And in **they remained** refers to the angels, they go and come. That is, if it were revealed to these people so that they could see doors in the heavens through which the angels ascend and descend, they would say: We saw with our eyes what has no reality, according to Ibn Abbas and Qatadah.

## Tafsir Ibn Kathir

God the Almighty tells us about the strength of their disbelief, their stubbornness and their defiance of the truth, that if a door was opened for them from the heaven and they started to ascend through it, they would not believe it, but they would say: **Our eyes have only been dazzled**. Mujahid, Ibn Kathir and Ad-Dahhak said: Our eyes have been blocked. Qatadah said on the authority of Ibn Abbas: Our eyes have been taken. Al-Awfi said on the authority of Ibn Abbas: It was made to seem strange to us, but we were bewitched. Al-Kalbi said: Our eyes have been blinded. Ibn Zayd said: **Our eyes have been dazzled** refers to the drunkard who is not sane.

## Fath al-Qadir

Then God the Almighty narrated their insistence on disbelief and their determination to deny and mock. He said: 14- **And if We opened to them** meaning to these stubborn opponents of Muhammad, may God bless him and grant him peace, who denied him and mocked

him, **a gate from the heaven** meaning one of its familiar gates and enabled them to ascend to it **and they remained therein** meaning in that gate *ascending* they ascended with or without a tool until they saw the wonders of the kingdom in the heaven which no denier can deny and no opponent can be stubborn when seeing them. It was said that the pronoun in **they remained** refers to the angels: meaning the angels ascended through that gate, and the disbelievers watched them and watched their ascension from that gate.

## Tafsir al-Baghawi

14- **And if We opened to them**, meaning: to those who say, **Why don't you bring us the angels**, "a gate from heaven and they continued to ascend therein," meaning: the angels continued to ascend therein, while they saw it clearly. This is the opinion of the majority.

Al-Hasan said: Its meaning is that these infidels continued to ascend in it, meaning: they climbed.

The first is more correct.

## Tafsir al-Baidawi

14. "And if We opened to them **that is, to these proposers**, a gate from heaven and they continued therein to ascend" ascending to it and seeing its wonders throughout their day, seeking clarification of what they see, or the angels ascending while they are watching them.

Surat al-Hijr 15:15

They would have said, "Our eyes have only been dazzled. Rather, we are a people bewitched."

## Surat al-Hijr 15:15

They would have said, "Our eyes have only been dazzled. Rather, we are a people bewitched."

## Tafsir al-Jalalayn

15 - (They said, "Our eyes have only been intoxicated. Rather, we are a people bewitched." It seems to us that way.)

## Tafsir al-Suyuti

## Tafsir al-Tabari

The people of interpretation differed regarding the two meanings of His statement, **And they continued to ascend therein**. Some of them said: The meaning of the statement is: And if We opened to these people who say to you, O Muhammad, **Why do you not bring us the angels, if you are of the truthful?** a door from heaven and the angels continued to ascend therein, and they saw them clearly, "they would say, 'Our eyes have only been dazzled. Rather, we are a people bewitched.'"

Who said that?

Muhammad bin Saad told me: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And if We opened to them a gate from heaven and they continued therein to ascend**, meaning: If We opened to them a gate from heaven and the angels continued to ascend therein, the polytheists would say: He has only taken our sight, and has made us look like we are, and he has only bewitched us. So that is their statement: **Why do you not bring us the angels, if you should be of the truthful?**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, on the authority of Ibn Abbas, **And they continued to ascend therein**. So the angels continued to ascend therein, and the children of Adam saw them clearly. "They said, 'Our eyes have only been dazzled. Rather, we are a people bewitched.'"

Al-Qasim narrated: Al-Husayn narrated: Hajjaj narrated to me, on the authority of Ibn Jurayj, regarding his statement: "O you to whom the message has been sent down, indeed you are mad. Why do you not bring us the angels, if you should be of the truthful?" He said: What is between that and his statement: **And even if We opened to them a gate from heaven and they continued therein to ascend?** He said: He went back to his statement: **Why do you not bring us the angels?** What is between that. Ibn Jurayj said: Ibn Abbas said: So the angels continued to ascend. Then they looked at them and said, **Our eyes have only been dazzled**. He said: Quraysh said it.

Muhammad ibn Abd al-A'la told us: Muhammad ibn

Thawr told us, on the authority of Muammar, on the authority of Qatada: **And if We opened to them a gate from heaven and they continued therein to ascend**, he said: Ibn Abbas said: If God opened to them a gate from heaven and the angels continued to ascend therein, he said: they would differ therein, coming and going, **they would say, 'Our eyes have only been dazzled.'**

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, who said: I heard Ad-Dahhak say regarding His statement: **And if We opened to them a gate from the heaven and they continued therein to ascend**, meaning: the angels. He said: If a gate from the heaven were opened to the polytheists, and they looked at the angels ascending between the heaven and the earth, the polytheists would say: **We are a people bewitched**, bewitching us, but this is not true. Do you not see that they said before this verse: **Why do you not bring us the angels, if you should be of the truthful?**

Al-Muthanna told me, he said: Ishaq told us, he said: Hisham told us, on the authority of Umar, on the authority of Nasr, on the authority of Al-Dahhak, regarding His statement: **And if We opened to them a gate from heaven and they continued therein to ascend**, he said: If I were to open a gate from heaven through which the angels could ascend between heaven and earth, the polytheists would say, **Rather, we are a people bewitched**. Do you not see that they said, **Why do you not bring us the angels, if you should be of the truthful?**

Others said: What is meant by that is: the children of Adam.

The meaning of the words, according to them, is: Even if We opened a gate from heaven to these polytheists from your people, O Muhammad, and they continued to ascend through it, **they would say, 'Our eyes have only been dazzled.'**

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And if We opened to them a gate from heaven and they continued therein to ascend**, Qatada said, Al-Hasan used to say: If this were done to the children of Adam and they continued therein to ascend, that is, to differ, "they would say, 'Our eyes have only been dazzled. Rather, we are a people affected by magic.'"

As for his saying **they ascend**, its meaning is: they ascend and climb in it. It is said from this: **He ascended and climbed**. The singular of *ma'arj* is *ma'raj* and *mi'raj*. From this is the saying of Katheer:

According to the way a man was brought up by his father before him, there are ascents to the ladder.

It was narrated that 'Arj, ya'raj, with a kasra on the 'ra' in the future tense. And his saying, **They said, 'Our eyes have only been dazzled,'** means: These polytheists, whose description God Almighty described, would have said, **This is not true, our eyes have only**



been dazzled.

The reciters differed in their recitation of the phrase **I became drunk**. The people of Medina and Iraq recited **I became drunk** with a shaddah on the kaf, meaning: I covered and covered. This is what Abu Amr ibn al-Ala' used to say, as was mentioned to me from him. It was mentioned from Mujahid that he used to recite **They said, 'I became drunk.'**

Al-Harith told me that: Al-Qasim told us that he heard Al-Kisa'i narrating on the authority of Hamza, on the authority of Shibl, on the authority of Mujahid that he read it as **our eyes were intoxicated lightly**. Mujahid went in his reading of it like that to: **our eyes were prevented from seeing and looking from the intoxication of the wind**, which is its stillness and stagnation. It is said from it: **the wind became still and stagnant**. It has been narrated on the authority of Abu Amr ibn Al-Ala' that he used to say: It is taken from the intoxication of drink, and that its meaning is: **intoxication has covered our eyes**.

As for the people of interpretation, they differed in its interpretation. Some of them said: The meaning of *sakrat* is **was blocked**.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Warqa' told us, and Al-Hasan ibn Muhammad told us, he said: Shababah told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa' all together, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **Our eyes are covered**, he said: They are blocked.

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 Muhammad told us: Hajjaj told us, meaning Ibn Muhammad, on the authority of Ibn Jurayj, who said: Ibn Kathir told me: It was blocked.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say, in his statement: **Our sight was intoxicated**, meaning: blocked. So it is as if Mujahid went in his statement, and his interpretation of that is: blocked, to that it means: prevented sight, just as water is intoxicated and prevented from flowing by being confined in a place by the intoxication with which it is intoxicated.

Others said: The meaning of *sakrat* is *took*.

Who said that?

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, on the authority of Ibn Abbas: **They said, 'Our eyes have only been dazzled.'** He said: Our eyes have been taken.

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 only took our sight, and made it appear to us, and only made us subject.

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Sufyan told us, on the authority of Muammar, on the authority of Qatada, **They said, 'Our eyes have only been dazzled.'** He said: Our eyes have been bewitched. He said: Our eyes have been taken.

Al-Muthanna told me, he said: Ishaq told us, he said: Abd al-Rahman ibn Abi Hammad told us, he said: Shaiban told us, on the authority of Qatada, he said: Whoever reads *sakrat* with a shaddah means **was blocked**. And whoever reads *sakrat* with a light *sakrat*, then he means **was bewitched**. It is as if these people directed the meaning of his saying *sakrat* to the fact that their eyes were bewitched, so what they saw was confused for them, so they could not distinguish between what was correct in what they saw and what was not, from the saying of the Arabs: **Sakrat 'ala fulan ra'i his opinion became confused for him**, if his opinion regarding what he wanted was confused for him, so he did not know what was right in it and what was not. So if he resolved on an opinion, they said: **The confusion has gone away from him**.

Others said: It is taken from sugar, and its meaning is: our eyesight is clouded so we cannot see, as drunkenness does to its owner, so when he is intoxicated and his eyesight is clouded like poison, he cannot see.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding his statement: **Our eyes were only dazzled**, he said: Dazzled, the drunkard who does not reason.

Others said: The meaning of this is: I went blind.

Who said that?

Al-Hasan bin Muhammad told us: Abdul-Wahhab bin Ata' told us, on the authority of Al-Kalbi: **I became blind**. He said: I went blind.

The most correct of these sayings, in my opinion, is the saying of the one who said: The meaning of that is: Our eyes have been taken and bewitched, so they do not see the thing as it is, and the edge of their sight has gone, and its light has been extinguished, just as it is said of a hot thing when its fervor has gone and the edge of its heat has subsided: it has become intoxicated. Al-Muthanna bin Jandal al-Tahawi said:

Winter came, the grave was covered with snow, the snake became ugly and appeared

Made the hot eye drunk

That is, it settles, goes away, and is extinguished. Dhu al-Rumma said:

Rather, the crack of dawn, the abandonment, and their wading through the night when he is drunk

Meaning: when its turbulence subsides. It was reported on the authority of Qais that she says: **The wind became intoxicated, intoxicated, sakuraan**, meaning: it became still. Even if that is correct on her authority, the meaning of *sakara* and *sakara* with the

They would have said, "Our eyes have only been dazzled. Rather, we are a people bewitched."

emphasis and the stress are close, except for the reading that I do not permit other than it in the Qur'an is *sakara* with the emphasis due to the consensus of the authority of the reciters on it, and it is not permissible to contradict it in what it came with consensus on.

## Tafsir al-Qurtubi

The meaning of *sakrat* is to be blocked by magic, as stated by Ibn Abbas and Ad-Dahhak. Al-Hasan said: I was bewitched. Al-Kalbi: Our eyes were covered, and also from him: I was blinded. Qatada: I was taken. The historian said: It was dizzy with us from the spinning, meaning our eyes became intoxicated. Juwaybir: I was deceived. Abu Amr ibn Al-Ala said: *sakrat* I was covered and covered. And from it the saying of the poet:

The sun rose with a helmet on it and made the eyes of the heat intoxicate

Mujahed said: *Sakrat* was imprisoned. And from this is the saying of Aws bin Hajar:

So I spent a sleepless night, neither awake nor drunk

I said: These are similar sayings that are gathered by your saying: Man'at. Ibn Aziz said: **Sakarāt absarana** blocked our sight, it is from your saying: Sakarta al-Nahr if you blocked it. It is said: It is from the drunkenness of drink, as if the eye is affected by what affects the drinker when he is drunk. Ibn Kathir read *Sakarāt* with a light pronunciation. The rest read with a heavy pronunciation. Ibn al-A'rabi said: Sakarta was filled. Al-Mahdawi said: The lightening and the heavy pronunciation in *Sakarāt* are apparent, the heavy pronunciation is for multiplication and the lightening conveys its meaning. It is known that *Sakarāt* is intransitive. Abu Ali said: It is possible that hearing is transitive in sight. And whoever reads *Sakarāt* then he likened what happened to their sight to the state of the drunk, as if it ran the course of the drunk due to not attaining it. It has been said: It is with a light pronunciation from the drunkenness of drink, and with a heavy pronunciation it was taken, Al-Mawardi mentioned them. Al-Nahhas said: What is known from the reading of Mujahid and Al-Hasan is *Sakarāt* with a light pronunciation. Al-Hasan said: That is, it bewitched. Abu Ubaid narrated on the authority of Abu Ubaidah that it is said: **They were covered by smoke** if they were covered by smoke so that they could not see. Al-Farra' said: **Whoever recites sakarat takes it from the sukoon of the wind.** An-Nahhas said: "These sayings are similar. The origin of them is what Abu Amr ibn al-Ala' **may God have mercy on him** said: It is from being drunk in a drink. This is a good saying, meaning that what covered their sight covered them, just as a drunk person is covered by what covers his mind. The sukoon of the wind is its stillness and lethargy, so it goes back to the meaning of bewilderment."

## Tafsir Ibn Kathir

God the Almighty tells us about the strength of their disbelief, their stubbornness and their defiance of the truth, that if a door was opened for them from the heaven and they started to ascend through it, they would not believe it, but they would say: **Our eyes have only been dazzled.** Mujahid, Ibn Kathir and Ad-Dahhak said: Our eyes have been blocked. Qatadah said on the authority of Ibn Abbas: Our eyes have been taken. Al-Awfi said on the authority of Ibn Abbas: It was made to seem strange to us, but we were bewitched. Al-Kalbi said: Our eyes have been blinded. Ibn Zayd said: **Our eyes have been dazzled** refers to the drunkard who is not sane.

## Fath al-Qadir

15- **They said** meaning the infidels due to their extreme stubbornness and increased insolence **Our eyes have only been dazzled** Ibn Kathir read *sakrat* with a light pronunciation, and the rest read it with a heavy pronunciation, which is from the drunkenness of drink, or from drunkenness, which is blocking it from feeling. It is said that a river is drunk: if it is blocked and prevented from flowing, and the second reading is preferred with the light pronunciation. Abu Amr ibn Al-Ala said: **Sakrat means I covered and was covered**, and from this is the saying of the poet:

The sun rose over her helmet and made the camel's eyes water

Abu Ubaid and Abu Ubaidah said the same. It was also narrated on the authority of Abu Amr that it is from the intoxication of drink: that is, what covered their sight covered them, just as the drunkard is covered by what covers his mind. It was said that the meaning of **became drunk** is **became imprisoned** as mentioned above. From this is the saying of Aws bin Hajar:

So I spent a sleepless night, neither divorced nor drunk

Al-Nahhas said: These statements are similar: **Rather, we are a people bewitched.** They rejected their statement that our eyes were intoxicated, then they claimed that they were bewitched: that is, Muhammad, may God bless him and grant him peace, bewitched them. This is a statement of their great stubbornness, from which nothing, whatever it may be, can stop them. For if they see a sign that requires them to believe in God, His angels, His books, and His messengers, they attribute to their eyes that their perception is not real due to the effect of intoxication, or that their minds have been bewitched so that their perception is incorrect. Whoever reaches this level of stubbornness, no admonition will benefit him, and no sign will guide him.

Ibn Jarir narrated on the authority of Mujahid regarding his statement: **These are the verses of the Book**, he said: The Torah and the Gospel. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on **These are the verses of the Book**, he said: The books that came before the Qur'an. **And a clear Qur'an**, he

said: Clear, and God guided him, gave him the right path and gave him the best. Ibn Abi Hatim narrated on the authority of Ibn Abbas, Ibn Masoud and some of the companions of the Prophet, may God bless him and grant him peace, regarding his statement:

**Perhaps those who disbelieve will wish that they were Muslims**, he said: The polytheists wished on the day of Badr when their necks were struck and they were presented to the Fire that they had believed in Muhammad, may God bless him and grant him peace. Ibn Jarir narrated on the authority of Ibn Masoud regarding the verse, he said: This is about the people of Hell when they see them coming out of the Fire. Saeed bin Mansour, Hannad bin Al-Sarri in Az-Zuhd, Ibn Jarir, Ibn Al-Mundhir, Al-Hakim **who authenticated it** and Al-Bayhaqi in Al-Baath wa Al-Nashur narrated on the authority of Ibn Abbas who said: God will continue to intercede, admit, intercede and have mercy until He says: Whoever is a Muslim, let him enter Paradise. This is what He said: **Perhaps those who disbelieve will wish that they were Muslims**. Ibn Al-Mubarak in Az-Zuhd, Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Al-Bayhaqi in Al-Baath narrated on the authority of Ibn Abbas and Anas that they discussed this verse: **Perhaps those who disbelieve will wish that they were Muslims**. They said: This is when God gathers the sinners from among the Muslims and the polytheists in the Fire, and the polytheists say: What benefit you have been given to you by what you used to worship? So God becomes angry on their behalf and brings them out by His grace and mercy. Al-Tabarani in Al-Awsat and Ibn Mardawayh narrated with a chain of transmission that Al-Suyuti said is authentic on the authority of Jabir ibn Abdullah who said: The Messenger of God, may God bless him and grant him peace, said: "Some people from my nation will be punished for their sins and will be in the Fire as long as God wills them to be. Then the polytheists will taunt them and say: 'We do not think that your belief in them has benefited you.' So there will not remain a monotheist except that God will take him out of the Fire. Then the Messenger of God, may God bless him and grant him peace, recited: 'Perhaps those who disbelieve will wish that they were Muslims.'" Ibn Abi Asim narrated in Al-Sunnah, Ibn Jarir, Ibn Abi Hatim, Al-Tabarani, Al-Hakim - who authenticated it - Ibn Mardawayh and Al-Bayhaqi narrated on the authority of Abu Musa Al-Ash'ari with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, similarly. Ishaq ibn Rahawayh, Ibn Hibban, Al-Tabarani and Ibn Mardawayh narrated on the authority of Abu Sa'id Al-Khudri with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace, also similarly. Hanad ibn Al-Sarri, Al-Tabarani in Al-Awsat and Abu Nu'aym narrated on the authority of Anas with a chain of transmission traceable back to the Prophet, may God bless him and grant him peace. There are hadiths in this chapter that specify the reason for the revelation of this verse. Ibn Abi Hatim narrated on the authority of Ibn Zayd regarding his statement: **Leave them to eat and enjoy themselves** verse, he said: These are the infidels. He also narrated on the authority of Abu Malik regarding his statement: **Leave them** he said: Leave them alone. Ibn Jarir narrated on the authority of Az-Zuhri regarding his statement: **No nation can precede its term, nor can they delay it** verse, he said:

We see that when its term comes, it is not delayed for an hour or advanced, but as for what its term has not come, God delays what He wills and advances what He wills. I said: This statement of Az-Zuhri has no result or meaning. Ibn Jarir narrated on the authority of Ad-Dahhak regarding his statement: **O you upon whom the message has been revealed** verse, he said: The Qur'an. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **We do not send down the angels except with the truth** verse, he said: With the message and the punishment. Ibn Abi Hatim narrated on the authority of As-Suddi regarding his statement: **And they would not then have been given respite** verse, he said: And if the angels had descended, they would not have been given respite from being punished. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated in Mujahid, **And indeed, We will be its guardians**. He said: With Us. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement, **Among the sects of the former peoples**. He said: The nations of the former peoples. Ibn Abi Hatim narrated on the authority of Anas regarding his statement, **Thus do We cause it to enter the hearts of the criminals**. He said: Polytheism is caused by us in the hearts of the polytheists. Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada something similar. Abd Al-Razzaq, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Al-Hasan something similar as well. Abd Ibn Humayd, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatada something similar. **And the precedent of the former peoples has already passed away**. He said: The events of God among the nations that have passed away. Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Ibn Jurayj regarding his statement: **And they continued therein ascending**. Ibn Jurayj said: Ibn Abbas said: **And the angels continued to ascend, and when they looked at them, they would say, 'Our eyes have been dazzled.'** He said: Quraysh said it. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas also regarding the verse, saying: And if We opened to them a door from the gates of heaven and the angels continued to ascend therein, differing therein, coming and going, the polytheists would say, 'Our eyes have been taken away and made to appear to us as though we were bewitched.' Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid: **Our eyes have been dazzled** means: **It has been blocked**. Ibn Jarir narrated something similar on the authority of Qatadah, who said: Whoever reads *sakarat* with a lightened *sakarat* means *bewitched*.

## Tafsir al-Baghawi

15- **They said, 'Our eyes have only been covered,'** Ibn Abbas said.

Al-Hassan said: I was bewitched.

Qatada said: I took it.

Al-Kalbi said: I went blind.

Surat al-Hijr 15:15

They would have said, "Our eyes have only been dazzled. Rather, we are a people bewitched."

Ibn Kathir read *sakrat* with a light pronunciation, meaning: I blocked and prevented looking, just as a river is blocked due to the blocking of water.

**Rather, we are a people bewitched**, meaning: magic was done to us, and Muhammad - may God bless him and grant him peace - bewitched us.

### Tafsir al-Baidawi

15. **They said** from their extreme stubbornness and their doubts about the truth **Our eyes have only been intoxicated** blocked from sight by magic from intoxication, and this is indicated by the reading of Ibn Kathir with the alleviation, or confused from intoxication, and this is indicated by the reading of the one who read *intoxicated* "Rather, we are a people bewitched" Muhammad has bewitched us with that as they said when other signs appeared, and in the two words of confinement and diversion there is an indication of the decisiveness that what they see has no reality, but rather it is falsehood that they imagined through a type of magic.

## Surat al-Hijr 15:16

And We have certainly placed in the heaven great stars and have beautified it for the observers.

### Tafsir al-Jalalayn

**16 - And We have certainly placed in the heaven constellations** twelve: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces, and they are the mansions of the seven planets: Mars, which has Aries and Scorpio; Venus, which has Taurus and Libra; Mercury, which has Gemini and Virgo; the Moon, which has Cancer; the Sun, which has Leo; Jupiter, which has Sagittarius and Pisces; Saturn, which has Capricorn and Aquarius; **And We have adorned it with planets for the observers.**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: And We have certainly made in the lowest heaven mansions for the sun and the moon, and they are planets that the sun and the moon descend upon. **And We have adorned them for the observers.** He says: And We have adorned the heaven with planets for whoever looks at it and sees it.

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

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Hasan ibn Muhammad told us, he said: Shababah told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, he said: Warqa' told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement, **And We have certainly placed constellations in the heaven**, he said: the planets.

Bishr told us, he said: Suwaid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We have certainly placed in the heaven constellations**, and its constellations are its stars.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: *Buruj* means the planets.

### Tafsir al-Qurtubi

When He mentioned the disbelief of the disbelievers and the inability of their idols, He mentioned the perfection of His power to prove His Oneness. The zodiac signs are the palaces and mansions. Ibn Abbas

said: That is, We made in the sky the zodiac signs of the sun and the moon, that is, their mansions. The names of these zodiac signs are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. The Arabs consider knowledge of the positions of the stars and their gates to be one of the most important sciences, and they use them to prove roads, times, fertility, and drought. They said: The universe is twelve zodiac signs, each sign is one and a half declinations. The origin of the zodiac signs is appearance, and from it a woman displays her adornment. This meaning was mentioned previously in Women. Al-Hasan and Qatadah said: The zodiac signs are the stars, and they were named thus because of their appearance and height. It was said: The great planets, said Abu Saleh, meaning the seven moving ones. Some people said: **zodiac signs**, that is, palaces and houses in which there are guards, created by God in the sky. And God knows best. **And its adornment** means the sky, as He said in Surat al-Mulk 67: **And We have certainly adorned the lowest heaven with lamps** (al-Mulk 67:5). **For those who observe** means those who consider and reflect.

### Tafsir Ibn Kathir

The Almighty mentions His creation of the sky in its height and what He adorned it with of fixed and moving planets, for whoever contemplates and repeatedly looks at what he sees of wonders and dazzling signs, his eyes will be confused by it, and with this Mujahid and Qatadah said: The constellations here are the planets. **I said:** This is like His saying, the Most High, **Blessed is He who has placed constellations in the heaven** (al-Baqarah 2:17). And among them are those who said: The constellations are the mansions of the sun and the moon. And Atiyyah al-Awfi said: The constellations here are the palaces of the guards. And He made the meteors as guards for them from the rebellious devils so that they would not hear the higher assembly, so whoever rebels and advances to eavesdrop will be approached by a clear meteor and destroy him, so he may have conveyed the word that he heard before the meteor reached him to someone below him, so the other takes it and brings it to his guardian, as it came explicitly in the Sahih.

Al-Bukhari said in his interpretation of this verse: Ali bin Abdullah told us, Sufyan told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if it were a chain on a rock.** Ali said, and others said, "A rock that carries them through it, and when fear is removed from their hearts, they say: What did your Lord say?" They said: To the One who spoke the truth, and He is the Most High, the Great, and the eavesdroppers hear it, and the eavesdroppers are like this, one above the other, and Sufyan described his hand, and he separated the fingers of his right hand, placing them one above the other, so perhaps the meteor reaches the listener before he throws it to his companion and burns him, and perhaps it does not reach him until he throws it to



## Surat al-Hijr 15:16

And We have certainly placed in the heaven great stars and have beautified it for the observers.

the one next to him, to the one below him, until they throw it to the ground, and perhaps Sufyan said: Until it reaches the ground and is thrown into the mouth of the magician or soothsayer, and he tells a hundred lies with it and he is told the truth, and they say: Did he not tell us on such and such a day such and such would happen, so we found it to be true for the word that was heard from the sky, then the Most High mentioned His creation of the earth and His spreading it out and expanding it and spreading it out, and what He placed in it of firm mountains, valleys, lands and sands, and what He grew in it of crops and proportionate fruits.

Ibn Abbas said: **From everything is weighed**, meaning known. This is what Saeed bin Jubair, Ikrimah, Abu Malik, Mujahid, Al-Hakam bin Utaybah, Al-Hasan bin Muhammad, Abu Saleh and Qatadah said. Some of them say: It is measured by a measure. Ibn Zayd said: From everything that is weighed and measured by a measure. Ibn Zayd said: What the people of the markets weigh. And His statement: **And We have made for you therein means of livelihood**, God the Almighty mentions that He has distributed them on the earth in various ways, which is the plural of livelihood. And His statement: **And those for whom you are not providers**, Mujahid said: They are the beasts and livestock. Ibn Jarir said: They are the male and female slaves, the beasts and livestock. The point is that God the Almighty bestows His favor upon them by making easy for them the means of earning, various means of livelihood, and various ways of livelihood, and by making available to them the beasts that they ride, the livestock that they eat, and the male and female slaves that they use. Their provision is from their Creator, not from them. So they are the ones who benefit, and provision is from God the Almighty.

## Fath al-Qadir

When He, the Almighty, mentioned the disbelief of the disbelievers and their helplessness and the helplessness of their idols, He mentioned His dazzling power and His wondrous creation to prove His Oneness, so He said: 16- **And We have certainly placed in the heaven constellations**. If making means creating, then in the heaven is related to it, and if it means making, then in the heaven is its predicate. The constellations in the language are palaces and mansions, and what is meant by them here are the mansions of the sun, the moon, and the stars, which are the twelve famous ones, as indicated by experience. The Arabs consider knowledge of the positions of the stars and their mansions to be one of the most important sciences, and they use them as evidence of roads, times, fertility, and drought. They said that the universe is twelve constellations, and the names of these constellations are: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces. Each three of them are based on the nature of one of the four elements that are engaged in this science. They call Aries, Leo, and Sagittarius a fiery triangle, Taurus, Virgo, and Capricorn an earthly triangle, Gemini, Libra, and Aquarius an aerial triangle, and Cancer, Scorpio, and Pisces an aquatic triangle. The origin of the zodiac

signs is appearance, and from it a woman displays her adornment. Al-Hasan and Qatadah said: The zodiac signs are the stars, and they were named thus because of their appearance and height. It was said: The seven moving ones among them, Abu Salih said. It was said: They are palaces and houses in the sky in which there are guards. The pronoun in **And We adorned it** refers to the sky: that is, We adorned the sky with the sun, the moon, the stars, and the zodiac signs for those who look at it: or for the contemplative, considerate, and inferential if it is from looking, which is inferring.

## Tafsir al-Baghawi

16- The Almighty said: **And We have certainly placed in the heaven constellations**, and the constellations are the large stars, taken from the word **to appear**. It is said: **A woman appeared**, meaning: she appeared.

He meant by it: the houses in which the sun, moon, and planets descend, and they are twelve signs: Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricorn, Aquarius, and Pisces.

Attia said: They are palaces in the sky, guarded by guards.

**And We adorned it**, meaning the sky with the sun, the moon, and the stars, **for the observers**.

## Tafsir al-Baidawi

16. "And We have certainly placed in the heaven twelve constellations of different shapes and properties, as indicated by observation and experience, along with the simplicity of the heaven. "And We have adorned it **with beautiful shapes and forms** for the observers" who consider and use them as evidence of the power of its Creator and the oneness of its Maker.

## Surat al-Hijr 15:17

And We have preserved it from every accursed devil.

### Tafsir al-Jalalayn

17 - **And We have preserved it** with meteors **from every accursed devil** stoned.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **And We have protected it from every accursed devil.**

### Tafsir al-Qurtubi

That is, stoned. Stoning is throwing stones. It has been said that stoning is cursing and expulsion. This has been mentioned before. Al-Kisa'i said: Every cursed thing in the Qur'an means cursing. Al-Kalbi claimed that all the heavens were not protected from the devils until the time of Jesus, so when God Almighty sent Jesus, He protected three heavens from them until the mission of the Messenger of God, may God bless him and grant him peace. He protected all of them after his mission and guarded them from them with meteors. Ibn Abbas, may God be pleased with him, said the same. Ibn Abbas said: The devils were not prevented from the heavens, so they would enter them and tell their report to the soothsayers, adding nine to them and telling them to the people of the earth, the word is true and the nine is false, so if they saw something of what they said, they believed them in what they came with, so when Jesus, son of Mary, peace be upon them, was born, they were prevented from three heavens, and when Muhammad, may God bless him and grant him peace, was born, they were prevented from all the heavens, so none of them wanted to eavesdrop except that he was pelted with a meteor, as will come.

### Tafsir Ibn Kathir

The Almighty mentions His creation of the sky in its height and what He adorned it with of fixed and moving planets, for whoever contemplates and repeatedly looks at what he sees of wonders and dazzling signs, his eyes will be confused by it, and with this Mujahid and Qatadah said: The constellations here are the planets. **I said:** This is like His saying, the Most High, **Blessed is He who has placed constellations in the heaven** (al-Baqarah 2:17). And among them are those who said: The constellations are the mansions of the sun and the moon. And Atiyyah al-Awfi said: The constellations here are the palaces of the guards. And He made the meteors as guards for them from the rebellious devils so that they would not hear the higher assembly, so whoever rebels and advances to eavesdrop will be approached by a clear meteor and

destroy him, so he may have conveyed the word that he heard before the meteor reached him to someone below him, so the other takes it and brings it to his guardian, as it came explicitly in the Sahih.

Al-Bukhari said in his interpretation of this verse: Ali bin Abdullah told us, Sufyan told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if it were a chain on a rock.** Ali said, and others said, "A rock that carries them through it, and when fear is removed from their hearts, they say: What did your Lord say?" They said: To the One who spoke the truth, and He is the Most High, the Great, and the eavesdroppers hear it, and the eavesdroppers are like this, one above the other, and Sufyan described his hand, and he separated the fingers of his right hand, placing them one above the other, so perhaps the meteor reaches the listener before he throws it to his companion and burns him, and perhaps it does not reach him until he throws it to the one next to him, to the one below him, until they throw it to the ground, and perhaps Sufyan said: Until it reaches the ground and is thrown into the mouth of the magician or soothsayer, and he tells a hundred lies with it and he is told the truth, and they say: Did he not tell us on such and such a day such and such would happen, so we found it to be true for the word that was heard from the sky, then the Most High mentioned His creation of the earth and His spreading it out and expanding it and spreading it out, and what He placed in it of firm mountains, valleys, lands and sands, and what He grew in it of crops and proportionate fruits.

Ibn Abbas said: **From everything is weighed**, meaning known. This is what Saeed bin Jubair, Ikrimah, Abu Malik, Mujahid, Al-Hakam bin Utaybah, Al-Hasan bin Muhammad, Abu Saleh and Qatadah said. Some of them say: It is measured by a measure. Ibn Zayd said: From everything that is weighed and measured by a measure. Ibn Zayd said: What the people of the markets weigh. And His statement: **And We have made for you therein means of livelihood**, God the Almighty mentions that He has distributed them on the earth in various ways, which is the plural of livelihood. And His statement: **And those for whom you are not providers**, Mujahid said: They are the beasts and livestock. Ibn Jarir said: They are the male and female slaves, the beasts and livestock. The point is that God the Almighty bestows His favor upon them by making easy for them the means of earning, various means of livelihood, and various ways of livelihood, and by making available to them the beasts that they ride, the livestock that they eat, and the male and female slaves that they use. Their provision is from their Creator, not from them. So they are the ones who benefit, and provision is from God the Almighty.

### Fath al-Qadir

17- **And We have preserved it** meaning the sky **from every accursed devil**. Abu Ubaidah said: The accursed is the one who is stoned by the stars, as in his saying: **stones for the devils**. Stones in the language are throwing stones, then cursing, expulsion, and

Surat al-Hijr 15:17

And We have preserved it from every accursed devil.

banishment are called stoning, because the one who throws stones necessitates these meanings.

### **Tafsir al-Baghawi**

**17- And We have preserved it from every accursed devil,** cursed. It was also said: accursed.

Ibn Abbas said: The devils were not prevented from the heavens, and they would enter them and bring report of them and present it to the priests. When Jesus, peace be upon him, was born, they were prevented from three heavens. When Muhammad, may God bless him and grant him peace, was born, they were prevented from all the heavens. None of them wanted to eavesdrop except that he was shot with a meteor. When they were prevented from those places, they mentioned that to Satan, and he said: Something has happened on earth. He said: So he sent them and they found the Messenger of God, may God bless him and grant him peace, reciting the Qur'an, and they said: This, by God, has not happened.

### **Tafsir al-Baidawi**

**17. And We have protected it from every accursed devil.** So he will not be able to ascend to it and whisper to its people or interfere in its affairs or learn about its conditions.

## Surat al-Hijr 15:18

Except for he who steals a hearing, and a clear flaming fire pursues him.

## Tafsir al-Jalalayn

18 - *Except* but **whoever eavesdrops** snatches it and **is pursued by a clear flaming fire** a planet that shines and burns him or pierces him or deceives him

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: And We have protected the lowest heaven from every accursed devil whom God has stoned and cursed, **except for he who eavesdrops**. He says: But some devils may eavesdrop on what is happening in the heaven, and a meteor of fire follows him, clearly showing its effect on him, either by confusing and corrupting him, or by burning him.

Some of the grammarians of Basra used to say that his statement, **except for the one who eavesdrops**, is an exception, just as he said, **I complain only of good**, meaning, **but I remember good**. Some of them used to deny that when he said it, and say, **If except means but I knew, then the function of but is not necessary to imply remember**. And he says, **If the matter required implying remember, then the statement of the speaker, 'Zayd stood up, not Amr,' would require implying mention**.

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

Who said that?

Al-Hasan bin Muhammad told us: Affan bin Muslim told us: Abdul Wahid bin Ziyad told us: Al-A'mash told us, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas, who said: The devils ascend in groups, eavesdropping. He said: Then the rebellious one among them rises alone, and a meteor is thrown at him, and it hits his forehead or his side, or wherever God wills of it, and he is engulfed in flames. He comes to his companions while he is engulfed in flames, and he says: Such and such happened. He said: Then those people go to their brothers among the priests, and they add to it many times more lies, and they tell them about it. Then if they see something of what they said, they believe them in the lies they brought them.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement: **And We have preserved it from every accursed devil, except for one who steals a hearing**, he said: He meant to steal a hearing, and it is like his statement: **Except for one who steals a glance**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement:

**Except for he who steals a hearing** is similar to his statement: **Except for he who snatches a snatch and is pursued by a piercing flame**.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, his statement, **Except for he who steals a hearing**, he said: snatches a snatch.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say, regarding His statement: **Except for one who eavesdrops**, it is like His statement: **Except for one who snatches a snatch and is pursued by a piercing flame**. Ibn Abbas used to say: Meteors do not kill, but they burn, disorient, and injure without killing.

Al-Harith told me, he said: Al-Qasim told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, **From every accursed devil**. He said: The accursed: the cursed. He said: Al-Qasim said on the authority of Al-Kisa'i: that he said: stoning in the entire Qur'an: is cursing.

## Tafsir al-Qurtubi

That is, but whoever eavesdrops, that is, a small snatch, then it is a disconnected exception. It was said that it is connected, that is, except for whoever eavesdrops. That is, We have preserved the heaven from the devils from hearing anything of the revelation or other things, except for whoever eavesdrops, for We have not preserved it from hearing report from the heavens other than the revelation. As for the revelation, then it does not hear anything from it, due to His statement: **Indeed, they are removed from hearing** (Ash-Shu'ara: 212). And if the devils listen to something that is not revelation, then they throw it to the priests faster than the blink of an eye, then meteors follow them and kill them or confuse them, as mentioned by Al-Hasan and Ibn Abbas. The statement of God the Almighty: **Then a clear meteor pursued him** pursued him: caught up with him and overtook him. A meteor: a shining planet. And also a piercing meteor. And His statement: **with a blazing meteor** (al-Naml 27:7) with a flame of fire on the head of a stick, as Ibn Uzair said. And Dhu ar-Rummah said:

As if he were a planet following a poisoned demon in the blackness of the night

The planet was called a meteor because of its brilliance, which resembles fire. It was said: A meteor is a flame of fire, a spark for the people of the earth, burning them and not returning if it burns, just as if fire burns it does not return, unlike a planet, which if it burns, returns to its place. Ibn Abbas said: The devils ascend in groups, eavesdropping, and the rebellious one among them is isolated and rises, and the meteor is thrown, and it hits his forehead or nose or whatever he wants, and it ignites, and his companions come while it is ignited and he says: It was such and such, so those people go to their brothers among the priests and add nine to it, and they tell the people of the earth about it, the word is true and the nine is false. So when they see something of what they said, they believe

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them in all the lies they brought. This meaning will come in the raised form in Surah *Saba*, God willing.

There is a difference of opinion about the meteor, whether it is to be killed or not. Ibn Abbas said: The meteor wounds, burns and incapacitates, but it does not kill. Al-Hasan and a group said: It is to be killed. Based on this opinion, there are two opinions about killing them with meteors before they transmit what they have eavesdropped on to the jinn: The first is that they are killed before transmitting what they have eavesdropped on to others, so based on this, report from heaven does not reach anyone other than the prophets, and therefore divination has been cut off. The second is that they are killed after transmitting what they have eavesdropped on to others from the jinn, and therefore they do not return to transmitting it, and if it had not reached them, the eavesdropping and burning would have been cut off, as mentioned by Al-Mawardi.

I said: The first statement is more correct, as will be explained in *As-Saffat*. There is a difference of opinion as to whether meteors were thrown before the mission. Most of them said yes. It was also said no, but that was after the mission. This issue will be explained in Surat Al-Jinn, God willing. And also in *As-Saffat*. Al-Zajaj said: Throwing meteors is one of the signs of the Prophet (peace and blessings of God be upon him) that happened after his birth, because the poets in ancient times did not mention it in their poems, and they did not liken a fast thing to it as they likened it to lightning and a flood. It is not far-fetched to say: The falling of the stars happened in ancient times, but they were not pelting the devils, then they became pelting when the Prophet (peace and blessings of God be upon him) was born. The scholars said: We see the falling of the stars, so it is possible that it is as we see, then it becomes fire when the devil overtakes it. It is also possible to say: They are thrown with a torch of fire from the air, so it seems to us that it is a moving star. And the word *meteor* in the language means a shining fire. Abu Dawud narrated on the authority of Amer Al-Shaabi who said: When the Prophet (peace and blessings of God be upon him) was sent, the devils were stoned with stars that had not been stoned with before. They came to Abd Yalil bin Amr Al-Thaqafi and said: The people have been frightened and have freed their slaves and let their livestock go because of what they saw in the stars. He said to them - and he was a blind man -: Do not be hasty, and look. If they are the stars that you know, then they will be when people die, and if they are not known, then they are from an innovation. So they looked and saw that they were stars that were not known, so they said: This is from an innovation. They did not stay long until they heard about the Prophet (peace and blessings of God be upon him).

## Tafsir Ibn Kathir

The Almighty mentions His creation of the sky in its height and what He adorned it with of fixed and moving planets, for whoever contemplates and repeatedly

looks at what he sees of wonders and dazzling signs, his eyes will be confused by it, and with this Mujahid and Qatadah said: The constellations here are the planets. **I said:** This is like His saying, the Most High, **Blessed is He who has placed constellations in the heaven** (al-Baqarah 2:17). And among them are those who said: The constellations are the mansions of the sun and the moon. And Atiyyah al-Awfi said: The constellations here are the palaces of the guards. And He made the meteors as guards for them from the rebellious devils so that they would not hear the higher assembly, so whoever rebels and advances to eavesdrop will be approached by a clear meteor and destroy him, so he may have conveyed the word that he heard before the meteor reached him to someone below him, so the other takes it and brings it to his guardian, as it came explicitly in the Sahih.

Al-Bukhari said in his interpretation of this verse: Ali bin Abdullah told us, Sufyan told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if it were a chain on a rock.** Ali said, and others said, "A rock that carries them through it, and when fear is removed from their hearts, they say: What did your Lord say?" They said: To the One who spoke the truth, and He is the Most High, the Great, and the eavesdroppers hear it, and the eavesdroppers are like this, one above the other, and Sufyan described his hand, and he separated the fingers of his right hand, placing them one above the other, so perhaps the meteor reaches the listener before he throws it to his companion and burns him, and perhaps it does not reach him until he throws it to the one next to him, to the one below him, until they throw it to the ground, and perhaps Sufyan said: Until it reaches the ground and is thrown into the mouth of the magician or soothsayer, and he tells a hundred lies with it and he is told the truth, and they say: Did he not tell us on such and such a day such and such would happen, so we found it to be true for the word that was heard from the sky, then the Most High mentioned His creation of the earth and His spreading it out and expanding it and spreading it out, and what He placed in it of firm mountains, valleys, lands and sands, and what He grew in it of crops and proportionate fruits.

Ibn Abbas said: **From everything is weighed**, meaning known. This is what Saeed bin Jubair, Ikrimah, Abu Malik, Mujahid, Al-Hakam bin Utaybah, Al-Hasan bin Muhammad, Abu Saleh and Qatadah said. Some of them say: It is measured by a measure. Ibn Zayd said: From everything that is weighed and measured by a measure. Ibn Zayd said: What the people of the markets weigh. And His statement: **And We have made for you therein means of livelihood**, God the Almighty mentions that He has distributed them on the earth in various ways, which is the plural of livelihood. And His statement: **And those for whom you are not providers**, Mujahid said: They are the beasts and livestock. Ibn Jarir said: They are the male and female slaves, the beasts and livestock. The point is that God the Almighty bestows His favor upon them by making easy for them the means of earning, various means of



livelihood, and various ways of livelihood, and by making available to them the beasts that they ride, the livestock that they eat, and the male and female slaves that they use. Their provision is from their Creator, not from them. So they are the ones who benefit, and provision is from God the Almighty.

## Fath al-Qadir

18- **Except for he who eavesdrops** is a connected exception: that is, except for he who eavesdrops. It is also possible for it to be disconnected: that is, but for he who eavesdrops, **then a clear meteor pursues him**. The meaning is: We have protected the heaven from the devils from hearing anything of the revelation or anything else, except for he who eavesdrops, for meteors pursue him and kill him or confuse him. The meaning of **then a clear meteor pursues him** is: it follows him and catches up with him or overtakes him. A meteor is a star or a blazing, bright fire, as in his saying: **With a meteor of lightning**. Dhu al-Rummah said:

Like a planet chasing a demon

The planet was called a meteor because of its fire-like brightness, and al-Mubeen means the one who is visible to those who see it and is not confused by it. Al-Qurtubi said: There is disagreement about whether a meteor is to be killed or not. Ibn Abbas said: A meteor injures, burns and confuses, but it does not kill. Al-Hasan and a group said: It is to be killed. According to this statement, there are two opinions about killing them with meteors before they eavesdrop on the jinn: One of them is that they are killed before they eavesdrop on others, so that report from heaven does not reach anyone other than the prophets, and therefore divination is cut off. The second is that they are killed after they eavesdrop on others from the jinn. Al-Mawardi mentioned this, then he said: The first opinion is more correct. He said: There is disagreement about whether meteors were thrown before the mission. Most said yes, and it was said no, but that was after the mission. Al-Zajaj said: Throwing meteors is one of the signs of the Prophet, may God bless him and grant him peace, which happened after his birth, because the poets in ancient times did not mention it in their poems. Many scholars have said: We see the stars collapsing, so it is possible that it is as we see, then it becomes fire when it overtakes Satan, and it is possible to say that they throw a flame of fire into the air and it seems to us that it is a moving star.

## Tafsir al-Baghawi

18- **Except for he who eavesdrops**, for you are the ones who eavesdrop, **and a clear flame pursues him**, and flame is a flame of fire.

This is because the devils ride each other to the lowest heaven, and they eavesdrop on the angels, so they throw stars and they never miss. Some of them they kill, some of them they burn their faces, sides, hands, or wherever God wills, and some of them they confuse and become ghouls who lead people astray in the

desert.

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Al-Hamidi told us, Sufyan told us, Amr told us, he said: I heard Ikrimah say: I heard Abu Hurairah say: The Prophet of God, may God bless him and grant him peace, said: "When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if it were a chain on a rock. Then when fear is banished from their hearts, they say: What did your Lord say? They say to the one who said it: The truth, and He is the Most High, the Great. Then the eavesdroppers hear it, and the eavesdroppers are like this, one above the other - and Sufyan described his hand, turning it and spreading it between his fingers - so one of them hears the word and throws it to the one below him, then the other throws it to the one below him, until he throws it on the tongue of the magician or the soothsayer, and perhaps the meteor catches up with him before he utters it, and perhaps he utters it before it catches up with him, and he tells a hundred lies with it, and he says: Did He not tell us on such and such a day such and such will happen? So he believes in that word that was heard from heaven."

Abdul Wahid Al-Malhi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Muhammad bin Abi Maryam told us, Al-Layth told us, Ibn Jaafar told us, on the authority of Muhammad bin Abdul Rahman, on the authority of Urwah bin Al-Zubayr, on the authority of Aisha, may God be pleased with her, the wife of the Prophet, may God bless him and grant him peace, that she heard the Prophet, may God bless him and grant him peace, say: "The angels descend in the clouds, and they mention the matter that was decreed in the heavens, and the devils eavesdrop and hear it, and they inspire it to the soothsayers, and they tell a hundred lies from themselves along with it."

Yaqub bin Utbah bin Al-Mughira bin Al-Akhns bin Shuraiq said: The first to be alarmed by the shooting of stars was this tribe of Thaqeef. They came to a man from them called Amr bin Umayya, one of the Banu Alaj, who was the most guided of the Arabs. They said to him: Haven't you seen what has happened in the sky of shooting stars? He said: Yes, so look. If the landmarks of the stars by which people are guided on land and sea and by which the seasons of summer and winter are known for what is good for people in their livelihoods are the ones that are shot at, then they are the folding of the world and the destruction of the creation in it. If they are stars other than God's, which are fixed in their state, then this is what God Almighty intended for this creation.

Muammar said: I said to Al-Zuhri: Were stars used to be shot in the pre-Islamic era? He said: Yes. I said: What do you think of the words of God Almighty: **And we used to sit therein in stations to listen** (al-Jinn 72:6)? He said: It became more severe and intensified when the Prophet, may God bless him and grant him peace, was sent.

Ibn Qutaybah said: Stoning was practiced before his mission - may God bless him and grant him peace - but it was not as severe as it was after his mission.

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It was said: The star falls and throws the devils, then returns to its place. And God knows best.

### Tafsir al-Baidawi

18. **Except for he who steals a hearing** instead of every devil and stealing a hearing is stealing it secretly, similar to it snatched them a little bit dotted the heavens because of the connection between them in essence or by inference from the positions of the planets and their movements. And on the authority of Ibn Abbas, may God be pleased with them both: that they were not prevented from the heavens, so when Jesus, peace be upon him, was born, they were prevented from three heavens, so when Muhammad, peace be upon him, was born, they were prevented from all of them by meteors. And it does not detract from its formation before birth because it is possible that it had other causes, and it was said that the exception is disconnected, meaning but he who steals a hearing. **Then he followed him** so he followed him and caught up with him. **A clear meteor** is apparent to those who see, and a meteor is a bright flame of fire and it may be used for a star and a spear because of the brilliance in them.

## Surat al-Hijr 15:19

And the earth We have spread out, and placed therein firm mountains, and caused to grow therein of every beautiful kind.

### Tafsir al-Jalalayn

19 - **And the earth We have spread out** We have expanded it **and placed therein firm mountains** fixed mountains so that it would not move with its inhabitants **and caused to grow therein of every well-balanced thing** known and measured.

### Tafsir al-Suyuti

### Tafsir al-Tabari

He, the Most High, means by His saying: **And the earth We have spread out**: And the earth We have spread out and made it smooth. **And We have cast therein firm mountains** He says: And We have cast firm mountains on its backs, meaning stable mountains.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And the earth We have spread out**.

And he said in another verse **And the earth after that He spread it out**. And he mentioned to us that the mother of cities is Mecca, and from it the earth was spread out. His statement, **And We cast therein firm mountains**, its firm mountains are its mountains. We have explained the meaning of anchoring previously with evidence that suffices us from repeating it. And his statement, **And We caused to grow therein of every well-balanced thing**, means: And We caused to grow in the earth of every well-balanced thing, meaning: of every well-measured thing, and by a certain limit.

Known.

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

Who said that?

Al-Muthanna told us, he said: Abu Abdullah bin Saleh told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his statement, **And We caused to grow therein of every well-balanced thing**, meaning: known.

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, his statement, **And We caused to grow therein of every well-balanced thing**, meaning: known.

Yaqub told me, he said: Hisham told us, he said: Ismail bin Abi Khalid told us, on the authority of Abu Salih, or on the authority of Abu Malik, regarding his statement, **of everything there is a measure**, he said: according to a certain amount.

Al-Muthanna told us: Amr bin Awn told us: Hisham told

us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Salih or on the authority of Abu Malik, the same.

Al-Muthanna told me, he said: Al-Hammani told us, he said: Sharik told us, on the authority of Khasif, on the authority of Ikrimah, **of everything there is a measure**. He said: according to a certain amount.

Al-Hasan bin Muhammad told us: Ali told us, meaning Ibn Al-Ja'd, who said: Sharik told us, on the authority of Khasif, on the authority of Ikrimah: **For everything there is a measure**. He said: According to a certain amount.

Ahmad bin Ishaq told us: Abu Ahmad told us: Sufyan told us, on the authority of Khasif, on the authority of Ikrimah, who said: According to a certain amount.

Ahmad told us, he said: Sufyan told us, on the authority of Hisin, on the authority of Saeed bin Jubair, **From everything there is a measure**. He said: It is known.

Mujahid bin Musa told us: Yazid told us: Abdullah bin Yunus told us: I heard Al-Hakam bin Utaybah and Abu Makhzum asked him about his saying, **of everything is measured**. He said: of everything is measured.

Al-Hasan bin Muhammad told us: Yazid bin Harun told us: Abdullah bin Yunus told us: I heard Al-Hakam, and Abu Urwa asked him about the statement of God Almighty, **For everything there is a measure**. He said: For everything there is a measure. This is what Al-Hasan said, and Abu Urwa asked him.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Hasan ibn Muhammad told us, he said: Shababah told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa' all together, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding the statement of God, **of everything is measured**, he said: It is determined by a measure.

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, **of everything there is a measure**. He said: It is determined by a measure.

Al-Muthanna told me, he said: Ali bin Al-Haitham told us, he said: Yahya bin Zakariya told us, on the authority of Ibn Jarj, on the authority of Mujahid, he said: It is predestined by destiny.

Al-Muthanna told us: Ali bin Al-Haitham told us: Yahya bin Zakariya told us, on the authority of Ismail bin Abi Khalid, on the authority of Abu Saleh: **Everything is balanced**. He said: According to a certain amount.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We caused to grow therein of every well-balanced thing**, meaning: known.

Muhammad bin Abdul-A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the

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authority of Qatada, the same.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement, **of everything there is a measure**, meaning: known.

Some of them said: The meaning of this is: And We caused to grow in the mountains every kind of weighted thing: meaning gold, silver, copper, lead, and other things that are weighed.

Who said that?

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And We caused to grow therein of every well-balanced thing**, he said: The things that are weighed.

The first of the two opinions is more correct in our view, due to the consensus of the scholars of interpretation on it.

## Tafsir al-Qurtubi

The Almighty's saying: **And the earth We have spread out**. This is also one of His blessings, and one of the things that indicate the perfection of His power. Ibn Abbas said: We spread it out on the surface of the water, as He said: **And the earth after that He spread it out**. (al-Nazi'at 79:30) meaning He spread it out. He also said: **And the earth We have spread out, and excellent are the spreaders**. (al-Dhariyat 51:48). This is a response to those who claim that it is like a ball. It has been mentioned before. **And We cast therein firm mountains** stable mountains so that it would not move with its inhabitants. **And We caused to grow therein of every well-balanced thing** meaning measured and known, as Ibn Abbas and Saeed bin Jubayr said. He only said *weighed* because weight is used to determine the amount of something. The poet said:

Before I met you, I had a balance for every opponent.

Qatada said: *Weighed* means divided. Mujahid said: **Weighed and counted**. It is said: This is a weighed speech, meaning organized and not scattered. So based on this, we caused to grow in the earth what is weighed of gems, animals and minerals. God the Almighty said about animals: **And caused it to grow a good growth** (Al Imran 3:37). What is meant by *growing* is creation and bringing into existence. It was also said: **And caused to grow in it** meaning in the mountains **of every weighed thing** of gold, silver, copper, lead and tin, even arsenic and kohl, all of which is weighed by weight. Its meaning was narrated from Al Hasan and Ibn Zayd. It was also said: We caused to grow in the earth fruits that are measured and weighed. It was also said: what prices are weighed in because it is more valuable and more beneficial than what has no price.

## Tafsir Ibn Kathir

The Almighty mentions His creation of the sky in its height and what He adorned it with of fixed and moving planets, for whoever contemplates and repeatedly looks at what he sees of wonders and dazzling signs, his eyes will be confused by it, and with this Mujahid and Qatadah said: The constellations here are the planets. **I said**: This is like His saying, the Most High, **Blessed is He who has placed constellations in the heaven** (al-Baqarah 2:17). And among them are those who said: The constellations are the mansions of the sun and the moon. And Atiyyah al-Awfi said: The constellations here are the palaces of the guards. And He made the meteors as guards for them from the rebellious devils so that they would not hear the higher assembly, so whoever rebels and advances to eavesdrop will be approached by a clear meteor and destroy him, so he may have conveyed the word that he heard before the meteor reached him to someone below him, so the other takes it and brings it to his guardian, as it came explicitly in the Sahih.

Al-Bukhari said in his interpretation of this verse: Ali bin Abdullah told us, Sufyan told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if it were a chain on a rock**. Ali said, and others said, "A rock that carries them through it, and when fear is removed from their hearts, they say: What did your Lord say?" They said: To the One who spoke the truth, and He is the Most High, the Great, and the eavesdroppers hear it, and the eavesdroppers are like this, one above the other, and Sufyan described his hand, and he separated the fingers of his right hand, placing them one above the other, so perhaps the meteor reaches the listener before he throws it to his companion and burns him, and perhaps it does not reach him until he throws it to the one next to him, to the one below him, until they throw it to the ground, and perhaps Sufyan said: Until it reaches the ground and is thrown into the mouth of the magician or soothsayer, and he tells a hundred lies with it and he is told the truth, and they say: Did he not tell us on such and such a day such and such would happen, so we found it to be true for the word that was heard from the sky, then the Most High mentioned His creation of the earth and His spreading it out and expanding it and spreading it out, and what He placed in it of firm mountains, valleys, lands and sands, and what He grew in it of crops and proportionate fruits.

Ibn Abbas said: **From everything is weighed**, meaning known. This is what Saeed bin Jubair, Ikrimah, Abu Malik, Mujahid, Al-Hakam bin Utaybah, Al-Hasan bin Muhammad, Abu Saleh and Qatadah said. Some of them say: It is measured by a measure. Ibn Zayd said: From everything that is weighed and measured by a measure. Ibn Zayd said: What the people of the markets weigh. And His statement: **And We have made for you therein means of livelihood**, God the Almighty mentions that He has distributed them on the

earth in various ways, which is the plural of livelihood. And His statement: **And those for whom you are not providers**, Mujahid said: They are the beasts and livestock. Ibn Jarir said: They are the male and female slaves, the beasts and livestock. The point is that God the Almighty bestows His favor upon them by making easy for them the means of earning, various means of livelihood, and various ways of livelihood, and by making available to them the beasts that they ride, the livestock that they eat, and the male and female slaves that they use. Their provision is from their Creator, not from them. So they are the ones who benefit, and provision is from God the Almighty.

### Fath al-Qadir

19- **And the earth We spread out** meaning We expanded it and spread it out as in His statement: **And the earth after that He spread out** and in His statement: **And the earth We spread out, how excellent are the levelers** and in it is a response to those who claimed that it is like a ball **And We cast therein firm mountains** meaning fixed mountains so that it would not move with its inhabitants, and the explanation of that has been presented in Surat Ar-Ra'd **And We caused to grow therein of every well-balanced thing** meaning We caused to grow in the earth of every well-measured and known thing, so He expressed that with weight because it is a measure by which things are known, and from that is the saying of the poet:

Before I met you, I had a balance for every opponent.

It was said that the meaning of weighed is divided, and it was said that it is counted, and what is meant by affirmation is creation and existence, and it was said that the pronoun refers to the mountains: that is, We caused to grow in the mountains every balanced thing of gold, silver, copper, lead, and the like, and it was said that it is weighed with the scale of wisdom, and estimated according to the need, and it was said that what is weighed is what is judged to be good, just as it is said that speech is weighed, meaning good.

### Tafsir al-Baghawi

19- The Almighty said: **And the earth We have spread out**, We spread it out over the surface of the water. It is said that it is a journey of five hundred years, in the same amount it was spread out from under the Kaaba. **And We cast therein firm mountains**, fixed mountains. The earth used to shake until God anchored it with mountains. **And We caused to grow therein**, that is, in the earth, **of every well-balanced thing**, measured and known.

It was said: It means in the mountains, and they are jewels of gold, silver, iron, copper, and others, even arsenic and kohl, all of which are weighed.

Ibn Zayd said: They are things that are weighed.

### Tafsir al-Baidawi

19. **And the earth We have spread out** We have

expanded it. **And We have cast therein firm mountains** Fixed mountains. **And We have caused to grow therein** In the earth or in it and in the mountains. **Of every balanced thing** Measured by a specific amount required by His wisdom, or desirable, appropriate from their saying **balanced words**, a, what is weighed and measured, the beginning of which is the weight of the doors of blessing and benefit.



Surat al-Hijr 15:20

And We have made for you therein means of livelihood and for those for whom you are not providers.

### Surat al-Hijr 15:20

And We have made for you therein means of livelihood and for those for whom you are not providers.

### Tafsir al-Jalalayn

20 - **And We have made for you therein means of livelihood** with the letter ya' from fruits and grains and We have made for you **and those for whom you are not providers** from slaves, animals and livestock, then only God provides for them.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **And We have made for you** O people on earth **ways of livelihood the plural of livelihood and for those for whom you are not providers**.

The people of interpretation differed regarding the meaning of His statement, **And for whom you are not providers**. Some of them said: He meant by it the beasts and livestock.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Husayn told us, he said: Warqa' told us, and Al-Hasan ibn Muhammad told us, he said: Shababah told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, on the authority of Ibn Abi Nujayh, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us all, on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And for whom you are not providers** means the animals and the livestock.

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: He meant by that: the beast in particular.

Who said that?

Muhammad ibn al-Muthanna told me, he said: Muhammad ibn Ja'far told us, he said: Shu'bah told us, on the authority of Mansur, regarding this verse, **And for whom you are not providers**, he said: The wild beast. So the interpretation of *who* in **and for whom you are not providers**, according to this interpretation, means what, and that is rare in the speech of the Arabs.

This is more correct and better to say: He meant by his statement **and those for whom you are not providers** the male and female slaves, beasts of burden and livestock. So the meaning of that is: And We made

therein livelihoods, and the male and female slaves, beasts of burden and livestock. If that is the case, it is good to then put *min* in place of **the slaves, the female slaves and the beasts of burden**, because the Arabs do that when they want to talk about the animals with them, the sons of Adam. This interpretation, according to what we have said and to which we have diverted the meaning of the speech, if *min* is in the accusative case, in apposition to *livelihoods*, meaning: We made therein livelihoods for you, and We made therein those for whom you are not providers. It was said: *Min* is in the position of a genitive case, in apposition to the kaf and the mim, in his saying **And We made for you** meaning: And We made for you therein livelihoods **and for whom you are not providers**. I think that Mansur in his saying **he is the beast** intended this meaning and he meant it, and even if it has a face in the speech of the Arabs, it is a little far-fetched, because it is hardly consistent with a meaning in the case of genitive case, and perhaps it came in the poetry of some of them in the case of necessity, as some of them said:

I did not ask about them, by Dhu al-Jamajim, and Abu Naim, the one with the torn banner.

Abu Naim responded to the ha and mim in **about them**. I have shown the ugliness of that in their speech.

### Tafsir al-Qurtubi

**And We have made for you therein means of livelihood** meaning the restaurants and drinks from which they live, the singular of which is ma'ishah **with a sukoon on the yaa**. And from this is the saying of Jarir:

The cost of living for the Al-Zaid family is on me, and who will provide me with the thinner and the sling?

The root is ma'ishah on maf'ala **with a sukoon on the ya'**. It was mentioned in Al-A'raf. It was said that it refers to clothing, as Al-Hasan said. It was also said that it refers to the means of livelihood for the duration of life. Al-Mawardi said: This is what is apparent. **And those for whom you are not providers** means the beasts and cattle, as Mujahid said. He also said that they are the slaves and children about whom God said: **We provide for them and for you** (Al-Isra': 31). The word *min* can include slaves and beasts if they are gathered together, because if rational and irrational people are gathered together, the rational person will prevail. That is, We made for you in it livelihoods, male and female slaves, beasts and children whom We provide for and you do not provide for. So *min* according to this interpretation is in the accusative case, as Mujahid and others said its meaning. It was said that he meant the wild animals. Sa'id said: Mansour read to us **and those for whom you are not providers** and he said: the wild animals. So *-man* according to this is used for irrational things, like **And among them is he who walks on his belly** (al-Nur 24:45) and the verse. It is in the accusative case in apposition to the kaf and the mim in His statement: **for you**. And there is something ugly in this according to the

Basrans, because it is not permissible for them to apposition the apparent to the implicit except by repeating the preposition, like **I passed by him and Zayd**. And it is not permissible to pass by him and Zayd except in poetry, as he said:

Today you are about to insult and curse us, so go away, what is wrong with you and the days?

This meaning has already been mentioned in Surat Al-Baqarah and Surat An-Nisa.

## Tafsir Ibn Kathir

The Almighty mentions His creation of the sky in its height and what He adorned it with of fixed and moving planets, for whoever contemplates and repeatedly looks at what he sees of wonders and dazzling signs, his eyes will be confused by it, and with this Mujahid and Qatadah said: The constellations here are the planets. **I said:** This is like His saying, the Most High, **Blessed is He who has placed constellations in the heaven** (al-Baqarah 2:17). And among them are those who said: The constellations are the mansions of the sun and the moon. And Atiyyah al-Awfi said: The constellations here are the palaces of the guards. And He made the meteors as guards for them from the rebellious devils so that they would not hear the higher assembly, so whoever rebels and advances to eavesdrop will be approached by a clear meteor and destroy him, so he may have conveyed the word that he heard before the meteor reached him to someone below him, so the other takes it and brings it to his guardian, as it came explicitly in the Sahih.

Al-Bukhari said in his interpretation of this verse: Ali bin Abdullah told us, Sufyan told us, on the authority of Amr, on the authority of Ikrimah, on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **When God decrees a matter in heaven, the angels beat their wings in submission to His word, as if it were a chain on a rock**. Ali said, and others said, "A rock that carries them through it, and when fear is removed from their hearts, they say: What did your Lord say?" They said: To the One who spoke the truth, and He is the Most High, the Great, and the eavesdroppers hear it, and the eavesdroppers are like this, one above the other, and Sufyan described his hand, and he separated the fingers of his right hand, placing them one above the other, so perhaps the meteor reaches the listener before he throws it to his companion and burns him, and perhaps it does not reach him until he throws it to the one next to him, to the one below him, until they throw it to the ground, and perhaps Sufyan said: Until it reaches the ground and is thrown into the mouth of the magician or soothsayer, and he tells a hundred lies with it and he is told the truth, and they say: Did he not tell us on such and such a day such and such would happen, so we found it to be true for the word that was heard from the sky, then the Most High mentioned His creation of the earth and His spreading it out and expanding it and spreading it out, and what He placed in it of firm mountains, valleys, lands and sands, and what He grew in it of crops and proportionate fruits.

Ibn Abbas said: **From everything is weighed**, meaning known. This is what Saeed bin Jubair, Ikrimah, Abu Malik, Mujahid, Al-Hakam bin Utaybah, Al-Hasan bin Muhammad, Abu Saleh and Qatadah said. Some of them say: It is measured by a measure. Ibn Zayd said: From everything that is weighed and measured by a measure. Ibn Zayd said: What the people of the markets weigh. And His statement: **And We have made for you therein means of livelihood**, God the Almighty mentions that He has distributed them on the earth in various ways, which is the plural of livelihood. And His statement: **And those for whom you are not providers**, Mujahid said: They are the beasts and livestock. Ibn Jarir said: They are the male and female slaves, the beasts and livestock. The point is that God the Almighty bestows His favor upon them by making easy for them the means of earning, various means of livelihood, and various ways of livelihood, and by making available to them the beasts that they ride, the livestock that they eat, and the male and female slaves that they use. Their provision is from their Creator, not from them. So they are the ones who benefit, and provision is from God the Almighty.

## Fath al-Qadir

**20- And We have made for you therein means of livelihood** that you live on from food and drink, the plural of livelihood, and it was said that it is clothing, and it was said that it is the disposal of the means of livelihood for the duration of life. Al-Mawardi said: And this is the apparent. **I said:** Rather, the first statement is more apparent, and from it is the statement of Jarir:

The cost of living for the Al-Zaid family is on me, and who will provide me with the thin and the foggy?

**And those for whom you are not providers** is in apposition to *livelihoods*: that is, We have made for you therein those for whom you are not providers: and they are the slaves, servants, and children whose provider in reality is God, even though some of the servants think that He is their provider in consideration of his independence in earning. It is permissible for it to be in apposition to the place of **for you**: that is, We have made for you therein livelihoods and We have made for those for whom you are not providers therein livelihoods, and they are those mentioned above. This includes animals of different kinds, and it is not permissible to make a apposition to the genitive pronoun in **for you** because it is not permissible according to most people except by repeating the preposition. It was said that he meant the wild beast.

## Tafsir al-Baghawi

**20- And We have made for you therein means of livelihood**, the plural of livelihood, it was said that he meant by it foods, drinks and clothing, which are what a human being lives on in this world, **and those for whom you are not providers**, meaning: We made therein those for whom you are not providers from the beasts and livestock, meaning: We made them for you and provided you with their sustenance, and *of* in the verse means what, like the Almighty's saying: **And among them is he who walks on his bellies and among**

Surat al-Hijr 15:20

And We have made for you therein means of livelihood and for those for whom you are not providers.

**them is he who walks on two legs** *An-Nur-45*.

It was said: *Min* is in its place, because he meant the slaves with the animals.

It was said: *Min* is in the accusative case, in apposition to the kaf and the mim in *lakum*.

## Tafsir al-Baidawi

20. **And We have made for you therein livelihoods** that you live on from food and clothing. And it was read with a hamza as a likeness to the characteristics of: **And for whom you are not providers** is in apposition to *livelihoods* or in the place of **for you** and he means by it the children and servants and slaves and everything else that they think they provide for them falsely, for God provides for them and them. The gist of the verse is the evidence that makes the earth extended in a specific amount and shape with different parts in position and different types of plants and animals are created in it in creation and nature, with the possibility that it is not like that due to the perfection of His power and the limit of His wisdom, and the uniqueness in divinity and gratitude to the servants for what He has bestowed upon them in that so that they may unify Him and worship Him, then he exaggerated in that and said:

## Surat al-Hijr 15:21

And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.

### Tafsir al-Jalalayn

21 - **And there is** nothing but that with Us are its treasures) the keys to its treasures **and We do not send it down except according to a known measure** according to interests.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: There is no rain but that with Us are its depositories, and We do not send it down except in due measure for every land, the limit and amount of which are known to Us.

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

Who said that?

Abu Kuraib told us: Ibn Idris told us: Yazid bin Abi Ziyad told us, on the authority of a man, on the authority of Abdullah, who said: There is no land that has more rain than another land, but God decrees it on earth. Then he recited: "And there is not a thing but that with Us are its depositories. And We do not send it down except according to a known measure."

Ibn Hamid told us: Jarir told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abu Juhaifa, on the authority of Abdullah, who said: No year is rainier than another year, but God diverts it from whomever He wills. Then he said: "And there is not a thing but that with Us are its depositories. And We do not send it down except according to a known measure."

Al-Hasan bin Muhammad told us: Ibrahim bin Mahdi Al-Masisi told us: Ali bin Mashair told us, on the authority of Yazid bin Abi Ziyad, on the authority of Abu Juhaifa, on the authority of Abdullah bin Masoud: No year has more rain than another year, but God distributes it as He wills, a year here and a year there. Then he recited: "And there is not a thing but that with Us are its depositories. And We do not send it down except according to a known measure."

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, he said: Ibn Jurayj said: **And there is nothing but that with Us are its depositories.** He said: Rain in particular.

Al-Qasim told us, he said: Al-Husayn told us, he said: Hisham told us, he said: Ismail bin Salim told us, on the authority of Al-Hakam bin Utaybah, regarding His statement: **And We do not send it down except according to a known measure,** he said: No year has more rain than another year, nor less, but some people are given rain and others are deprived, and it may be in the sea. He said: And it has reached us that with the

rain there descend from the angels more than the number of the children of Iblis and the children of Adam, counting every drop wherever it falls and what it produces.

### Tafsir al-Qurtubi

God the Almighty says: **And there is not a thing but that with Us are its treasures.** That is, there is not a thing of the provisions and benefits of creation but that with Us are its treasures, meaning the rain sent down from the sky, because everything grows with it. Al-Hasan said: Rain is the treasures of everything. It was also said: The treasures are the keys, meaning in the sky are the keys to provisions, as Al-Kalbi said. The meaning is the same. **And We do not send it down except according to a known measure.** That is, but We do not send it down except according to Our will and according to the need of creation for it, as He said: **And if God were to extend provision to His servants, they would transgress throughout the earth, but He sends down according to what He wills.** (al-Shura 42:27). It was narrated from Ibn Mas'ud, Al-Hakam ibn 'Uyaynah, and others that there is no year with more rain than another year, but God distributes it as He wills, so He rains on some people and deprives others. And sometimes the rain is in the seas and deserts. The treasures is the plural of khazana, which is the place where a person hides his money. The treasury is also the source of khazana, which means to store. Whatever is in a person's treasury is prepared for him. Likewise, whatever the Lord has ordained is as if it is prepared with Him. Al-Qushayri said. Ja'far ibn Muhammad narrated on the authority of his father on the authority of his grandfather that he said: In the Throne is an example of everything that God created on land and sea. This is the interpretation of the words of God Almighty: **And there is not a thing but that with Us are its depositories.** And sending down means creating and bringing into existence, like His words: **And We have sent down for you from the grazing livestock eight mates** (al-Zumar 39:6) and His words: **And We sent down iron, wherein is great might** (al-Hadid 57:25). It was said that sending down means giving, and He called it sending down because the rulings of God are sent down from the sky.

### Tafsir Ibn Kathir

The Almighty informs us that He is the Owner of everything and that everything is easy and simple for Him, and that He has the treasures of things of all kinds, **And We do not send it down except according to a known measure,** as He wills and as He desires, and because of His great wisdom and mercy for His servants in that, not as an obligation, but He has written mercy upon Himself. Yazid bin Abi Ziyad said on the authority of Abu Juhayfah on the authority of Abdullah: There is no year with more rain than another year, but God distributes it among them as He wills, a year here and a year there, then he recited **And there is nothing but that with Us are its treasures,** the verse, narrated by Ibn Jarir, and he also said: Al-Qasim told

Surat al-Hijr 15:21

And there is not a thing but that with Us are its depositories, and We do not send it down except according to a known measure.

us, Hisham told us, Ismail bin Salim told us on the authority of Al-Hakam bin Utaybah in His statement, **And We do not send it down except according to a known measure**, he said: There is no year with more rain than another year or less, but He rains on some people and deprives others of what was in the sea. He said: And it has reached us that with the rain there descend from the angels more than the number of the children of Iblis, and the children of Adam count every drop where It falls and does not grow.

Al-Bazzar said: Dawud, he is Ibn Bakir, told us, Hayyan Ibn Aghlab Ibn Tamim told us, my father told me, on the authority of Hisham, on the authority of Muhammad Ibn Sirin, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The treasures of God are speech. When He intends a thing, He says to it, 'Be,' and it is." Then he said: Only Aghlab narrates it, and he is not strong. More than one of the early scholars narrated it from him, and only his son narrated it from him. And the Almighty's statement: **And We sent the winds as fertilizers**, meaning they fertilize the clouds, so they produce water, and fertilize the trees, so they open their leaves and buds. He mentioned them in the plural form so that they produce, unlike the barren wind, for He made it singular and described it as barren, which is the lack of production, because it only comes from two or more things.

Al-A'mash said on the authority of Al-Munhal bin Amr, on the authority of Qais bin Al-Sakn, on the authority of Abdullah bin Masoud, regarding His statement: **And We sent the winds as fertilizing agents**, he said: The wind is sent and carries water from the sky, then it passes over the clouds until it produces milk as a she-camel produces milk. Ibn Abbas, Ibrahim Al-Nakha'i and Qatadah said the same. Ad-Dahhak said: God sends it upon the clouds and it fertilizes them and they become filled with water. Ubaid bin Umair Al-Laithi said: God sends the bearer of good tidings and the earth stands firm, then God sends the one who excites and stirs the clouds, then God sends the one who reconciles and reconciles the clouds, then God sends the fertilizing agents and they fertilize the trees, then he recited: **And We sent the winds as fertilizing agents**.

Ibn Jarir narrated from the hadith of Abis bin Maimun on the authority of Abu Al-Muhazzam on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The south wind is from Paradise, and it is the one that God mentioned in His Book, and in it are benefits for people**. This is a weak chain of transmission. Imam Abu Bakr Abdullah bin Al-Zubayr Al-Humaidi said in his Musnad: Sufyan told us, Amr bin Dinar told us, Yazid bin Ja'diyah Al-Laithi told me that he heard Abd Al-Rahman bin Mukhraq narrating on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "God created a wind in Paradise after the wind by seven years, and before it is a closed door, and the wind only comes to you from that door, and if it were opened, it

would scatter everything between the sky and the earth, and it is the most fragrant wind with God, and it is the south wind among you."

And His statement: **And We gave you to drink of it** means We sent it down to you sweet, from which you can drink, if We willed, We could make it bitter, as He pointed out in another verse in Surat Al-Waqi'ah, which is the statement of the Most High: **Have you seen the water which you drink? Is it you who sent it down from the clouds, or is it We who send it down? If We willed, We could make it bitter, so why are you not grateful?** And in His statement: **It is He who sent down water from the sky for you; from it you drink, and from it are vegetation in which you pasture your food**. And His statement: **And you are not its keepers** Sufyan Ath-Thawri said: with what We provide, and it is possible that what is meant is and you are not its guardians, rather We send it down and preserve it for you and make it a source and springs in the earth, and if the Most High had willed, He could have raided it and taken it away, but out of His mercy He sent it down and made it sweet, and preserved it in springs, wells, rivers and other things, so that it would remain for them throughout the year to drink and water their livestock, crops and fruits.

And His statement: **And indeed, it is We who give life and cause death** is a statement of the Almighty's ability to begin creation and to restore it, and that He is the One who gave life to creation from nothingness, then causes them to die, then resurrects them all for the Day of Assembly. And He informed that the Almighty inherits the earth and whoever is on it, and to Him they will return. Then the Almighty informed of His complete knowledge of them, the first of them and the last of them, and He said: **And We have certainly known those of you who went before the verse**. Ibn Abbas, may God be pleased with him, said: The ones who went before are everyone who perished from the time of Adam, peace be upon him, and the ones who came after are those who are alive and will come until the Day of Resurrection. Something similar was narrated from Ikrimah, Mujahid, Ad-Dahhak, Qatadah, Muhammad ibn Ka'b, Ash-Sha'bi and others, and it is the choice of Ibn Jarir, may God have mercy on him.

Ibn Jarir said: Muhammad ibn Abd al-A'la told us, al-Mu'tamir ibn Sulayman told us, on the authority of his father, on the authority of a man, on the authority of Marwan ibn al-Hakam, who said: There were people who used to stand back in the rows because of women, so God revealed: **And We certainly know those of you who go forward, and We certainly know those who lag behind**. A very strange hadith was reported in this regard, so Ibn Jarir said: Muhammad ibn Musa al-Jarshi told me, Nuh ibn Qays told us, Amr ibn Qays told us, Amr ibn Malik told us, on the authority of Abu al-Jawza', on the authority of Ibn Abbas, may God be pleased with them both, who said: There was a beautiful woman praying behind the Prophet, may God bless him and grant him peace. Ibn Abbas said: No, by God, I have never seen anyone like her. Some of the Muslims, when they prayed, would stand forward, meaning so that they would not see her, and some



would stand back, so when they prostrated they would look at her from beneath their hands, so God revealed: **And We certainly know those of you who go forward, and We certainly know those who lag behind.** This is how Ahmad and Ibn Abi Hatim narrated it in his interpretation, and al-Tirmidhi and al-Nasa'i narrated it in the Book of Interpretation from their Sunans, and Ibn Majah from various chains of transmission on the authority of Nuh ibn Qays al-Hadani, and Ahmad, Abu Dawud and others authenticated him, and it was reported from Ibn Ma'in that he was weak, and Muslim and the people of Sunan transmitted it, and this hadith contains a severe objection, and Abd al-Razzaq narrated it from Ja'far ibn Sulayman, from Amr ibn Malik, who is al-Nakkari, that he heard Abu al-Jawza' say in his statement: **And We have certainly known those of you who have gone forward** in the rows in prayer, **those who lag behind.** So it appears that it is from the words of Abu al-Jawza' only, and there is no mention of Ibn Abbas in it. Al-Tirmidhi said: This is more similar to the narration of Nuh ibn Qays, and God knows best. And this is how Ibn Jarir narrated from Muhammad ibn Abi Ma'shar, from his father, that he heard Awn ibn Abdullah mention Muhammad ibn Ka'b in his statement: **And We have certainly known those of you who have gone forward** the dead and the killed, **those who lag behind** whoever is created after, "And indeed, your Lord will gather them. Indeed, He is Wise and Knowing." So Awn ibn Abdullah said: May God guide you and reward you. Good.

### Fath al-Qadir

21- **And there is not a thing but that with Us are its treasures.** In is the negative and *min* is added for emphasis. This construction is general because the indefinite noun falls within the realm of negation with the addition of *min*, and with the word *thing* which includes all existing things and is true for each individual of them. This indicates that all things have their treasures with God and nothing is taken out of them. The treasures are the plural of *khazana treasury*. It is the place where He keeps the most precious things. The mention of the treasures is an example of His power over everything that is possible. The meaning is that all possible things are possible and owned. He brings them out of nothingness into necessity in the amount He wills. The majority of commentators said: What is meant by what is in this verse is rain, because it is the cause of provisions and livelihoods. It was said that the treasures are the keys: meaning there is nothing but that We have its keys in the sky. The first is what we mentioned of generality for every existing thing, rather a thing may be true of the non-existent according to the known disagreement in that. **And We do not send it down except in a known measure.** That is, what We send down from the sky to the earth or create for the servants except in a known measure, and the measure is the amount, and the meaning is: God Almighty does not create for the servants anything of those mentioned things except by engaging in that creation in a specific amount according to what His will requires according to the amount of the servants' need for it, as He Almighty said: **And if God were to extend provision to His servants, they would rebel throughout the earth, but He sends down in a measure as He wills.** Sending

down has been interpreted as giving and interpreted as creating, and interpreted as creating, and the meaning is close, and the phrase **and We do not send it down** is conjoined with an implied meaning: there is nothing but that We have its treasures. We send it down and We do not send it down, or in the accusative case as a state.

### Tafsir al-Baghawi

21- **And there is nothing,** meaning: there is nothing, **but that with Us are its treasures,** meaning the keys to its treasures.

It was said: I want rain with it.

**And We do not send it down except in a known measure.** Every land has a set limit, and it is said: Not a drop falls from the sky except with an angel who directs it where God Almighty wants and desires.

On the authority of Jaafar bin Muhammad, on the authority of his father, on the authority of his grandfather, he said: In the Throne is an example of everything that God created on land and sea, and this is the interpretation of the Almighty's saying: **And there is not a thing but that with Us are its depositories.**

### Tafsir al-Baidawi

21. **And there is not a thing but that with Us are its depositories.** That is, there is not a thing but that We are able to bring it into existence and to create it many times more than what was found of it. So He made the treasures an example of His power or likened His abilities to stored things that do not require effort or effort to bring them out. **And We do not send it down** from the places of power **except according to a known measure** whose limit is wisdom and to which the will is attached. So if some of it is specialized in being brought into existence at certain times and includes certain attributes and states, then it must have a wise designator.

Surat al-Hijr 15:22

So We sent down water from the sky and gave it to you to drink, and you are not its keepers.

## Surat al-Hijr 15:22

So We sent down water from the sky and gave it to you to drink, and you are not its keepers.

## Tafsir al-Jalalayn

22 - **And We sent the winds as fertilisers** to fertilise the clouds so that they fill with water **and We sent down from the sky** the clouds *water* as rain **and We gave it to you to drink, and you are not its keepers** meaning its treasures are not in your hands.

## Tafsir al-Suyuti

## Tafsir al-Tabari

The reciters differed in their recitation of this, so most reciters read it as **And We sent the fertilizing winds**, and some reciters from Kufa read it as **And We sent the fertilizing wind**, so they made the wind singular, and it is described by the plural, I mean by his saying: fertilizing. The meaning of this should be: that the wind, even if its wording is one, its meaning is plural, because it is said: the wind came from every direction, and blew from every place, so it was said: fertilizing for that reason, so the meaning of their plural is its description, and it is one in wording, the meaning of their saying: a fine dust, a land of fools, and a garment of morals, as the poet said:

Winter has come and my shirt is a bunch of morals that the yearning one laughs at

The Arabs do the same with everything that is spacious.

The Arabists differed about the reason for describing the winds as pollinating. It is actually pollinating, not fertilizing, because it pollinates the clouds and trees. It is only described as pollinating, not fertilizing, as one says: a fertilizing camel. Some of the grammarians of Basra used to say: It was said: The winds are fertilizing, so he made it on the fertilizing, as if the winds were pollinating, because there is good in them, so they were pollinated with good. He said: Some of them said: The winds pollinate the clouds, so this indicates that meaning, because if they create it and there is good in it, that reaches it. Some of the grammarians of Kufa used to say: There are two meanings in that: One of them is to make the wind the one that pollinates by passing over the dirt and water, so the pollen is in it, so it is said: a fertilizing wind, as one says: a fertilizing camel. He said: And evidence for that is that he described the wind of torment, so he said: **upon them is the barren wind**, so he made it barren if it did not pollinate. He said: The other aspect is that it is described as being fertilized, even though it is fertilized, as it was said: a sleeping night and sleep in it, and a secret that is kept, and as it was said: the prominent and the sealed, so he made it prominent, and did not say prominent, and he built it on something other than

his action: meaning that that is one of his attributes, so the passive participle is permissible for the passive participle, just as the active participle is permissible for the passive participle, if the construction is not intended on the action, as it was said: gushing water.

The correct thing to say about this, in my opinion, is that the winds are fertilisers, as described by the Most High, the Most Praised, in their description. Even if they fertilise the clouds and trees, they are fertilisers and pollinators. The water carries them, and the fertilisation of the clouds and trees is its work in them. This is as Abdullah ibn Masoud said.

Abu Kuraib told us: Al-Maharibi told us, on the authority of Al-A'mash, on the authority of Al-Munhal bin Amr, on the authority of Qais bin Sakn, on the authority of Abdullah bin Masoud, regarding his statement, **And We send the winds as inseminators**, he said: God sends the winds, and they carry water, and the clouds flow, and they produce as a she-camel produces, and then it rains.

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Al-Munhal, on the authority of Qais bin Sakn, on the authority of Abdullah: **And We send the winds as fertilisers**. He said: God sends the wind, which fertilises the clouds, then it makes them flow and they produce fruit as a she-camel produces fruit, then it rains.

Al-Hasan bin Muhammad told us: Asbat bin Muhammad told us, on the authority of Al-A'mash, on the authority of Al-Munhal bin Amr, on the authority of Qais bin Al-Sakn, on the authority of Abdullah bin Masoud, regarding his statement, **And We send the winds as fertilizing agents**, he said: He sends the winds, and they carry water from the clouds, then they pass over the clouds, and they produce milk as a she-camel produces milk. Abdullah explained with his statement, **He sends the winds, and they carry water**, that they are the fertilizing agents by carrying it, even though they are fertilized by their pollination of the clouds and trees.

As for another group of people of interpretation, they attributed God Almighty's description of it as fertile to it meaning fertilized, and that fertilized was placed in the place of fertilized, as Nahshal bin Hari said:

Let Yazid weep, the miserable one, in supplication, and the disheveled one, who has been tossed aside by calamities.

He wants the mills, as Al-Nabigha said:

I am tired of them, O Umaima, and I am suffering a night in which the stars are slow

Meaning: position.

Who said that?

Muhammad bin Bashir told us: Abd al-Rahman bin Mahdi told us: Sufyan told us, on the authority of al-A'mash, on the authority of Ibrahim, regarding his statement: **And We sent the winds as fertilisers**, he said: They fertilise the clouds.

Al-Muthanna told me, he said: Abu Naim told us, he said: Sufyan told us, on the authority of Al-A'mash, on the authority of Ibrahim, the same.

Ahmad bin Ishaq told us: Abu Ahmad told us: Sufyan told us, on the authority of Al-A'mash, on the authority of Ibrahim, the same.

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 We sent the winds as fertilisers**, he said: They fertilise the trees. I said: Or the clouds? He said: And the clouds are pollinated until it rains.

Al-Muthanna told me, he said: Ishaq told us, he said: Ishaq bin Sulayman told us, on the authority of Abu Sinan, on the authority of Habib bin Abi Thabit, on the authority of Ubayd bin Umair, he said: God sends the bringer of good tidings, and the earth is shaken. Then God sends the stirrer, and she stirs the clouds. Then God sends the reconciler, and she reconciles the clouds. Then God sends the pollinators, and they pollinate the trees. Then Ubayd recited: **And We sent the pollinating winds**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And We sent the winds as fertilisers**, meaning: fertilisers for the clouds, and some of the winds are torment, and some of them are mercy.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: *Lawāqih* means: the water scatters in the clouds.

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 Ibn Abbas: *fertilizers* he said: they pollinate the trees and cause the clouds to pass through.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Al-Dahhak say: Concerning His statement, **And We sent the winds as fertilisers**, the winds are sent by God upon the clouds, so they fertilise them, and they become filled with water.

Abu Kuraib told us: Ahmad bin Yunus told us: Isa bin Maimun told us: Abu Al-Muhazzam told us, on the authority of Abu Hurairah, who said: I heard the Messenger of God, may God bless him and grant him peace, say: **The south wind is from Paradise, and it is the fertilizing wind, and it is the one that God Almighty mentioned in His Book, and in it are benefits for people.**

Abu al-Jamahir al-Himsi or al-Hadrami Muhammad ibn Abd al-Rahman told me: Abd al-Aziz ibn Musa told us: Isa ibn Maimun Abu Ubaidah told us, on the authority of Abu al-Mahzoom, on the authority of Abu Hurayrah, who said: I heard the Messenger of God, may God bless him and grant him peace, and he mentioned something similar.

And His statement, **Then We sent down water from the sky and gave it to you to drink**, the Most High says: Then We sent down rain from the sky and gave you to drink that rain for your land and your livestock to drink.

If its meaning was: We sent it down for you to drink, it would have been said: Then We gave you to drink it. This is because the Arabs say when they give a man water to drink or milk or something else: I gave him water without an alif if it was for his to drink. And if they make water for him for his land or livestock to drink, they say: I gave him water and I gave him to drink. And likewise if you ask for water for him, they say: I gave him water and I asked him to drink, as Dhu al-Rummah said:

I stopped at a drawing of my camel, Lamia, and I still cry and talk to it

I watered it until its stones and playgrounds almost spoke to me.

Likewise, if you give a man a hide to make a water skin, you say: I gave him a drink from it.

And His statement, **And you are not its keepers**, means: And you are not its keepers of the water that We sent down from the sky and gave you to drink, so you prevent it from being given to me, because that is in My hand and to Me, I give it to whomever I wish, and I prevent it from whomever I wish.

## Tafsir al-Qurtubi

It has five issues:

The first: The Almighty's saying: **And We sent the winds**. The common reading is *winds* in the plural. Hamza read it in the singular, because the meaning of wind is also plural even though its wording is the wording of the singular. Just as it is said: The wind came from every side. Just as it is said: A land of sababas and a garment of akhlaq. And the Arabs do the same with everything that is wide. As for the reason for the common reading, it is because God Almighty described it as *lawāqih* which is plural. And the meaning of *lawāqih* is pregnant, because it carries water, soil, clouds, goodness and benefit. Al-Azhari said: And He made the wind *laqih* because it carries the clouds, that is, it carries them and directs them, then passes them and turns them, that is, it brings them down. God Almighty said: **Until, when it has carried heavy clouds** (al-A'raf 7:57), meaning it has become pregnant. And a female camel is *laqih* and female camels are *lawāqih* if they carry fetuses in their bellies. And it was said: *lawāqih* means fertilized, which is the original, but it does not fertilize except when it is fertilized in itself, as if the wind fertilized with goodness. It was said that they are fertile, and all of that is correct, meaning that some of them pollinate the tree, like their saying: A satisfied life, meaning that there is contentment in it, and a sleeping night, meaning that there is sleep in it. And some of them bring clouds. It is said: The she-camel was fertilized **in the kasra** fertile and fertile **in the fatha** so she is fertile. And the stallion impregnated her, meaning that she threw water to her and she carried it, so the winds are like the stallion for the clouds. Al-Jawhari said: And winds are fertile and it is not said fertile, and it is from the rare ones. Al-Mahdawi narrated from Abu Ubaidah: fertile means fertile, he went to the plural of fertile and fertile, then its extra letters were deleted. And it was

So We sent down water from the sky and gave it to you to drink, and you are not its keepers.

said: It is the plural of fertile and fertile, on the meaning of having pollination according to the lineage. And it is possible that the meaning of fertile is pregnant. The Arabs say for the south: fertile and pregnant, and for the north: barren and sterile. Ubaid bin Umair said: God sends the good report so the earth rises up, then He sends the stirrer so it stirs the clouds, then He sends the reconciler so it reconciles, then He sends the fertile so it reconciles, then He sends the fertile so it pollinates the tree. It was said: The fertilizing wind that carries the dew and scatters it in the clouds, and when it gathers in them it becomes rain. On the authority of Abu Hurairah, he said: I heard the Messenger of God, may God bless him and grant him peace, say: **The south wind is from Paradise and it is the fertilizing wind that God mentioned in His Book and in it are benefits for people.** It was narrated on his authority, peace be upon him, that he said: **No south wind blows except that God causes a gushing spring to spring forth from it.** Abu Bakr bin Ayyash said: Not a drop drips from the clouds except after the four winds work in it, so the north wind stirs it, the south wind fertilizes it, the south wind produces it, and the north wind scatters it.

Second: Ibn Wahb, Ibn al-Qasim, Ashab and Ibn Abd al-Hakam narrated on the authority of Malik - and the wording is from Ashab - Malik said: God the Almighty said: **And We sent the winds as pollinators** So the pollination of wheat, in my opinion, is that it kernels and spikes, and I do not know what dries in its sleeves, but it kernels until it dries then, and the latter does not spoil. And the pollination of all trees is that they bear fruit, then some of it falls and some of it remains, and that is not that it is brought forth. Ibn al-Arabi said: Malik relied in this interpretation on the likening of the pollination of trees to the pollination of a fetus, and that when the child is tied and created and the soul is breathed into it, it is like the kernelization of the fruit and its spike, because it is called by a name that every bearer shares, which is pollination, and based on this came the hadith: "The Prophet, may God bless him and grant him peace, forbade the sale of grain until it is strong." Ibn Abd al-Barr said: The pollination, according to the scholars, in palm trees is pollination, which is that something is taken from the pollen of the male palm tree and inserted between the pollen of the female palm tree. The meaning of this in all fruits is the emergence of the fruit of the fig and others until the fruit is visible and seen. What is considered by Malik and his companions in what is mentioned of fruits is the male, and in what is not mentioned, what is established from its blossoms is established and falls. The limit of that in crops is its emergence from the ground, said Malik. It was narrated from him that its fruiting is that it becomes grainy. The scholars did not differ that if the wall splits and its females emerge, so it delays its fruiting and another one in the same condition has fruited, that its ruling is the ruling of what has fruited, because the time of fruiting has come upon it and its fruit is apparent after it has disappeared in the grain. If some of the wall has fruited, then what has not been fruited is dependent on it. Likewise, if the wall is clearly ripe, then the rest of the wall is dependent on that ripeness in the permissibility of selling it.

Third: All the Imams narrated on the authority of Ibn Umar who said: I heard the Messenger of God (peace and blessings of God be upon him) say: "Whoever buys a palm tree after it has been pollinated, its fruit belongs to the one who sold it, unless the buyer stipulates it. Whoever buys a slave, his money belongs to the one who sold him, unless the buyer stipulates it." Our scholars said: The pollinated fruit is not included with the roots in the sale except by stipulation, because it is an existing entity surrounded by security from its falling, usually. This is unlike the one that has not been pollinated, since its falling is not secure, so its existence has not been confirmed, so it is not permissible for the seller to stipulate it or make an exception for it, because it is like a fetus. This is the well-known view of the Maliki school of thought. It was said: It is permissible to make an exception for it, and this is the view of Al-Shafi'i.

Fourth: If the palm trees are purchased and the fruit remains with the seller, it is permissible for the buyer of the original to buy the fruit before it ripens, according to the well-known opinion of Malik. He sees that it is subject to the ruling of a subsidiary even if it is singled out in the contract. And from him in a narration: It is not permissible. This is what Al-Shafi'i, Abu Hanifa, Al-Thawri, the people of the apparent meaning and the jurists of Hadith said. And it is the most apparent of the Hadiths prohibiting the sale of fruit before it ripens.

Fifth: What is related to this chapter is the prohibition of selling fertilized camels, and fertilized camels are the male camels, the singular is malqaḥ. The malqaḥ also refers to the female camels that have their offspring in their wombs, the singular is malqaḥ **with the qaf open**. The malqaḥ are the fetuses in the wombs of female camels, the singular is malqaḥ, from their saying: qaḥt, like the feverish from fever, and the mad from jinn. The prohibition came in this. It was narrated from the Prophet, may God bless him and grant him peace, that: "He prohibited the sale of the fetuses of females. And he prohibited the madāmāmin and malqaḥ." Abu Ubaid said: The madāmāmin are the fetuses in the wombs. And the malqaḥ are the ones in the loins of the male camels. This is the opinion of Sa'id ibn al-Musayyab and others. It was said the opposite: The madāmāmin are the ones on the backs of camels, and the malqaḥ are the ones in the wombs of females. This is the opinion of Abu Ḥabīb and others. Whichever of the two cases it is, the Muslim scholars are in agreement that it is not permissible. Al-Muzani mentioned from Ibn Hisham a witness that the malqaḥ are the ones in the wombs of some Bedouins:

My sperm is fertilized in the womb and results from fertilization after a long time

Al-Jawhari mentioned as evidence of this the words of the rajaz poet:

We found that driving away the pests is better than procrastination and questions.

And the year and the next year, inseminated in the belly of the Hail fang



God the Almighty says: **And We sent down from the sky** meaning from the clouds. Everything that rises above you and shades you is called sky. It was also said: from the direction of the sky. *Water* meaning rain. **Then We made it rain for you to drink** meaning We made that rain for your watering and for your livestock and your land to drink. It was also said: *Saqa* and *Asqa* mean the same thing. It was also said with the difference, and it was mentioned before. **And you are not its keepers** meaning we are not its keepers with you, meaning we are the keepers of this water, we send it down when we wish and we hold it back when we wish. And similar to it is **And We sent down from the sky pure water** (al-Furqan 25:48), **And We sent down from the sky water in a measured amount and settled it in the earth, and indeed, We are Able to take it away** (al-Mu'minun 23:18). Sufyan said: You will not prevent the rain.

### Tafsir Ibn Kathir

The Almighty informs us that He is the Owner of everything and that everything is easy and simple for Him, and that He has the treasures of things of all kinds, **And We do not send it down except according to a known measure**, as He wills and as He desires, and because of His great wisdom and mercy for His servants in that, not as an obligation, but He has written mercy upon Himself. Yazid bin Abi Ziyad said on the authority of Abu Juhayfah on the authority of Abdullah: There is no year with more rain than another year, but God distributes it among them as He wills, a year here and a year there, then he recited **And there is nothing but that with Us are its treasures**, the verse, narrated by Ibn Jarir, and he also said: Al-Qasim told us, Hisham told us, Ismail bin Salim told us on the authority of Al-Hakam bin Utaybah in His statement, **And We do not send it down except according to a known measure**, he said: There is no year with more rain than another year or less, but He rains on some people and deprives others of what was in the sea. He said: And it has reached us that with the rain there descend from the angels more than the number of the children of Iblis, and the children of Adam count every drop where It falls and does not grow.

Al-Bazzar said: Dawud, he is Ibn Bakir, told us, Hayyan Ibn Aghlab Ibn Tamim told us, my father told me, on the authority of Hisham, on the authority of Muhammad Ibn Sirin, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The treasures of God are speech. When He intends a thing, He says to it, 'Be,' and it is." Then he said: Only Aghlab narrates it, and he is not strong. More than one of the early scholars narrated it from him, and only his son narrated it from him. And the Almighty's statement: **And We sent the winds as fertilizers**, meaning they fertilize the clouds, so they produce water, and fertilize the trees, so they open their leaves and buds. He mentioned them in the plural form so that they produce, unlike the barren wind, for He made it singular and described it as barren, which is the lack of production, because it only comes from two or more things.

Al-A'mash said on the authority of Al-Munhal bin Amr, on the authority of Qais bin Al-Sakn, on the authority of Abdullah bin Masoud, regarding His statement: **And We sent the winds as fertilizing agents**, he said: The wind is sent and carries water from the sky, then it passes over the clouds until it produces milk as a she-camel produces milk. Ibn Abbas, Ibrahim Al-Nakha'i and Qatadah said the same. Ad-Dahhak said: God sends it upon the clouds and it fertilizes them and they become filled with water. Ubaid bin Umair Al-Laihi said: God sends the bearer of good tidings and the earth stands firm, then God sends the one who excites and stirs the clouds, then God sends the one who reconciles and reconciles the clouds, then God sends the fertilizing agents and they fertilize the trees, then he recited: **And We sent the winds as fertilizing agents**.

Ibn Jarir narrated from the hadith of Abis bin Maimun on the authority of Abu Al-Muhazzam on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The south wind is from Paradise, and it is the one that God mentioned in His Book, and in it are benefits for people**. This is a weak chain of transmission. Imam Abu Bakr Abdullah bin Al-Zubayr Al-Humaidi said in his Musnad: Sufyan told us, Amr bin Dinar told us, Yazid bin Ja'diyah Al-Laihi told me that he heard Abd Al-Rahman bin Mukhraq narrating on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "God created a wind in Paradise after the wind by seven years, and before it is a closed door, and the wind only comes to you from that door, and if it were opened, it would scatter everything between the sky and the earth, and it is the most fragrant wind with God, and it is the south wind among you."

And His statement: **And We gave you to drink of it** means We sent it down to you sweet, from which you can drink, if We willed, We could make it bitter, as He pointed out in another verse in Surat Al-Waqi'ah, which is the statement of the Most High: **Have you seen the water which you drink? Is it you who sent it down from the clouds, or is it We who send it down? If We willed, We could make it bitter, so why are you not grateful?** And in His statement: **It is He who sent down water from the sky for you; from it you drink, and from it are vegetation in which you pasture your food**. And His statement: **And you are not its keepers** Sufyan Ath-Thawri said: with what We provide, and it is possible that what is meant is and you are not its guardians, rather We send it down and preserve it for you and make it a source and springs in the earth, and if the Most High had willed, He could have raided it and taken it away, but out of His mercy He sent it down and made it sweet, and preserved it in springs, wells, rivers and other things, so that it would remain for them throughout the year to drink and water their livestock, crops and fruits.

And His statement: **And indeed, it is We who give life and cause death** is a statement of the Almighty's ability to begin creation and to restore it, and that He is the One who gave life to creation from nothingness, then causes them to die, then resurrects them all for the Day of Assembly. And He informed that the Almighty inherits the earth and whoever is on it, and to



So We sent down water from the sky and gave it to you to drink, and you are not its keepers.

Him they will return. Then the Almighty informed of His complete knowledge of them, the first of them and the last of them, and He said: **And We have certainly known those of you who went before the verse.** Ibn Abbas, may God be pleased with him, said: The ones who went before are everyone who perished from the time of Adam, peace be upon him, and the ones who came after are those who are alive and will come until the Day of Resurrection. Something similar was narrated from Ikrimah, Mujahid, Ad-Dahhak, Qatadah, Muhammad ibn Ka'b, Ash-Sha'bi and others, and it is the choice of Ibn Jarir, may God have mercy on him.

Ibn Jarir said: Muhammad ibn Abd al-A'la told us, al-Mu'tamir ibn Sulayman told us, on the authority of his father, on the authority of a man, on the authority of Marwan ibn al-Hakam, who said: There were people who used to stand back in the rows because of women, so God revealed: **And We certainly know those of you who go forward, and We certainly know those who lag behind.** A very strange hadith was reported in this regard, so Ibn Jarir said: Muhammad ibn Musa al-Jarshi told me, Nuh ibn Qays told us, Amr ibn Qays told us, Amr ibn Malik told us, on the authority of Abu al-Jawza', on the authority of Ibn Abbas, may God be pleased with them both, who said: There was a beautiful woman praying behind the Prophet, may God bless him and grant him peace. Ibn Abbas said: No, by God, I have never seen anyone like her. Some of the Muslims, when they prayed, would stand forward, meaning so that they would not see her, and some would stand back, so when they prostrated they would look at her from beneath their hands, so God revealed: **And We certainly know those of you who go forward, and We certainly know those who lag behind.** This is how Ahmad and Ibn Abi Hatim narrated it in his interpretation, and al-Tirmidhi and al-Nasa'i narrated it in the Book of Interpretation from their Sunans, and Ibn Majah from various chains of transmission on the authority of Nuh ibn Qays al-Hadani, and Ahmad, Abu Dawud and others authenticated him, and it was reported from Ibn Ma'in that he was weak, and Muslim and the people of Sunan transmitted it, and this hadith contains a severe objection, and Abd al-Razzaq narrated it from Ja'far ibn Sulayman, from Amr ibn Malik, who is al-Nakkari, that he heard Abu al-Jawza' say in his statement: **And We have certainly known those of you who have gone forward** the dead and the killed, **those who lag behind** whoever is created after, "And indeed, your Lord will gather them. Indeed, He is Wise and Knowing." So Awn ibn Abdullah said: May God guide you and reward you. Good.

## Fath al-Qadir

22- **And We sent the winds as fertilizers** is connected

to **And We made for you therein livelihood** and what is between them is an interruption. Hamza read **the wind** in the singular. And those other than him read **the winds** in the plural, and according to Hamza's reading, the lam in the wind is for the genus. Al-Azhari said that the winds are fertilizers because they carry the clouds: that is, they carry them and direct them, then they pass by them and bring them down. God the Almighty said: **Until, when they carry heavy clouds:** that is, they become pregnant. And a fertile she-camel: if she carries the fetus in her belly, and Al-Farra and Ibn Qutaybah said the same, and it was said that fertilization means inseminated. Ibn Al-Anbari said: The Arabs say: the plant is green, so it is fertile: that is, green, and the meaning is that it fertilizes the tree: that is, with its strength, and it was said that the meaning of fertilization is: those that have insemination. Al-Zajaj said: Its meaning is **and that which carries a pregnant camel**, because it squeezes the clouds and produces them as a pregnant camel produces a pregnant camel. It is said: *ramih* meaning **having a spear**, *laban* meaning **having milk**, and *tamir* meaning **having dates**. Abu Ubaidah said: *lawaqeh* means *mala'qeh*, he went to the fact that it is the plural of *mala'qeh*. In this verse, the winds that carry water are likened to a pregnant woman, and the pollen of the tree is like the pollen of a pregnant woman. **And We sent down water from the sky** meaning from the reckoning, and everything that rises above you and shades you is sky, and it was said from the direction of the sky, and what is meant by water here is rainwater **and We made it to drink** meaning We made that rain for you to drink and for your livestock and your land to drink. Abu Ali said: It is said that you gave him water if you gave him enough to quench his thirst, and you gave him a river: meaning you made it a drink for him. Based on this, *Fawqaynakomuhu* is more expressive than *Saqynakomuhu*. It was said that *Saqqa* and *Asqa* have the same meaning. **And you are not its keepers** meaning that its treasures are not with you, rather its treasures are with us, and we are its keepers. So He, the Exalted, negated from them what He affirmed for Himself in His statement: **And there is nothing but that with Us are its treasures.** It was said that the meaning is: **You are not its keepers after We sent it down to you** meaning that you are not able to preserve it in wells, ponds, and springs, rather We are the ones who preserve it in them so that it may be a store for you when you need it.

## Tafsir al-Baghawi

22- **And We sent the winds that were fertile** meaning: pregnant, because they carry water to the clouds, and it is the plural of laqahah, it is said: a pregnant camel if it carries a child.

Ibn Masoud said: God sends the wind, which brings water, and the clouds pass over it, and it flows like a she-camel flows, then it rains.

Abu Ubaidah said: He meant by *pollinators* the *pollinators*, the singular of which is *pollinator*, because it pollinates trees.

Uбайд bin Umair said: God sends the good report wind, which makes the earth stand upright. Then God sends the wind that stirs up the clouds. Then God sends the wind that brings the clouds together and makes them into a heap. Then He sends the pollinators, which pollinate the trees.

Abu Bakr bin Ayyash said: Not a drop falls from the clouds except after the four winds work on it: the north wind stirs it up, the south wind gathers it, and the south wind scatters it.

In al-Naba 78: The south winds blow.

In some of the hadiths: The south wind does not blow without sending forth abundant rain.

As for the barren wind: it brings torment but does not fertilize.

Abdul Wahhab bin Muhammad Al-Khatib told us, Abdul Aziz bin Ahmad Al-Khalal told us, Abu Al-Abbas Al-Asamm told us, Al-Rabi' told us, Al-Shafi'i told us, someone whose hadith I do not accuse of being false told us, Al-Ala' bin Rashid told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: There never was a wind except that the Prophet, may God bless him and grant him peace, knelt on his knees and said: O God, make it a mercy and do not make it a torment. O God, make it a wind and do not make it a wind. Ibn Abbas said: In the Book of God Almighty: **Indeed, We sent upon them a furious wind** (al-Qamar 54:19) **When We sent upon them the barren wind** (al-Dhariyat 51:41), and He said: **And We sent the winds as fertilizing agents** (al-Hijr 15:22), and He said: **That He sends the winds as good tidings** (al-Rum 30:46).

His statement: **Then We sent down water from the sky and gave it to you to drink**, meaning: We made the rain a drink for you. It is said: **So-and-so gave so-and-so to drink** if it is what he gave him to drink, and **gave him to drink** if it is what he gave him to drink. The Arabs say: **I gave the man water and milk to drink** if it was for his to drink, and if they gave him water for his land and animals to drink, they say: **I gave him to drink**.

"And you are not its keepers," meaning the rain is in our treasuries, not in your treasuries. Sufyan said: We are not its preventers.

## Tafsir al-Baidawi

22. **And We sent the winds as pollinators** carriers, likening the wind that brings good from the creation of rain clouds to the carrier, just as He likened what is not like that to the barren, or pollinators for trees, and its counterpart is the fertile winds, meaning the ones that throw down, in His saying:

And confused by what the sects bring down

And it was read, **And We sent the winds**, with the interpretation of the genus. **So We sent down water from the sky and gave it to you to drink**, "So We made it a drink for you." **And you are not its keepers**, able and empowered to bring it out. He denied from them what He established for Himself, or guardians in ponds,

springs, and wells. This also indicates the wise manager, just as the movement of the air at certain times from certain directions indicates a way that people benefit from, for the nature of water requires it to sink, so its stopping without a limit has no alternative but a specific reason.

Surat al-Hijr 15:23

And indeed, it is We who bring to life and cause to die, and We are the inheritors.

### Surat al-Hijr 15:23

And indeed, it is We who bring to life and cause to die, and We are the inheritors.

### Tafsir al-Jalalayn

23 - **And indeed, it is We who give life and cause death, and We are the inheritors** The rest inherit all creation.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **And indeed, it is We who give life and cause death, and We are the inheritors.**

### Tafsir al-Qurtubi

That is, the earth and whoever is on it, and nothing will remain except Us. Similar to it: **Indeed, it is We who inherit the earth and whoever is on it, and to Us they will be returned.** (Maryam 19:40). So the ownership of everything belongs to God Almighty. But He owns His servants as possessions, and when they die, the claims are cut off, so God is the inheritor from this aspect. It was said: The revival in this verse is the revival of the sperm in the wombs. As for the resurrection, He mentioned it after this in His statement: **And indeed, your Lord will gather them.**

### Tafsir Ibn Kathir

The Almighty informs us that He is the Owner of everything and that everything is easy and simple for Him, and that He has the treasures of things of all kinds, **And We do not send it down except according to a known measure**, as He wills and as He desires, and because of His great wisdom and mercy for His servants in that, not as an obligation, but He has written mercy upon Himself. Yazid bin Abi Ziyad said on the authority of Abu Juhayfah on the authority of Abdullah: There is no year with more rain than another year, but God distributes it among them as He wills, a year here and a year there, then he recited **And there is nothing but that with Us are its treasures**, the verse, narrated by Ibn Jarir, and he also said: Al-Qasim told us, Hisham told us, Ismail bin Salim told us on the authority of Al-Hakam bin Utaybah in His statement, **And We do not send it down except according to a known measure**, he said: There is no year with more rain than another year or less, but He rains on some people and deprives others of what was in the sea. He said: And it has reached us that with the rain there descend from the angels more than the number of the children of Iblis, and the children of Adam count every

drop where It falls and does not grow.

Al-Bazzar said: Dawud, he is Ibn Bakir, told us, Hayyan Ibn Aghlab Ibn Tamim told us, my father told me, on the authority of Hisham, on the authority of Muhammad Ibn Sirin, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The treasures of God are speech. When He intends a thing, He says to it, 'Be,' and it is." Then he said: Only Aghlab narrates it, and he is not strong. More than one of the early scholars narrated it from him, and only his son narrated it from him. And the Almighty's statement: **And We sent the winds as fertilizers**, meaning they fertilize the clouds, so they produce water, and fertilize the trees, so they open their leaves and buds. He mentioned them in the plural form so that they produce, unlike the barren wind, for He made it singular and described it as barren, which is the lack of production, because it only comes from two or more things.

Al-A'mash said on the authority of Al-Munhal bin Amr, on the authority of Qais bin Al-Sakn, on the authority of Abdullah bin Masoud, regarding His statement: **And We sent the winds as fertilizing agents**, he said: The wind is sent and carries water from the sky, then it passes over the clouds until it produces milk as a she-camel produces milk. Ibn Abbas, Ibrahim Al-Nakha'i and Qatadah said the same. Ad-Dahhak said: God sends it upon the clouds and it fertilizes them and they become filled with water. Ubaid bin Umair Al-Laithi said: God sends the bearer of good tidings and the earth stands firm, then God sends the one who excites and stirs the clouds, then God sends the one who reconciles and reconciles the clouds, then God sends the fertilizing agents and they fertilize the trees, then he recited: **And We sent the winds as fertilizing agents.**

Ibn Jarir narrated from the hadith of Abis bin Maimun on the authority of Abu Al-Muhazzam on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The south wind is from Paradise, and it is the one that God mentioned in His Book, and in it are benefits for people.** This is a weak chain of transmission. Imam Abu Bakr Abdullah bin Al-Zubayr Al-Humaidi said in his Musnad: Sufyan told us, Amr bin Dinar told us, Yazid bin Ja'diyah Al-Laithi told me that he heard Abd Al-Rahman bin Mukhraq narrating on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "God created a wind in Paradise after the wind by seven years, and before it is a closed door, and the wind only comes to you from that door, and if it were opened, it would scatter everything between the sky and the earth, and it is the most fragrant wind with God, and it is the south wind among you."

And His statement: **And We gave you to drink of it** means We sent it down to you sweet, from which you can drink, if We willed, We could make it bitter, as He pointed out in another verse in Surat Al-Waqi'ah, which is the statement of the Most High: **Have you seen the water which you drink? Is it you who sent it down from**

the clouds, or is it **We who send it down? If We willed, We could make it bitter, so why are you not grateful?** And in His statement: **It is He who sent down water from the sky for you; from it you drink, and from it are vegetation in which you pasture your food.** And His statement: **And you are not its keepers** Sufyan Ath-Thawri said: with what We provide, and it is possible that what is meant is and you are not its guardians, rather We send it down and preserve it for you and make it a source and springs in the earth, and if the Most High had willed, He could have raided it and taken it away, but out of His mercy He sent it down and made it sweet, and preserved it in springs, wells, rivers and other things, so that it would remain for them throughout the year to drink and water their livestock, crops and fruits.

And His statement: **And indeed, it is We who give life and cause death** is a statement of the Almighty's ability to begin creation and to restore it, and that He is the One who gave life to creation from nothingness, then causes them to die, then resurrects them all for the Day of Assembly. And He informed that the Almighty inherits the earth and whoever is on it, and to Him they will return. Then the Almighty informed of His complete knowledge of them, the first of them and the last of them, and He said: **And We have certainly known those of you who went before the verse.** Ibn Abbas, may God be pleased with him, said: The ones who went before are everyone who perished from the time of Adam, peace be upon him, and the ones who came after are those who are alive and will come until the Day of Resurrection. Something similar was narrated from Ikrimah, Mujahid, Ad-Dahhak, Qatadah, Muhammad ibn Ka'b, Ash-Sha'bi and others, and it is the choice of Ibn Jarir, may God have mercy on him.

Ibn Jarir said: Muhammad ibn Abd al-A'la told us, al-Mu'tamir ibn Sulayman told us, on the authority of his father, on the authority of a man, on the authority of Marwan ibn al-Hakam, who said: There were people who used to stand back in the rows because of women, so God revealed: **And We certainly know those of you who go forward, and We certainly know those who lag behind.** A very strange hadith was reported in this regard, so Ibn Jarir said: Muhammad ibn Musa al-Jarshi told me, Nuh ibn Qays told us, Amr ibn Qays told us, Amr ibn Malik told us, on the authority of Abu al-Jawza', on the authority of Ibn Abbas, may God be pleased with them both, who said: There was a beautiful woman praying behind the Prophet, may God bless him and grant him peace. Ibn Abbas said: No, by God, I have never seen anyone like her. Some of the Muslims, when they prayed, would stand forward, meaning so that they would not see her, and some would stand back, so when they prostrated they would look at her from beneath their hands, so God revealed: **And We certainly know those of you who go forward, and We certainly know those who lag behind.** This is how Ahmad and Ibn Abi Hatim narrated it in his interpretation, and al-Tirmidhi and al-Nasa'i narrated it in the Book of Interpretation from their Sunans, and Ibn Majah from various chains of transmission on the authority of Nuh ibn Qays al-Hadani, and Ahmad, Abu Dawud and others authenticated him, and it was reported from Ibn Ma'in that he was weak, and Muslim and the people of Sunan transmitted it, and this hadith contains a severe objection, and Abd al-Razzaq

narrated it from Ja'far ibn Sulayman, from Amr ibn Malik, who is al-Nakkari, that he heard Abu al-Jawza' say in his statement: **And We have certainly known those of you who have gone forward** in the rows in prayer, **those who lag behind.** So it appears that it is from the words of Abu al-Jawza' only, and there is no mention of Ibn Abbas in it. Al-Tirmidhi said: This is more similar to the narration of Nuh ibn Qays, and God knows best. And this is how Ibn Jarir narrated from Muhammad ibn Abi Ma'shar, from his father, that he heard Awn ibn Abdullah mention Muhammad ibn Ka'b in his statement: **And We have certainly known those of you who have gone forward** the dead and the killed, **those who lag behind** whoever is created after, "And indeed, your Lord will gather them. Indeed, He is Wise and Knowing." So Awn ibn Abdullah said: May God guide you and reward you. Good.

### Fath al-Qadir

23- **And indeed, it is We who give life and cause death** meaning, We create life in creatures and take it away from them whenever We wish. The purpose of this is to prove with these matters the perfection of His power, the Almighty and Majestic, and that He is able to resurrect and reward His servants according to what they deserve and what His will requires. For this reason, He said: **And We are the inheritors** meaning of the earth and those on it, because He, glory be to Him, is the Everlasting after the annihilation of His creation, the Living Who does not die, the Eternal Whose existence does not cease, **And to God belongs the inheritance of the heavens and the earth.**

### Tafsir al-Baghawi

23- **And indeed, it is We who give life and cause death, and We are the inheritors,** that is, We cause all creatures to die, so that no living being remains except Us.

The inheritor is one of the attributes of God Almighty. It was said: The one who remains after the annihilation of creation.

It was said: Its meaning is that the destiny of creation is to Him.

### Tafsir al-Baidawi

23. **And indeed, it is We who give life** by creating life in some bodies that are capable of it. **And We cause to die** by removing it. He began life with what includes animals and plants, repeating the pronoun to indicate exclusivity, **and We are the inheritors** the survivors if all of creation dies.



Surat al-Hijr 15:24

And We have certainly known those among you who advance and those who lag behind.

## Surat al-Hijr 15:24

And We have certainly known those among you who advance and those who lag behind.

## Tafsir al-Jalalayn

24 - **And We have certainly known those among you who went before** meaning those who came before from creation since Adam **And We have certainly known those who came after** those who came after until the Day of Resurrection.

## Tafsir al-Suyuti

The Almighty said: And We have certainly taught the verse. Al-Tirmidhi, Al-Nasa'i, Al-Hakim and others narrated on the authority of Ibn Abbas, who said: There was a woman praying behind the Messenger of God, may God bless him and grant him peace, who was beautiful, one of the most beautiful people. Some of the people would move forward until they were in the first row so that they would not see her, and some of them would move back until they were in the last row. When he bowed, he would look from under his armpits. Then God revealed: And We have certainly taught those among you who go forward, and We have certainly taught those who lag behind.

K and Ibn Mardawayh narrated on the authority of Dawud bin Salih that he asked Sahl bin Hanif Al-Ansari, **And We have certainly known those among you who have gone before, and We have certainly known those who have come after.** Was it revealed in the way of God? He said, **No, but it is in the rows of prayer.**

## Tafsir al-Tabari

God Almighty says: **And We have certainly known those among you who went ahead, and We have certainly known those who came after.**

## Tafsir al-Qurtubi

It has three issues:

First: The Almighty's saying: **And We have certainly known those among you who went ahead, and We have certainly known those who remained behind.** There are eight interpretations of this: First: **those who went ahead** in creation until today, and not those who remained behind, who have not yet been created, as stated by Qatada, Ikrimah, and others. Second: **those who went ahead** are the dead, and **those who remained behind** are the living, as stated by Ibn Abbas and Ad-Dahhak. Third: **those who went ahead** are those who came before the nation of Muhammad, and **those who remained behind** are the nation of Muhammad, may God bless him and grant him peace, as stated by Mujahid. Fourth: **those who went ahead** in obedience and goodness, and **those who remained**

**behind** in disobedience and evil, as stated by Al-Hasan and Qatada as well. Fifth: **those who went ahead** in the ranks of war, and **those who remained behind** in it, as stated by Saeed bin Al-Musayyab. Sixth: **those who went ahead** are those who were killed in jihad, and **those who remained behind** are those who were not killed, as stated by Al-Qurazi. Seventh: **those who went ahead** are the first of creation, and **those who remained behind** are the last of creation, as stated by Al-Sha'bi. Eighth: **those who go forward** in the prayer rows, and **those who stay behind** because of women. All of this is known to God, the Most High, for He knows everything that exists and does not exist, and He knows who He created and what He will create until the Day of Resurrection. However, the eighth statement is the reason for the revelation of the verse, because of what was narrated by Al-Nasa'i and Al-Tirmidhi on the authority of Abu Al-Jawza' on the authority of Ibn Abbas, who said: "There was a woman who prayed behind the Messenger of God, may God bless him and grant him peace, and she was beautiful, one of the most beautiful people. Some of the people would move forward until they were in the first row so that he would not see her, and some of them would move back until they were in the last row. When he bowed, he would look from under his armpit, so God, the Most High, warned: 'And We have certainly known those among you who go forward, and We have certainly known those who stay behind.' " It was narrated on the authority of Abu Al-Jawza' without mentioning Ibn Abbas. This is more authentic.

Second: This indicates the virtue of the first time of prayer and the virtue of the first row. The Prophet (peace and blessings of God be upon him) said: **If people knew the reward of the call to prayer and the first row, and they could not find any other way to do so except by drawing lots, they would draw lots.** So if a man comes at noon and gets down in the first row next to the imam, he will have three levels of virtue: the first time, the first row, and being next to the imam. If he comes at noon and gets down in the other row or in a row lower than the first row, he will have gained the virtue of the first time and missed out on the virtue of the first row and being next to the imam. If the time of noon comes and he gets down in the first row but not next to the imam, he will have gained the virtue of the first time and the first row, and he will have missed out on being next to the imam. If he comes after noon and gets down in the first row, he will have missed out on the virtue of the first time and will have gained the virtue of the first row and being next to the imam. And so on. Being next to the imam is not for everyone, but rather it is as the Prophet (peace and blessings of God be upon him) said: **Let those among you who are wise and intelligent be closest to me.** The position next to the imam should be for someone who has this description. If someone else takes it, he should be delayed and he should advance to the place, because it is his right by the command of the owner of the law, just as the mihrab is the place of the imam, whether he advances or delays, said Ibn al-Arabi.

I said: And this is what is meant by the statement of Omar **may God be pleased with him: Stand back, so-and-so, go forward, so-and-so,** then go forward and



say **Allahu Akbar**. It has been narrated from Ka'b that a man from this nation will fall down in prostration and those behind him will be forgiven. Ka'b used to choose the last row of the mosque hoping for that, and he mentions that he found it like that in the Torah. Al-Tirmidhi al-Hakim mentioned it in Nawadir al-Usul. Further clarification of this matter will come in Surah *as-Saffat*, God willing.

Third: Just as this verse indicates the virtue of the first row in prayer, it also indicates the virtue of the first row in battle. Standing to slaughter the enemy and selling oneself to God the Almighty is unmatched by any other deed, so advancing towards him is better, and there is no disagreement or concealment about it. No one would advance in battle in front of the Messenger of God, may God bless him and grant him peace, because he was the bravest of people. Al-Bara' said: By God, when the battle became fierce, we would protect ourselves with him, and the brave man is not like the one who stands next to him, meaning the Prophet, may God bless him and grant him peace.

### Tafsir Ibn Kathir

The Almighty informs us that He is the Owner of everything and that everything is easy and simple for Him, and that He has the treasures of things of all kinds, **And We do not send it down except according to a known measure**, as He wills and as He desires, and because of His great wisdom and mercy for His servants in that, not as an obligation, but He has written mercy upon Himself. Yazid bin Abi Ziyad said on the authority of Abu Juhayfah on the authority of Abdullah: There is no year with more rain than another year, but God distributes it among them as He wills, a year here and a year there, then he recited **And there is nothing but that with Us are its treasures**, the verse, narrated by Ibn Jarir, and he also said: Al-Qasim told us, Hisham told us, Ismail bin Salim told us on the authority of Al-Hakam bin Utaybah in His statement, **And We do not send it down except according to a known measure**, he said: There is no year with more rain than another year or less, but He rains on some people and deprives others of what was in the sea. He said: And it has reached us that with the rain there descend from the angels more than the number of the children of Iblis, and the children of Adam count every drop where it falls and does not grow.

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He made it singular and described it as barren, which is the lack of production, because it only comes from two or more things.

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Ibn Jarir narrated from the hadith of Abis bin Maimun on the authority of Abu Al-Muhazzam on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The south wind is from Paradise, and it is the one that God mentioned in His Book, and in it are benefits for people**. This is a weak chain of transmission. Imam Abu Bakr Abdullah bin Al-Zubayr Al-Humaidi said in his Musnad: Sufyan told us, Amr bin Dinar told us, Yazid bin Ja'diyah Al-Laithi told me that he heard Abd Al-Rahman bin Mukhraja narrating on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "God created a wind in Paradise after the wind by seven years, and before it is a closed door, and the wind only comes to you from that door, and if it were opened, it would scatter everything between the sky and the earth, and it is the most fragrant wind with God, and it is the south wind among you."

And His statement: **And We gave you to drink of it** means We sent it down to you sweet, from which you can drink, if We willed, We could make it bitter, as He pointed out in another verse in Surat Al-Waqi'ah, which is the statement of the Most High: **Have you seen the water which you drink? Is it it who sent it down from the clouds, or is it We who send it down? If We willed, We could make it bitter, so why are you not grateful?** And in His statement: **It is He who sent down water from the sky for you; from it you drink, and from it are vegetation in which you pasture your food**. And His statement: **And you are not its keepers** Sufyan Ath-Thawri said: with what We provide, and it is possible that what is meant is and you are not its guardians, rather We send it down and preserve it for you and make it a source and springs in the earth, and if the Most High had willed, He could have raided it and taken it away, but out of His mercy He sent it down and made it sweet, and preserved it in springs, wells, rivers and other things, so that it would remain for them throughout the year to drink and water their livestock, crops and fruits.

And His statement: **And indeed, it is We who give life and cause death** is a statement of the Almighty's ability to begin creation and to restore it, and that He is

And We have certainly known those among you who advance and those who lag behind.

the One who gave life to creation from nothingness, then causes them to die, then resurrects them all for the Day of Assembly. And He informed that the Almighty inherits the earth and whoever is on it, and to Him they will return. Then the Almighty informed of His complete knowledge of them, the first of them and the last of them, and He said: **And We have certainly known those of you who went before the verse.** Ibn Abbas, may God be pleased with him, said: The ones who went before are everyone who perished from the time of Adam, peace be upon him, and the ones who came after are those who are alive and will come until the Day of Resurrection. Something similar was narrated from Ikrimah, Mujahid, Ad-Dahhak, Qatadah, Muhammad ibn Ka'b, Ash-Sha'bi and others, and it is the choice of Ibn Jarir, may God have mercy on him.

Ibn Jarir said: Muhammad ibn Abd al-A'la told us, al-Mu'tamir ibn Sulayman told us, on the authority of his father, on the authority of a man, on the authority of Marwan ibn al-Hakam, who said: There were people who used to stand back in the rows because of women, so God revealed: **And We certainly know those of you who go forward, and We certainly know those who lag behind.** A very strange hadith was reported in this regard, so Ibn Jarir said: Muhammad ibn Musa al-Jarshi told me, Nuh ibn Qays told us, Amr ibn Qays told us, Amr ibn Malik told us, on the authority of Abu al-Jawza', on the authority of Ibn Abbas, may God be pleased with them both, who said: There was a beautiful woman praying behind the Prophet, may God bless him and grant him peace. Ibn Abbas said: No, by God, I have never seen anyone like her. Some of the Muslims, when they prayed, would stand forward, meaning so that they would not see her, and some would stand back, so when they prostrated they would look at her from beneath their hands, so God revealed: **And We certainly know those of you who go forward, and We certainly know those who lag behind.** This is how Ahmad and Ibn Abi Hatim narrated it in his interpretation, and al-Tirmidhi and al-Nasa'i narrated it in the Book of Interpretation from their Sunans, and Ibn Majah from various chains of transmission on the authority of Nuh ibn Qays al-Hadani, and Ahmad, Abu Dawud and others authenticated him, and it was reported from Ibn Ma'in that he was weak, and Muslim and the people of Sunan transmitted it, and this hadith contains a severe objection, and Abd al-Razzaq narrated it from Ja'far ibn Sulayman, from Amr ibn Malik, who is al-Nakkari, that he heard Abu al-Jawza' say in his statement: **And We have certainly known those of you who have gone forward** in the rows in prayer, **those who lag behind.** So it appears that it is from the words of Abu al-Jawza' only, and there is no mention of Ibn Abbas in it. Al-Tirmidhi said: This is more similar to the narration of Nuh ibn Qays, and God knows best. And this is how Ibn Jarir narrated from Muhammad ibn Abi Ma'shar, from his father, that he heard Awn ibn Abdullah mention Muhammad ibn Ka'b in his statement: **And We have certainly known those of you who have gone forward** the dead and the killed, **those who lag behind** whoever is created after, "And indeed, your Lord will gather them. Indeed, He is Wise and Knowing." So Awn ibn Abdullah said: May God guide you and reward you. Good.

## Fath al-Qadir

24- **And We have certainly known those among you who have gone ahead.** This lam is the one that introduces the oath, and so is the lam in **And We have certainly known those who have come after.** What is meant is those who have come before in birth and death, and those who have come after them. It has also been said that those who have come before in obedience and those who have come after it. It has also been said that those who have come before in the battlefield and those who have come after are meant. It has also been said that those who have come before are the dead, and those who have come after are the living. It has also been said that those who have come before are the nations who came before the nation of Muhammad, and those who have come after are the nation of Muhammad. It has also been said that those who have come before are those who were killed in jihad, and those who have come after are those who were not killed.

## Tafsir al-Baghawi

24- **And We have certainly known those among you who went before, and We have certainly known those who came after.** Ibn Abbas said: He meant by those who went before the dead, and by those who came after the living.

Al-Shaabi said: The first and the last.

Ikrimah said: The forerunners are those who created God, and the latter are those who did not create God.

Mujahed said: The early generations are the predecessors, and the late generations are the nation of Muhammad, may God bless him and grant him peace.

Al-Hassan said: Those who are ahead in obedience and goodness, and those who are behind and slow in it.

It was said: Those who are in the front rows in prayer and those who are behind them. This is because women used to go out to congregational prayer and stand behind the men. Perhaps there was one man who had doubts in his heart and would go back to the last row of men, and perhaps there was one woman who had doubts in her heart and would go forward to the first row of women to be closer to the men. So this verse was revealed.

The Prophet, may God bless him and grant him peace, said: **The best rows for men are the first and the worst are the last, and the best rows for women are the last and the worst are the first.**

Al-Awza'i said: He meant those who pray at the beginning of the time and those who pray at the end of it.

Muqatil said: He meant those who advanced and those who were behind in the battle line.

Ibn Uyaynah said: He meant those who convert to Islam and those who do not convert to Islam.

### **Tafsir al-Baidawi**

**24. And We have certainly known those among you who have gone before, and We have certainly known those who have come after.** He who has gone before in birth and death and he who has come after, or he who has not yet come out, or he who has advanced in Islam and jihad and hastened to obedience, or he who has come after, nothing of your conditions is hidden from Us, and it is a statement of the perfection of His knowledge after the argument as to His ability, for what indicates His ability is evidence of His knowledge. It was said that the Messenger of God, may God bless him and grant him peace, desired to be in the first row, so they crowded around him, so this was revealed. It was said that a beautiful woman was praying behind the Messenger of God, may God bless him and grant him peace, so some of the people advanced so that he would not look at her and some retreated so that he could see her, so this was revealed.

Surat al-Hijr 15:25

And indeed, your Lord will gather them. Indeed, He is Wise and Knowing.

## Surat al-Hijr 15:25

And indeed, your Lord will gather them. Indeed, He is Wise and Knowing.

## Tafsir al-Jalalayn

25 - (And indeed, your Lord will gather them. Indeed, He is Wise) in His creation **and Knowing** of His creation.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God the Almighty says: **And indeed, it is We who give life** to whoever was dead if We will, **and cause death** to whoever was alive if We will, **and We are the inheritors** meaning: We inherit the earth and whoever is on it by causing them all to die, so that no living being will remain except Us when that appointed time comes. And His statement: **And We have certainly known those of you who went before, and We have certainly known those of you who came after.** The people of interpretation differed in their interpretation of that. Some of them said: The meaning of that is: We have certainly known those of the nations who have passed, and their destruction has already occurred, and those who were created while they were alive, and those who have not yet been created from among those who will be created.

Who said that?

Ahmad bin Ishaq told us: Abu Ahmad told us: Sufyan told us, on the authority of his father, on the authority of Ikrimah, **And We have certainly known those among you who went before, and We have certainly known those who came after.** He said: Those who went before are those of the nations who were created and those who passed away, and those who came after are those who were not created.

Ibn Hamid told us: Al-Hakam told us: Amr ibn Qays told us, on the authority of Saeed ibn Masruq, on the authority of Ikrimah, regarding his statement, **And We have certainly known those among you who went before, and We have certainly known those who came after,** he said: They are all of God's creation. He has known those of them whom He created until today, and He has known who will create them after today.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Ibn al-Tamimi told us, on the authority of his father, on the authority of Ikrimah, who said: God created creation and finished with them. The forerunners are those who emerged from creation, and the latter are those who remained in the loins of men and did not emerge.

Muhammad ibn Abi Ma'shar told me: Abu Ma'shar told me: I heard Awn ibn Abdullah ibn Utbah ibn Mas'ud discussing with Muhammad ibn Ka'b the words of God, **And We have certainly known those among you who**

**went forward, and We have certainly known those who lag behind.** Awn ibn Abdullah ibn Utbah ibn Mas'ud said: The best rows of men are the front ones, and the worst rows of men are the back ones, and the best rows of women are the back ones, and the worst rows of women are the front ones. Muhammad ibn Ka'b said: It is not like that. We have certainly known those among you who went forward: the dead and the killed. And those who lag behind: those who will join them after them, and it is your Lord who will gather them. Indeed, He is Wise and Knowing. Awn ibn Abdullah said: May God guide you and reward you with good.

Muhammad bin Abdul A'la told us: Al-Mu'tamir told us, on the authority of his father, who said: Qatada said: The forerunners are those who have passed away, and the latter are those who remain in the loins of men.

Al-Hasan bin Muhammad told us: Saeed bin Mansour told us: Abu Al-Ahwas told us: Saeed bin Masruq told us, on the authority of Ikrimah and Khasif, on the authority of Mujahid, regarding his statement, **And We certainly knew those among you who went ahead, and We certainly knew those who remained behind,** they said: those who died and those who remained.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We have certainly known those among you who went before,** he said: Ibn Abbas used to say: Adam, peace be upon him, and those of his descendants who passed on. **And We have certainly known those who came after,** he said: those who remained in the loins of men.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And We have certainly known those among you who went before, and We have certainly known those who came after.** He said: The ones who went before were Adam and those after him, until this verse was revealed.

And the later ones: He said: Everyone who was from his descendants.

Abu Jaafar said: I think he said: What was not created, and what is created.

Ahmad told us, he said: Abu Ahmad told us, he said: Sufyan told us, on the authority of his father, on the authority of Ikrimah, he said: The forerunners are those who came out of the loins of men. And the later ones are those who have not yet come out. Then he recited: "And indeed, your Lord will gather them. Indeed, He is Wise and Knowing."

Others said: He meant by the earlier ones: those who had perished, and the later ones: the living who had not perished.

Who said that?

Muhammad bin Saad told us: My father told me: My uncle told me: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And We have certainly known those among you who went before, and We have certainly known**

**those who came after.** He means by those who went before: those who died, and he means by those who came after: those who are alive and have not died.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd told us, who said: I heard Ad-Dahhak say regarding His statement, **And We have certainly known those among you who went before**, meaning: the dead among you, **And We have certainly known those who came after**, the remainder of them, who are the living, saying: We have known who died and who remained.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said regarding His statement, **And We certainly knew those among you who went before, and We certainly knew those who came after**, he said: Those among you who went before are those who passed away among the first nations. And those who came after are those who remain.

Others said: Rather, its meaning is: We knew those who came before at the beginning of creation, and those who came after at the end of them.

Who said that?

Muhammad bin Al-Muthanna told us, he said: Abdul Wahhab told us, he said: Dawud told us, on the authority of Amer, regarding this verse, **And We have certainly known those among you who went before, and We have certainly known those who came after.** He said: He said: The first of creation and the last of it.

Ibn Al-Muthanna told us: Ibn Abi Uday told us, on the authority of Dawud, on the authority of Al-Sha'bi, regarding his statement, **And We have certainly known those among you who went forward, and We have certainly known those who came after**, what was advanced at the beginning of creation, and what was delayed at the end of creation.

Al-Hasan bin Muhammad told us: Ali bin Asim told us, on the authority of Dawud bin Abi Hind, on the authority of Amer, regarding his statement: **And We have certainly known those of you who went before**, he said: In the afternoon, and those of you who came after in the loins of men and the wombs of women.

Others said: Rather, the meaning of this is: We have known the earlier nations and the later ones of the nation of Muhammad, may God bless him and grant him peace.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Hasan ibn Muhammad told us, he said: Shababah told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us all, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **Those who have come before you** means the first generations, and those who came after: the nation of Muhammad, may God bless him and grant him peace.

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, the same.

Al-Hasan bin Muhammad told us: Muhammad bin Ubaid told us: Abdul Malik told me, on the authority of Qais, on the authority of Mujahid, regarding his statement, **And We have certainly known those among you who went before, and We have certainly known those who came after.** He said: Those who went before: the nations that have passed, and those who came after: the nation of Muhammad, may God bless him and grant him peace.

Al-Muthanna told me, he said: Amr bin Awn told us, he said: Hisham told us, on the authority of Abdul Malik, on the authority of Qais, on the authority of Mujahid, something similar.

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Al-Thawri told us, on the authority of Abd al-Malik, on the authority of Mujahid, something similar, but he did not mention Qais.

Others said: Rather, its meaning is: We know those of you who have gone before in goodness, and those who have come after it.

Who said that?

Bishr bin Muadh told us: Yazid told us: Saeed told us, on the authority of Qatada: **And We have certainly known those among you who went ahead, and We have certainly known those who came after.** He said: Al-Hasan used to say: Those who went ahead were in obedience to God, and those who came after were in disobedience to God.

Al-Muthanna told me, he said: Amr bin Awn told us, he said: Hisham told us, on the authority of Ibad bin Rashid, on the authority of Al-Hasan, he said: Those who are ahead in goodness, and those who are behind: he says: those who are slow to do it.

Others said: Rather, the meaning of this is: We know those of you who are ahead in the rows in prayer, and those who are behind in it, because of the women.

Who said that?

Muhammad bin Abdul A'la told us: Al-Mu'tamir bin Sulayman told us, on the authority of his father, on the authority of a man who told us, on the authority of Marwan bin Al-Hakam, that he said: There were people who used to stay behind in the rows because of the women. He said: Then God revealed: **And We have certainly known those among you who go forward, and We have certainly known those who lag behind.**

Al-Hasan bin Yahya told us: Abd al-Razzaq told us: Ja'far bin Sulayman told us: Amr bin Malik told me: I heard Abu al-Juza' say about the words of God, **And We have certainly known those among you who go forward, and We have certainly known those who lag behind.** He said: Those among you who go forward in the rows in prayer and those who lag behind.

Muhammad bin Musa Al-Harsi told me: Nuh bin Qais told us: Amr bin Malik told us, on the authority of Abu Al-Jawza', on the authority of Ibn Abbas, who said: A woman used to pray behind the Messenger of God, may God bless him and grant him peace. Ibn Abbas said: No, by God, I have never seen anyone like her. When some of the Muslims prayed, they would go



And indeed, your Lord will gather them. Indeed, He is Wise and Knowing.

forward and some would go back. When they prostrated, they would look at her from beneath their hands. Then God revealed: **And We have certainly known those among you who go forward and those who lag behind.**

Abu Kurayb narrated: Ubayd God Musa narrated: Nuh ibn Qays informed us, and Abu Kurayb narrated: Malik ibn Ismail informed us, on the authority of Nuh ibn Qays, on the authority of Amr ibn Malik, on the authority of Abu al-Juza', on the authority of Ibn Abbas, who said: There was a beautiful woman who was one of the most beautiful people who used to pray behind the Messenger of God, may God bless him and grant him peace. Some of the people would move forward in the first row so that he would not see her, and some of them would move back until they were in the last row. When he bowed, he would look from under his armpits in the row. So God revealed concerning her, **And We have certainly known those among you who go forward, and We have certainly known those who lag behind.**

Abu Ja'far said: The most correct of the statements in my opinion regarding this is the statement of the one who said: The meaning of this is: And We have certainly known those among you who are dead, O children of Adam, whose death has come before, and We have certainly known those who will come after, those whose death has come after, from among those who are alive and from those who have not yet come after, based on the indication of what preceded it from the speech, which is His saying: **And indeed, it is We who give life and cause death, and We are the inheritors,** and what follows it, which is His saying: **And indeed, it is your Lord who will gather them,** on the basis that this is so, since it was between these two reports, and there was no speech before that that indicated otherwise, nor did it come after, and it is possible that it was revealed regarding those who are ahead in the row, regarding the women and those who are behind in it for that reason, then God Almighty would have included in the intended meaning all of creation, so He, the Most High, said to them: We have certainly known what has passed of creation and We have counted them, and what they used to do, and who is alive among you, and who will come after you, O people, and the deeds of all of you, their good and their evil, and We have counted all of that, and We will gather all of them, so We will reward each one according to his deeds, if good. So good, and if evil, then evil, then this is a threat and warning to those who are behind in the rows for the sake of women, and to everyone who transgresses the limits of God, and does what He has not permitted him to do, and a promise to those who advance in the rows for the sake of women, and hasten to the love and pleasure of God in all his actions.

And His saying: **And indeed, your Lord will gather them together,** meaning by that, may His praise be glorified: Indeed, your Lord, O Muhammad, will gather all of the first and the last before Him on the Day of Resurrection, the people of obedience among them and the disobedient, and everyone of His creation, those of them who came before and those who came

after.

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

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And your Lord will gather them together.** He said: meaning the first and the last.

Al-Hasan bin Muhammad told us: Abu Khalid Al-Qurashi told us: Sufyan told us, on the authority of his father, on the authority of Ikrimah, regarding his statement: **And indeed, your Lord will gather them together,** he said: This is from here, and this is from there.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, on the authority of Ata' Al-Khurasani, on the authority of Ibn Abbas: **And your Lord will gather them together,** he said: And all of them will die, then their Lord will gather them together.

Al-Hasan bin Muhammad told us: Ali bin Asim told us, on the authority of Dawud bin Abi Hind, on the authority of Amer: **And your Lord will gather them together,** he said: God will gather them all together on the Day of Resurrection. Al-Hasan said: Ali said: Dawud said: I heard Amer interpreting his statement: **He is Wise, Knowing,** saying: Your Lord is Wise in His management of His creation, in giving them life when He gives them life, and in causing them to die when He causes them to die. He is Knowing of their number and their deeds, and of those among them who are alive and those who are dead, and of those who have gone before and those who will stay behind.

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: God has known all of them, meaning the predecessors and the successors.

## Tafsir al-Qurtubi

The Almighty said: **And indeed, your Lord will gather them together** meaning for the reckoning and reward. **He is Wise and Knowing** has been mentioned above.

## Tafsir Ibn Kathir

The Almighty informs us that He is the Owner of everything and that everything is easy and simple for Him, and that He has the treasures of things of all kinds, **And We do not send it down except according to a known measure,** as He wills and as He desires, and because of His great wisdom and mercy for His servants in that, not as an obligation, but He has written mercy upon Himself. Yazid bin Abi Ziyad said on the authority of Abu Juhayfah on the authority of Abdullah: There is no year with more rain than another

year, but God distributes it among them as He wills, a year here and a year there, then he recited **And there is nothing but that with Us are its treasures**, the verse, narrated by Ibn Jarir, and he also said: Al-Qasim told us, Hisham told us, Ismail bin Salim told us on the authority of Al-Hakam bin Utaybah in His statement, **And We do not send it down except according to a known measure**, he said: There is no year with more rain than another year or less, but He rains on some people and deprives others of what was in the sea. He said: And it has reached us that with the rain there descend from the angels more than the number of the children of Iblis, and the children of Adam count every drop where it falls and does not grow.

Al-Bazzar said: Dawud, he is Ibn Bakir, told us, Hayyan Ibn Aghlab Ibn Tamim told us, my father told me, on the authority of Hisham, on the authority of Muhammad Ibn Sirin, on the authority of Abu Hurairah, may God be pleased with him, who said: The Messenger of God, may God bless him and grant him peace, said: "The treasures of God are speech. When He intends a thing, He says to it, 'Be,' and it is." Then he said: Only Aghlab narrates it, and he is not strong. More than one of the early scholars narrated it from him, and only his son narrated it from him. And the Almighty's statement: **And We sent the winds as fertilizers**, meaning they fertilize the clouds, so they produce water, and fertilize the trees, so they open their leaves and buds. He mentioned them in the plural form so that they produce, unlike the barren wind, for He made it singular and described it as barren, which is the lack of production, because it only comes from two or more things.

Al-A'mash said on the authority of Al-Munhal bin Amr, on the authority of Qais bin Al-Sakn, on the authority of Abdullah bin Masoud, regarding His statement: **And We sent the winds as fertilizing agents**, he said: The wind is sent and carries water from the sky, then it passes over the clouds until it produces milk as a she-camel produces milk. Ibn Abbas, Ibrahim Al-Nakha'i and Qatadah said the same. Ad-Dahhak said: God sends it upon the clouds and it fertilizes them and they become filled with water. Ubaid bin Umair Al-Laithi said: God sends the bearer of good tidings and the earth stands firm, then God sends the one who excites and stirs the clouds, then God sends the one who reconciles and reconciles the clouds, then God sends the fertilizing agents and they fertilize the trees, then he recited: **And We sent the winds as fertilizing agents**.

Ibn Jarir narrated from the hadith of Abis bin Maimun on the authority of Abu Al-Muhazzam on the authority of Abu Hurairah, on the authority of the Prophet, may God bless him and grant him peace, who said: **The south wind is from Paradise, and it is the one that God mentioned in His Book, and in it are benefits for people**. This is a weak chain of transmission. Imam Abu Bakr Abdullah bin Al-Zubayr Al-Humaidi said in his Musnad: Sufyan told us, Amr bin Dinar told us, Yazid bin Ja'diyah Al-Laithi told me that he heard Abd Al-Rahman bin Mukhraq narrating on the authority of Abu Dharr, who said: The Messenger of God, may God bless him and grant him peace, said: "God created a wind in Paradise after the wind by seven years, and before it is a closed door, and the wind only

comes to you from that door, and if it were opened, it would scatter everything between the sky and the earth, and it is the most fragrant wind with God, and it is the south wind among you."

And His statement: **And We gave you to drink of it** means We sent it down to you sweet, from which you can drink, if We willed, We could make it bitter, as He pointed out in another verse in Surat Al-Waqi'ah, which is the statement of the Most High: **Have you seen the water which you drink? Is it you who sent it down from the clouds, or is it We who send it down? If We willed, We could make it bitter, so why are you not grateful?** And in His statement: **It is He who sent down water from the sky for you; from it you drink, and from it are vegetation in which you pasture your food**. And His statement: **And you are not its keepers** Sufyan Ath-Thawri said: with what We provide, and it is possible that what is meant is and you are not its guardians, rather We send it down and preserve it for you and make it a source and springs in the earth, and if the Most High had willed, He could have raided it and taken it away, but out of His mercy He sent it down and made it sweet, and preserved it in springs, wells, rivers and other things, so that it would remain for them throughout the year to drink and water their livestock, crops and fruits.

And His statement: **And indeed, it is We who give life and cause death** is a statement of the Almighty's ability to begin creation and to restore it, and that He is the One who gave life to creation from nothingness, then causes them to die, then resurrects them all for the Day of Assembly. And He informed that the Almighty inherits the earth and whoever is on it, and to Him they will return. Then the Almighty informed of His complete knowledge of them, the first of them and the last of them, and He said: **And We have certainly known those of you who went before the verse**. Ibn Abbas, may God be pleased with him, said: The ones who went before are everyone who perished from the time of Adam, peace be upon him, and the ones who came after are those who are alive and will come until the Day of Resurrection. Something similar was narrated from Ikrimah, Mujahid, Ad-Dahhak, Qatadah, Muhammad ibn Ka'b, Ash-Sha'bi and others, and it is the choice of Ibn Jarir, may God have mercy on him.

Ibn Jarir said: Muhammad ibn Abd al-A'la told us, al-Mu'tamir ibn Sulayman told us, on the authority of his father, on the authority of a man, on the authority of Marwan ibn al-Hakam, who said: There were people who used to stand back in the rows because of women, so God revealed: **And We certainly know those of you who go forward, and We certainly know those who lag behind**. A very strange hadith was reported in this regard, so Ibn Jarir said: Muhammad ibn Musa al-Jarshi told me, Nuh ibn Qays told us, Amr ibn Qays told us, Amr ibn Malik told us, on the authority of Abu al-Jawza', on the authority of Ibn Abbas, may God be pleased with them both, who said: There was a beautiful woman praying behind the Prophet, may God bless him and grant him peace. Ibn Abbas said: No, by God, I have never seen anyone like her. Some of the Muslims, when they prayed, would stand forward, meaning so that they would not see her, and some would stand back, so when they prostrated they would look at her from beneath their hands, so God revealed:

And indeed, your Lord will gather them. Indeed, He is Wise and Knowing.

**And We certainly know those of you who go forward, and We certainly know those who lag behind.** This is how Ahmad and Ibn Abi Hatim narrated it in his interpretation, and al-Tirmidhi and al-Nasa'i narrated it in the Book of Interpretation from their Sunans, and Ibn Majah from various chains of transmission on the authority of Nuh ibn Qays al-Hadani, and Ahmad, Abu Dawud and others authenticated him, and it was reported from Ibn Ma'in that he was weak, and Muslim and the people of Sunan transmitted it, and this hadith contains a severe objection, and Abd al-Razzaq narrated it from Ja'far ibn Sulayman, from Amr ibn Malik, who is al-Nakkari, that he heard Abu al-Jawza' say in his statement: **And We have certainly known those of you who have gone forward** in the rows in prayer, **those who lag behind.** So it appears that it is from the words of Abu al-Jawza' only, and there is no mention of Ibn Abbas in it. Al-Tirmidhi said: This is more similar to the narration of Nuh ibn Qays, and God knows best. And this is how Ibn Jarir narrated from Muhammad ibn Abi Ma'shar, from his father, that he heard Awn ibn Abdullah mention Muhammad ibn Ka'b in his statement: **And We have certainly known those of you who have gone forward** the dead and the killed, **those who lag behind** whoever is created after, "And indeed, your Lord will gather them. Indeed, He is Wise and Knowing." So Awn ibn Abdullah said: May God guide you and reward you. Good.

## Fath al-Qadir

**25- And indeed, your Lord will gather them together** meaning, He is the One who is in charge of that and is able to do it, and no one else is, as is indicated by the separating pronoun from the restriction. And in it is that He, glory be to Him, will reward the doer of good for his good, and the doer of evil for his evil, because it is the matter intended by the gathering. **Indeed, He is Wise** He runs things according to what His perfect wisdom requires. *Knowing* His knowledge encompasses all things, nothing of them is hidden from Him, and whoever is like this has perfect power over everything that He has encompassed and known, and His judgment runs in it, glory be to Him, there is no god but Him.

Ibn Abi Shaybah, Ibn Jarir and Ibn Al-Mundhir narrated on the authority of Mujahid regarding his statement: **And We have certainly placed in the heaven great constellations**, he said: planets. Ibn Jarir and Ibn Abi Hatim narrated something similar on the authority of Qatadah. Ibn Abi Hatim narrated on the authority of Abu Salih, he said: the great planets. He also narrated on the authority of Atiyah, he said: palaces in the heaven in which are guards. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Qatadah: the cursed one. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **except for one who steals a hearing**, he meant to snatch a hearing, as in his statement: **except for one who snatches a snatch**. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ad-Dahhak, he said: Ibn Abbas used to say that meteors do not kill, but they burn, confuse and injure without killing. Ibn Jarir and Ibn Al-Mundhir narrated on his authority regarding his

statement: **And We have caused to grow therein of every well-balanced thing**, he said: known. Ibn Abi Hatim also narrated on his authority: **of every well-balanced thing**, he said: in proportion. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd, who said: things that are weighed. Abd bin Hamid, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ikrimah, who said: The mountains do not produce anything like kohl and the like. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid, regarding his statement: {And for whom you are not providers}, he said: animals and livestock. These narrated on the authority of Mansur, who said: wild animals. Al-Bazzar, Ibn Mardawayh and Abu Al-Shaykh narrated in Al-Azmah on the authority of Abu Hurayrah, who said: The Messenger of God, may God bless him and grant him peace, said: "The treasures of God are speech. When He intends a thing, He says to it, 'Be,' and it is." Ibn Jarir narrated on the authority of Ibn Jurayj, regarding his statement: {But with Us are its treasures}, he said: rain in particular. Ibn Al-Mundhir narrated something similar on the authority of Mujahid. Ibn Al-Mundhir and Ibn Abi Hatim narrated on the authority of Ibn Abbas, who said: The rain has not decreased since God sent it down, but one land receives more rain than another. Then he recited: {And We do not send it down except in a known measure.} Ibn Jarir, Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Ibn Masoud who said: No year brings rain more than another year, but God directs it as He wills. Then he recited: "And there is not a thing but that with Us are its depositories. And We do not send it down except according to a known measure." Ibn Mardawayh narrated on his authority with a chain of transmission traceable to the Prophet (peace and blessings of God be upon him). Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Tabarani narrated on the authority of Ibn Masoud regarding his statement: **And We send the fertilizing winds**, he said: God sends the wind and it carries water and fertilizes the clouds with it, so they produce rain as a she-camel produces rain, and then it rains. Ibn Abi Hatim and Abu Al-Shaykh narrated in Al-Azmah on the authority of Ibn Abbas something similar. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated on the authority of Ubayd Ibn Umair who said: God sends the bringer of good tidings and the earth rises up. Then He sends the stirrer and it stirs up the clouds and makes them into fragments. Then He sends the reconciler and it reconciles them and makes them into heaps. Then He sends the fertile winds and they fertilize it and it rains. Ibn Abi Al-Dunya, Ibn Jarir, Abu Al-Shaykh in Al-Azmah, Ibn Mardawayh and Al-Daylami narrated with a weak chain of transmission on the authority of Abu Hurayrah who said: I heard the Messenger of God (peace and blessings of God be upon him) say: **The south wind is from Paradise, and it is the fertilizing wind that God mentioned in His Book.** Al-Tayalisi, Saeed bin Mansour, Ahmad, Al-Tirmidhi, Al-Nasa'i, Ibn Majah, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Khuzaymah, Ibn Hibban, Al-Tabarani and Al-Hakim narrated with a chain of transmission that authenticated on the authority of Ibn Abbas who said: "A woman used to pray behind the Messenger of God

(peace and blessings of God be upon him), and she was one of the most beautiful women. Some of the people would move forward until they were in the first row so that they would not see her, and some of them would move back until they were in the last row. When he bowed, they would look from under their armpits. Then God revealed: 'And We have certainly known those among you who went forward, and We have certainly known those who lagged behind.' ” This hadith is narrated by Abu Al-Jawza' on the authority of Ibn Abbas. Abd Al-Razzaq and Ibn Al-Mundhir narrated it on the authority of Abu Al-Jawza'.

Al-Tirmidhi said: This is more likely to be more authentic. Ibn Kathir said: There is a strong objection in this hadith. Al-Hakim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding the verse, he said: **Those who advance are the front rows, and those who lag behind are the back rows.** Many hadiths have been narrated that the best rows for men are the first and the worst are the last, and the best rows for women are the last and the worst are the first. Ibn Abi Hatim narrated on the authority of Ata' and Muqatil ibn Hibban that the verse is about the battle rows. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-Hasan, he said: **Those who advance are in obedience to God, and those who lag behind are in disobedience to God.** Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas, he said: **He means by those who advance those who have died, and by those who lag behind those who are alive and have not died.** These people also narrated on his authority, he said: **Those who advance are Adam and those of his descendants who have passed away, and those who lag behind are in the loins of men.** Abd Al-Razzaq and Ibn Al-Mundhir narrated something similar on the authority of Qatada.

the indication of His ability and His knowledge of the details of things is evidence of the correctness of the ruling as He stated in His saying: **Indeed, He is Wise** of dazzling wisdom, perfect in His actions. *Knowing* His knowledge encompasses everything.

## Tafsir al-Baghawi

25- "And your Lord will surely gather them. Indeed, He is Wise and Knowing," according to what He knows about them.

It was said: He will kill everyone, then gather them, the first and the last.

Abu Salih Ahmad bin Abdul Malik Al-Mu'adhin told us, Abu Saeed Al-Sayrafi told us, Abu Al-Abbas Al-Asamm told us, Ahmad bin Abdul Jabbar told us, Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Abu Sufyan, on the authority of Jabir, may God be pleased with him, who said: The Prophet, may God bless him and grant him peace, said: **Whoever dies upon something, God will resurrect him upon it.**

## Tafsir al-Baidawi

25. **And indeed, your Lord will gather them together** is inevitably for recompense, and the use of the pronoun is to indicate that He is the One who is able and in charge of gathering them and no one else, and the sentence is introduced with *indeed* to fulfill the promise and to draw attention to the fact that what precedes

Surat al-Hijr 15:26

And We have certainly created man from clay from an altered black mud.

## Surat al-Hijr 15:26

And We have certainly created man from clay from an altered black mud.

## Tafsir al-Jalalayn

26 - **And We have certainly created man** Adam **from clay** dry clay that makes a clanging sound when tapped **from black mud** black mud *altered* changing.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: And We created Adam, who is man, from clay. The people of interpretation differed about the meaning of clay. Some of them said: It is dry clay that has not been touched by fire, so if you tap it, it clinks, and you hear it clink.

Who said that?

Ibn Bashar told us: Yahya bin Saeed and Abd al-Rahman bin Mahdi told us: Sufyan told us, on the authority of al-A'mash, on the authority of Muslim al-Batin, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: Adam was created from clay, from mud and from sticky clay. As for sticky, it is good. As for mud, it is sludge. As for clay, it is fine dust. He was only called a human being because he was entrusted with something and he forgot.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement, **And We created man from clay**, he said: And clay is the dry soil from which a clanging is heard.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **From clay, from black mud**, he said: Clay is dry mud from which a squeaking sound is heard.

Ibn Wakee' told us: Hameed bin Abdul Rahman told us, on the authority of Al-Hasan bin Saleh, on the authority of Muslim, on the authority of Mujahid, on the authority of Ibn Abbas: **From clay**. He said: Clay is water that falls on good earth, then it is removed from it, so it cracks, then it becomes like thin pottery.

Ibn Wakee' told us: Yahya bin Saeed told us, on the authority of Sufyan, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Saeed bin Jubayr, on the authority of Ibn Abbas, who said: Man was created from three things: sticky clay, clay, and aged black mud. Sticky clay is the good adhesive, clay is the thin clay from which pottery is made, and aged black mud is the clay in which there is mud.

Muhammad bin Saad told me, he said: My father told me, he said: My uncle told me, he said: My father told me, on the authority of his father, on the authority of Ibn Abbas, regarding his statement, **And We created**

**man from clay from altered black mud**, he said: It is dry soil that becomes wet after it dries.

Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', on the authority of Muslim, on the authority of Mujahid, he said: Clay is that which clatters, like pottery made of good clay.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say: As-Salsal is hard clay mixed with sand dunes.

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, **from clay**, he said: dry soil.

Others said: *Salsal* means stinking. It is as if they attributed that to the fact that it is from their saying: **Salt the meat** and *Asf*: **If you are**, and that is said in both languages: *Yaf'al* and *Af'al*.

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, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Hasan told us, he said: Shababah told us, he said: Warqa' 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, **From clay**. Clay means stinking.

What is more appropriate for the verse is that the clay in this place has a sound of clanging, and that is because God Almighty described it in another place when He said **He created man from clay like pottery**, so He, the Most High, likened it to being like pottery in its dryness. If its meaning was that it was stinking, He would not have likened it to pottery, because pottery is not stinking, so that it would be likened to something else in its stinking.

As for his saying, **from black mud**, black mud is the plural of ham'ah, which is mud that has turned black. His saying, **black mud**, means: changed.

Scholars of Arabic speech differed about the meaning of his statement *masnun*. Some of the Basran grammarians said: He meant by it: perfect, shaped mud. It was mentioned about the Arabs that they said: Sun on the model of sunnat al-wajh: meaning its image. He said: And as if the sunnat of something is from that: meaning its example that it was placed on. He said: And it is not from the changed, stagnant, because it is from sunnan muddaa'ib.

Another of them said: It is poured mud. He said: And poured is the well-watered, and it is from their saying: I poured water on the face and other things if I poured it.

Some of the people of Kufa used to say: It is the variable. He said: It is as if it was taken from the sharpening of a stone on a stone, which is when one of them rubs against the other. It is said: I sharpened it, I sharpened it, so it is sharpened. He said: And what



comes out from between them is called: Sinin, and that is foul-smelling. He said: It was named Al-Musnun from it because iron is sharpened on it. As for the people of interpretation, they said something similar to what we said about it.

Who said that?

Ubaidullah bin Yusuf al-Jubayri told us: Muhammad bin Katheer told us: Muslim told us, on the authority of Mujahid, on the authority of Ibn Abbas, regarding his statement: **from black mud**, he said: The mud is the stinking one.

Yahya bin Ibrahim Al-Masoudi told me: My father told us, on the authority of his father, on the authority of his grandfather, on the authority of Al-A'mash, on the authority of Muslim, on the authority of Saeed bin Jubair, on the authority of Ibn Abbas: **From black mud**. He said: That which has become putrid.

Abu Kuraib told us: Uthman bin Saeed told us: Bishr bin Amara told us, on the authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas: **From black mud**. He said: stinking.

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, **from black mud**, he said: It is wet, stinking dirt, then it was made into clay like pottery.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Hasan told us, he said: Shababah told us, he said: Warqa' told us, and Ibn Wakee' told us, he said: Shibl told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **From black mud**, he said: stinking.

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, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **From aged black mud**. Aged black mud is that which has changed and become putrid.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar: **From old black mud**. He said: It has become foul. He said: It is foul-smelling.

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, **from black mud**, he said: from sticky clay, which is the sticky part of the sand dune.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd ibn Sulayman told us, who said: I heard Al-Dahhak say regarding His statement: **from black mud**, he said: stinking mud.

Others said: It is wet clay.

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, his statement, **from black mud**, meaning: from moist clay.

## Tafsir al-Qurtubi

The Almighty said: **And We have certainly created man** meaning Adam, peace be upon him. **From clay** meaning from dry mud, according to Ibn Abbas and others. Clay is the free clay mixed with sand, so it becomes clinking when it dries. When it is cooked with fire, it is pottery, according to Abu Ubaidah. This is the opinion of most commentators. The linguists recited:

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Mujahid said: It is stinking mud, and Al-Kisa'i chose it. He said: It is from the Arabs' saying: The meat became stinking and rotten if it became rotten - whether cooked or raw - it rotted. Al-Hutay'ah said:

That's a boy who does his best, and his meat is not spoiled by his sword.

Clay is Salal and Musalal, meaning it makes a sound when you tap it like iron makes a sound. It was first dust, meaning scattered parts, then it got wet and became clay, then it was left until it stunk and became aged mud, meaning changed, then it dried and became salsal, according to the majority. This has been explained in *Al-Baqarah*. Hama is black clay, as is sukoon, you say from it: the well became hama **with sukoon** if you removed its mud. And the well became hama **with a fat-ha** its mud became plentiful. And I heated it with ahmaa, Ihmaa, I threw mud into it, according to Ibn Al-Sikkit. Abu Ubaidah said: Hama **with a sukoon on the meem** is like truffles. The plural is Hama, like Tamra and Tamr. Hama is a source, like panic and alarm, then it was named after it. And sukoon is the changed. Ibn Abbas said: It is the wet, stinking dirt, then it was made into salsal like pottery. Similar to it is the statement of Mujahid and Qatadah, who said: The putrid is the changed, from their saying: The water has become stagnant if it has changed, and from it is *yatasannahu* (The Cow: 259) and **water that is not stagnant** (Muhammad 47:15). And from it is the statement of Abu Qais bin Al-Aslat:

I watered my echo with a nectar without teeth, like musk, and I poured it on the water of the clusters.

Al-Farra' said: It is the variable, and its origin is from their saying: I rubbed the stone on the stone, if I rubbed it with it. And what comes out of the two stones is called the sinana and the sinin, and from it the word *masn* is derived. The poet said:

Then her waist to the red dome walking on sharpened marble

Any smooth, polished hair. It is said that Yazid bin Muawiyah said to his father: Don't you see Abd al-Rahman bin Hassan flirting with your daughter? Muawiyah said: What did he say? He said: He said:

She is a flower like a pearl of the sea, distinguished from a hidden essence

Surat al-Hijr 15:26

And We have certainly created man from clay from an altered black mud.

Muawiyah said: He is right! Yazid said: He says:

If you attribute it, you will not find it in the splendor of generosity.

He said: He is right! He said: Where is his saying: Then I poured it... the house? Muawiyah said: He lied. Abu Ubaidah said: Al-Masnun is the poured, and it is from the Arabs' saying: I poured water and other things on the face if I poured it. And al-San is pouring. Ali bin Abi Talha narrated from Ibn Abbas that he said: Al-Masnun is the wet, and this means poured, because it is not poured except when it is wet. An-Nahhas: This is a good saying, because it is said: I poured something, meaning I poured it. Abu Amr bin Al-Ala said: And from it is the trace narrated from Omar that he used to pour water on the face and not sprinkle it. And sprinkle **with sh** is to separate the water, and with the silent sin it is to pour it without separating it. Sibawayh said: Al-Masnun is the pictured. It is taken from the sunnat of the face, which is its image. Dhu al-Rummah said:

You will see a smooth, flawless face with no blemishes or scars.

Al-Akhfash said: "Al-Masnun is the erect, from their saying: a long face." It has been said: *Al-Salsa* is finely ground dirt, as narrated by Al-Mahdawi. Whoever says: *Al-Salsa* is the stinking one, then its root is *Salal*, so one of the two *lām* was replaced with *sād*. And **Min hama** is an explanation of the type of *Al-Salsa*, like your saying: **I took this from an Arab man**.

## Tafsir Ibn Kathir

Ibn Abbas, Mujahid and Qatadah said: What is meant by *salsa* here is dry soil, and it appears that it is like the Almighty's saying: "He created man from clay like that of pottery. And He created the jinn from a smokeless flame of fire." And from Mujahid also, *salsa* means stinking, and interpreting the verse by the verse is more appropriate. His saying: **from black mud** means that clay is from black mud, which is clay. And smooth is smooth, as the poet said:

Then her waist to the green dome walking on sharpened marble

That is, smooth and polished. That is why it was narrated on the authority of Ibn Abbas that he said: It is wet soil. And on the authority of Ibn Abbas, Mujahid and Ad-Dahhak: That the aged mud is the stinking one. And it was said: What is meant by aged here is the poured one. And His statement: **And the jinn We created before** meaning before man **from scorching fire** Ibn Abbas said: These are the poisons that kill. And some of them said: The poisons are at night and during the day, and some of them say: The poisons are at night and the heat is during the day. And Abu Dawud At-Tayalisi said: Shu'bah told us on the authority of Abu Ishaq who said: I entered upon Umar Al-Asamm to visit him, and he said: Shall I not tell you a hadith that I heard from Abdullah bin Masoud, he

says: These poisons are a part of seventy parts of the poisons from which the jinn were created, then he recited: **And the jinn We created before from scorching fire**. And on the authority of Ibn Abbas: That the jinn were created from the flame of fire, and in another narration: from the best of fire. And on the authority of Amr bin Dinar: from the fire of the sun. And it was narrated in the Sahih: **The angels were created from light, and the jinn were created from a smokeless flame of fire, and Adam was created from what has been described to you**. The purpose of the verse is to draw attention to the honor of Adam, peace be upon him, the goodness of his nature, and the purity of his lineage.

## Fath al-Qadir

What is meant by man in His statement: 26- **And We have certainly created man** is Adam because he is the origin of this species, and clay, Abu Ubaidah said: is the mud mixed with sand that clinks when stirred, and when cooked in the fire it is pottery. This is the opinion of most commentators. Al-Kisa'i said: it is the stinking clay, taken from the Arabs' saying **the meat became stinky** and *origin*, if it stinks, whether cooked or raw.

Al-Hutay'ah said:

That is a young man who exerts himself with strength, and his meat is not spoiled by his sword.

Hama: the black mud that has changed. Or black mud without specifying the changed. Ibn Al-Sikkit said: You say from it Hama'at Al-Bir Hama with a sukoon: if you removed its mud, and Hama'at Al-Bir Hama with a fat-ha: its mud became abundant, and Ahmaita Ihmaan: the mud was thrown into it. Abu Ubaidah said: Hama with a sukoon on the meem is like Hama'ah meaning with a fat-ha, and the plural is Hama' like Tamra and Tamr, and Hama is a source like Al-Hala' and Al-Jaza', then it was named after it. Al-Minnun Al-Farra' said: It is the changed, and its origin is from Sunnat Al-Hajar Al-A'la Al-Hajar: if you scraped it, and what comes out between the two stones is called Al-Sinanah and Al-Sinnin, and from it the saying of Abd Al-Rahman bin Hassan:

Then I besieged her to the red dome, walking in marble and years.

That is, rubbed. It is said: water has become stagnant if it has changed. From this comes his saying: **It has not become stagnant** and his saying: **water that is not stagnant**. Both derivations indicate change, because what comes out between the two stones can only be foul. Abu Ubaidah said: *Al-masnun* is *al-masub*, and it is from the Arabs' saying: **Sannanat al-ma' ala al-wajh**: if you poured it, and *san* is pouring. Sibawayh said: **Al-masnun** is "**al-mawsur**", taken from **sanat al-wajh**, which is its image. From this comes the saying of Dhu al-Rummah:

You will see a smooth, flawless face with no blemishes or scars.

Al-Akhfash said: "Al-Masnun is the accusative, standing, from their saying 'a face that is long': if it is

long.” The result of these sayings is that when the soil is wet, it becomes clay, then when it stinks, it becomes blackened mud, then when it despairs, it becomes clay. So the root of *salsal* is blackened mud, and that is why it is described with both of them.

### Tafsir al-Baghawi

26- The Almighty said: **And We have certainly created man**, meaning: Adam, peace be upon him. He was called a human being because of his appearance and the sight's perception of him. It was said: from forgetfulness because he was entrusted with something and he forgot. **From clay**, which is dry clay that if you tap it you hear a clanging sound, i.e. a sound.

Ibn Abbas said: It is the free clay, from which the water has drained and cracked, and when stirred it rattles.

Mujahed said: It is stinking mud. Al-Kisa'i chose this and said: It is from the root word *sa*/to make meat stink and *as*/to make it stink.

**From black mud**, black mud is called *mud*, “changed,” meaning: altered. Mujahid and Qatada said: It is the stinking, changed one.

Abu Ubaidah said: It is what is poured. The Arabs say: I poured the water, meaning I poured it.

Ibn Abbas said: It is wet, stinking soil that is made into clay like pottery.

In some of the hadiths: God Almighty mixed Adam's clay and left it until it became changed and black, then He created Adam, peace be upon him, from it.

### Tafsir al-Baidawi

26. **And We have certainly created man from clay** from dry clay that makes a sound when tapped. It was said that it is from *salsal* if it stinks, doubling *sal*. **From hama** clay that changed and blackened from the length of its contact with water, and it is a description of *salsal*, meaning that it is **from hama**. *Senun* is depicted from sunnah of the face, or erected to dry and imagined like melted gems poured into molds, from *san* which is pouring as if he emptied the mud and fashioned from it a hollow human statue, then it dried until when tapped it became clay, then he changed it stage after stage until he made it smooth and breathed into it from his spirit, or stinky from *sunnat* stone on stone if you rub it with it, then what flows between them is stinky and is called the years.

Surat al-Hijr 15:27

And the jinn - We created them before from scorching fire.

## Surat al-Hijr 15:27

And the jinn - We created them before from scorching fire.

## Tafsir al-Jalalayn

27 - **And the jinn** the father of the jinn, which is Iblis **We created before** He created Adam **from smoky fire** it is a smokeless fire that penetrates through the pores

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **And the jinn**. We have previously explained the meaning of the jinn, and why it is called jinn. What is meant by the jinn here is Iblis, the father of the jinn. God Almighty says: And Iblis, We created before man from scorching fire.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And the jinn We created before**, and he is Iblis, who was created before Adam, and Adam was created last of creation, so the enemy of God, Iblis, envied him for the honor that God had given him, so he said: I am fire, and this is clay, so the prostration was for Adam, and the obedience was for God, the Most High, mentioned, so He said **Then get out of it, for you are expelled**.

The interpreters differed about the meaning of **poisonous fire**. Some of them said: It is the hot poison that kills.

Who said that?

Ibn Wakee' told us: Yahya bin Adam told us, on the authority of Sharik, on the authority of Abu Ishaq, on the authority of Al-Tamimi, on the authority of Ibn Abbas, regarding his statement: **And the jinn - We created them before from scorching fire**, he said: The hot scorching fire that kills.

Al-Muthanna told me, he said: Al-Hammani told us, he said: Sharik told us, on the authority of Abu Ishaq Al-Tamimi, on the authority of Ibn Abbas: **And the jinn - We created them before from scorching fire**. He said: They are the scorching fires that kill, then a hurricane in which there was fire struck them and they were burned. He said: They are the scorching fires that kill.

Others said: He means by that from the flames of fire.

Who said that?

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 the jinn - We created them before from scorching fire**, he said: from a flame of scorching fire.

Abu Kuraib told us: Uthman told us, on the authority of Saeed, who said: Bishr bin Ammarah told us, on the

authority of Abu Rawq, on the authority of Ad-Dahhak, on the authority of Ibn Abbas, who said: Iblis was from a tribe of angels called the jinn, who were created from the scorching fire from among the angels. He said: And the jinn who were mentioned in the Qur'an were created from a smokeless flame of fire.

Muhammad ibn al-Muthanna narrated: Abu Dawud narrated: Shu'bah narrated: Abu Ishaq narrated: I went to visit `Amr ibn al-Asam, and he said: Shall I not tell you a hadith that I heard from `Abdullah? I heard `Abdullah say: These poisons are one of seventy parts of the poisons from which the jinn emerged. He said: Then he recited: **And the jinn - We created them before from scorching fire**. Some of the Arab scholars used to say: The poisons are by night and by day. Some of them said: The heat is by day, and the poisons are by night. It is said: The poison of our day is poisonous.

Al-Muthanna told me: Muhammad ibn Sahl ibn Askar told us: Ismail ibn Abd al-Karim told us: Abd al-Samad ibn Maqal told me: I heard Wahb ibn Munabbih being asked about the jinn, what they are, and do they eat, drink, die, or intermarry? He said: They are of different kinds. As for the pure jinn, they are a kind of wind that does not eat, drink, die, or reproduce. And among them are kinds that eat, drink, intermarry, and die, and these are the ones that include the ghoul, the ghoul, and the like.

## Tafsir al-Qurtubi

The Almighty said: **And the jinn We created before** meaning before the creation of Adam. Al-Hasan said: He means Iblis, God Almighty created him before Adam, peace be upon him. He was called a jinn because he was hidden from sight. In Sahih Muslim, from a hadith narrated by Thabit from Anas that the Messenger of God, may God bless him and grant him peace, said: "When God Almighty created Adam, peace be upon him, in Paradise, He left him as long as God willed to leave him, so Iblis began to circle around him to see what he was like. When he saw that he was hollow, he knew that he had been created with a creation that could not control itself." **From the poisonous fire** Ibn Masoud said: The poisonous fire from which God created the jinn is one part of seventy parts of the fire of Hell. Ibn Abbas said: The poisonous is the hot wind that kills. And from him: It is a fire that has no smoke, and lightning comes from it, and it is a fire that is between the sky and the veil. So when God brings about something, it breaks through the veil and the lightning falls to what it was commanded. So the thunderbolt that you hear is the breaking of that veil. Al-Hasan said: The fire of the poisonous wind is a fire that is veiled, and what you hear from the falling of the clouds is its sound. And on the authority of Ibn Abbas also, he said: Iblis was from a tribe of the angels called the jinn, who were created from the fire of the poisonous wind from among the angels. He said: And the jinn who were mentioned in the Qur'an were created from a smokeless flame of fire.

I said: This is questionable, as it needs a chain of transmission that eliminates the excuse, as something like this cannot be said from the standpoint of opinion. Muslim narrated from the hadith of Urwah on the authority of Aisha, who said: The Messenger of God, may God bless him and grant him peace, said: **The angels were created from light, the jinn were created from a smokeless flame of fire, and Adam was created from that which has been described to you.** So his statement: **The angels were created from light** implies generality. And God knows best. Al-Jawhari said: A smokeless flame of fire from which the jinn were created. The samūm **hot wind** is feminine, and it is said from it: **Our day is poisoned**, so it is a poisonous day, and the plural is sama'im. Abu Ubaidah said: **The poisons occur during the day and may occur at night, and the heat occurs during the night and may occur during the day.** Al-Qushayri said: The hot wind is called samūm because it enters the pores of the body.

### Tafsir Ibn Kathir

Ibn Abbas, Mujahid and Qatadah said: What is meant by *salsal* here is dry soil, and it appears that it is like the Almighty's saying: "He created man from clay like that of pottery. And He created the jinn from a smokeless flame of fire." And from Mujahid also, *salsal* means stinking, and interpreting the verse by the verse is more appropriate. His saying: **from black mud** means that clay is from black mud, which is clay. And smooth is smooth, as the poet said:

Then her waist to the green dome walking on  
sharpened marble

That is, smooth and polished. That is why it was narrated on the authority of Ibn Abbas that he said: It is wet soil. And on the authority of Ibn Abbas, Mujahid and Ad-Dahhak: That the aged mud is the stinking one. And it was said: What is meant by aged here is the poured one. And His statement: **And the jinn We created before** meaning before man **from scorching fire** Ibn Abbas said: These are the poisons that kill. And some of them said: The poisons are at night and during the day, and some of them say: The poisons are at night and the heat is during the day. And Abu Dawud At-Tayalisi said: Shu'bah told us on the authority of Abu Ishaq who said: I entered upon Umar Al-Asamm to visit him, and he said: Shall I not tell you a hadith that I heard from Abdullah bin Masoud, he says: These poisons are a part of seventy parts of the poisons from which the jinn were created, then he recited: **And the jinn We created before from scorching fire.** And on the authority of Ibn Abbas: That the jinn were created from the flame of fire, and in another narration: from the best of fire. And on the authority of Amr bin Dinar: from the fire of the sun. And it was narrated in the Sahih: **The angels were created from light, and the jinn were created from a smokeless flame of fire, and Adam was created from what has been described to you.** The purpose of the verse is to draw attention to the honor of Adam, peace be upon him, the goodness of his nature, and the purity of his lineage.

### Fath al-Qadir

27- **And the jinn - We created them before from scorching fire.** The jinn is the father of the jinn according to the majority of commentators. Ata', Al-Hasan, Qatadah and Muqatil said: He is Iblis. He was called a jinn because he hides himself from the eyes. It is said: **He hid something** if he covers it. So the jinn hides himself from the eyes of the children of Adam. The meaning of *before* is: before the creation of Adam. The scorching wind is the sharp wind that penetrates the pores, it occurs during the day and sometimes at night. This is what Abu Ubaidah said. The creation of man and the jinn is mentioned in this place to indicate the perfection of divine power, and to clarify that the One who is capable of the first creation is capable of the other creation.

### Tafsir al-Baghawi

27- **And the jinn We created before**, Ibn Abbas said: He is the father of the jinn just as Adam is the father of mankind.

Qatadah said: He is Iblis, who was created before Adam.

It is said: the jinn or the jinn, and Iblis is the father of devils.

Among the jinn are Muslims and infidels, and they live and die. As for the devils, none of them are Muslims, and they die when Iblis dies.

Wahb said: Some of the jinn are born and eat and drink like humans, and some of the jinn are like the wind and do not eat, drink, or reproduce.

**From the fire of poisons**, and poisons are hot winds that enter a person's pores and kill him. It is said: poisons during the day and heat at night.

On the authority of Al-Kalbi, on the authority of Abu Salih: The poisons are a fire that has no smoke, and lightning bolts are heaped up from it, and it is a fire between the sky and the veil. So when God creates a matter, it tears the veil and falls to what it was commanded to do, so the thunder that you hear is in the tearing of that veil.

It was said: The fire of poison is the flame of fire.

It was said: From the fire of poison, meaning: from the fire of Hell.

On the authority of Al-Dahhak, on the authority of Ibn Abbas, he said: Iblis was from the tribe of angels called the jinn. They were created from the scorching fire, and the jinn were created in the same way as they were mentioned in the Qur'an from a smokeless flame of fire. As for the angels, they were created from light.

### Tafsir al-Baidawi

27. **And the jinn** is the father of the jinn, and it was said Iblis, and it is possible that it is intended to mean the



Surat al-Hijr 15:27

And the jinn - We created them before from scorching fire.

species as is apparent from the human being, because the branching of the species since it was from one person created from one substance, the entire species was created from it and its erection is by an action that explains it. **We created him before** before the creation of man. **From the fire of the poisons** from the fire of the intense heat penetrating the pores, and the creation of life in simple bodies is not impossible as its creation in abstract substances is not impossible, let alone the composed bodies in which the fiery part predominates, for they are more acceptable to it than those in which the earthly part predominates, and His saying **from fire** in consideration of the predominate is like His saying: **He created you from dust** and the context of the verse as it is to indicate the perfection of the power of God Almighty and to explain the beginning of the creation of the two heavy things, so it is to draw attention to the second premise upon which the possibility of the gathering depends, which is the acceptance of the gathering and the revival.

## Surat al-Hijr 15:28

And when your Lord said to the angels, **Indeed, I am creating a human being from clay from an altered black mud.**

### Tafsir al-Jalalayn

28 - And remember **and when your Lord said to the angels, Indeed, I am creating a human being from clay from altered black mud**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **And when your Lord said to the angels, 'Indeed, I am creating a human being from clay from altered black mud.'**

### Tafsir al-Qurtubi

The Almighty said: **And when your Lord said to the angels** It was mentioned in *Al-Baqarah*. **Indeed, I am creating a human being from clay** from clay.

### Tafsir Ibn Kathir

The Almighty mentions His mention of Adam among His angels before his creation and His honoring him by ordering the angels to prostrate to him, and He mentions the failure of his enemy Iblis to prostrate to him from among the rest of the angels out of envy, disbelief, stubbornness, arrogance, and boasting of falsehood. For this reason, He said: **I would never prostrate to a human being whom You created from clay from altered black mud**, like His saying: "I am better than him. You created me from fire and created him from clay," and His saying: **Have you seen this one whom You have honored above me?** The verse. Ibn Jarir narrated here a strange and amazing trace from the hadith of Shabib bin Bishr on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When God created the angels, He said: "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration." They said: We will not do that, so He sent fire upon them and burned them. Then He created other angels and said to them the same thing, and they said: We will not do that, so He sent Then He sent a fire upon them and burned them. Then He created other angels and said: I am going to create a human being from clay. When I create him, prostrate to him. But they refused. So He sent a fire upon them and burned them. Then He created angels and said: I am going to create a human being from clay. When I create him, prostrate to him. They said: We hear and obey, except for Iblis, who was among the first disbelievers. There is more to be said about this from him. It appears that he was an

Israelite, and God knows best.

### Fath al-Qadir

28- **And when your Lord said to the angels** The circumstance is in the accusative case with an implied verb: that is, remember. After mentioning the creation of man, the Almighty explained what happened when He created him. The explanation of that was presented in Surat Al-Baqarah. The word *bashaar* is derived from *bashara*, which is the outer part of the skin. The explanation of *salsal* and *al-hama* **black mud** was presented shortly and in full.

### Tafsir al-Baghawi

28- The Almighty said: **And when your Lord said to the angels, 'Indeed, I am going to create a human being,'** meaning: I will create a human being, **from clay from altered black mud.**

### Tafsir al-Baidawi

28. **And when your Lord said, 'And remember the time when He said to the angels, Indeed, I am creating a human being from clay from altered black mud.'**"

Surat al-Hijr 15:29

Then, when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.

### Surat al-Hijr 15:29

Then, when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration.

### Tafsir al-Jalalayn

29 - **So when I have proportioned him** completed him **and breathed** created **into him of My spirit** so he became alive and adding the spirit to him is an honor for Adam **then fall down to him in prostration** a prostration of greeting by bowing.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: "And remember, O Muhammad, when your Lord said to the angels, 'Indeed, I am going to create a human being from clay from altered black mud. \* Then when I have proportioned him and breathed into him of My spirit,' so he became a living human being, 'then fall down to him in prostration.'" A prostration of greeting and honor, not a prostration of worship.

Ja'far ibn Mukram told me: Abu Asim told us: Shabib ibn Bishr told us, on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When God created the angels, He said: I am creating a human being from clay, so when I create him, prostrate to him. They said: We will not do that. So He sent fire upon them and burned them. Then He created other angels and said: I am creating a human being from clay, so when I create him, prostrate to him. But they refused. So He sent fire upon them and burned them. Then He created other angels and said: I am creating a human being from clay, so when I create him, prostrate to him. But they refused. So He sent fire upon them and burned them. Then He created angels and said: I am creating a human being from clay, so when I create him, prostrate to him. They said: We hear and obey, except for Iblis, who was among the first disbelievers.

### Tafsir al-Qurtubi

**So when I have proportioned him** means I have proportioned his creation and his form. **And breathed into him of My spirit** Blowing is the flow of wind into something. The spirit is a subtle body. God has made it a habit to create life in the body along with that body. Its reality is adding a creation to a Creator, so the spirit is a creation from His creation. He added it to Himself as an honor and a glorification, like His saying: My earth and my heaven and my house and the she-camel of God and the month of God. And similarly, **And a spirit from Him** (An-Nisa': 171). This was

previously explained in *An-Nisa'*. We mentioned in the book of At-Tadhkirah the hadiths that indicate that the spirit is a subtle body, and that the soul and the spirit are two names for one thing. This will come, God willing. And whoever said that the spirit is life said that he meant: So when life is installed in him. **Then fall down to him in prostration** means fall down to him in prostration. It is a prostration of greeting and honor, not a prostration of worship. And God may give preference to whomever He wishes, so He gave preference to the prophets over the angels. This meaning was previously explained in *Al-Baqarah*. Al-Qaffal said: They were better than Adam, and He tested them by prostrating to him, exposing them to a great reward. This is the doctrine of the Mu'tazila. It was said: They were ordered to prostrate to God in front of Adam, and Adam was their qibla.

### Tafsir Ibn Kathir

The Almighty mentions His mention of Adam among His angels before his creation and His honoring him by ordering the angels to prostrate to him, and He mentions the failure of his enemy Iblis to prostrate to him from among the rest of the angels out of envy, disbelief, stubbornness, arrogance, and boasting of falsehood. For this reason, He said: **I would never prostrate to a human being whom You created from clay from altered black mud**, like His saying: "I am better than him. You created me from fire and created him from clay," and His saying: **Have you seen this one whom You have honored above me?** The verse. Ibn Jarir narrated here a strange and amazing trace from the hadith of Shabib bin Bishr on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When God created the angels, He said: "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration." They said: We will not do that, so He sent fire upon them and burned them. Then He created other angels and said to them the same thing, and they said: We will not do that, so He sent Then He sent a fire upon them and burned them. Then He created other angels and said: I am going to create a human being from clay. When I create him, prostrate to him. But they refused. So He sent a fire upon them and burned them. Then He created angels and said: I am going to create a human being from clay. When I create him, prostrate to him. They said: We hear and obey, except for Iblis, who was among the first disbelievers. There is more to be said about this from him. It appears that he was an Israelite, and God knows best.

### Fath al-Qadir

29- **Then when I have proportioned him** meaning I have proportioned his creation and adjusted his human form and perfected his parts **and breathed into him of My spirit** Blowing: the passage of wind into the cavities of another body. Whoever says that the spirit is a subtle body like air, then its meaning is clear.

Whoever says that it is an abstract essence that is not localized and has no state in a localized place. The meaning of blowing, according to him, is preparing the body for the speaking soul to attach to it. Al-Naysaburi said: There is no disagreement that the addition in **my spirit** is for honor and respect, like the she-camel of God and the House of God. Al-Qurtubi said: The spirit is a subtle body that God has made customary by creating life in the body with that body. Its reality is the addition of creation to the Creator. The spirit is a creation from His creation that He added to Himself as an honor and respect. He said: And similar to it is **and a spirit from Him**. It was mentioned previously in An-Nisa', **So fall down before him in prostration** the *fa* indicates that their prostration is obligatory upon them after the proportioning and blowing without delay, and it is an order to occur from the word **to occur** occurs. It is evidence that what is commanded is prostration, not just bowing, as has been said. This prostration is a prostration of greeting and honor, not a prostration of worship. God can honor whomever He wills of His creatures however He wills and with whatever He wills. It has been said that prostration was to God Almighty, and Adam was their qiblah.

### Tafsir al-Baghawi

29- **Then when I have proportioned him**, I have adjusted his form and completed his creation, **and breathed into him of My [created] soul**, so he became a living human being, and the soul is a subtle body by which a person lives, and He added it to Himself as an honor, **then fall down to him in prostration**, a prostration of greeting, not a prostration of worship.

### Tafsir al-Baidawi

29. **Then when I have proportioned him** I have adjusted his creation and prepared him for the breathing of the spirit into him. **And I have breathed into him of My spirit** until its effects spread through the cavities of his limbs and he came to life. The origin of breathing is the flow of wind into the cavity of another body. Since the spirit first attaches itself to the subtle vapor emanating from the heart and the animal power overflows into it, carrying it in the cavities of the arteries to the depths of the body, its attachment to the body is considered breathing and the addition of the spirit to itself, as mentioned in An-Nisa. **So fall down before him** so they fell before him. *Prostrating* is an imperative from the verb **to fall**.

Surat al-Hijr 15:30

Then the angels prostrated, all of them together.

## Surat al-Hijr 15:30

Then the angels prostrated, all of them together.

## Tafsir al-Jalalayn

30 - Then the angels prostrated, all of them together

There are two confirmations in it.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty said: **Then the angels prostrated themselves all together.**

## Tafsir al-Qurtubi

The Almighty's saying: **So the angels prostrated, all of them together, except Iblis.** There are two issues in this:

First: There is no doubt that Iblis was commanded to prostrate, because God says: **What prevented you from prostrating when I commanded you?** (al-A'raf 7:12). Rather, what prevented him from doing so was arrogance and haughtiness, as was explained in *Al-Baqarah*. Then it was said: He was one of the angels, so it is an exception from the genus. Some people said: He was not one of the angels, so it is a discontinuous exception. All of this has been explained in *Al-Baqarah* in full. Ibn Abbas said: The jinn are the fathers of the jinn and they are not devils. The devils are the sons of Iblis, they do not die except with Iblis. The jinn die, and among them are the believers and the disbelievers. So Adam is the father of mankind. The jinn are the fathers of the jinn. Iblis is the father of the devils, as mentioned by Al-Mawardi. What was mentioned in *Al-Baqarah* is the opposite of this, so reflect on it there.

Second: Exception of a type other than the type is valid according to Al-Shafi'i, even if he said: I owe someone a dinar except a garment, or ten garments except a bushel of wheat, and what is similar to that is acceptable, and the value of the garment and the wheat is dropped from the amount. Measured, weighed, and estimated items are the same in this regard. Malik and Abu Hanifa **may God be pleased with them** said: Excluding the measured from the weighed and the weighed from the measured is permissible, even if he previously excluded dirhams from wheat and wheat from dirhams. However, if he excluded the components from the measured or weighed items, and the measured from the components, such as saying: I owe ten dinars except a garment, or ten garments except a dinar, the exception is not valid, and the one who acknowledged is liable for the entire amount. Muhammad ibn Al-Hasan said: Exception of something other than the type is not valid,

and the one who acknowledged is liable for all of what he acknowledged. The evidence for Al-Shafi'i's statement is that the word exception is used for both genders. God Almighty said: "Therein they will hear no ill speech or sinful talk, but only the word, 'Peace, peace!'" (al-Waqi'ah 56:25-26)

## Tafsir Ibn Kathir

The Almighty mentions His mention of Adam among His angels before his creation and His honoring him by ordering the angels to prostrate to him, and He mentions the failure of his enemy Iblis to prostrate to him from among the rest of the angels out of envy, disbelief, stubbornness, arrogance, and boasting of falsehood. For this reason, He said: **I would never prostrate to a human being whom You created from clay from altered black mud**, like His saying: "I am better than him. You created me from fire and created him from clay," and His saying: **Have you seen this one whom You have honored above me?** The verse. Ibn Jarir narrated here a strange and amazing trace from the hadith of Shabib bin Bishr on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When God created the angels, He said: "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration." They said: We will not do that, so He sent fire upon them and burned them. Then He created other angels and said to them the same thing, and they said: We will not do that, so He sent Then He sent a fire upon them and burned them. Then He created other angels and said: I am going to create a human being from clay. When I create him, prostrate to him. But they refused. So He sent a fire upon them and burned them. Then He created angels and said: I am going to create a human being from clay. When I create him, prostrate to him. They said: We hear and obey, except for Iblis, who was among the first disbelievers. There is more to be said about this from him. It appears that he was an Israelite, and God knows best.

## Fath al-Qadir

30- **Then the angels prostrated, all of them together.** God Almighty informed us that the angels prostrated together when God Almighty commanded them to do so without delay. Al-Mubarrad said: His saying, **all of them**, removed the possibility that some of the angels did not prostrate, and His saying, **all of them**, is an emphasis after an emphasis, and this was preferred by Al-Zajaj. Al-Naysaburi said: This is because **all of them** is definite and does not occur as a state, and if it were correct for it to be a state, it would have been in the accusative case.

## Tafsir al-Baghawi

30- **Then the angels prostrated**, those who were commanded to prostrate, **all of them together.**



If it is said: Why did he say **all of them together** when the intended meaning was achieved by his saying **the angels prostrated**?

We said: Al-Khalil and Sibawayh claimed that he mentioned this as confirmation.

Al-Mubarrad said: His saying, **Then the angels prostrated**, it was possible that some of them prostrated, so he mentioned **all of them** to remove this confusion. Then it was possible that they prostrated at different times, so this confusion was removed by his saying, **all of them**.

Akrima narrated on the authority of Ibn Abbas, may God be pleased with him: God Almighty said to a group of angels: Prostrate to Adam, but they did not do so, so God sent fire upon them and burned them. Then He said to another group: Prostrate to Adam, and they prostrated.

### **Tafsir al-Baidawi**

**30. Then the angels prostrated, all of them together.**

He emphasized with two emphases to exaggerate the generalization and prevent specification. It was said that he emphasized with **all** to encompass and with **all** to indicate that they prostrated together at once. There is a consideration in this, because if the matter were thus, the second would be a state, not an emphasis.

Surat al-Hijr 15:31

Except Iblis, he refused to be with those who prostrated.

## Surat al-Hijr 15:31

Except Iblis, he refused to be with those who prostrated.

## Tafsir al-Jalalayn

31 - **Except Iblis** he is the father of the jinn, he was among the angels **he refused** he refrained **from being with those who prostrated**

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty said: **Except Satan, he refused to be with those who prostrated.**

## Tafsir al-Qurtubi

So he excluded peace from the category of idle talk. And similar to it is **So the angels prostrated, all of them together, except Iblis**, and Iblis is not among the angels. God Almighty said: "Except Iblis. He was one of the jinn and disobeyed the command of his Lord" (al-Kahf 18:50). And the poet said:

A town with no companions except the camels and the wild donkeys

He excluded the male gazelles, and the white camels, from the Anis. Similar to this is the saying of Al-Nabigha:

## Tafsir Ibn Kathir

The Almighty mentions His mention of Adam among His angels before his creation and His honoring him by ordering the angels to prostrate to him, and He mentions the failure of his enemy Iblis to prostrate to him from among the rest of the angels out of envy, disbelief, stubbornness, arrogance, and boasting of falsehood. For this reason, He said: **I would never prostrate to a human being whom You created from clay from altered black mud**, like His saying: "I am better than him. You created me from fire and created him from clay," and His saying: **Have you seen this one whom You have honored above me?** The verse. Ibn Jarir narrated here a strange and amazing trace from the hadith of Shabib bin Bishr on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When God created the angels, He said: "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration." They said: We will not do that, so He sent fire upon them and burned them. Then He created other angels and said to them the same thing, and they said: We will not do that, so

He sent Then He sent a fire upon them and burned them. Then He created other angels and said: I am going to create a human being from clay. When I create him, prostrate to him. But they refused. So He sent a fire upon them and burned them. Then He created angels and said: I am going to create a human being from clay. When I create him, prostrate to him. They said: We hear and obey, except for Iblis, who was among the first disbelievers. There is more to be said about this from him. It appears that he was an Israelite, and God knows best.

## Fath al-Qadir

Then He excepted Iblis from the angels and said: 31- **Except Iblis, he refused to be with those who prostrate.** It was said that this exception is connected because he was from the same class as the angels, but he refused that out of arrogance and pride and envy of Adam, so the word of God was fulfilled against him. It was also said that he was not from the angels, but he was with them, so the name of the angels prevailed over him and he was commanded with what they were commanded, so the exception in this regard was connected. It was also said that the exception is separate based on his not being from them, and their not prevailing over him: that is, but Iblis refused to be with those who prostrate, and the discussion of this has been presented in Surat Al-Baqarah. The phrase **refused to be with those who prostrate** is a resumption explaining how it contains the exception of not prostrating, because not prostrating may be with hesitation, so the Almighty explained that it was in the form of refusal.

## Tafsir al-Baghawi

31- **Except Satan, he refused to be with those who prostrated.**

## Tafsir al-Baidawi

31. **Except Iblis.** If it is made disconnected, it is connected to his saying: **He refused to be with those who prostrate.** That is, but Iblis refused. If it is made connected, it is a resumption as an answer to a questioner who said, **Why didn't he prostrate?**

## Surat al-Hijr 15:32

He said, **O Iblis, what is the matter with you that you are not with those who prostrate?**

## Tafsir al-Jalalayn

32 - **He said** the Most High **O Iblis, what is the matter with you** what prevented you **from being** redundant **with those who prostrate**

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: When God created that human being and breathed the spirit into him after He had formed him, all the angels prostrated together, except for Iblis, for he refused to be with those who prostrated to Adam when they prostrated, so he did not prostrate to him with them out of arrogance, envy and malice. So God Almighty said: **He said, 'O Iblis, what is the matter with you that you are not with those who prostrate?'** He says: What prevented you from being with those who prostrated? According to some of the Kufi grammarians, it is a genitive, and according to some of the people of Basra, it is an accusative because of the absence of the preposition.

## Tafsir al-Qurtubi

The Almighty said: **He said, 'O Iblis, what is the matter with you?'** meaning what is preventing you. **from being with those who prostrate** meaning from not being.

## Tafsir Ibn Kathir

The Almighty mentions His mention of Adam among His angels before his creation and His honoring him by ordering the angels to prostrate to him, and He mentions the failure of his enemy Iblis to prostrate to him from among the rest of the angels out of envy, disbelief, stubbornness, arrogance, and boasting of falsehood. For this reason, He said: **I would never prostrate to a human being whom You created from clay from altered black mud**, like His saying: "I am better than him. You created me from fire and created him from clay," and His saying: **Have you seen this one whom You have honored above me?** The verse. Ibn Jarir narrated here a strange and amazing trace from the hadith of Shabib bin Bishr on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When God created the angels, He said: "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration." They said: We will not do that, so He sent fire upon them and burned them. Then He created other angels and said to them the same thing, and they said: We will not do that, so He sent Then He sent a fire upon them and burned

them. Then He created other angels and said: I am going to create a human being from clay. When I create him, prostrate to him. But they refused. So He sent a fire upon them and burned them. Then He created angels and said: I am going to create a human being from clay. When I create him, prostrate to him. They said: We hear and obey, except for Iblis, who was among the first disbelievers. There is more to be said about this from him. It appears that he was an Israelite, and God knows best.

## Fath al-Qadir

And Julmah 32- **He said, 'O Iblis, what is the matter with you that you are not with those who prostrate?'** is also a new answer to an implied question, as if it was said: So what did God Almighty say to Iblis after he refused to prostrate? This address to him is not for the sake of honor and respect, but rather for the sake of rebuke and reprimand. The meaning is: What purpose do you have in refusing, and what reason led you to do it so that you would not be with those who prostrated to Adam with the angels, while they are in the same honor, high status, and closeness to God as you have learned.

## Tafsir al-Baghawi

32- He said, **O Iblis, what is the matter with you that you are not with those who prostrate?**

## Tafsir al-Baidawi

32. **He said, 'O Iblis, what is the matter with you that you are not with those who prostrate to Adam?'** What purpose do you have in not being **with those who prostrate** to Adam?

Surat al-Hijr 15:33

He said, "I would not prostrate to a human being whom You created from clay from an altered black mud."

### Surat al-Hijr 15:33

He said, **I would not prostrate to a human being whom You created from clay from an altered black mud.**

### Tafsir al-Jalalayn

33 - **He said, I would not prostrate to a human being whom You created from clay from altered black mud.**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **He said, 'I would never prostrate to a human being whom You created from clay from altered black mud.'**

### Tafsir al-Qurtubi

**He said, 'I would not prostrate to a human being whom You created from clay from altered black mud.'** This was due to his arrogance and envy, and that he was better than him, since he was made of fire and fire consumes clay, as was previously explained in *Al-A'raf*.

### Tafsir Ibn Kathir

The Almighty mentions His mention of Adam among His angels before his creation and His honoring him by ordering the angels to prostrate to him, and He mentions the failure of his enemy Iblis to prostrate to him from among the rest of the angels out of envy, disbelief, stubbornness, arrogance, and boasting of falsehood. For this reason, He said: **I would never prostrate to a human being whom You created from clay from altered black mud**, like His saying: "I am better than him. You created me from fire and created him from clay," and His saying: **Have you seen this one whom You have honored above me?** The verse. Ibn Jarir narrated here a strange and amazing trace from the hadith of Shabib bin Bishr on the authority of Ikrimah, on the authority of Ibn Abbas, who said: When God created the angels, He said: "Indeed, I am going to create a human being from clay. So when I have proportioned him and breathed into him of My spirit, then fall down to him in prostration." They said: We will not do that, so He sent fire upon them and burned them. Then He created other angels and said to them the same thing, and they said: We will not do that, so He sent Then He sent a fire upon them and burned them. Then He created other angels and said: I am going to create a human being from clay. When I create him, prostrate to him. But they refused. So He sent a fire upon them and burned them. Then He

created angels and said: I am going to create a human being from clay. When I create him, prostrate to him. They said: We hear and obey, except for Iblis, who was among the first disbelievers. There is more to be said about this from him. It appears that he was an Israelite, and God knows best.

### Fath al-Qadir

And sentence 33 - **He said, 'I would not prostrate to a human being whom You created from clay from altered black mud'** is a new sentence like the one before it. He made the reason for not prostrating to be that Adam was a human being created from clay from altered black mud, claiming that he was created from a nobler element than Adam's element, and in it is a general indication that he was better than him. He stated this explicitly in another place. He said, **I am better than him; You created me from fire and created him from clay.** And he said in another place, **Should I prostrate to one whom You created from clay?** The lam in **I prostrate** is to emphasize the negation: meaning that is not correct from me.

### Tafsir al-Baghawi

33- **He said, 'I would not prostrate to a human being whom You created from clay from altered black mud.'** He meant: I am better than him because he is clay, and I am fire, and fire eats clay.

### Tafsir al-Baidawi

33. **He said, 'I would not prostrate.'** The lam is to emphasize the negation, meaning that it is not correct for me and contradicts my condition to prostrate. **To a human being.** My body is dense and I am a spiritual angel. **You created him from clay from black mud that has been molded.** And it is the lowest of the elements, and You created me from fire, which is the most honorable of them. Adam, peace be upon him, was diminished in terms of type and origin, and the answer to this has been given previously in Surat Al-A'raf.

## Surat al-Hijr 15:34

He said, **Then get out of it, for indeed, you are expelled.**

## Tafsir al-Jalalayn

34 - (He said, **Then get out of it**, meaning Paradise, and it was said, from the heavens, **for indeed, you are expelled**, banished.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty said: **He said, 'Then get out of it, for you are expelled.'**

## Tafsir al-Qurtubi

**He said, 'Then get out of it'** meaning from the heavens, or from the Garden of Eden, or from among the angels. **For you are expelled** meaning stoned by meteors. It was also said: cursed and ill-fated. All of this has been discussed in detail in Surat Al-Baqarah and Surat Al-A'raf.

## Tafsir Ibn Kathir

God the Almighty mentions that He ordered Iblis with a universal order that he would not disobey or prevent from leaving the position he was in among the highest assembly, and that he is an outcast, meaning he is cast out, and that He followed him with a curse that will continue to be attached to him, following him and repeating it until the Day of Resurrection. And on the authority of Saeed bin Jubair that he said: When God cursed Iblis, his form changed from that of the angels, and he made a sound, and every sound in the world until the Day of Resurrection is from it, narrated by Ibn Abi Hatim, and that when the wrath that cannot be averted was realized, he asked, out of his complete envy of Adam and his descendants, to look at the Day of Resurrection, which is the Day of Resurrection, and that he was granted that as a lure for him and a respite, but when the sound was realized, God made him ugly.

## Fath al-Qadir

So God, the Almighty, answered him by saying: 34- **He said, 'Then get out of it, for you are expelled.'** The pronoun in **from it**, it was said, refers to Paradise. It was also said to the sky, and it was said to the group of angels: meaning, get out of the group of angels, for you are expelled, meaning stoned with meteors. It was also said that the meaning of expelled is cursed: meaning banished, because whoever is expelled is stoned.

## Tafsir al-Baghawi

34- **He said, 'Then get out of it, for you are expelled, banished.'** That is, from Paradise.

## Tafsir al-Baidawi

34. "He said, 'Then get out of it' from the sky or Paradise or the companies of angels. 'For indeed, you are expelled' banished from goodness and honor. For whoever is expelled is stoned or a devil is stoned with meteors. It is a threat that includes the answer to his doubt.



Surat al-Hijr 15:35

And indeed, upon you is the curse until the Day of Judgment.

### Surat al-Hijr 15:35

And indeed, upon you is the curse until the Day of Judgment.

### Tafsir al-Jalalayn

35 - **And upon you is the curse until the Day of Judgment** The punishment

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says, **He said**, Iblis, **I would not prostrate to a human being whom You created from clay from altered black mud**, and he is from clay and I am from fire, and fire eats clay. And His saying, **Then get out of it**, God Almighty says, Iblis, **Then get out of it, for you are expelled**.

And the cursed is the cursed, it was changed from maf'ul to fa'il, which is the cursed one, and this is what a group of people of interpretation said.

Who said that?

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Then you are accursed**, and the accursed is the cursed.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **Then get out of it, for indeed, you are expelled**, he said: cursed. Stoning in the Qur'an means cursing.

And His statement: **And upon you is the curse until the Day of Judgment**, meaning: And if God becomes angry with you by expelling you from the heavens and banishing you from them until the Day of Recompense, which is the Day of Resurrection. We have explained the meaning of the curse in more than one place, so there is no need to repeat it here.

### Tafsir al-Qurtubi

**And upon you is the curse** meaning my curse, as in Surat *Sad*.

### Tafsir Ibn Kathir

God the Almighty mentions that He ordered Iblis with a universal order that he would not disobey or prevent from leaving the position he was in among the highest assembly, and that he is an outcast, meaning he is cast out, and that He followed him with a curse that will continue to be attached to him, following him and repeating it until the Day of Resurrection. And on the

authority of Saeed bin Jubair that he said: When God cursed Iblis, his form changed from that of the angels, and he made a sound, and every sound in the world until the Day of Resurrection is from it, narrated by Ibn Abi Hatim, and that when the wrath that cannot be averted was realized, he asked, out of his complete envy of Adam and his descendants, to look at the Day of Resurrection, which is the Day of Resurrection, and that he was granted that as a lure for him and a respite, but when the sound was realized, God made him ugly.

### Fath al-Qadir

**And indeed upon you is the curse until the Day of Judgment** meaning that upon you is the expulsion and banishment from the mercy of God Almighty, which will continue upon you and will be binding upon you until the Day of Judgment, which is the Day of Resurrection. Making the Day of Judgment the end of the curse does not necessitate its cessation at that time, because what is meant is its continuity without interruption. The Day of Judgment is mentioned for emphasis, as in the Almighty's saying: **As long as the heavens and the earth endure** or what is meant is that on the Day of Judgment and after it, he will be punished with what is more severe than the curse, from the types of punishment, so it is as if he does not find for himself what he found before the punishment touched him.

### Tafsir al-Baghawi

35- **And upon you is the curse until the Day of Judgment**. It was said: The people of the heavens curse Satan just as the people of the earth curse him, so he is cursed in the heavens and the earth.

### Tafsir al-Baidawi

35. **And upon you is the curse** this expulsion and banishment. **Until the Day of Judgment** for it is the end of the duration of the curse, for it is appropriate for the days of accountability and from it the time of retribution and what is in His saying: "Then a crier will proclaim among them: The curse of God is upon the wrongdoers" in another sense, he will forget this. And it was said that the limit of the curse is because it is the furthest limit that harms people, or because he is tormented in it with what makes the curse forgotten with it and it becomes like something that has vanished.

## Surat al-Hijr 15:36

He said, **My Lord, then reprieve me until the Day they are resurrected.**

### Tafsir al-Jalalayn

36 - **He said, My Lord, then reprieve me until the Day they are resurrected** meaning the people.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **He said, 'My Lord, then grant me respite until the Day they are resurrected.'**

### Tafsir al-Qurtubi

The Almighty said: **He said, 'My Lord, then reprieve me until the Day they are resurrected.'** This question from Iblis was not out of his confidence in his status with God Almighty, and that he is worthy of having his supplication answered, but he asked for his punishment to be delayed as an increase in his affliction, like the action of one who despairs of safety. And what he meant by his question of reprieve until the Day they are resurrected was that he would not die, because there is no death on the Day of Resurrection or after it.

### Tafsir Ibn Kathir

God the Almighty mentions that He ordered Iblis with a universal order that he would not disobey or prevent from leaving the position he was in among the highest assembly, and that he is an outcast, meaning he is cast out, and that He followed him with a curse that will continue to be attached to him, following him and repeating it until the Day of Resurrection. And on the authority of Saeed bin Jubair that he said: When God cursed Iblis, his form changed from that of the angels, and he made a sound, and every sound in the world until the Day of Resurrection is from it, narrated by Ibn Abi Hatim, and that when the wrath that cannot be averted was realized, he asked, out of his complete envy of Adam and his descendants, to look at the Day of Resurrection, which is the Day of Resurrection, and that he was granted that as a lure for him and a respite, but when the sound was realized, God made him ugly.

### Fath al-Qadir

36- **He said, 'My Lord, then give me respite'** meaning, give me time and do not let me die until the Day of al-Qiyamah 75: meaning, Adam and his descendants. He asked to remain alive until that day. When he heard that, he knew that God had delayed his punishment until the Hereafter. It was as if he asked never to die, because if his death was delayed until that day, it

would be a day in which there is no death. It was said that he did not ask never to die, but rather asked that his punishment be delayed until the Day of Resurrection and that he not be punished in this world.

### Tafsir al-Baghawi

36- **He said, 'My Lord, then reprieve me until the Day they are resurrected.'** The wicked one wanted not to die.

### Tafsir al-Baidawi

36. **He said, 'My Lord, then give me respite.'** So He gave me respite, and the 'fa' is related to an omitted word indicated by **'Then get out of it, for you are expelled.'** "Until the Day they are resurrected." He wanted to find a way out of temptation or escape from death, since there is no death after the time of resurrection, so He answered him to the first but not the second.

Surat al-Hijr 15:37

He said, "Then you are among those granted respite."

### Surat al-Hijr 15:37

He said, **Then you are among those granted respite.**

### Tafsir al-Jalalayn

37 - **He said, Then you are among those granted respite**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **He said, 'Then you are among those granted respite.'**

### Tafsir al-Qurtubi

God Almighty said: **Then you are among those who are given respite** meaning among those who are deferred.

### Tafsir Ibn Kathir

God the Almighty mentions that He ordered Iblis with a universal order that he would not disobey or prevent from leaving the position he was in among the highest assembly, and that he is an outcast, meaning he is cast out, and that He followed him with a curse that will continue to be attached to him, following him and repeating it until the Day of Resurrection. And on the authority of Saeed bin Jubair that he said: When God cursed Iblis, his form changed from that of the angels, and he made a sound, and every sound in the world until the Day of Resurrection is from it, narrated by Ibn Abi Hatim, and that when the wrath that cannot be averted was realized, he asked, out of his complete envy of Adam and his descendants, to look at the Day of Resurrection, which is the Day of Resurrection, and that he was granted that as a lure for him and a respite, but when the sound was realized, God made him ugly.

### Fath al-Qadir

37- **He said, 'Then you are among those granted respite.'** When he asked for respite, God Almighty answered his request and informed him that he was among those He granted respite to among His creatures whose lives He had delayed, or among those whose punishment He had delayed for what they had committed.

### Tafsir al-Baghawi

37- **He said, 'Then you are among those granted respite.'**

### Tafsir al-Baidawi

37. **He said, 'Then you are among those granted respite.'**

## Surat al-Hijr 15:38

until the Day of the Appointed Time.

### Tafsir al-Jalalayn

38 - **Until the Day of the Appointed Time** the time of the first blast

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: Iblis said: My Lord, since You have brought me out of the heavens and cursed me, then delay me until the day when You will resurrect Your creation from their graves and gather them for the Day of Resurrection. God said to him: Then you are one of those whose destruction I have delayed until the appointed time for the destruction of all My creation, and that is when there will not remain on the earth any dwellings of the children of Adam.

### Tafsir al-Qurtubi

**Until the Day of the Appointed Time.** Ibn Abbas said: He meant the first blast, that is, when all creation dies. It was also said: The appointed time that God has kept knowledge of to Himself, and Satan is ignorant of it. Satan dies and then is resurrected. God the Almighty said: **Everything on it will perish.** (al-Rahman 55:26). There are two opinions about the speech of God the Almighty: One of them: He spoke to him through the tongue of His Messenger. The second: He spoke to him as a severe threat, not as an honor or a way to draw near.

### Tafsir Ibn Kathir

God the Almighty mentions that He ordered Iblis with a universal order that he would not disobey or prevent from leaving the position he was in among the highest assembly, and that he is an outcast, meaning he is cast out, and that He followed him with a curse that will continue to be attached to him, following him and repeating it until the Day of Resurrection. And on the authority of Saeed bin Jubair that he said: When God cursed Iblis, his form changed from that of the angels, and he made a sound, and every sound in the world until the Day of Resurrection is from it, narrated by Ibn Abi Hatim, and that when the wrath that cannot be averted was realized, he asked, out of his complete envy of Adam and his descendants, to look at the Day of Resurrection, which is the Day of Resurrection, and that he was granted that as a lure for him and a respite, but when the sound was realized, God made him ugly.

### Fath al-Qadir

Then the Almighty explained the end to which He gave

him respite. He said: 38- **Until the Day of the Appointed Time** which is the Day of Resurrection. The Day of Judgment, the Day when they are resurrected, and the Day of the Appointed Time are all expressions about the Day of Resurrection. It was said that what is meant by the Appointed Time is the time close to the Resurrection, at which time he will die.

### Tafsir al-Baghawi

38- **He said, 'Then you are among those reprieved \* Until the Day of the Appointed Time,'** meaning: the time when all creatures will die, which is the first trumpet blast.

It is said that the period of Satan's death is forty years, which is the period between the two blasts.

It is said: God Almighty's response to him in granting him respite was not an honor to him, but rather an increase in his affliction and misery.

### Tafsir al-Baidawi

38. **Until the Day of the Appointed Time** in which your appointed time with God is, or the extinction of all people, which is the first blast according to the majority. It is possible that what is meant by the three days is the Day of Resurrection, and the difference in expressions is due to the difference in considerations. So it was first expressed as the Day of Judgment for what you know, and second as the Day of Resurrection, since through it knowledge is obtained of the cessation of obligation and despair of misguidance, and third as the known because it occurs in both statements. It does not necessarily follow from that that he will not die, for perhaps he will die at the beginning of the day and be resurrected with the creation in its folds. And this address, even if it was not by means, did not indicate the position of Iblis because God addressed him by way of humiliation and degradation.

Surat al-Hijr 15:39

He said, "My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all."

### Surat al-Hijr 15:39

He said, **My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all.**

### Tafsir al-Jalalayn

39 - (He said, **My Lord, because You have put me in error**, meaning by misleading me, and the preposition *ba* is for an oath and its answer, **I will surely make sins attractive to them on earth, and I will mislead them all.**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **He said, 'My Lord, because You have put me in error, I will surely make [disobedience] attractive to them on earth, and I will mislead them all.'**

### Tafsir al-Qurtubi

God the Almighty said: **He said, 'My Lord, because You have put me in error, I will surely make [evil] attractive to them on earth.'** The meaning of misleading and beautification was mentioned earlier in Al-A'raf. Adorning here can be done in two ways: either by committing sins, or by keeping them busy with the adornments of this world instead of doing acts of obedience. The meaning of **and I will surely mislead them all** is that I will mislead them from the path of guidance. Ibn Lahi'ah Abdullah narrated on the authority of Diraj Abi Al-Samh on the authority of Abi Al-Haitham on the authority of Abi Saeed Al-Khudri who said that the Messenger of God (peace and blessings of God be upon him) said: "Satan said, 'O Lord, by Your glory and majesty, I will continue to mislead the children of Adam as long as their souls are in their bodies.' The Lord said, 'By My glory and majesty, I will continue to forgive them as long as they ask My forgiveness.'"

### Tafsir Ibn Kathir

God Almighty says, informing about Iblis and his rebellion and insolence, that he said to the Lord: **Because You have misled me.** Some of them said: He swore by God's misleading him. **I said**, and it is possible that it was because of what You have misled me and led me astray, **I will surely make attractive to them**, meaning the descendants of Adam, peace be upon him, **on the earth**, meaning I will make sins attractive to them and make them desire them and incite them to them, and disturb them to them greatly. **And I will mislead them all**, meaning just as You have

misled me and have been able to do that, **except for Your chosen servants among them**, like His statement: **Have you seen this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** God Almighty said to him, threatening and warning him, **This is a straight path for Me**, meaning that all of you will return to Me, so I will reward you for your deeds, if good then good, and if evil then evil, like His statement, God Almighty: **Indeed, your Lord is ever watchful.** It was said: The path of truth returns to God Almighty, and to Him it ends. This was said by Mujahid, Al-Hasan, and Qatadah, like His statement: **And upon God is the determination of the way.** Qais bin Ubadah, Muhammad bin Sirin, and Qatadah read: **This is the path of Ali, straight**, like His statement: **And indeed, it is in the Mother of the Book with Us, exalted and wise**, meaning lofty. The first reading is the most famous.

And His statement, **Indeed, My servants - over them you have no authority**, meaning those whom You have decreed guidance for, so you have no way over them or access to them, **except for those who follow you of the deviators**, is an interrupted exception. Ibn Jarir included here from the hadith of Abdullah bin Mubarak on the authority of Abdullah bin Muhabb, who told us that Yazid bin Qusayt said: The prophets used to have mosques outside their villages, so if the prophet wanted to ask his Lord about something, he would go to his mosque and pray as much as God had decreed for him, then he would ask Him whatever he wanted. While a prophet was in his mosque, the enemy of God - meaning Satan - came and sat between him and the Qiblah, so the Prophet said: I seek refuge in God from the accursed Satan. He said: He repeated that three times, so the enemy of God said: Tell me by what means you will be saved from me? The Prophet said: Rather, tell me by what means you will overcome the son of Adam twice? So each of them took on the other, so the Prophet said: God the Most High says: **Indeed, My servants - over them you have no authority except for those who follow you of the deviators.** The enemy of God said: I heard this before you were born. The Prophet said: And God says: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." And by God, I never felt you except that I sought refuge in God from you. The enemy of God said: You have spoken the truth in this, so you will be saved from me. So the Prophet said: Tell me, by what you can overcome the son of Adam? He said: I overcome it when I am angry or in a state of passion.

His saying: **And indeed, Hell is the promised place for them all** meaning Hell is the promised place for all who follow Satan, as He said about the Qur'an: **And whoever disbelieves in it from the parties, the Fire is his promised place** Then He informed that Hell has seven gates **for each gate a portion is assigned** meaning, for each gate a portion of Satan's followers has been written for them to enter, and they cannot escape from it. May God protect us from it. Everyone enters from a gate according to his deeds, and he



settles in a level according to the extent of his deeds. Ismail bin Aliyah and Shu'bah said, both on the authority of Abu Harun Al-Ghanawi on the authority of Hattan bin Abdullah that he said: I heard Ali bin Abi Talib while he was giving a sermon say: Indeed, the gates of Hell are like this - Abu Harun said - layers, one above the other. Israel said on the authority of Abu Ishaq on the authority of Hubayrah bin Abi Yarim, on the authority of Ali, may God be pleased with him, who said: The gates of Hell are seven, one above the other, so the first is filled, then the second, then the third, until all of them are filled.

Akrima said: Seven gates, seven levels. Ibn Jurayj said: Seven gates: The first of them is Hell, then Laza, then Al-Hutama, then Al-Sa'ir, then Saqar, then Al-Jahim, then Al-Hawiyah. Ad-Dahhak narrated something similar from Ibn Abbas. And it was also narrated from Al-A'mash something similar as well. Qatadah said: **It has seven gates, for each gate a portion is assigned.** By God, they are dwellings according to their deeds. Ibn Jarir narrated them. Juwaybir said on the authority of Ad-Dahhak: **It has seven gates, for each gate a portion is assigned.** He said: A gate for the Jews, a gate for the Christians, a gate for the Sabians, a gate for the Magians, a gate for those who associate others with God, who are the disbelievers of the Arabs, a gate for the hypocrites, and a gate for the people of monotheism. So the people of monotheism are to be hoped for, but those are never to be hoped for.

Al-Tirmidhi said: Abd ibn Junaid told us, Uthman ibn Umar told us, on the authority of Malik ibn Mughul, on the authority of Humayd, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: **Hell has seven gates, one of which is for those who draw their swords against my nation - or he said, against the nation of Muhammad.** Then he said: We do not know it except from the hadith of Malik ibn Mughul. Ibn Abi Hatim said: My father told us, Abbas ibn al-Waleed al-Khalal told us, Zaid told us - meaning Ibn Yahya - Saeed ibn Bashir told us, on the authority of Qatadah, on the authority of Abu Nadrah, on the authority of Samurah ibn Jundub, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **For each of their gates is a portion allotted,** he said: "Among the people of Hell are those whom the Fire will take up to their ankles, and among them are those whom the Fire will take up to their waists, and among them are those whom the Fire will take up to their collarbones. Their dwellings are according to their deeds, and that is what His statement: 'For each of their gates is a portion allotted.'"

### Fath al-Qadir

39- **He said, 'My Lord, because You have put me in error, I will surely make [things] attractive to them on the earth.'** The letter *ba* is for swearing, and *ma* is a source. The answer to the oath is **I will surely make [things] attractive to them on the earth.** That is, I swear by Your tempting me to tempt me, I will surely make [things] attractive to them on the earth, that is, as long as they are in this world. The adornment of this is either by making sins seem good to them and causing

them to fall into them, or by distracting them with the adornments of this world from doing what God has commanded them to do, so that they do not turn to anything else. His swearing here by God's tempting him does not contradict his swearing elsewhere by God's might, which is His authority and power, because tempting him is part of what might is true of. **And I will surely mislead them all.** That is, I will mislead them from the path of guidance and cause them to fall into the path of misguidance and carry them towards it.

### Tafsir al-Baghawi

39- **He said, 'My Lord, because You have put me in error,'** you have led me astray. It was also said: you have disappointed me in Your mercy, **I will surely make attractive to them on the earth,** the love of the world and Your disobedience, **and I will mislead them,** meaning: I will lead them astray, **all together.**

### Tafsir al-Baidawi

39. **He said, 'My Lord, because You have misled me'** The letter *ba* is for the oath and what is its source and answer. **I will surely make [things] attractive to them on the earth** The meaning is I swear by Your misleading me that I will make sins attractive to them in this world, which is the abode of deception, like His saying: **I will abide in the earth.** There is a difference of opinion regarding the establishment of the oath by the actions of God Almighty. It was said that the causal and the Mu'tazila are the ones who mislead with regard to error, or causing it by His command to him to prostrate to Adam, peace be upon him, or by misleading from the path to Paradise. They apologized for God's delaying him, which is a reason for increasing his error and empowering him to mislead the children of Adam, because God Almighty knew from him and those who followed him that they would die in disbelief and go to the Fire, whether He granted him respite or not, and that in His delaying him is an exposure to those who opposed Him to deserve more reward, and the weakness of that is not hidden from those with understanding. **And I will mislead them all** And I will lead them all to error.

Surat al-Hijr 15:40

Except for Your chosen servants among them.

## Surat al-Hijr 15:40

Except for Your chosen servants among them.

## Tafsir al-Jalalayn

40 - **Except for Your chosen servants among them** meaning the believers.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God the Most High says: Iblis said, **My Lord, because You have misled me** by Your misleading, **I will surely make attractive to them on the earth**, and it is as if his saying **because You have misled me** was taken in the form of an oath, as one says: By God, or by the might of God, I will mislead them. And what He meant by His saying: **I will surely make attractive to them on the earth** is that I will make Your disobedience attractive to them, and I will make it beloved to them on the earth. **And I will mislead them all**, meaning: and I will lead them astray from the path of right guidance. **Except for Your chosen servants among them**, meaning: except for those whom You have chosen by Your guidance and guided, for that is someone over whom I have no authority nor power. And it has been read: except for those whom You have chosen, so whoever reads it in this way means: except for those who are sincere in their obedience to You, for I have no power over them.

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

Who said that?

Al-Muthanna told me, he said: Ishaq told us, he said: Abu Zuhair told us, on the authority of Juwaybir, on the authority of Al-Dahhak: **Except for Your chosen servants among them**, meaning: the believers.

Al-Muthanna told me, he said: Ishaq told us, he said: Hisham told us, he said: Amr told us, on the authority of Saeed, on the authority of Qatada, **Except for Your chosen servants among them**, Qatada said: This is the dual meaning of God, may He be exalted.

## Tafsir al-Qurtubi

The people of Medina and Kufa read it with a fatha on the lam, meaning those whom You have chosen and purified. The rest read it with a kasra on the lam, meaning those who have devoted their worship to You without corruption or hypocrisy. Abu Thamama narrated that the disciples asked Jesus, peace be upon him, about those who are sincere to God, and he said: Those who work and do not like people to praise them.

## Tafsir Ibn Kathir

God Almighty says, informing about Iblis and his rebellion and insolence, that he said to the Lord: **Because You have misled me**. Some of them said: He swore by God's misleading him. **I said**, and it is possible that it was because of what You have misled me and led me astray, **I will surely make attractive to them**, meaning the descendants of Adam, peace be upon him, **on the earth**, meaning I will make sins attractive to them and make them desire them and incite them to them, and disturb them to them greatly. **And I will mislead them all**, meaning just as You have misled me and have been able to do that, **except for Your chosen servants among them**, like His statement: **Have you seen this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few**. God Almighty said to him, threatening and warning him, **This is a straight path for Me**, meaning that all of you will return to Me, so I will reward you for your deeds, if good then good, and if evil then evil, like His statement, God Almighty: **Indeed, your Lord is ever watchful**. It was said: The path of truth returns to God Almighty, and to Him it ends. This was said by Mujahid, Al-Hasan, and Qatadah, like His statement: **And upon God is the determination of the way**. Qais bin Ubadah, Muhammad bin Sirin, and Qatadah read: **This is the path of Ali, straight**, like His statement: **And indeed, it is in the Mother of the Book with Us, exalted and wise**, meaning lofty. The first reading is the most famous.

And His statement, **Indeed, My servants - over them you have no authority**, meaning those whom You have decreed guidance for, so you have no way over them or access to them, **except for those who follow you of the deviators**, is an interrupted exception. Ibn Jarir included here from the hadith of Abdullah bin Mubarak on the authority of Abdullah bin Muhabb, who told us that Yazid bin Qusayt said: The prophets used to have mosques outside their villages, so if the prophet wanted to ask his Lord about something, he would go to his mosque and pray as much as God had decreed for him, then he would ask Him whatever he wanted. While a prophet was in his mosque, the enemy of God - meaning Satan - came and sat between him and the Qiblah, so the Prophet said: I seek refuge in God from the accursed Satan. He said: He repeated that three times, so the enemy of God said: Tell me by what means you will be saved from me? The Prophet said: Rather, tell me by what means you will overcome the son of Adam twice? So each of them took on the other, so the Prophet said: God the Most High says: **Indeed, My servants - over them you have no authority except for those who follow you of the deviators**. The enemy of God said: I heard this before you were born. The Prophet said: And God says: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." And by God, I never felt you except that I sought refuge in God from you. The enemy of God said: You have spoken the truth in this, so you will be saved from me. So the Prophet said: Tell me, by what you can overcome the son of Adam? He said: I overcome it when I am angry

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His saying: **And indeed, Hell is the promised place for them all** meaning Hell is the promised place for all who follow Satan, as He said about the Qur'an: **And whoever disbelieves in it from the parties, the Fire is his promised place** Then He informed that Hell has seven gates **for each gate a portion is assigned** meaning, for each gate a portion of Satan's followers has been written for them to enter, and they cannot escape from it. May God protect us from it. Everyone enters from a gate according to his deeds, and he settles in a level according to the extent of his deeds. Ismail bin Aliyah and Shu'bah said, both on the authority of Abu Harun Al-Ghanawi on the authority of Hattan bin Abdullah that he said: I heard Ali bin Abi Talib while he was giving a sermon say: Indeed, the gates of Hell are like this - Abu Harun said - layers, one above the other. Israel said on the authority of Abu Ishaq on the authority of Hubayrah bin Abi Yarim, on the authority of Ali, may God be pleased with him, who said: The gates of Hell are seven, one above the other, so the first is filled, then the second, then the third, until all of them are filled.

Akrima said: Seven gates, seven levels. Ibn Jurayj said: Seven gates: The first of them is Hell, then Laza, then Al-Hutama, then Al-Sa'ir, then Saqar, then Al-Jahim, then Al-Hawiyah. Ad-Dahhak narrated something similar from Ibn Abbas. And it was also narrated from Al-A'mash something similar as well. Qatadah said: **It has seven gates, for each gate a portion is assigned.** By God, they are dwellings according to their deeds. Ibn Jarir narrated them. Juwaybir said on the authority of Ad-Dahhak: **It has seven gates, for each gate a portion is assigned.** He said: A gate for the Jews, a gate for the Christians, a gate for the Sabians, a gate for the Magians, a gate for those who associate others with God, who are the disbelievers of the Arabs, a gate for the hypocrites, and a gate for the people of monotheism. So the people of monotheism are to be hoped for, but those are never to be hoped for.

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## Fath al-Qadir

40- **Except for Your sincere servants among them.** The people of Medina and Kufa read it with a fatha on the lam: meaning those whom You have chosen from among the servants. The rest read it with a kasra on the lam: meaning those who devoted their worship to You and did not intend it for anyone other than You.

## Tafsir al-Baghawi

40- **Except for Your servants among them who are sincere,** the believers who sincerely obeyed and worshipped You, and whoever opens the lam, meaning: whoever You sincerely worshipped in Your worship and chose.

## Tafsir al-Baidawi

40. **Except for Your servants among them, the sincere ones** whom You have sincerely devoted to Your obedience and purified from impurities, so that My plot does not work on them. Ibn Kathir, Ibn Amir, and Abu Amr read it with the kasra throughout the Qur'an, meaning those who have sincerely devoted their souls to God Almighty.

Surat al-Hijr 15:41

He said, "This is a path that is straight for me."

## Surat al-Hijr 15:41

He said, **This is a path that is straight for me.**

## Tafsir al-Jalalayn

41 - **He said** the Almighty **This is a straight path to me**

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty said: **He said, 'This is a straight path to Me.'**

## Tafsir al-Qurtubi

Omar bin Al-Khattab said: Its meaning is this is a path that its follower will be straightened until he attacks Paradise. Al-Hasan: *Al/* means to me. Mujahid and Al-Kisa'i: This is a threat and a warning, like when you say to someone you threaten: Your path is to me and your fate is to me. And like His saying: **Indeed, your Lord is ever watchful** (al-Fajr 89:14). So the meaning of the statement is: This is a path that returns to me, so I reward everyone according to his deeds, meaning the path of servitude. It was said: The meaning is to guide me to the straight path with clarification and proof. It was also said: with success and guidance. Ibn Sirin, Qatadah, Al-Hasan, Qays bin Abbad, Abu Raja, Hamid and Ya'qub read **This is the path of Ali, straight** with the raising of *Al/* and its tanween, and its meaning is high and straight, meaning high in religion and truth. It was said: High to attain, straight to deviate.

## Tafsir Ibn Kathir

God Almighty says, informing about Iblis and his rebellion and insolence, that he said to the Lord: **Because You have misled me.** Some of them said: He swore by God's misleading him. **I said**, and it is possible that it was because of what You have misled me and led me astray, **I will surely make attractive to them**, meaning the descendants of Adam, peace be upon him, **on the earth**, meaning I will make sins attractive to them and make them desire them and incite them to them, and disturb them to them greatly. **And I will mislead them all**, meaning just as You have misled me and have been able to do that, **except for Your chosen servants among them**, like His statement: **Have you seen this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** God Almighty said to him, threatening and warning him, **This is a straight path for Me**, meaning that all of you will return to Me, so I will reward you for your deeds, if good then good, and if evil then evil, like His statement, God Almighty: **Indeed,**

**your Lord is ever watchful.** It was said: The path of truth returns to God Almighty, and to Him it ends. This was said by Mujahid, Al-Hasan, and Qatadah, like His statement: **And upon God is the determination of the way.** Qais bin Ubadah, Muhammad bin Sirin, and Qatadah read: **This is the path of Ali, straight**, like His statement: **And indeed, it is in the Mother of the Book with Us, exalted and wise**, meaning lofty. The first reading is the most famous.

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His saying: **And indeed, Hell is the promised place for them all** meaning Hell is the promised place for all who follow Satan, as He said about the Qur'an: **And whoever disbelieves in it from the parties, the Fire is his promised place** Then He informed that Hell has seven gates **for each gate a portion is assigned** meaning, for each gate a portion of Satan's followers has been written for them to enter, and they cannot escape from it. May God protect us from it. Everyone enters from a gate according to his deeds, and he settles in a level according to the extent of his deeds. Ismail bin Aliyah and Shu'bah said, both on the authority of Abu Harun Al-Ghanawi on the authority of Hattan bin Abdullah that he said: I heard Ali bin Abi Talib while he was giving a sermon say: Indeed, the gates of Hell are like this - Abu Harun said - layers, one above the other. Israel said on the authority of Abu Ishaq on the authority of Hubayrah bin Abi Yarim, on the authority of Ali, may God be pleased with him, who said: The gates of Hell are seven, one above the other, so the first is filled, then the second, then the third, until all of them are filled.

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### Fath al-Qadir

41- **He said, 'This is a straight path for Me'** meaning a right that I must observe, which is that you have no authority over My servants. Al-Kisa'i said: This is a threat and a warning, like when you say to someone you threaten, 'Your path is upon Me and your destination is to Me', and like His saying, 'Indeed, your Lord is ever watchful', so the meaning of this statement is that this path returns to Me, so I reward everyone according to his deeds. It was said that 'upon' here means 'to', and it was said that the meaning is that the straight path is with clarification and argument, and it was said that it means success and guidance. Ibn Sirin, Qatadah, Al-Hasan, Qays ibn 'Abbad, Abu Raja', Hamid and Ya'qub read **This is a path for Me** as an adjective, and its meaning is lofty.

### Tafsir al-Baghawi

41- **He said, God Almighty, 'This is a straight path to me,** Al-Hasan said: Its meaning is a straight path to

me.

Mujahed said: The truth returns to God Almighty, and His path is upon Him, and nothing is crooked for Him.

Al-Akhfash said: It means: I am the guide to the straight path.

Al-Kisa'i said: This is a threat and warning, as when a man says to someone who is arguing with him: **Your path is upon me,** meaning: **Do not escape from me,** as God Almighty said: **Indeed, your Lord is ever watchful** (al-Fajr 89:14).

It was said: Its meaning is on the right path with clarification, proof, success and guidance.

Ibn Sirin, Qatadah, and Yaqub read: Ali, from the word *al-'ulu* meaning: high. Some of them expressed it as: high to attain, straight to deviate.

### Tafsir al-Baidawi

41. "He said, 'This is the path of Ali,' which is a right upon me to observe. 'Straight' with no deviation from it, and the reference is to what the exception includes, which is the deliverance of the sincere from his temptation, or sincerity in the sense that it is the path of 'Ali' that leads to reaching him without crookedness or misguidance. And it was read on the one of the highest honor.



Surat al-Hijr 15:42

Indeed, My servants - you have no authority over them, except those who follow you of the deviators.

### Surat al-Hijr 15:42

Indeed, My servants - you have no authority over them, except those who follow you of the deviators.

### Tafsir al-Jalalayn

42 - And **My servants** meaning the believers **you have no authority over them** power *except* but **those who follow you of the deviators** the disbelievers.

### Tafsir al-Suyuti

### Tafsir al-Tabari

The readers differed in their reading of his statement, **He said, 'This is a straight path to me.'** The majority of the readers of Hijaz, Medina, Kufa, and Basra read it as, **This is a straight path to me**, meaning: This is a straight path to me.

So the meaning of the statement was: This is a path that leads back to Me. So I will reward everyone for their deeds, as God Almighty said: **Indeed, your Lord is ever watchful.** This is similar to what someone says to someone who threatens and intimidates him: **Your path is upon me, and I am upon your path.** So too is his statement: **This is a path**, meaning: This is a path upon Me and this is a path to Me. This is the interpretation of whoever reads it in this way.

Who said that?

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, Al-Hasan ibn Muhammad told me, he said: Shababah told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', all of them on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **This is the path of Ali, which is straight**, he said: The truth returns to God, and its path is upon Him, it does not deviate from anything.

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.

Ahmad bin Yusuf told us: Al-Qasim told us: Marwan bin Shuja' told us, on the authority of Khasif, on the authority of Ziyad bin Abi Maryam and Abdullah bin Katheer, that they read it: **This is the straight path of Ali**, and they said: Ali is to me and is in their position.

Al-Hasan bin Muhammad narrated to us: Abdul-Wahhab bin Ata' narrated to us, on the authority of Ismail bin Muslim, on the authority of Al-Hasan and Saeed, on the authority of Qatada, on the authority of Al-Hasan: **This is the straight path of Ali**, meaning:

straight to me. Qais bin Abbad, Ibn Sirin, and Qatada read this, according to what was reported from them: **This is the straight path of Ali**, with Ali in the nominative case, as an attribute of the path, meaning: high.

Who said that?

Al-Muthanna told me, he said: Ishaq told us, he said: Ibn Abi Hammad told us, he said: Jaafar Al-Basri told me, on the authority of Ibn Sirin, that he used to recite: This is Ali's straight path, meaning: high.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: This is a straight path to me, meaning high and straight. Bishr said, Yazid said, Saeed said: This is how we and Qatada read it.

Al-Hasan bin Muhammad told us: Abdul-Wahhab told us, on the authority of Harun, on the authority of Abu Al-Awam, on the authority of Qatada, on the authority of Qais bin Abbad: This is the straight path of Ali, meaning: lofty.

The correct reading of this, according to us, is the reading of those who read, **This is the straight path of Ali**, according to the interpretation that we mentioned from Mujahid and Al-Hasan Al-Basri, and those who agreed with them on it, due to the consensus of the proof of the reciters on it, and the anomaly of what contradicted it.

And His statement: **Indeed, My servants - you have no authority over them, except for those who follow you of the deviators**, God Almighty says: Indeed, My servants - you have no argument over them, except for those who follow you in what you called their father of misguidance, of those who have gone astray and perished.

Al-Muthanna told me, he said: Suwaid told us, he said: Ibn Al-Mubarak told us, on the authority of Ubaidullah bin Muhab, he said: Yazid bin Qusayt told us, he said: "The prophets had mosques outside their villages, so if the prophet wanted to ask his Lord about something, he would go to his mosque, pray as much as God had written for him, then ask whatever he wanted, and while the prophet was in his mosque, the enemy of God came and sat between him and the qiblah, so the Prophet, may God bless him and grant him peace, said: I seek refuge in God from the accursed Satan, so the enemy of God said: Do you see the one from whom you sought refuge? It is he, so the Prophet, may God bless him and grant him peace, said: I seek refuge in God from the accursed Satan, and he repeated that three times, so the enemy of God said: Tell me by what means you will be saved from me, so the Prophet, may God bless him and grant him peace, said: Rather tell me by what means you will overcome the son of Adam, twice, so each one of them took on the other, so the Prophet, may God bless him and grant him peace, said: God, the Most High, says: 'Indeed, over My servants you have no authority except those who follow you of the deviators,' the enemy of God said: I heard this before you were born,

The Prophet, may God bless him and grant him peace, said: God Almighty says: (But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing.) And by God, I never felt anything from you except that I sought refuge in God from you. So the enemy of God said: You have spoken the truth in this, so you will be saved from me. So the Prophet, may God bless him and grant him peace, said: So tell me, by what you overcome the son of Adam? He said: I overcome it when I am angry and when I am in a state of desire.

## Tafsir al-Qurtubi

First: The Almighty's saying: "Indeed, My servants - over them you have no authority." The scholars said: It means over their hearts. Ibn Uyaynah said: It means that He throws them into a sin that prevents them from My forgiveness and makes it difficult for them. And these are the ones whom God has guided, chosen, selected, and chosen.

I said: Perhaps someone will say: God has informed us about the description of Adam and Eve, peace be upon them, by saying: **Then Satan caused them to slip** (al-Baqarah 2:36), and about a group of the companions of His Prophet, by saying: **Satan only caused them to slip because of some of what they had earned** (Al Imran 3:155). The answer is what was mentioned, which is an illusion, that he has no power over their hearts, nor is he the subject of their faith, nor does he throw them into a sin that leads to its non-acceptance, rather repentance removes it and return erases it. And Adam's expulsion was not a punishment for what he had committed, as was explained in *Al-Baqarah*. As for the companions of the Prophet, peace and blessings be upon him, the statement about them has already been made in Al-Imran. Then His saying, the Most High: **You have no authority over them** may be specific to those whom God has protected, or it may be in most times and circumstances, and his authority may be to relieve distress and remove worry, as He did with Bilal, when he came to guide him as a child is guided until he fell asleep, and the Prophet, may God bless him and grant him peace, and his companions slept and did not wake up until the sun rose, and they were frightened and said: What is the expiation for what we did by being negligent in our prayer? So the Prophet, may God bless him and grant him peace, said to them: **There is no negligence in sleep**, so he relieved them. **Except for those who follow you of the deviators**, meaning the misguided polytheists. That is, His authority over these people, as evidenced by **His authority is only over those who take him as a friend and those who associate others with Him**. (al-Nahl 16:100)

Second: This verse and the one before it are evidence of the permissibility of excluding a little from a lot and a lot from a little, such as saying: Ten minus a dirham. Or saying: Ten minus nine. Ahmad ibn Hanbal said: It is not permissible to except more than half or less. As for excluding more from the whole, it is not valid. Our evidence is this verse, for it excludes **the misguided** from the servants and the servants from the misguided, and that indicates that excluding less from the whole

and excluding more from the whole are permissible.

## Tafsir Ibn Kathir

God Almighty says, informing about Iblis and his rebellion and insolence, that he said to the Lord: **Because You have misled me**. Some of them said: He swore by God's misleading him. **I said**, and it is possible that it was because of what You have misled me and led me astray, **I will surely make attractive to them**, meaning the descendants of Adam, peace be upon him, **on the earth**, meaning I will make sins attractive to them and make them desire them and incite them to them, and disturb them to them greatly. **And I will mislead them all**, meaning just as You have misled me and have been able to do that, **except for Your chosen servants among them**, like His statement: **Have you seen this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few**. God Almighty said to him, threatening and warning him, **This is a straight path for Me**, meaning that all of you will return to Me, so I will reward you for your deeds, if good then good, and if evil then evil, like His statement, God Almighty: **Indeed, your Lord is ever watchful**. It was said: The path of truth returns to God Almighty, and to Him it ends. This was said by Mujahid, Al-Hasan, and Qatadah, like His statement: **And upon God is the determination of the way**. Qais bin Ubadah, Muhammad bin Sirin, and Qatadah read: **This is the path of Ali, straight**, like His statement: **And indeed, it is in the Mother of the Book with Us, exalted and wise**, meaning lofty. The first reading is the most famous.

And His statement, **Indeed, My servants - over them you have no authority**, meaning those whom You have decreed guidance for, so you have no way over them or access to them, **except for those who follow you of the deviators**, is an interrupted exception. Ibn Jarir included here from the hadith of Abdullah bin Mubarak on the authority of Abdullah bin Muhabb, who told us that Yazid bin Qusayt said: The prophets used to have mosques outside their villages, so if the prophet wanted to ask his Lord about something, he would go to his mosque and pray as much as God had decreed for him, then he would ask Him whatever he wanted. While a prophet was in his mosque, the enemy of God - meaning Satan - came and sat between him and the Qiblah, so the Prophet said: I seek refuge in God from the accursed Satan. He said: He repeated that three times, so the enemy of God said: Tell me by what means you will be saved from me? The Prophet said: Rather, tell me by what means you will overcome the son of Adam twice? So each of them took on the other, so the Prophet said: God the Most High says: **Indeed, My servants - over them you have no authority except for those who follow you of the deviators**. The enemy of God said: I heard this before you were born. The Prophet said: And God says: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." And by God, I never felt you except that I sought refuge in God from you. The enemy of God said: You have spoken the truth in this, so you will be saved from me. So the

Surat al-Hijr 15:42

Indeed, My servants - you have no authority over them, except those who follow you of the deviators.

Prophet said: Tell me, by what you can overcome the son of Adam? He said: I overcome it when I am angry or in a state of passion.

His saying: **And indeed, Hell is the promised place for them all** meaning Hell is the promised place for all who follow Satan, as He said about the Qur'an: **And whoever disbelieves in it from the parties, the Fire is his promised place** Then He informed that Hell has seven gates **for each gate a portion is assigned** meaning, for each gate a portion of Satan's followers has been written for them to enter, and they cannot escape from it. May God protect us from it. Everyone enters from a gate according to his deeds, and he settles in a level according to the extent of his deeds. Ismail bin Aliyah and Shu'bah said, both on the authority of Abu Harun Al-Ghanawi on the authority of Hattan bin Abdullah that he said: I heard Ali bin Abi Talib while he was giving a sermon say: Indeed, the gates of Hell are like this - Abu Harun said - layers, one above the other. Israel said on the authority of Abu Ishaq on the authority of Hubayrah bin Abi Yarim, on the authority of Ali, may God be pleased with him, who said: The gates of Hell are seven, one above the other, so the first is filled, then the second, then the third, until all of them are filled.

Akrima said: Seven gates, seven levels. Ibn Jurayj said: Seven gates: The first of them is Hell, then Laza, then Al-Hutama, then Al-Sa'ir, then Saqar, then Al-Jahim, then Al-Hawiyah. Ad-Dahhak narrated something similar from Ibn Abbas. And it was also narrated from Al-A'mash something similar as well. Qatadah said: **It has seven gates, for each gate a portion is assigned.** By God, they are dwellings according to their deeds. Ibn Jarir narrated them. Juwaybir said on the authority of Ad-Dahhak: **It has seven gates, for each gate a portion is assigned.** He said: A gate for the Jews, a gate for the Christians, a gate for the Sabians, a gate for the Magians, a gate for those who associate others with God, who are the disbelievers of the Arabs, a gate for the hypocrites, and a gate for the people of monotheism. So the people of monotheism are to be hoped for, but those are never to be hoped for.

Al-Tirmidhi said: Abd ibn Junaid told us, Uthman ibn Umar told us, on the authority of Malik ibn Mughul, on the authority of Humayd, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: **Hell has seven gates, one of which is for those who draw their swords against my nation - or he said, against the nation of Muhammad.** Then he said: We do not know it except from the hadith of Malik ibn Mughul. Ibn Abi Hatim said: My father told us, Abbas ibn al-Waleed al-Khalal told us, Zaid told us - meaning Ibn Yahya - Saeed ibn Bashir told us, on the authority of Qatadah, on the authority of Abu Nadrah, on the authority of Samurah ibn Jundub, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **For each of their gates is a portion allotted,** he said: "Among the people of Hell are those whom the Fire will take up to their ankles, and among them are those whom the Fire will take up to their waists,

and among them are those whom the Fire will take up to their collarbones. Their dwellings are according to their deeds, and that is what His statement: 'For each of their gates is a portion allotted.'"

## Fath al-Qadir

42- **Indeed, My servants - you have no authority over them.** What is meant by the servants here are the sincere ones, and what is meant is that he has no authority over them by causing them to commit a sin that would destroy them and from which they do not repent. This does not contradict what happened with Adam and Eve and others like them, for it is a sin that is forgiven because they repented from it. **Except for those who follow you of the deviators.** God Almighty made an exception from His servants, and they are the followers of Satan from among the deviators from the path of truth who fall into misguidance. This is in agreement with what the accursed Satan said when he said: I will surely mislead them all, except for Your servants among them who are sincere. It can be said that there is a difference between the two statements, for God Almighty's statement negates Satan's authority over all of His servants except for those who follow him from among the deviants, so this includes the sincere ones and others who did not follow Satan from among the deviants. The statement of the accursed Satan includes misleading everyone except the sincere ones, so it includes those who were not sincere nor followers of Satan. A seducer. The result is that between the sincere and the seducers who follow Satan, there is a group that was neither sincere nor seduced by Satan. It has been said that the seducers who follow Satan are the polytheists, and this is indicated by the Almighty's saying: **His authority is only over those who take him as a friend and those who associate others with him.**

## Tafsir al-Baghawi

42- **Indeed, My servants - you have no authority over them,** meaning: power.

The people of meaning said: It means on their hearts.

Sufyan ibn Uyaynah was asked about this verse and he said: Its meaning is that you have no authority over them to commit a sin that is too narrow for forgiveness. These are the chosen ones of God whom He has guided and chosen. **Except for those who follow you of the deviators.**

## Tafsir al-Baidawi

42. **Indeed, My servants - you have no authority over them, except for those who follow you of the deviators.** This is a confirmation of Satan in what he excluded and a change in the situation to glorify **the sincere ones.** Because the purpose is to clarify their infallibility and the cutting off of Satan's claws from them, or to

deny him in what he made him think that he has authority over those of his servants who are not sincere, then the ultimate in his embellishment is incitement and deception, as he said: **And I had no authority over you except that I invited you and you responded to me.** Less than the rest because it leads to a contradiction between the two exceptions.

Surat al-Hijr 15:43

And Hell is their promised destination, all together.

## Surat al-Hijr 15:43

And Hell is their promised destination, all together.

## Tafsir al-Jalalayn

43 - **And Hell is the promised place for them all** meaning whoever follows you with you

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **And Hell is their promised destination, all of them.**

## Tafsir al-Qurtubi

The Almighty said: **And indeed, Hell is the promised place for them all** meaning Iblis and those who follow him. **It has seven gates** meaning layers, layer upon layer **for each gate** meaning each layer **of them is a portion assigned** meaning a known portion. Ibn al-Mubarak said: Ibrahim Abu Harun al-Ghanawi told us: I heard Hattan bin Abdullah al-Raqashi say: I heard Ali, may God be pleased with him, say: Do you know how the gates of Hell are? We said: They are like our gates. He said: No, they are like this, one above the other - al-Tha'labi added: and he placed one hand on the other - and that God placed the heavens on the earth, and the fires, one above the other, so the lowest of them is Hell, and above it is al-Hutama, and above it is Saqar, and above it is Jahannam, and above it is Laza', and above it is al-Sa'ir, and above it is al-Hawwa, and each gate is seventy times hotter than the one before it.

I said: This is how this interpretation was made. What most scholars agree on is that Hell is the highest level, and it is reserved for the sinners from the nation of Muhammad, may God bless him and grant him peace. It is the level where its people are emptied and the winds blow its gates. Then Laza, then Al-Hutama, then Sa'eer, then Saqar, then Jaheem, then Al-Haweeya. Ad-Dahhak said: In the highest level are the Muhammadans, in the second are the Christians, in the third are the Jews, in the fourth are the Sabians, in the fifth are the Magians, in the sixth are the polytheists of the Arabs, and in the seventh are the hypocrites and the people of Pharaoh and those who disbelieved from the people of Al-Ma'idah. God Almighty said: **Indeed, the hypocrites will be in the lowest depth of the Fire** (An-Nisa': 145) - and it was mentioned earlier in An-Nisa' - and He said: **Enter the people of Pharaoh into the severest punishment** (Ghafir 40:46), and He said: **But whoever disbelieves after that among you - I will punish him with a punishment by which I have not punished anyone in the worlds** (al-Ma'idah 5:115). Muadh ibn Jabal may God be pleased with him divided the bad scholars of

this nation into those gates, which we mentioned in the book At-Tadhkirah. At-Tirmidhi narrated from the hadith of Ibn Umar who said: The Messenger of God (blessings and peace of God be upon him) said: **Hell has seven gates, one of which is for the one who draws his sword against my nation.** He said: A strange hadith. Ka'b said: Hell has seven gates, one of which is for the Kharijites. Wahb ibn Munabbih said: Between every two gates is a journey of seventy years, each gate is two seventy times hotter than the one above it. We mentioned all of this in the book At-Tadhkirah. Salam At-Tawil narrated from Abu Sufyan from Anas ibn Malik from the Prophet (blessings and peace of God be upon him) regarding the words of God the Almighty:

## Tafsir Ibn Kathir

God Almighty says, informing about Iblis and his rebellion and insolence, that he said to the Lord: **Because You have misled me.** Some of them said: He swore by God's misleading him. **I said**, and it is possible that it was because of what You have misled me and led me astray, **I will surely make attractive to them**, meaning the descendants of Adam, peace be upon him, **on the earth**, meaning I will make sins attractive to them and make them desire them and incite them to them, and disturb them to them greatly. **And I will mislead them all**, meaning just as You have misled me and have been able to do that, **except for Your chosen servants among them**, like His statement: **Have you seen this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** God Almighty said to him, threatening and warning him, **This is a straight path for Me**, meaning that all of you will return to Me, so I will reward you for your deeds, if good then good, and if evil then evil, like His statement, God Almighty: **Indeed, your Lord is ever watchful.** It was said: The path of truth returns to God Almighty, and to Him it ends. This was said by Mujahid, Al-Hasan, and Qatadah, like His statement: **And upon God is the determination of the way.** Qais bin Ubadah, Muhammad bin Sirin, and Qatadah read: **This is the path of Ali, straight**, like His statement: **And indeed, it is in the Mother of the Book with Us, exalted and wise**, meaning lofty. The first reading is the most famous.

And His statement, **Indeed, My servants - over them you have no authority**, meaning those whom You have decreed guidance for, so you have no way over them or access to them, **except for those who follow you of the deviators**, is an interrupted exception. Ibn Jarir included here from the hadith of Abdullah bin Mubarak on the authority of Abdullah bin Muhabb, who told us that Yazid bin Qusayt said: The prophets used to have mosques outside their villages, so if the prophet wanted to ask his Lord about something, he would go to his mosque and pray as much as God had decreed for him, then he would ask Him whatever he wanted. While a prophet was in his mosque, the enemy of God - meaning Satan - came and sat between him and the



Qiblah, so the Prophet said: I seek refuge in God from the accursed Satan. He said: He repeated that three times, so the enemy of God said: Tell me by what means you will be saved from me? The Prophet said: Rather, tell me by what means you will overcome the son of Adam twice? So each of them took on the other, so the Prophet said: God the Most High says: **Indeed, My servants - over them you have no authority except for those who follow you of the deviators.** The enemy of God said: I heard this before you were born. The Prophet said: And God says: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." And by God, I never felt you except that I sought refuge in God from you. The enemy of God said: You have spoken the truth in this, so you will be saved from me. So the Prophet said: Tell me, by what you can overcome the son of Adam? He said: I overcome it when I am angry or in a state of passion.

His saying: **And indeed, Hell is the promised place for them all** meaning Hell is the promised place for all who follow Satan, as He said about the Qur'an: **And whoever disbelieves in it from the parties, the Fire is his promised place** Then He informed that Hell has seven gates **for each gate a portion is assigned** meaning, for each gate a portion of Satan's followers has been written for them to enter, and they cannot escape from it. May God protect us from it. Everyone enters from a gate according to his deeds, and he settles in a level according to the extent of his deeds. Ismail bin Aliyah and Shu'bah said, both on the authority of Abu Harun Al-Ghanawi on the authority of Hattan bin Abdullah that he said: I heard Ali bin Abi Talib while he was giving a sermon say: Indeed, the gates of Hell are like this - Abu Harun said - layers, one above the other. Israel said on the authority of Abu Ishaq on the authority of Hubayrah bin Abi Yarim, on the authority of Ali, may God be pleased with him, who said: The gates of Hell are seven, one above the other, so the first is filled, then the second, then the third, until all of them are filled.

Akrima said: Seven gates, seven levels. Ibn Jurayj said: Seven gates: The first of them is Hell, then Laza, then Al-Hutama, then Al-Sa'ir, then Saqar, then Al-Jahim, then Al-Hawiyah. Ad-Dahhak narrated something similar from Ibn Abbas. And it was also narrated from Al-A'mash something similar as well. Qatadah said: **It has seven gates, for each gate a portion is assigned.** By God, they are dwellings according to their deeds. Ibn Jarir narrated them. Juwaybir said on the authority of Ad-Dahhak: **It has seven gates, for each gate a portion is assigned.** He said: A gate for the Jews, a gate for the Christians, a gate for the Sabians, a gate for the Magians, a gate for those who associate others with God, who are the disbelievers of the Arabs, a gate for the hypocrites, and a gate for the people of monotheism. So the people of monotheism are to be hoped for, but those are never to be hoped for.

Al-Tirmidhi said: Abd ibn Junaid told us, Uthman ibn Umar told us, on the authority of Malik ibn Mughul, on the authority of Humayd, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: **Hell has seven gates, one of which is for those who draw their swords**

**against my nation - or he said, against the nation of Muhammad.** Then he said: We do not know it except from the hadith of Malik ibn Mughul. Ibn Abi Hatim said: My father told us, Abbas ibn al-Waleed al-Khalal told us, Zaid told us - meaning Ibn Yahya - Saeed ibn Bashir told us, on the authority of Qatadah, on the authority of Abu Nadrah, on the authority of Samurah ibn Jundub, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **For each of their gates is a portion allotted,** he said: "Among the people of Hell are those whom the Fire will take up to their ankles, and among them are those whom the Fire will take up to their waists, and among them are those whom the Fire will take up to their collarbones. Their dwellings are according to their deeds, and that is what His statement: 'For each of their gates is a portion allotted.'"

### Fath al-Qadir

Then God Almighty said, threatening the followers of Satan 43- **And Hell is their promised place, all together.** That is, the promised place for the misguided followers, and **all together** is an emphasis of the pronoun or a state.

### Tafsir al-Baghawi

43- **And Hell is the promised place for them all,** meaning the promised place for Satan and those who follow him.

### Tafsir al-Baidawi

43. **And Hell is their appointed time** The appointed time for the deviators or the followers. **All together** Emphasis on the pronoun or a state and the factor in it is the appointed time. I made it a source on the assumption of an added word, and the meaning of the addition is if you make it a place name then it does not work.

Surat al-Hijr 15:44

It has seven gates, and each gate has a portion assigned to it.

## Surat al-Hijr 15:44

It has seven gates, and each gate has a portion assigned to it.

## Tafsir al-Jalalayn

44 - **It has seven doors** plates **for each door** of which a **portion** is *allocated*

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says to Satan: "And Hell is the promised place for those who follow you, all together. It has seven gates." He says: Hell has seven levels, and for each level there is a portion of Satan's followers, meaning a divided portion and share.

He mentioned that the gates of Hell are layers, one above the other.

Who said that?

Muhammad ibn al-Muthanna told us: Muhammad ibn Ja'far told us: Shu'bah told us: I heard Abu Harun al-Ghanawi: I heard Hattan: I heard Ali while he was giving a sermon, he said: The gates of Hell are like this. And Shu'bah placed one hand on the other.

Yaqub told me, he said: Ibn Ulayyah told us, on the authority of Abu Harun al-Ghanawi, on the authority of Hattan ibn Abdullah, he said: Ali said: Do you know what the gates of Hell are like? We said: Yes, like these gates. He said: No, but they are like this. So Abu Harun described layers, one on top of the other, and Abu Bishr did the same.

Al-Hasan bin Muhammad told us: Ismail told us, on the authority of Abu Harun al-Ghanawi, on the authority of Hattan bin Abdullah, on the authority of Ali, who said: Do you know how the gates of Hell are? They said: Like these gates. He said: No, but like this, and he described some of them above others.

Harun bin Ishaq told us: Mus'ab bin Al-Muqaddam told us: Israel told us: Abu Ishaq told us, on the authority of Hubayrah, on the authority of Ali, who said: The gates of Hell are seven, one above the other. The first will be filled, then the second, then the third, then all of them will be filled.

Al-Hasan bin Muhammad told us: Shababah told us: Israel told us, on the authority of Abu Ishaq, on the authority of Hubayrah, on the authority of Ali, who said: The gates of Hell are seven, one above the other, and he pointed with his fingers to the first, then the second, then the third until they are all filled.

Ibn Hamid told us: Yahya bin Wadh told us: Yunus bin Abi Ishaq told us, on the authority of his father, on the authority of Hubayrah bin Yarim, who said: I heard Ali say: The gates of Hell are one above the other, so the

first one is filled, then the one next to it, until the end of it.

Al-Hasan bin Muhammad told us, he said: Ali told us, he said: Muhammad bin Yazid Al-Wasiti told us, on the authority of Jahdam, he said: I heard Ikrimah say regarding His statement: **It has seven doors**, he said: It has seven floors.

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, regarding his statement: **It has seven gates**, he said: The first of them is Hell, then Laza, then Al-Hutama, then Al-Sa'ir, then Saqar, then Al-Jahim, then Al-Hawiyah. And in Hell is Abu Jahl.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **It has seven gates, for each gate there is a portion allotted**. And by God, they are dwellings according to their deeds.

## Tafsir al-Qurtubi

**It has seven gates, each gate has a portion assigned to it:** a portion in which they associated partners with God, a portion in which they doubted God, a portion in which they were heedless of God, a portion in which they preferred their desires over God, a portion in which they satisfied their anger with God's anger, a portion in which they turned their desire into their portion from God, and a portion in which they rebelled against God. Al-Halimi Abu Abdullah Al-Hussein bin Al-Hasan mentioned it in his book Minhaaj Al-Din, and he said: If it is proven, then those who associate partners with God are the dualists. The doubters are those who do not know whether they have a god or not, and they doubt whether His law is from Him or not. The heedless of God are those who deny Him entirely and do not affirm Him, and they are the materialists. And those who prefer their desires over God are those who are consumed with sins, because they deny the Messengers of God, His commands, and His prohibitions. Those who satisfy their anger with the wrath of God are those who kill the prophets of God and all those who call to Him, and who torment those who advise them or go against their path. Those who make their desires permissible with their share from God are those who deny the resurrection and the judgment, so they worship what they desire, and they will have all their share from God Almighty. Those who rebel against God are those who do not care whether what they are doing is right or wrong, so they do not think, consider, or seek evidence. And God knows best what His Messenger, may God bless him and grant him peace, intended if the hadith is proven. It is narrated that Salman al-Farsi, may God be pleased with him, when he heard this verse, **And indeed, Hell is their promised meeting place, all together**, fled for three days because he was unable to reason. He was brought to the Messenger of God, may God bless him and grant him peace, and he asked him, saying: O Messenger of God, was this verse revealed, **And indeed, Hell is their promised meeting place, all**

together? By the One Who sent you with the truth, it broke my heart. Then God, the Most High, revealed, **Indeed, the righteous will be among gardens and springs.** Bilal said: The Prophet, may God bless him and grant him peace, was praying alone in the mosque of Medina, when a Bedouin woman passed by him and prayed behind him, and he did not know about her. Then the Messenger of God, may God bless him and grant him peace, recited this verse, **It has seven gates, for each of them is a portion allotted.** The Bedouin woman fell unconscious, and the Prophet, may God bless him and grant him peace, heard her groaning, so he turned away and called for water and poured it on her face until she came to and sat up. The Prophet, may God bless him and grant him peace, said: O woman, what is the matter with you? She said: Is this part of the revealed Book of God, or are you saying it on your own? He said: O Bedouin woman, rather it is from the revealed Book of God, the Most High. She said: All Which of my limbs is being tormented at each of its gates? He said: O Bedouin woman, each of their gates has a portion assigned to it, and the people of each one of them are being tormented according to their deeds. She said: By God, I am a poor woman. I have no money, and I have only seven slaves. I bear witness, O Messenger of God, that each slave of them is free for the sake of God Almighty for each of the gates of Hell. Gabriel came to him and said: O Messenger of God, may God bless him and grant him peace, give the Bedouin woman the good report that God has forbidden her all the gates of Hell and has opened for her all the gates of Paradise.

### Tafsir Ibn Kathir

God Almighty says, informing about Iblis and his rebellion and insolence, that he said to the Lord: **Because You have misled me.** Some of them said: He swore by God's misleading him. **I said,** and it is possible that it was because of what You have misled me and led me astray, **I will surely make attractive to them,** meaning the descendants of Adam, peace be upon him, **on the earth,** meaning I will make sins attractive to them and make them desire them and incite them to them, and disturb them to them greatly. **And I will mislead them all,** meaning just as You have misled me and have been able to do that, **except for Your chosen servants among them,** like His statement: **Have you seen this one whom You have honored above me? If You delay me until the Day of Resurrection, I will surely destroy his descendants, except for a few.** God Almighty said to him, threatening and warning him, **This is a straight path for Me,** meaning that all of you will return to Me, so I will reward you for your deeds, if good then good, and if evil then evil, like His statement, God Almighty: **Indeed, your Lord is ever watchful.** It was said: The path of truth returns to God Almighty, and to Him it ends. This was said by Mujahid, Al-Hasan, and Qatadah, like His statement: **And upon God is the determination of the way.** Qais bin Ubadah, Muhammad bin Sirin, and Qatadah read: **This is the path of Ali, straight,** like His statement: **And indeed, it is in the Mother of the Book with Us, exalted and wise,** meaning lofty. The first reading is the most famous.

And His statement, **Indeed, My servants - over them you have no authority,** meaning those whom You have decreed guidance for, so you have no way over them or access to them, **except for those who follow you of the deviators,** is an interrupted exception. Ibn Jarir included here from the hadith of Abdullah bin Mubarak on the authority of Abdullah bin Muhabb, who told us that Yazid bin Qusayt said: The prophets used to have mosques outside their villages, so if the prophet wanted to ask his Lord about something, he would go to his mosque and pray as much as God had decreed for him, then he would ask Him whatever he wanted. While a prophet was in his mosque, the enemy of God - meaning Satan - came and sat between him and the Qiblah, so the Prophet said: I seek refuge in God from the accursed Satan. He said: He repeated that three times, so the enemy of God said: Tell me by what means you will be saved from me? The Prophet said: Rather, tell me by what means you will overcome the son of Adam twice? So each of them took on the other, so the Prophet said: God the Most High says: **Indeed, My servants - over them you have no authority except for those who follow you of the deviators.** The enemy of God said: I heard this before you were born. The Prophet said: And God says: "But if an evil suggestion comes to you from Satan, then seek refuge in God. Indeed, He is the Hearing, the Knowing." And by God, I never felt you except that I sought refuge in God from you. The enemy of God said: You have spoken the truth in this, so you will be saved from me. So the Prophet said: Tell me, by what you can overcome the son of Adam? He said: I overcome it when I am angry or in a state of passion.

His saying: **And indeed, Hell is the promised place for them all** meaning Hell is the promised place for all who follow Satan, as He said about the Qur'an: **And whoever disbelieves in it from the parties, the Fire is his promised place** Then He informed that Hell has seven gates **for each gate a portion is assigned** meaning, for each gate a portion of Satan's followers has been written for them to enter, and they cannot escape from it. May God protect us from it. Everyone enters from a gate according to his deeds, and he settles in a level according to the extent of his deeds. Ismail bin Aliyah and Shu'bah said, both on the authority of Abu Harun Al-Ghanawi on the authority of Hattan bin Abdullah that he said: I heard Ali bin Abi Talib while he was giving a sermon say: Indeed, the gates of Hell are like this - Abu Harun said - layers, one above the other. Israel said on the authority of Abu Ishaq on the authority of Hubayrah bin Abi Yarim, on the authority of Ali, may God be pleased with him, who said: The gates of Hell are seven, one above the other, so the first is filled, then the second, then the third, until all of them are filled.

Akrima said: Seven gates, seven levels. Ibn Jurayj said: Seven gates: The first of them is Hell, then Laza, then Al-Hutama, then Al-Sa'ir, then Saqar, then Al-Jahim, then Al-Hawiyah. Ad-Dahhak narrated something similar from Ibn Abbas. And it was also narrated from Al-A'mash something similar as well. Qatadah said: **It has seven gates, for each gate a portion is assigned.** By God, they are dwellings according to their deeds. Ibn Jarir narrated them. Juwaybir said on the authority of Ad-Dahhak: **It has seven gates, for each gate a portion is assigned.** He

It has seven gates, and each gate has a portion assigned to it.

said: A gate for the Jews, a gate for the Christians, a gate for the Sabians, a gate for the Magians, a gate for those who associate others with God, who are the disbelievers of the Arabs, a gate for the hypocrites, and a gate for the people of monotheism. So the people of monotheism are to be hoped for, but those are never to be hoped for.

Al-Tirmidhi said: Abd ibn Junaid told us, Uthman ibn Umar told us, on the authority of Malik ibn Mughul, on the authority of Humayd, on the authority of Ibn Umar, on the authority of the Prophet, may God bless him and grant him peace, who said: **Hell has seven gates, one of which is for those who draw their swords against my nation - or he said, against the nation of Muhammad.** Then he said: We do not know it except from the hadith of Malik ibn Mughul. Ibn Abi Hatim said: My father told us, Abbas ibn al-Waleed al-Khalal told us, Zaid told us - meaning Ibn Yahya - Saeed ibn Bashir told us, on the authority of Qatadah, on the authority of Abu Nadrah, on the authority of Samurah ibn Jundub, on the authority of the Prophet, may God bless him and grant him peace, regarding his statement: **For each of their gates is a portion allotted,** he said: "Among the people of Hell are those whom the Fire will take up to their ankles, and among them are those whom the Fire will take up to their waists, and among them are those whom the Fire will take up to their collarbones. Their dwellings are according to their deeds, and that is what His statement: 'For each of their gates is a portion allotted.'"

## Fath al-Qadir

44- **It has seven gates** through which the people of Hell will enter. It was seven because of the large number of its people. **For each gate there is a portion for them** meaning for the misguided followers, **a portion is allotted** meaning a known amount distinct from the others. It was said that what is meant by the gates are layers, layer upon layer, and they are: Hell, then Laza, then Al-Hutama, then Al-Sa'ir, then Saqar, then Al-Jaheem, then Al-Haweeya. The highest of them is for the monotheists, the second is for the Jews, the third is for the Christians, the fourth is for the Sabians, the fifth is for the Magians, the sixth is for the polytheists, and the seventh is for the hypocrites. Hell is the highest layer, then what comes after it is below it, then likewise. This is what was said.

Ibn Jarir, Ibn Al-Mundhir and Abu Al-Shaykh in Al-Azmah narrated on the authority of Ibn Abbas who said: Man was created from three things: sticky clay, clay, and aged mud. Sticky clay is the good, fine clay is the fine clay from which pottery is made, and aged mud is the clay that contains mud. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Ibn Mardawayh narrated on his authority who said: Clay is water that falls on good earth, then it is removed from it and it cracks, then it becomes like thin pottery. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated on his authority who said: Clay is dry soil that gets wet after drying. Ibn Abi Hatim also narrated on his authority who said: Clay is clay mixed with sand. Ibn Abi Hatim also narrated on his authority who said: Clay

is the clay that when you hit it, it cracks. Ibn Abi Hatim also narrated on his authority who said: Clay is the clay that you squeeze with your hand and water comes out from between your fingers. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim also narrated from him regarding his statement: **from black mud**, he said: from moist clay. These people also narrated from him: **from black mud**, he said: from stinking clay. Ibn Abi Hatim also narrated from him: the jinn are the likeness of the jinn, like the monkeys and pigs are the likeness of humans. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from Qatadah, he said: the jinn is Iblis, who was created before Adam. Ibn Abi Hatim narrated from Ibn Abbas regarding his statement: **and the jinn We created before from scorching fire**, he said: from the best of fire. Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated from him: the hot scorching fire that kills. Al-Tayalisi, Al-Faryabi, Ibn Abi Hatim, Al-Tabarani, Al-Hakim and he authenticated it, and Al-Bayhaqi in Al-Shu'ab narrated from Ibn Mas'ud, he said: the scorching fire from which the jinn were created is one part of seventy parts of the fire of Hell. Then he recited: **and the jinn We created before from scorching fire**, and Ibn Mardawayh narrated it from him with a chain of transmission traceable back to the Prophet. Ibn Abi Hatim and Ibn Mardawayh narrated on the authority of Ibn Abbas regarding his statement: "He said, 'My Lord, then relieve me until the Day they are resurrected.' " He said: Iblis wanted not to taste death, but it was said: You are among those relieved until the appointed time. He said: The first blast will be when Iblis will die, and between one blast and the next there will be forty years. Abu Ubaid, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Ibn Sirin: **This is a straight path for me**, meaning elevated. Ibn Jarir and Ibn Abi Hatim narrated something similar on the authority of Qatadah. Ibn Abi Hatim narrated on the authority of Ibn Abbas regarding his statement: **It has seven gates**, the number of levels of Hell, as we mentioned earlier. Ibn al-Mubarak, Ibn Abi Shaybah, Ahmad in al-Zuhd, Hunad, Abd ibn Hamid, Ibn Abi al-Dunya in Sifat al-Nar, Ibn Jarir, Ibn Abi Hatim, and al-Bayhaqi in al-Baath narrated through various chains of transmission on the authority of Ali, who said: Hell has seven levels, one above the other. The first is filled, then the second, then the third, until it is all filled. Al-Bukhari narrated in his history, al-Tirmidhi, and Ibn Mardawayh narrated on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: "Hell has seven gates: one of them is for those who draw the sword against my nation." There are many hadiths and narrations about the description of Hell. Ibn Mardawayh and al-Khatib narrated in his history on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: "Regarding the words of God, 'For each of their gates is a portion allotted,' he said: A portion that associated partners with God, a portion that doubted God, and a portion that was heedless of God."

## Tafsir al-Baghawi

44-It has seven doors, plates.

Ali, may God be pleased with him, said: Do you know how the gates of Hell are? Like this, and Shu'bah placed one of his hands on the other, meaning: seven gates, one above the other, and God placed the heavens on the horizon and placed the fires, one above the other.

Ibn Jurayj said: Hell has seven levels: the first is Hell, then Laza, then Al-Hutama, then Al-Sa'ir, then Saqar, then Al-Jahen, then Al-Haweya.

**For each door there is a portion allocated to them,** meaning: for each level there are people who live in it.

Ad-Dahhak said: In the first level are the people of monotheism who were brought into the Fire. They are punished according to the extent of their sins, then they are brought out. In the second are the Christians, in the third are the Jews, in the fourth are the Sabians, in the fifth are the Magians, in the sixth are the polytheists, and in the seventh are the hypocrites. This is what God Almighty says: **Indeed, the hypocrites will be in the lowest depth of the Fire An-Nisa' 145.**

It was narrated on the authority of Ibn Omar, may God be pleased with him, on the authority of the Prophet, may God bless him and grant him peace, who said: **Hell has seven gates, one of which is for those who draw their swords against my nation, or he said, against the nation of Muhammad.**

## Tafsir al-Baidawi

44. **It has seven gates** through which they will enter in large numbers, or levels they will descend according to their ranks in following, which are: Hell, then Laza, then Al-Hutama, then Al-Sa'ir, then Saqar, then Al-Jahen, then Al-Hawiyah. Perhaps the specification of the number is because the gatherings of destruction are limited to relying on the sensual and following the lustful and angry power, or because the people of seven groups **for each gate of them** of followers **a portion divided** was separated for it, so the highest of them is for the disobedient monotheists, the second for the Jews, the third for the Christians, the fourth for the Sabians, the fifth for the Magians, the sixth for the polytheists, and the seventh for the hypocrites. Abu Bakr read *Juz* with emphasis. It was read with the deletion of the hamza and placing its movement on the zay, then stopping on it with emphasis, then making the connection like the qaf, and from them is a state of it or of the hidden in the circumstance, not in *divided* because the description does not work in what precedes its description.



Surat al-Hijr 15:45

Indeed, the righteous will be among gardens and springs.

## Surat al-Hijr 15:45

Indeed, the righteous will be among gardens and springs.

## Tafsir al-Jalalayn

45 - **Indeed, the righteous will be in gardens** orchards **and springs** in which rivers flow.

## Tafsir al-Suyuti

The Almighty's saying: **Indeed, the righteous** The verse Al-Tha'labi narrated on the authority of Salman Al-Farsi that when he heard the Almighty's saying: **Indeed, Hell is their promised place all together**, he fled for three days, escaping from fear, unable to reason. Then the Prophet, may God bless him and grant him peace, was brought to him and he asked him, saying: "O Messenger of God, was this verse revealed: 'Indeed, Hell is their promised place all together?' By the One Who sent you with the truth, it has broken my heart." Then God revealed: **Indeed, the righteous will be in gardens and springs**.

## Tafsir al-Tabari

God Almighty says: **Indeed, the righteous will be among gardens and springs**.

## Tafsir al-Qurtubi

The Almighty said: **Indeed, the righteous will be among gardens and springs**. That is, those who feared immorality and polytheism. **In gardens** that is, orchards. **And springs** are the four rivers: water, wine, milk, and honey. As for the springs mentioned in Surat al-Insan 76:Al-Kafur, Al-Zajbil, and Al-Salsabil, and in al-Mutaffifin 83:At-Tasnim, they and their people will be mentioned, God willing. The *ayn* of *ayn* is pronounced with a damma according to the original, and the kasra is to take into account the *yaa*, and both were recited with it.

## Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of Hell, He followed up on mentioning the people of Paradise and that they are in gardens and springs. And His statement: "Enter it in peace" means safe from all harms, safe upon you *secure* meaning from all fear and terror, and do not fear being expelled or cut off or annihilated. And His statement: **And We will remove whatever is in their breasts of resentment, as brothers facing each other on thrones** Al-Qasim narrated on the authority of Abu Umamah who said: The people of Paradise will enter Paradise with whatever is in their breasts in this world of enmity and grudges, until when they meet and meet, God will remove whatever is in their breasts in this world of

resentment, then he recited **And We will remove whatever is in their breasts of resentment** like this in this narration, and Al-Qasim bin Abdul Rahman in his narration on the authority of Abu Umamah is weak. Sunayd narrated in his interpretation: Ibn Fadala told us on the authority of Luqman on the authority of Abu Umamah who said: No believer will enter Paradise until God removes whatever is in his breast of resentment until He removes from him something like a ferocious beast. This is in agreement with what is in the Sahih from the narration of Qatada: Abu al-Mutawakkil al-Naji told us that Abu Sa'id al-Khudri told them that the Messenger of God, may God bless him and grant him peace, said: "The believers will be saved from the Fire, and they will be detained on a bridge between Paradise and the Fire. Some of them will take revenge on others for the injustices that were between them in this world, until when they are refined and purified, they will be permitted to enter Paradise."

Ibn Jarir said: Al-Hasan told us, Yazid bin Harun told us, Hisham told us, on the authority of Muhammad, he is Ibn Sirin, who said: Al-Ashtar asked permission to see Ali, may God be pleased with him, and he had with him the son of Talhah, so he detained him and then gave him permission. When he entered, he said: I see that you have detained me for this reason. He said: Yes. He said: I see that if you had the son of Uthman, you would have detained me. He said: Yes, I hope that I and Uthman will be among those about whom God Almighty said: **And We will remove whatever is in their breasts of resentment - brothers on thrones facing each other**. Ibn Jarir also said: Al-Hasan told us, Abu Mu'awiyah Al-Darir told us, Abu Malik Al-Ashja'i told us, on the authority of Abu Habeeba, a freed slave of Talhah, who said: Imran bin Talhah entered upon Ali, may God be pleased with him, after he had finished with the people of the camel, so he welcomed him and said: I hope that God will make me and your father among those about whom God said: **And We will remove whatever is in their breasts of resentment - brothers on thrones facing each other**.

He said: Two men were sitting at the corner of the carpet and said: God is more just than that. You killed them yesterday and you became brothers. Ali, may God be pleased with him, said: A people who are the most distant and most crushed land. Who are they then if it is not me and Talhah? Abu Muawiyah mentioned the hadith in full. Waki' narrated on the authority of Abaan bin Abdullah Al-Bajali on the authority of Na'im bin Abi Hind, on the authority of Rib'i bin Jarash on the authority of Ali something similar, and he said in it: A man from Hamdan stood up and said: God is more just than that, O Commander of the Faithful. Ali shouted at him with a shout that I thought the palace was being shaken by it. Then he said: If it is not us, then who are they?

Saeed bin Masruq said on the authority of Abu Talha, and he mentioned it and in it: Al-Harith Al-Awar said that, so Ali **may God be pleased with him** went to him and hit him with something that was in his hand on his head, and said: Who are they, O Al-Awar, if we are not us? Sufyan Al-Thawri said on the authority of Mansour on the authority of Ibrahim, he said: Ibn Jarmuz, the

killer of Al-Zubayr, came to ask permission to see Ali **may God be pleased with him**, but he kept him away for a long time, then he gave him permission and said to him: As for the people of affliction, you are avoiding them, so Ali said: May dust be in your mouth, I hope that I, Talha, and Al-Zubayr will be among those whom God said: **And We will remove whatever is in their breasts of resentment i.e., resentment, [while] they will be brothers, facing each other on thrones.** And Al-Thawri narrated similarly on the authority of Jaafar bin Muhammad on the authority of his father on the authority of Ali. Sufyan ibn Uyaynah said on the authority of Isra'il on the authority of Abu Musa that he heard Al-Hasan Al-Basri say: Ali said: By God, this verse was revealed about us, the people of Badr: **And We will remove whatever is in their breasts of resentment, [so that] they will be brothers on thrones facing each other.** Kathir Al-Nawa said: I entered upon Abu Ja'far Muhammad ibn Ali and said: My guardian is your guardian, my peace is your peace, my enemy is your enemy, and my war is your war. I ask you by God, do I disavow Abu Bakr and Umar? He said: **Then I have gone astray, and I am not of the guided.** I have taken them as my guardian, O Kathir, and whatever you find is upon my neck here. Then he recited this verse: **Brothers on thrones facing each other.** He said: Abu Bakr, Umar, and Ali, may God be pleased with them all. Al-Thawri said on the authority of a man on the authority of Abu Salih regarding his statement: **Brothers on thrones facing each other**, he said: They are ten: Abu Bakr, Umar, Uthman, Ali, Talha, Al-Zubayr, Abd Al-Rahman ibn Awf, Sa'd ibn Abi Waqqas, Sa'id ibn Zayd, and Abdullah ibn Mas'ud, may God be pleased with them all. And his saying: **Facing each other**, Mujahid said: They do not look at each other's backs, and there is a hadith with a chain of transmission traceable to the Prophet.

Ibn Abi Hatim said: Yahya bin Abdak Al-Qazwini told us, Hassan bin Hassan told us, Ibrahim bin Bashir told us, Yahya bin Ma'in told us on the authority of Ibrahim Al-Qurashi on the authority of Saeed bin Shurahbil on the authority of Zaid bin Abi Awfa who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **Brothers on thrones facing each other** in God, looking at one another. And His statement: **No fatigue will touch them therein** means hardship and harm, as it came in the two Sahihs: **God commanded me to give Khadija the good report of a house in Paradise made of pearls in which there will be neither noise nor fatigue.** And His statement: **And they will not be expelled from it** as it came in the hadith: **It will be said, O people of Paradise, you will have health and never fall sick, you will have life and never die, you will be young and never grow old, and you will reside and never move.** And God the Most High said: **They will abide therein, never desiring to move from it.**

And His saying: **Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.** That is, O Muhammad, inform My servants that I am the Possessor of mercy and the Possessor of painful punishment. A similar verse to this noble verse has been mentioned before, and it indicates the stations of hope and fear. The reason for its revelation is mentioned in what Musa ibn Ubaydah narrated on the authority of Mus'ab ibn

Thabit, who said: The Messenger of God, may God bless him and grant him peace, passed by some of his companions who were laughing, so he said, **Remember Paradise and remember the Fire.** So the verse was revealed: **Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.** It was narrated by Ibn Abi Hatim, and it is a mursal.

Ibn Jarir said: Al-Muthanna told me, Ishaq told us, Ibn Al-Makki told us, Ibn Al-Mubarak told us, Mus'ab bin Thabit told us, 'Asim bin 'Ubaidullah told us, on the authority of Ibn Abi Riyah, on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, came to us from the door through which the Banu Shaybah enter and said: **Do I not see you laughing?** Then he turned away until he was at the Black Stone and came back to us and said: "When I went out, Gabriel, peace be upon him, came and said: O Muhammad, God says to you, why do you make My servants despair? 'Inform My servants that I am the Forgiving, the Most Merciful \* and that My punishment is the most painful punishment.'" Shu'bah said on the authority of Qatadah regarding His statement: **Inform My servants that I am the Forgiving, the Most Merciful**, he said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: **If the servant knew the extent of God's forgiveness, he would not refrain from doing something forbidden, and if the servant knew the extent of God's punishment, he would despise himself.**

### Fath al-Qadir

His saying: 45- **Indeed, the righteous will be among gardens and springs** meaning those who are righteous against associating partners with God as the majority of the Companions and Followers said. It was also said that they are those who are righteous against all sins in gardens, which are orchards, and springs, which are rivers. It was read with a damma on the 'ayn from 'ayn according to the original, and with a kasra to take into account the ya'. The construction may mean that all the righteous will have gardens and springs, or that each one of them will have gardens and springs, or that each one of them will have a garden and a spring.

### Tafsir al-Baghawi

45- The Almighty says: **Indeed, the righteous will be among gardens and springs**, meaning: in orchards and rivers.

### Tafsir al-Baidawi

45. **Indeed, the righteous** from following him in disbelief and immorality, for other than that is expiation, **are in gardens and springs** for you one garden and a spring or for you several of them as in His saying: **And for him who fears the position of his Lord are two gardens** then His saying: **And below them are two**

Surat al-Hijr 15:45

Indeed, the righteous will be among gardens and springs.

**gardens** and His saying: **The description of Paradise which the righteous have been promised is in it are rivers of water unpolluted** the verse. And Fafi', Hafs, Abu Amr, and Hisham read **and springs** with a damma on the 'ayn wherever it occurs, and the rest with a kasra on the 'ayn.

## Surat al-Hijr 15:46

Enter it in peace, secure.

## Tafsir al-Jalalayn

46 - And it will be said to them (Enter it in peace) meaning safe from all fear or with peace, meaning be safe and enter *secure* from all terror.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: "Enter it in peace, secure."

## Tafsir al-Qurtubi

"Enter it in peace, secure." The general reading is **enter** it with the alif connected and the kha's damma, from dakhala yakhul, in the imperative mood. Its meaning is: it was said enter it. Al-Hasan, Abu Al-Aaliyah and Ruways from Yaqub read **enter** it with the tanween damma and the alif connected and the kha's kasra as a passive verb, from akhlaqa. That is, God let them enter it. Their doctrine is to break the tanween in the example of **Enter Paradise with mercy** (al-A'raf 7:49) and similar words, except that here they put the hamza movement on the tanween, since it is an alif of separation, but in it there is a transition from kasra to damma and then from damma to kasra, so it becomes heavy on the tongue. "In peace" means in safety from every disease and affliction. It was also said: with a greeting from God to them. *Safe* means from death, torment, isolation and disappearance.

## Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of Hell, He followed up on mentioning the people of Paradise and that they are in gardens and springs. And His statement: "Enter it in peace" means safe from all harms, safe upon you *secure* meaning from all fear and terror, and do not fear being expelled or cut off or annihilated. And His statement: **And We will remove whatever is in their breasts of resentment, as brothers facing each other on thrones** Al-Qasim narrated on the authority of Abu Umamah who said: The people of Paradise will enter Paradise with whatever is in their breasts in this world of enmity and grudges, until when they meet and meet, God will remove whatever is in their breasts in this world of resentment, then he recited **And We will remove whatever is in their breasts of resentment** like this in this narration, and Al-Qasim bin Abdul Rahman in his narration on the authority of Abu Umamah is weak. Sunayd narrated in his interpretation: Ibn Fadala told us on the authority of Luqman on the authority of Abu Umamah who said: No believer will enter Paradise until God removes whatever is in his breast of

resentment until He removes from him something like a ferocious beast. This is in agreement with what is in the Sahih from the narration of Qatada: Abu al-Mutawakkil al-Naji told us that Abu Sa'id al-Khudri told them that the Messenger of God, may God bless him and grant him peace, said: "The believers will be saved from the Fire, and they will be detained on a bridge between Paradise and the Fire. Some of them will take revenge on others for the injustices that were between them in this world, until when they are refined and purified, they will be permitted to enter Paradise."

Ibn Jarir said: Al-Hasan told us, Yazid bin Harun told us, Hisham told us, on the authority of Muhammad, he is Ibn Sirin, who said: Al-Ashtar asked permission to see Ali, may God be pleased with him, and he had with him the son of Talhah, so he detained him and then gave him permission. When he entered, he said: I see that you have detained me for this reason. He said: Yes. He said: I see that if you had the son of Uthman, you would have detained me. He said: Yes, I hope that I and Uthman will be among those about whom God Almighty said: **And We will remove whatever is in their breasts of resentment - brothers on thrones facing each other**. Ibn Jarir also said: Al-Hasan told us, Abu Mu'awiyah Al-Darir told us, Abu Malik Al-Ashja'i told us, on the authority of Abu Habeeba, a freed slave of Talhah, who said: Imran bin Talhah entered upon Ali, may God be pleased with him, after he had finished with the people of the camel, so he welcomed him and said: I hope that God will make me and your father among those about whom God said: **And We will remove whatever is in their breasts of resentment - brothers on thrones facing each other**.

He said: Two men were sitting at the corner of the carpet and said: God is more just than that. You killed them yesterday and you became brothers. Ali, may God be pleased with him, said: A people who are the most distant and most crushed land. Who are they then if it is not me and Talhah? Abu Muawiyah mentioned the hadith in full. Waki' narrated on the authority of Abaan bin Abdullah Al-Bajali on the authority of Na'im bin Abi Hind, on the authority of Rib'i bin Jarash on the authority of Ali something similar, and he said in it: A man from Hamdan stood up and said: God is more just than that, O Commander of the Faithful. Ali shouted at him with a shout that I thought the palace was being shaken by it. Then he said: If it is not us, then who are they?

Saeed bin Masruq said on the authority of Abu Talha, and he mentioned it and in it: Al-Harith Al-Awar said that, so Ali **may God be pleased with him** went to him and hit him with something that was in his hand on his head, and said: Who are they, O Al-Awar, if we are not us? Sufyan Al-Thawri said on the authority of Mansour on the authority of Ibrahim, he said: Ibn Jarmuz, the killer of Al-Zubayr, came to ask permission to see Ali **may God be pleased with him**, but he kept him away for a long time, then he gave him permission and said to him: As for the people of affliction, you are avoiding them, so Ali said: May dust be in your mouth, I hope that I, Talha, and Al-Zubayr will be among those whom God said: **And We will remove whatever is in their breasts of resentment i.e., resentment, [while] they will be brothers, facing each other on thrones**. And Al-Thawri narrated similarly on the authority of Jaafar

bin Muhammad on the authority of his father on the authority of Ali. Sufyan ibn Uyaynah said on the authority of Isra'il on the authority of Abu Musa that he heard Al-Hasan Al-Basri say: Ali said: By God, this verse was revealed about us, the people of Badr: **And We will remove whatever is in their breasts of resentment, [so that] they will be brothers on thrones facing each other.** Kathir Al-Nawa said: I entered upon Abu Ja'far Muhammad ibn Ali and said: My guardian is your guardian, my peace is your peace, my enemy is your enemy, and my war is your war. I ask you by God, do I disavow Abu Bakr and Umar? He said: **Then I have gone astray, and I am not of the guided.** I have taken them as my guardian, O Kathir, and whatever you find is upon my neck here. Then he recited this verse: **Brothers on thrones facing each other.** He said: Abu Bakr, Umar, and Ali, may God be pleased with them all. Al-Thawri said on the authority of a man on the authority of Abu Salih regarding his statement: **Brothers on thrones facing each other,** he said: They are ten: Abu Bakr, Umar, Uthman, Ali, Talhah, Al-Zubayr, Abd Al-Rahman ibn A'waf, Sa'd ibn Abi Waqqas, Sa'id ibn Zayd, and Abdullah ibn Mas'ud, may God be pleased with them all. And his saying: **Facing each other,** Mujahid said: They do not look at each other's backs, and there is a hadith with a chain of transmission traceable to the Prophet.

Ibn Abi Hatim said: Yahya bin Abdak Al-Qazwini told us, Hassan bin Hassan told us, Ibrahim bin Bashir told us, Yahya bin Ma'in told us on the authority of Ibrahim Al-Qurashi on the authority of Saeed bin Shurahbil on the authority of Zaid bin Abi Awfa who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **Brothers on thrones facing each other** in God, looking at one another. And His statement: **No fatigue will touch them therein** means hardship and harm, as it came in the two Sahih: **God commanded me to give Khadija the good report of a house in Paradise made of pearls in which there will be neither noise nor fatigue.** And His statement: **And they will not be expelled from it** as it came in the hadith: **It will be said, O people of Paradise, you will have health and never fall sick, you will have life and never die, you will be young and never grow old, and you will reside and never move.** And God the Most High said: **They will abide therein, never desiring to move from it.**

And His saying: **Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.** That is, O Muhammad, inform My servants that I am the Possessor of mercy and the Possessor of painful punishment. A similar verse to this noble verse has been mentioned before, and it indicates the stations of hope and fear. The reason for its revelation is mentioned in what Musa ibn Ubaydah narrated on the authority of Mus'ab ibn Thabit, who said: The Messenger of God, may God bless him and grant him peace, passed by some of his companions who were laughing, so he said, **Remember Paradise and remember the Fire.** So the verse was revealed: **Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.** It was narrated by Ibn Abi Hatim, and it is a mursals.

Ibn Jarir said: Al-Muthanna told me, Ishaq told us, Ibn Al-Makki told us, Ibn Al-Mubarak told us, Mus'ab bin Thabit told us, 'Asim bin 'Ubaidullah told us, on the authority of Ibn Abi Riyah, on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, came to us from the door through which the Banu Shaybah enter and said: **Do I not see you laughing?** Then he turned away until he was at the Black Stone and came back to us and said: "When I went out, Gabriel, peace be upon him, came and said: O Muhammad, God says to you, why do you make My servants despair? 'Inform My servants that I am the Forgiving, the Most Merciful \* and that My punishment is the most painful punishment.'" Shu'bah said on the authority of Qatadah regarding His statement: **Inform My servants that I am the Forgiving, the Most Merciful,** he said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: **If the servant knew the extent of God's forgiveness, he would not refrain from doing something forbidden, and if the servant knew the extent of God's punishment, he would despise himself.**

## Fath al-Qadir

46- **Enter it** The majority read it in the imperative form, estimating the saying: that is, they were told to enter it. Al-Hasan and Abu Al-Aaliyah read it, and it was narrated from Ya'qub, with a damma on the hamza, disconnected, and a fatha on the kha', as a passive verb, meaning that God made them enter it. It has been said that if they were in gardens and springs, how would they be told after that to enter it according to the reading of the majority? For the command to enter indicates that they were not in it. It was answered that the meaning is that when they were in the gardens, and when they moved from one to another, they were told upon reaching the one they wanted to move to, to enter it. The meaning of "in peace, secure" is in safety from harm, and security from fears, or Muslims to each other, or Muslims to them from the angels, or from God the Almighty.

## Tafsir al-Baghawi

46- **Enter it** meaning: it will be said to them, enter Paradise, "in peace", meaning: in safety, *secure*, from death, expulsion, and calamities.

## Tafsir al-Baidawi

46. **Enter it** with the intention of saying, and it was read with the hamza cut off and the kha broken as if it is a past tense verb, so the tanween is not broken. "In peace" safe or safe upon you. *Safe* from the affliction and disappearance.





Surat al-Hijr 15:47

And We will remove whatever is in their breasts of resentment, [so that they will be] brothers facing each other on thrones.

## Surat al-Hijr 15:47

And We will remove whatever is in their breasts of resentment, [so that they will be] brothers facing each other on thrones.

## Tafsir al-Jalalayn

47 - **And We will remove whatever is in their hearts of resentment** hatred **as brothers** a state of them **on thrones facing each other** also a state, meaning that some of them will not look at the back of the other because the family revolves around them.

## Tafsir al-Suyuti

The Almighty said: And We have removed from their breasts any sense of resentment, the verse. Ibn Abi Hatim narrated on the authority of Ali bin Al-Hussein that this verse was revealed about Abu Bakr and Umar: And We have removed from their breasts any sense of resentment. It was said: What resentment? He said: The resentment of the Age of Ignorance. There was enmity between Banu Tamim, Banu Adi, and Banu Hashim during the Age of Ignorance. When these people converted to Islam, they loved each other. I took Abu Bakr by the flank, and Ali began to heat his hand and massage Abu Bakr's flank with it, so this verse was revealed.

## Tafsir al-Tabari

God Almighty says: Indeed, those who feared God by obeying Him and feared Him, and avoided His disobedience, will be in gardens and springs. It will be said to them: "Enter it in peace, secure" from the punishment of God, or from being deprived of a blessing that God has bestowed upon you, and an honor with which He has honored you. His statement, **And We will remove whatever is in their hearts of resentment**, means: And We will remove whatever is in the hearts of these righteous people whose characteristics He has described of rancor and malice toward one another.

The people of interpretation differed about the state in which God removes that from their hearts. Some of them said: He removes that after they enter Paradise.

Who said that?

Al-Muthanna told me, he said: Abu Ghassan told us, he said: Israel told us, on the authority of Bishr al-Basri, on the authority of al-Qasim ibn Abd al-Rahman, on the authority of Abu Umamah, he said: The people of Paradise will enter Paradise with whatever was in their hearts in this world of rancor and grudges, until when they meet and meet, God will remove whatever rancor was in their hearts in this world. Then he recited: **And We will remove whatever rancor was in their hearts.**

Al-Qasim told us, he said: Al-Hussein told us, he said: Abu Fadala told us, on the authority of Luqman, on the

authority of Abu Umamah, he said: A believer will not enter Paradise until God removes from their hearts any rancor, then removes from them the ferocious beast.

Al-Muthanna told me, he said: Al-Hajjaj bin Al-Munhal told us, he said: Sufyan bin Uyaynah told us, on the authority of Israel, on the authority of Abu Musa, he heard Al-Hasan Al-Basri say: Ali said: By God, it was about us, the people of Badr, that the verse was revealed: **And We will remove whatever is in their breasts of resentment, [while] they will be brothers, on thrones facing each other.**

Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah bin Al-Zubayr told us, on the authority of Ibn Uyaynah: **And We will remove whatever is in their hearts of resentment**, he said: of enmity.

Ibn Wakee' told us: Muhammad ibn Yazid al-Wasiti told us, on the authority of Juwaybir, on the authority of al-Dahhak: **And We will remove whatever is in their hearts of resentment**, he said: enmity.

Ibn Wakee' told us: Ibn Fadil told us, on the authority of Ata' ibn al-Sa'ib, on the authority of a man, on the authority of Ali: **And We will remove whatever is in their hearts of resentment**, he said: enmity.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Mansur, on the authority of Ibrahim, who said: Ibn Jarmuz, the killer of Al-Zubayr, came to Ali asking permission to see him. Ali kept him away for a long time, then he gave him permission and said to him: As for the people of affliction, you are avoiding them! Ali said: May the dust be in your mouth. I hope that Talhah, Al-Zubayr, and I will be among those of whom God said: **And We will remove whatever is in their breasts of resentment i.e., injury or loss, [while] they will be brothers facing each other on thrones.**

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Ja'far, on the authority of Ali, something similar.

Ibn Wakee' told us: My father told us, on the authority of Abaan bin Abdullah Al-Bajali, on the authority of Na'eem bin Abi And, on the authority of Rab'i bin Harash, in a similar manner: And he added to it: He said: Then a man from Hamdan stood up to Ali and said: God is more just than that, O Commander of the Faithful. He said: Then Ali shouted a shout that made me think that the palace was collapsing because of it, then he said: If it is not us, then who are they?

Al-Hasan bin Muhammad narrated: Abu Muawiyah the blind narrated: Abu Malik al-Ashja'i narrated: Abu Habeeba, a freed slave of Talhah, said: Imran bin Talhah entered upon Ali after he had finished with the Companions of the Camel. He welcomed him and said: I hope that God will make me and your father among those about whom God said: **Brothers on thrones facing each other.** Two men were sitting on one side of the carpet and said: God is more just than that. You killed them yesterday and you become brothers? Ali

said: People who are the most distant and most crushing land. Who are they then if it is not me and Talhah? Abu Muawiyah narrated the hadith to us in full.

Al-Hasan bin Muhammad told us: Affan told us: Abdul Wahid told us: Abu Malik told us: Abu Habeeba told us: Ali said to Ibn Talha: I hope that God will make me and your father among those from whose hearts God has removed any rancor, and will make us brothers facing each other on thrones.

Al-Hasan bin Muhammad told us: Hammad bin Khalid Al-Khayyat told us, on the authority of Abu Al-Juwairiyah, who said: Muawiyah bin Ishaq told us, on the authority of Imran bin Talha: When Ali looked at me, he said: Welcome, my nephew, and he mentioned something similar.

Al-Hasan told us, he said: Yazid bin Harun told us, he said: Hisham told us, on the authority of Muhammad, he said: Al-Ashtar asked permission to see Ali while Ibn Talhah was with him, so he detained him, then he gave him permission, and when he entered he said: I see that you have only detained me for this, he said: Yes, he said: I see that if you had Uthman's son you would have detained me, he said: Yes, I hope that Uthman and I will be among those of whom God said: **And We will remove whatever is in their breasts of resentment, [so that] they will be brothers, facing each other on thrones.**

Al-Hasan told us, he said: Ishaq Al-Arzaq told us, he said: Aouf told us, on the authority of Ibn Sirin, something similar.

Al-Hasan told us: Yaqub bin Ishaq Al-Hadrami told us: Al-Sakn bin Al-Mughira told us: Muawiyah bin Rushd told us: Ali said: I hope that Uthman and I will be among those of whom God said: **And We will remove whatever is in their breasts of resentment, [while] they will be brothers facing each other on thrones.**

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, he said: Ibn al-Mutawakkil al-Naji told us, that Abu Saeed al-Khudri told them that the Messenger of God, may God bless him and grant him peace, said: "The believers will be saved from the Fire and detained on a bridge between Paradise and the Fire, and some of them will exact retribution from others for wrongs that were committed between them in the world, until when they are refined and purified, they will be permitted to enter Paradise." He said: **By the One in Whose Hand is the soul of Muhammad, one of them will be guided to his home in Paradise more than to his home that he had in the world.** Some of them said: They are only likened to the people of Friday who have returned from their Friday prayer.

Al-Hasan bin Muhammad narrated to us, he said: Affan bin Muslim narrated to us, he said: Yazid bin Zari' narrated to us, he said: Saeed bin Abi Arubah narrated to us regarding this verse: **And We will remove whatever is in their breasts of resentment, [while] they will be brothers facing each other on thrones,** he said: Qatada narrated to us that Abu al-Mutawakkil al-Naji narrated to them that Abu Saeed al-Khudri narrated to them, he said: "The Messenger of God, may God bless

him and grant him peace, said, and he mentioned something similar to it, until His saying: And they will be permitted to enter Paradise," then he made the rest of the speech from Qatada, he said: Qatada said: By the One in Whose Hand is my soul, one of them is more guided in his home, then he mentioned the rest of the hadith similar to the hadith of Bishr, except that the speech to the end is from Qatada, except that he said in his hadith: Qatada said and some of them said: They are not likened to anyone except the people of Friday when they leave Friday.

Nasr bin Abdul Rahman Al-Awdi narrated to me, he said: Omar bin Zur'ah narrated to us, on the authority of Muhammad bin Ismail Al-Zubaidi, on the authority of Kathir Al-Nawa, he said: I heard him say: I entered upon Abu Ja'far Muhammad bin Ali, and I said: My guardian is your guardian, my peace is your peace, my enemy is your enemy, and my war is your war. I ask you by God, do I disavow Abu Bakr and Umar? He said: Then I have gone astray and I am not among the guided ones. Befriend them, Kathir, and whatever you find is upon my neck. Then he recited this verse: **Brothers on thrones facing each other,** meaning: brothers who face each other, not turning their backs to each other and looking at the back of their necks. And this is how the people of interpretation interpreted it.

Who said that?

Muhammad bin Bashir told us: Muammil told us: Sufyan told us: Hisham told us, on the authority of Mujahid, regarding his statement: **On thrones facing each other,** he said: One of them should not look at the back of his companion.

Ibn Bashir told us: Yahya, Abd al-Rahman and Muammal told us: Sufyan told us, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, similarly. As-Sirr is the plural of Sarir, just as al-Jadid is the plural of Jadid. He made the plural of Surran and made the doubling clear in it, and the two Ra's are mobile due to the lightness of the nouns, and you do not do that in verbs due to the weight of the verbs, but they assimilate them into the verb so that one of the two letters is still and thus it is lightened, and if something enters the verb that makes the second still, they make it appear doubling in that case.

## Tafsir al-Qurtubi

Ibn Abbas said: The first thing the people of Paradise will see is two springs. They will drink from one of the springs, and God will remove any rancor in their hearts. Then they will enter the other spring and wash themselves in it, and their colors will shine and their faces will be clear, and the freshness of bliss will flow upon them. And something similar was narrated from Ali, may God be pleased with him. And Ali bin Al-Hussein said: It was revealed about Abu Bakr, Omar, Ali, and the Companions, meaning what was between them in the pre-Islamic era of rancor. The first statement is more apparent, as indicated by the context of the verse. And Ali, may God be pleased with him, said: I hope that Talhah, Al-Zubayr, and I will be

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And We will remove whatever is in their breasts of resentment, [so that they will be] brothers facing each other on thrones.

among these. Rancor means hatred and enmity. It is said from it: ghul yaghl. And it is said from ghulul, which is theft from spoils: ghul yaghl. And it is said from treachery: aghal yaghl. As he said:

May God reward Hamza bint Nawfal on our behalf with the reward of a liar who betrays trust.

This has already been mentioned in Al Imran. **Brothers on thrones facing each other** meaning they do not look at each other's backs out of love and affection, according to Mujahid and others. It has also been said that the family rotates as they wish, so no one sees the other's backs. It has also been said that **facing each other** means that the spouses have come to them and they have come to them with affection. Surur is the plural of bed, like jadeed and jadeed. It has also been said that it is from surur, so it is as if it is a high place prepared for pleasure. The first is more apparent. Ibn Abbas said: On thrones crowned with rubies, emeralds and pearls, the bed is between Sana'a and Jabiyah and between Aden and Ayla. **And brothers** is an accusative in the state of **the righteous** or of the pronoun in **enter it** or of the pronoun in *safely*, or it could be a state implied from the ha' and mim in **their chests**.

## Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of Hell, He followed up on mentioning the people of Paradise and that they are in gardens and springs. And His statement: "Enter it in peace" means safe from all harms, safe upon you *secure* meaning from all fear and terror, and do not fear being expelled or cut off or annihilated. And His statement: **And We will remove whatever is in their breasts of resentment, as brothers facing each other on thrones** Al-Qasim narrated on the authority of Abu Umamah who said: The people of Paradise will enter Paradise with whatever is in their breasts in this world of enmity and grudges, until when they meet and meet, God will remove whatever is in their breasts in this world of resentment, then he recited **And We will remove whatever is in their breasts of resentment** like this in this narration, and Al-Qasim bin Abdul Rahman in his narration on the authority of Abu Umamah is weak. Sunayd narrated in his interpretation: Ibn Fadala told us on the authority of Luqman on the authority of Abu Umamah who said: No believer will enter Paradise until God removes whatever is in his breast of resentment until He removes from him something like a ferocious beast. This is in agreement with what is in the Sahih from the narration of Qatada: Abu al-Mutawakkil al-Naji told us that Abu Sa'id al-Khudri told them that the Messenger of God, may God bless him and grant him peace, said: "The believers will be saved from the Fire, and they will be detained on a bridge between Paradise and the Fire. Some of them will take revenge on others for the injustices that were between them in this world, until when they are refined and purified, they will be permitted to enter Paradise."

Ibn Jarir said: Al-Hasan told us, Yazid bin Harun told us, Hisham told us, on the authority of Muhammad, he is Ibn Sirin, who said: Al-Ashtar asked permission to see Ali, may God be pleased with him, and he had with him the son of Talhah, so he detained him and then gave him permission. When he entered, he said: I see that you have detained me for this reason. He said: Yes. He said: I see that if you had the son of Uthman, you would have detained me. He said: Yes, I hope that I and Uthman will be among those about whom God Almighty said: **And We will remove whatever is in their breasts of resentment - brothers on thrones facing each other**. Ibn Jarir also said: Al-Hasan told us, Abu Mu'awiyah Al-Darir told us, Abu Malik Al-Ashja'i told us, on the authority of Abu Habeeba, a freed slave of Talhah, who said: Imran bin Talhah entered upon Ali, may God be pleased with him, after he had finished with the people of the camel, so he welcomed him and said: I hope that God will make me and your father among those about whom God said: **And We will remove whatever is in their breasts of resentment - brothers on thrones facing each other**.

He said: Two men were sitting at the corner of the carpet and said: God is more just than that. You killed them yesterday and you became brothers. Ali, may God be pleased with him, said: A people who are the most distant and most crushed land. Who are they then if it is not me and Talhah? Abu Muawiyah mentioned the hadith in full. Waki' narrated on the authority of Abaan bin Abdullah Al-Bajali on the authority of Na'im bin Abi Hind, on the authority of Rib'i bin Jarash on the authority of Ali something similar, and he said in it: A man from Hamdan stood up and said: God is more just than that, O Commander of the Faithful. Ali shouted at him with a shout that I thought the palace was being shaken by it. Then he said: If it is not us, then who are they?

Saeed bin Masruq said on the authority of Abu Talha, and he mentioned it and in it: Al-Harith Al-Awar said that, so Ali **may God be pleased with him** went to him and hit him with something that was in his hand on his head, and said: Who are they, O Al-Awar, if we are not us? Sufyan Al-Thawri said on the authority of Mansour on the authority of Ibrahim, he said: Ibn Jarmuz, the killer of Al-Zubayr, came to ask permission to see Ali **may God be pleased with him**, but he kept him away for a long time, then he gave him permission and said to him: As for the people of affliction, you are avoiding them, so Ali said: May dust be in your mouth, I hope that I, Talha, and Al-Zubayr will be among those whom God said: **And We will remove whatever is in their breasts of resentment i.e., resentment, [while] they will be brothers, facing each other on thrones**. And Al-Thawri narrated similarly on the authority of Jaafar bin Muhammad on the authority of his father on the authority of Ali. Sufyan ibn Uyaynah said on the authority of Isra'il on the authority of Abu Musa that he heard Al-Hasan Al-Basri say: Ali said: By God, this verse was revealed about us, the people of Badr: **And We will remove whatever is in their breasts of resentment, [so that] they will be brothers on thrones facing each other**. Kathir Al-Nawa said: I entered upon

Abu Ja'far Muhammad ibn Ali and said: My guardian is your guardian, my peace is your peace, my enemy is your enemy, and my war is your war. I ask you by God, do I disavow Abu Bakr and Umar? He said: **Then I have gone astray, and I am not of the guided.** I have taken them as my guardian, O Kathir, and whatever you find is upon my neck here. Then he recited this verse: **Brothers on thrones facing each other.** He said: Abu Bakr, Umar, and Ali, may God be pleased with them all. Al-Thawri said on the authority of a man on the authority of Abu Salih regarding his statement: **Brothers on thrones facing each other,** he said: They are ten: Abu Bakr, Umar, Uthman, Ali, Talhah, Al-Zubayr, Abd Al-Rahman ibn Awf, Sa'd ibn Abi Waqqas, Sa'id ibn Zayd, and Abdullah ibn Mas'ud, may God be pleased with them all. And his saying: **Facing each other,** Mujahid said: They do not look at each other's backs, and there is a hadith with a chain of transmission traceable to the Prophet.

Ibn Abi Hatim said: Yahya bin Abdak Al-Qazwini told us, Hassan bin Hassan told us, Ibrahim bin Bashir told us, Yahya bin Ma'in told us on the authority of Ibrahim Al-Qurashi on the authority of Saeed bin Shurahbil on the authority of Zaid bin Abi Awfa who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **Brothers on thrones facing each other** in God, looking at one another. And His statement: **No fatigue will touch them therein** means hardship and harm, as it came in the two Sahihs: **God commanded me to give Khadija the good report of a house in Paradise made of pearls in which there will be neither noise nor fatigue.** And His statement: **And they will not be expelled from it** as it came in the hadith: **It will be said, O people of Paradise, you will have health and never fall sick, you will have life and never die, you will be young and never grow old, and you will reside and never move.** And God the Most High said: **They will abide therein, never desiring to move from it.**

And His saying: **Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.** That is, O Muhammad, inform My servants that I am the Possessor of mercy and the Possessor of painful punishment. A similar verse to this noble verse has been mentioned before, and it indicates the stations of hope and fear. The reason for its revelation is mentioned in what Musa ibn Ubaydah narrated on the authority of Mus'ab ibn Thabit, who said: The Messenger of God, may God bless him and grant him peace, passed by some of his companions who were laughing, so he said, **Remember Paradise and remember the Fire.** So the verse was revealed: **Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.** It was narrated by Ibn Abi Hatim, and it is a mursal.

Ibn Jarir said: Al-Muthanna told me, Ishaq told us, Ibn Al-Makki told us, Ibn Al-Mubarak told us, Mus'ab bin Thabit told us, 'Asim bin 'Ubaidullah told us, on the authority of Ibn Abi Riyah, on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, came to us from the door through which the Banu Shaybah enter and said: **Do I not see you laughing?** Then he

turned away until he was at the Black Stone and came back to us and said: "When I went out, Gabriel, peace be upon him, came and said: O Muhammad, God says to you, why do you make My servants despair? 'Inform My servants that I am the Forgiving, the Most Merciful \* and that My punishment is the most painful punishment.'" Shu'bah said on the authority of Qatadah regarding His statement: **Inform My servants that I am the Forgiving, the Most Merciful,** he said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: **If the servant knew the extent of God's forgiveness, he would not refrain from doing something forbidden, and if the servant knew the extent of God's punishment, he would despise himself.**

### Fath al-Qadir

**47- And We will remove whatever is in their hearts of resentment.** Resentment means hatred and enmity. Its interpretation has already been mentioned in Al-A'raf. The accusative of *brothers* is in the state of being: meaning brothers in religion and sympathy. **On thrones facing each other** means in a state of being on thrones, and in a specific way, which is facing each other, looking at each other's faces. *Sirr* is the plural of *sirr* - and it has been said that it is the high council prepared for pleasure, and from this their saying: **The secret of the valley** is for the best place in it.

### Tafsir al-Baghawi

**47- And We removed,** We extracted, **whatever was in their hearts of rancor,** which is the hatred, enmity, malice, and envy, *brothers*, accusative in the state, **on couches,** plural of a couch, **facing each other,** facing each other, neither of them looking at the back of the other.

In some report: If a believer in Paradise wishes to meet his believing brother, each one's bed will move to the other's, and they will meet and talk.

### Tafsir al-Baidawi

**47. And We have taken away** in this world because of what He has united their hearts, or in Paradise by making their souls happy. **What is in their hearts of rancor** from hatred that was in this world. And on the authority of Ali, may God be pleased with him: I hope that I, Uthman, Talha, and Al-Zubayr will be among them, or from envy for the degrees of Paradise and the ranks of closeness. *Brothers* is a state of the pronoun in *Jannat*, or the subject of **enter it** or the pronoun in *safe* or the pronoun added to it, and the factor in it is the meaning of addition. And likewise his saying: **On couches facing each other** and it is permissible for them to be two attributes of *brothers* or a state of his pronoun because it means **face to face**, and for **face to face** to be a state of the settled in **on couches**.



Surat al-Hijr 15:47

And We will remove whatever is in their breasts of resentment, [so that they will be] brothers facing each other on thrones.

## Surat al-Hijr 15:48

No fatigue will touch them therein, nor will they be removed from it.

## Tafsir al-Jalalayn

48 - **No fatigue will touch them therein, nor will they ever be expelled from it ever.**

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **No fatigue will touch them therein, nor will they be expelled from it.**

## Tafsir al-Qurtubi

**No fatigue or exhaustion will touch them therein.** That is, exhaustion and fatigue. **And they will not be removed from it.** This is evidence that the bliss of Paradise is permanent and will not end, and that its people will remain there. Its food is permanent. **This is Our provision, which will never run out.** (Surah Sad: 54).

## Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of Hell, He followed up on mentioning the people of Paradise and that they are in gardens and springs. And His statement: "Enter it in peace" means safe from all harms, safe upon you *secure* meaning from all fear and terror, and do not fear being expelled or cut off or annihilated. And His statement: **And We will remove whatever is in their breasts of resentment, as brothers facing each other on thrones** Al-Qasim narrated on the authority of Abu Umamah who said: The people of Paradise will enter Paradise with whatever is in their breasts in this world of enmity and grudges, until when they meet and meet, God will remove whatever is in their breasts in this world of resentment, then he recited **And We will remove whatever is in their breasts of resentment** like this in this narration, and Al-Qasim bin Abdul Rahman in his narration on the authority of Abu Umamah is weak. Sunayd narrated in his interpretation: Ibn Fadala told us on the authority of Luqman on the authority of Abu Umamah who said: No believer will enter Paradise until God removes whatever is in his breast of resentment until He removes from him something like a ferocious beast. This is in agreement with what is in the Sahih from the narration of Qatada: Abu al-Mutawakkil al-Naji told us that Abu Sa'id al-Khudri told them that the Messenger of God, may God bless him and grant him peace, said: "The believers will be saved from the Fire, and they will be detained on a bridge between Paradise and the Fire. Some of them will take revenge on others for the injustices that were

between them in this world, until when they are refined and purified, they will be permitted to enter Paradise."

Ibn Jarir said: Al-Hasan told us, Yazid bin Harun told us, Hisham told us, on the authority of Muhammad, he is Ibn Sirin, who said: Al-Ashtar asked permission to see Ali, may God be pleased with him, and he had with him the son of Talhah, so he detained him and then gave him permission. When he entered, he said: I see that you have detained me for this reason. He said: Yes. He said: I see that if you had the son of Uthman, you would have detained me. He said: Yes, I hope that I and Uthman will be among those about whom God Almighty said: **And We will remove whatever is in their breasts of resentment - brothers on thrones facing each other.** Ibn Jarir also said: Al-Hasan told us, Abu Mu'awiyah Al-Darir told us, Abu Malik Al-Ashja'i told us, on the authority of Abu Habeeba, a freed slave of Talhah, who said: Imran bin Talhah entered upon Ali, may God be pleased with him, after he had finished with the people of the camel, so he welcomed him and said: I hope that God will make me and your father among those about whom God said: **And We will remove whatever is in their breasts of resentment - brothers on thrones facing each other.**

He said: Two men were sitting at the corner of the carpet and said: God is more just than that. You killed them yesterday and you became brothers. Ali, may God be pleased with him, said: A people who are the most distant and most crushed land. Who are they then if it is not me and Talhah? Abu Muawiyah mentioned the hadith in full. Waki' narrated on the authority of Abaan bin Abdullah Al-Bajali on the authority of Na'im bin Abi Hind, on the authority of Rib'i bin Jarash on the authority of Ali something similar, and he said in it: A man from Hamdan stood up and said: God is more just than that, O Commander of the Faithful. Ali shouted at him with a shout that I thought the palace was being shaken by it. Then he said: If it is not us, then who are they?

Saeed bin Masruq said on the authority of Abu Talha, and he mentioned it and in it: Al-Harith Al-Awar said that, so Ali **may God be pleased with him** went to him and hit him with something that was in his hand on his head, and said: Who are they, O Al-Awar, if we are not us? Sufyan Al-Thawri said on the authority of Mansour on the authority of Ibrahim, he said: Ibn Jarmuz, the killer of Al-Zubayr, came to ask permission to see Ali **may God be pleased with him**, but he kept him away for a long time, then he gave him permission and said to him: As for the people of affliction, you are avoiding them, so Ali said: May dust be in your mouth, I hope that I, Talha, and Al-Zubayr will be among those whom God said: **And We will remove whatever is in their breasts of resentment i.e., resentment, [while] they will be brothers, facing each other on thrones.** And Al-Thawri narrated similarly on the authority of Jaafar bin Muhammad on the authority of his father on the authority of Ali. Sufyan ibn Uyaynah said on the authority of Isra'il on the authority of Abu Musa that he heard Al-Hasan Al-Basri say: Ali said: By God, this verse was revealed about us, the people of Badr: **And We will remove whatever is in their breasts of resentment, [so that] they will be brothers on thrones facing each other.** Kathir Al-Nawa said: I entered upon Abu Ja'far Muhammad ibn Ali and said: My guardian is

No fatigue will touch them therein, nor will they be removed from it.

your guardian, my peace is your peace, my enemy is your enemy, and my war is your war. I ask you by God, do I disavow Abu Bakr and Umar? He said: **Then I have gone astray, and I am not of the guided.** I have taken them as my guardian, O Kathir, and whatever you find is upon my neck here. Then he recited this verse: **Brothers on thrones facing each other.** He said: Abu Bakr, Umar, and Ali, may God be pleased with them all. Al-Thawri said on the authority of a man on the authority of Abu Salih regarding his statement: **Brothers on thrones facing each other**, he said: They are ten: Abu Bakr, Umar, Uthman, Ali, Talhah, Al-Zubayr, Abd Al-Rahman ibn A'waf, Sa'd ibn Abi Waqqas, Sa'id ibn Zayd, and Abdullah ibn Mas'ud, may God be pleased with them all. And his saying: **Facing each other**, Mujahid said: They do not look at each other's backs, and there is a hadith with a chain of transmission traceable to the Prophet.

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And His saying: **Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.** That is, O Muhammad, inform My servants that I am the Possessor of mercy and the Possessor of painful punishment. A similar verse to this noble verse has been mentioned before, and it indicates the stations of hope and fear. The reason for its revelation is mentioned in what Musa ibn Ubaydah narrated on the authority of Mus'ab ibn Thabit, who said: The Messenger of God, may God bless him and grant him peace, passed by some of his companions who were laughing, so he said, **Remember Paradise and remember the Fire.** So the verse was revealed: **Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.** It was narrated by Ibn Abi Hatim, and it is a mursal.

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enter and said: **Do I not see you laughing?** Then he turned away until he was at the Black Stone and came back to us and said: "When I went out, Gabriel, peace be upon him, came and said: O Muhammad, God says to you, why do you make My servants despair? 'Inform My servants that I am the Forgiving, the Most Merciful \* and that My punishment is the most painful punishment.'" Shu'bah said on the authority of Qatadah regarding His statement: **Inform My servants that I am the Forgiving, the Most Merciful**, he said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: **If the servant knew the extent of God's forgiveness, he would not refrain from doing something forbidden, and if the servant knew the extent of God's punishment, he would despise himself.**

### Fath al-Qadir

48- **No fatigue or exhaustion will touch them therein** meaning no weariness or exhaustion because there is nothing that would cause that in Paradise, because it is pure bliss and pure pleasure that they obtain easily, and their demands are met without gain or effort. Rather, as soon as the desire for something occurs to their hearts, that thing is obtained by them pure and innocent. **And they will never be expelled from it** ever. In this eternal eternity and their knowledge of it is the completion of pleasure and the perfection of bliss, because the knowledge of someone who is in bliss and pleasure that it will end and cease to exist after a while is a reason for his bliss to be spoiled and his pleasure to be disturbed.

### Tafsir al-Baghawi

48- **No fatigue will touch them therein**, meaning: exhaustion, **nor will they be expelled from it**, this is the most explicit verse in the Qur'an on eternity.

### Tafsir al-Baidawi

48. **No fatigue will touch them therein.** A resumption or a state after a state, or a state of the pronoun in opposite words. **And they will not be expelled from it.** For the perfection of the blessing is in eternity.

## Surat al-Hijr 15:49

Inform My servants that it is I who am the Forgiving, the Most Merciful.

### Tafsir al-Jalalayn

49 - *Inform* O Muhammad **My servants that it is I who am the Forgiving** of the believers **the Most Merciful** to them.

### Tafsir al-Suyuti

The Almighty said: Inform My servants, verse K. Al-Tabarani narrated on the authority of Abdullah Ibn Al-Zubayr, who said: The Messenger of God, may God bless him and grant him peace, passed by a group of his companions who were laughing, so he said: Are you laughing while Paradise and Hell are mentioned before you? Then this verse was revealed: Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.

Ibn Mardawayh narrated from another source on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, looked at us from the door from which the Banu Shaybah entered and said: I do not see you laughing. Then he turned away and retreated and said: I went out until I was at the Black Stone, and Gabriel came and said: O Muhammad, God says to you: Why do you make My servants despair? Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the most painful punishment.

### Tafsir al-Tabari

God Almighty says: **Inform My servants that I am the Forgiving, the Most Merciful.**

### Tafsir al-Qurtubi

This verse is similar to the words of the Prophet (peace be upon him): "If the believer knew what punishment is with God, no one would hope for His Paradise. If the disbeliever knew what mercy is with God, no one would despair of His mercy." Narrated by Muslim from the hadith of Abu Hurairah. It was mentioned earlier in Al-Fatihah. Thus, a person should remind himself and others, fearing and hoping. Fear is more prevalent in health than in sickness. It was mentioned in the hadith that the Prophet (peace be upon him) came out to the companions while they were laughing and said: **Are you laughing while Paradise and Hell are before you?** This was difficult for them, so the verse was revealed. Al-Mawardi and Al-Mahdawi mentioned this.

### Tafsir Ibn Kathir

When God the Almighty mentioned the state of the

people of Hell, He followed up on mentioning the people of Paradise and that they are in gardens and springs. And His statement: "Enter it in peace" means safe from all harms, safe upon you *secure* meaning from all fear and terror, and do not fear being expelled or cut off or annihilated. And His statement: **And We will remove whatever is in their breasts of resentment, as brothers facing each other on thrones** Al-Qasim narrated on the authority of Abu Umamah who said: The people of Paradise will enter Paradise with whatever is in their breasts in this world of enmity and grudges, until when they meet and meet, God will remove whatever is in their breasts in this world of resentment, then he recited **And We will remove whatever is in their breasts of resentment** like this in this narration, and Al-Qasim bin Abdul Rahman in his narration on the authority of Abu Umamah is weak. Sunayd narrated in his interpretation: Ibn Fadala told us on the authority of Luqman on the authority of Abu Umamah who said: No believer will enter Paradise until God removes whatever is in his breast of resentment until He removes from him something like a ferocious beast. This is in agreement with what is in the Sahih from the narration of Qatada: Abu al-Mutawakkil al-Naji told us that Abu Sa'id al-Khudri told them that the Messenger of God, may God bless him and grant him peace, said: "The believers will be saved from the Fire, and they will be detained on a bridge between Paradise and the Fire. Some of them will take revenge on others for the injustices that were between them in this world, until when they are refined and purified, they will be permitted to enter Paradise."

Ibn Jarir said: Al-Hasan told us, Yazid bin Harun told us, Hisham told us, on the authority of Muhammad, he is Ibn Sirin, who said: Al-Ashtar asked permission to see Ali, may God be pleased with him, and he had with him the son of Talhah, so he detained him and then gave him permission. When he entered, he said: I see that you have detained me for this reason. He said: Yes. He said: I see that if you had the son of Uthman, you would have detained me. He said: Yes, I hope that I and Uthman will be among those about whom God Almighty said: **And We will remove whatever is in their breasts of resentment - brothers on thrones facing each other.** Ibn Jarir also said: Al-Hasan told us, Abu Mu'awiyah Al-Darir told us, Abu Malik Al-Ashja'i told us, on the authority of Abu Habeeba, a freed slave of Talhah, who said: Imran bin Talhah entered upon Ali, may God be pleased with him, after he had finished with the people of the camel, so he welcomed him and said: I hope that God will make me and your father among those about whom God said: **And We will remove whatever is in their breasts of resentment - brothers on thrones facing each other.**

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**never grow old, and you will reside and never move.** And God the Most High said: **They will abide therein, never desiring to move from it.**

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## Fath al-Qadir

Then He, the Most High, said after He told us what the righteous have with Him of great reward and abundant recompense 49- **Inform My servants that it is I who am the Forgiving, the Most Merciful.** That is, inform them, O Muhammad, that I am the One who forgives their sins abundantly and has mercy upon them abundantly, as I have decreed for Myself that My mercy precedes My wrath. O God, make us among Your servants whom You have favored with forgiveness and brought under Your vast mercy.

## Tafsir al-Baghawi

49- The Almighty said: **Inform My servants that I am the Forgiving, the Most Merciful.** Ibn Abbas said: It



means to those of them who repent.

It was narrated that the Prophet, may God bless him and grant him peace, "went out one day to a group of his companions who were laughing, and he said: 'Are you laughing while there is Hellfire before you?' Then Gabriel, peace be upon him, came down with this verse and said: 'Your Lord says to you, O Muhammad, why have you made My servants despair of My mercy?'"

### **Tafsir al-Baidawi**

**49. Inform My servants that it is I who am the Forgiving, the Most Merciful.**

Surat al-Hijr 15:50

And that My punishment is the painful punishment.

## Surat al-Hijr 15:50

And that My punishment is the painful punishment.

## Tafsir al-Jalalayn

50 - **And that My punishment** for the disobedient **is the painful punishment** the painful one.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God the Almighty says: These righteous people, whose description He has described in Paradise, will not be touched by fatigue, meaning exhaustion, **nor will they be expelled from it**, meaning: They will not be expelled from Paradise and its delights and what God has given them in it, but that will be permanent forever. And His statement: **Inform My servants that it is I who am the Forgiving, the Most Merciful**, God the Almighty says to His Prophet Muhammad, peace and blessings be upon him: Inform My servants, O Muhammad, that I am the One who conceals their sins if they repent from them and return, by not disgracing them for them and punishing them for them, the Most Merciful towards them, that I will punish them after they repent from them for them: **And that My punishment is the painful punishment**, meaning: And inform them also that My punishment for those who persist in their sins, persist in them and do not repent from them, is the painful punishment that no other punishment resembles. This is from God a warning to His creation to proceed with His sins, and a command from Him to them to return and repent.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement, **Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment**, he said: It has reached us that the Prophet of God, may God bless him and grant him peace, said: **If the servant knew the extent of God's forgiveness, he would not refrain from doing something forbidden, and if he knew the extent of His punishment, he would despise himself.**

Al-Muthanna told me, he said: Ishaq told us, he said: Ibn Al-Makki told us, he said: Ibn Al-Mubarak told us, he said: Mus'ab bin Thabit told us, he said: Asim bin Abdullah told us, on the authority of Ibn Abi Rabah, "on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, came to us from the door through which the Banu Shaybah enter, and he said: Do I not see you laughing? Then he turned away until he was at the Black Stone, then he came back to us, and he said: When I went out, Gabriel, may God bless him and grant him peace, came back and said: O Muhammad, God says: Why do you make My servants despair? O my servants, I am the Forgiving, the Most

Merciful, and My punishment is the most painful punishment."

## Tafsir al-Qurtubi

And the wording of al-Tha'labi on the authority of Ibn Umar said: "The Prophet, may God bless him and grant him peace, looked at us from the door through which the Banu Shaybah enter while we were laughing and said: 'Why are you laughing? I do not see you laughing.' Then he turned away until he was at the Black Stone, then he retreated and said to us: 'When I came out, Gabriel came to me and said: O Muhammad, why do you make My servants despair of My mercy? Tell My servants that I am the Forgiving, the Most Merciful, and that My punishment is the most painful punishment.'" Despair is despair, hope is neglect, and the best of matters are those in the middle.

## Tafsir Ibn Kathir

When God the Almighty mentioned the state of the people of Hell, He followed up on mentioning the people of Paradise and that they are in gardens and springs. And His statement: "Enter it in peace" means safe from all harms, safe upon you *secure* meaning from all fear and terror, and do not fear being expelled or cut off or annihilated. And His statement: **And We will remove whatever is in their breasts of resentment, as brothers facing each other on thrones** Al-Qasim narrated on the authority of Abu Umamah who said: The people of Paradise will enter Paradise with whatever is in their breasts in this world of enmity and grudges, until when they meet and meet, God will remove whatever is in their breasts in this world of resentment, then he recited **And We will remove whatever is in their breasts of resentment** like this in this narration, and Al-Qasim bin Abdul Rahman in his narration on the authority of Abu Umamah is weak. Sunayd narrated in his interpretation: Ibn Fadala told us on the authority of Luqman on the authority of Abu Umamah who said: No believer will enter Paradise until God removes whatever is in his breast of resentment until He removes from him something like a ferocious beast. This is in agreement with what is in the Sahih from the narration of Qatada: Abu al-Mutawakkil al-Naji told us that Abu Sa'id al-Khudri told them that the Messenger of God, may God bless him and grant him peace, said: "The believers will be saved from the Fire, and they will be detained on a bridge between Paradise and the Fire. Some of them will take revenge on others for the injustices that were between them in this world, until when they are refined and purified, they will be permitted to enter Paradise."

Ibn Jarir said: Al-Hasan told us, Yazid bin Harun told us, Hisham told us, on the authority of Muhammad, he is Ibn Sirin, who said: Al-Ashtar asked permission to see Ali, may God be pleased with him, and he had with him the son of Talhah, so he detained him and then gave him permission. When he entered, he said: I see that you have detained me for this reason. He said:

Yes. He said: I see that if you had the son of Uthman, you would have detained me. He said: Yes, I hope that I and Uthman will be among those about whom God Almighty said: **And We will remove whatever is in their breasts of resentment - brothers on thrones facing each other.** Ibn Jarir also said: Al-Hasan told us, Abu Mu'awiyah Al-Darir told us, Abu Malik Al-Ashja'i told us, on the authority of Abu Habeeba, a freed slave of Talhah, who said: Imran bin Talhah entered upon Ali, may God be pleased with him, after he had finished with the people of the camel, so he welcomed him and said: I hope that God will make me and your father among those about whom God said: **And We will remove whatever is in their breasts of resentment - brothers on thrones facing each other.**

He said: Two men were sitting at the corner of the carpet and said: God is more just than that. You killed them yesterday and you became brothers. Ali, may God be pleased with him, said: A people who are the most distant and most crushed land. Who are they then if it is not me and Talhah? Abu Muawiyah mentioned the hadith in full. Waki' narrated on the authority of Abaan bin Abdullah Al-Bajali on the authority of Na'im bin Abi Hind, on the authority of Rib'i bin Jarash on the authority of Ali something similar, and he said in it: A man from Hamdan stood up and said: God is more just than that, O Commander of the Faithful. Ali shouted at him with a shout that I thought the palace was being shaken by it. Then he said: If it is not us, then who are they?

Saeed bin Masruq said on the authority of Abu Talha, and he mentioned it and in it: Al-Harith Al-Awar said that, so Ali **may God be pleased with him** went to him and hit him with something that was in his hand on his head, and said: Who are they, O Al-Awar, if we are not us? Sufyan Al-Thawri said on the authority of Mansour on the authority of Ibrahim, he said: Ibn Jarmuz, the killer of Al-Zubayr, came to ask permission to see Ali **may God be pleased with him**, but he kept him away for a long time, then he gave him permission and said to him: As for the people of affliction, you are avoiding them, so Ali said: May dust be in your mouth, I hope that I, Talha, and Al-Zubayr will be among those whom God said: **And We will remove whatever is in their breasts of resentment i.e., resentment, [while] they will be brothers, facing each other on thrones.** And Al-Thawri narrated similarly on the authority of Jaafar bin Muhammad on the authority of his father on the authority of Ali. Sufyan ibn Uyaynah said on the authority of Isra'il on the authority of Abu Musa that he heard Al-Hasan Al-Basri say: Ali said: By God, this verse was revealed about us, the people of Badr: **And We will remove whatever is in their breasts of resentment, [so that] they will be brothers on thrones facing each other.** Kathir Al-Nawa said: I entered upon Abu Ja'far Muhammad ibn Ali and said: My guardian is your guardian, my peace is your peace, my enemy is your enemy, and my war is your war. I ask you by God, do I disavow Abu Bakr and Umar? He said: **Then I have gone astray, and I am not of the guided.** I have taken them as my guardian, O Kathir, and whatever you find is upon my neck here. Then he recited this verse: **Brothers on thrones facing each other.** He said: Abu Bakr, Umar, and Ali, may God be pleased with them all. Al-Thawri said on the authority of a man on the authority of Abu Salih regarding his statement:

**Brothers on thrones facing each other**, he said: They are ten: Abu Bakr, Umar, Uthman, Ali, Talhah, Al-Zubayr, Abd Al-Rahman ibn Awf, Sa'd ibn Abi Waqqas, Sa'id ibn Zayd, and Abdullah ibn Mas'ud, may God be pleased with them all. And his saying: **Facing each other**, Mujahid said: They do not look at each other's backs, and there is a hadith with a chain of transmission traceable to the Prophet.

Ibn Abi Hatim said: Yahya bin Abdak Al-Qazwini told us, Hassan bin Hassan told us, Ibrahim bin Bashir told us, Yahya bin Ma'in told us on the authority of Ibrahim Al-Qurashi on the authority of Saeed bin Shurahbil on the authority of Zaid bin Abi Awfa who said: The Messenger of God, may God bless him and grant him peace, came out to us and recited this verse: **Brothers on thrones facing each other** in God, looking at one another. And His statement: **No fatigue will touch them therein** means hardship and harm, as it came in the two Sahihs: **God commanded me to give Khadija the good report of a house in Paradise made of pearls in which there will be neither noise nor fatigue.** And His statement: **And they will not be expelled from it** as it came in the hadith: **It will be said, O people of Paradise, you will have health and never fall sick, you will have life and never die, you will be young and never grow old, and you will reside and never move.** And God the Most High said: **They will abide therein, never desiring to move from it.**

And His saying: **Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.** That is, O Muhammad, inform My servants that I am the Possessor of mercy and the Possessor of painful punishment. A similar verse to this noble verse has been mentioned before, and it indicates the stations of hope and fear. The reason for its revelation is mentioned in what Musa ibn Ubaydah narrated on the authority of Mus'ab ibn Thabit, who said: The Messenger of God, may God bless him and grant him peace, passed by some of his companions who were laughing, so he said, **Remember Paradise and remember the Fire.** So the verse was revealed: **Inform My servants that I am the Forgiving, the Most Merciful, and that My punishment is the painful punishment.** It was narrated by Ibn Abi Hatim, and it is a mursal.

Ibn Jarir said: Al-Muthanna told me, Ishaq told us, Ibn Al-Makki told us, Ibn Al-Mubarak told us, Mus'ab bin Thabit told us, 'Asim bin 'Ubaidullah told us, on the authority of Ibn Abi Riyah, on the authority of a man from the companions of the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, came to us from the door through which the Banu Shaybah enter and said: **Do I not see you laughing?** Then he turned away until he was at the Black Stone and came back to us and said: "When I went out, Gabriel, peace be upon him, came and said: O Muhammad, God says to you, why do you make My servants despair? 'Inform My servants that I am the Forgiving, the Most Merciful \* and that My punishment is the most painful punishment.'" Shu'bah said on the authority of Qatadah regarding His statement: **Inform My servants that I am the Forgiving, the Most Merciful**, he said: It has reached us that the Messenger of God, may God bless him and grant him peace, said: **If the servant**

Surat al-Hijr 15:50

And that My punishment is the painful punishment.

**knew the extent of God's forgiveness, he would not refrain from doing something forbidden, and if the servant knew the extent of God's punishment, he would despise himself.**

### Fath al-Qadir

Then, when He, glory be to Him, commanded His Messenger to inform His servants of this great good report, He commanded him to mention to them something that includes intimidation and warning so that hope and fear would come together, and good report and warning would meet so that they would be hopeful and fearful. He said: 50- **And that My punishment is the painful punishment**, meaning very painful. And when God combined for His servants these two matters of good report and warning, they became in a state of middle ground between despair and hope, and the best of things are their middle grounds, which is standing on the feet of hope and fear, and between the states of comfort and awe.

### Tafsir al-Baghawi

50- **And that My punishment is the most painful punishment.** Qatada said: It has reached us that the Prophet of God, may God bless him and grant him peace, said: **If the servant knew the extent of God's forgiveness, he would not refrain from doing what is forbidden, and if he knew the extent of His punishment, he would despise himself.**

Abdul Wahid Al-Malihi told us, Ahmad bin Abdullah Al-Nuaimi told us, Muhammad bin Yusuf told us, Muhammad bin Ismail told us, Qutaybah bin Saeed told us, Yaqub bin Abdul Rahman told us, on the authority of Amr bin Abi Amr, on the authority of Saeed bin Abi Saeed Al-Maqburi, on the authority of Abu Hurairah, may God be pleased with him, who said: I heard the Prophet, may God bless him and grant him peace, say: "God created mercy on the day He created it as one hundred mercies, then He kept ninety-nine mercies with Him, and sent one mercy to all of His creation. If the disbeliever knew all the mercy that is with God, he would not despair of Paradise, and if the believer knew all the torment that is with God, he would not feel safe from the Fire."

### Tafsir al-Baidawi

50. **And that My punishment is the most painful punishment.** This is a summary of what preceded of the promise and threat and its confirmation of it. In mentioning forgiveness, there is evidence that the righteous are not meant to be those who avoid all sins, great and small. In describing Himself with forgiveness and mercy without torture, there is a preference for the promise and its confirmation, and in connecting

## Surat al-Hijr 15:51

And inform them about the guests of Abraham.

## Tafsir al-Jalalayn

51 - **And tell them about the guests of Abraham** They are twelve or ten or three angels, one of whom is Gabriel.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty said: **And tell them about the guests of Abraham.**

## Tafsir al-Qurtubi

The Almighty said: **And tell them about the guests of Abraham.** The guests of Abraham: the angels who gave him the good report of a son and the destruction of the people of Lot. They were mentioned earlier. Abraham, peace be upon him, was called the father of guests, and his palace had four doors so that no one would miss him. The guest was called a guest because he is related to you and stays with you. The ruling on the guest in *Hud* has already been mentioned enough, praise be to God.

## Tafsir Ibn Kathir

God Almighty says: And tell them, O Muhammad, about the story of **the guest of Abraham**, and the guest is used for both the singular and plural like visitation and travel, and how "they entered upon him and said, 'Peace.' He said, 'Indeed, we are afraid of you.'" That is, we are afraid, and he mentioned the reason for his fear of them when he saw that their hands could not reach what he brought to them as hospitality, which was the fat, roasted calf. "They said, 'Do not be afraid.' And give him good tidings of a learned boy." That is, Isaac, peace be upon him, as mentioned in Surat Hud. Then he said, amazed by his old age and the old age of his wife, and fulfilling the promise, "Have you given me good tidings, although old age has touched me? With what do you give me good tidings?" They answered him, confirming what they gave him good tidings of, fulfilling and giving him good tidings after good tidings. "They said, 'We have given you good tidings in truth, so do not be among the despairing.' **Some of them read** the despairing." So he answered them that he was not despairing, but he was hoping for a child from God, and if he had grown old and his wife had become old, then he knew of God's power and mercy what was more eloquent than that.

## Fath al-Qadir

And the sentence 51- "And inform them about the

guests of Abraham **is connected to the sentence** Inform My servants": that is, inform them about what happened to Abraham, the matter in which he combined hope and fear, and the good report that was mixed with a kind of fear, so that they would consider that and know that it is the way of God Almighty with His servants. Also, since the story included the salvation of the believers and the destruction of the wrongdoers, this was a confirmation of His being the Forgiving, the Most Merciful, and that His punishment is the painful punishment. The explanation of this story was mentioned in Surat Hud.

## Tafsir al-Baghawi

51- "And tell them about the guests of Abraham" meaning: about his guests. Guest: a noun that applies to one, two, plural, masculine and feminine, and they are the angels whom God Almighty sent to give Abraham, peace be upon him, the good report of a son, and to destroy the people of Lot.

## Tafsir al-Baidawi

51. "And inform them about the guests of Abraham **on** Inform My servants" is a fulfillment of what they express.



Surat al-Hijr 15:52

When they entered upon him and said, "Peace." He said, "Indeed, we are afraid of you."

### Surat al-Hijr 15:52

When they entered upon him and said, "Peace." He said, **Indeed, we are afraid of you.**

### Tafsir al-Jalalayn

52 - (When they entered upon him, they said, "Peace.") That is, this wording **He said** Abraham when he offered them food but they did not eat **Indeed, we are afraid of you** afraid.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: "When they entered upon him and said, 'Peace,' he said, 'Indeed, we are afraid of you.'"

### Tafsir al-Qurtubi

**When they entered upon him** is the plural of the predicate because the guest is a noun that can be used for singular, plural, dual, masculine and feminine, like the source. He added it and added it, inclined it, and from it is the hadith: **When the sun sets**, and the guest of the arrow, and the grammatical addition. "They said, 'Peace'" meaning they greeted him with peace. **He said, 'Indeed, we are afraid of you'** meaning terrified and afraid. He only said this after he brought the calf near and saw that they were not eating, as mentioned previously in Hud. It was said: He denied peace, and peace was not customary in their country.

### Tafsir Ibn Kathir

God Almighty says: And tell them, O Muhammad, about the story of **the guest of Abraham**, and the guest is used for both the singular and plural like visitation and travel, and how "they entered upon him and said, 'Peace.' He said, 'Indeed, we are afraid of you.'" That is, we are afraid, and he mentioned the reason for his fear of them when he saw that their hands could not reach what he brought to them as hospitality, which was the fat, roasted calf. "They said, 'Do not be afraid.' And give him good tidings of a learned boy." That is, Isaac, peace be upon him, as mentioned in Surat Hud. Then he said, amazed by his old age and the old age of his wife, and fulfilling the promise, "Have you given me good tidings, although old age has touched me? With what do you give me good tidings?" They answered him, confirming what they gave him good tidings of, fulfilling and giving him good tidings after good tidings. "They said, 'We have given you good tidings in truth, so do not be among the despairing.' **Some of them read** the despairing." So he answered them that he was not despairing, but he was hoping for a child from God, and if he had grown old and his wife

had become old, then he knew of God's power and mercy what was more eloquent than that.

### Fath al-Qadir

And the accusative 52- "When they entered upon him **is an implied verb conjoined with** Inform My servants" meaning and mention to them their entry upon him, or in the accusative case as a state, and the guest is originally a source, and for this reason it is singular even though they were a group, and it is called a guest because it is added to the host "And they said, Peace" meaning we greeted him with peace "He said, Indeed, we are afraid of you **meaning terrified and afraid, and he only said this after he brought the calf to them and saw that they did not eat from it as mentioned previously in Surat Hud** And when he saw that their hands did not reach it, he was dismayed at them and felt fear of them" and it was said that he disapproved of their peace because he was not in their country, and it was said that he disapproved of their entering upon him without permission.

### Tafsir al-Baghawi

52- "When they entered upon him and said, 'Peace,' he said," Ibrahim: "Indeed, we are afraid of you," afraid because they did not eat his food.

### Tafsir al-Baidawi

52. "When they entered upon him, they said, 'Peace.'" That is, we greet you with peace, or we greet you with peace. "He said, 'Indeed, we are afraid of you.'" Afraid, because they entered without permission and at the wrong time, and because they refrained from eating. Fear is the disturbance of the soul due to the expectation of something you dislike.

## Surat al-Hijr 15:53

They said, "Do not be afraid. Indeed, we give you good tidings of a learned boy."

## Tafsir al-Jalalayn

53 - (They said, **Do not be afraid**. Do not fear. We are messengers of your Lord. We give you good tidings of a learned boy.) He is Isaac, as we mentioned in Surat Hud.

## Tafsir al-Suyuti

### Tafsir al-Tabari

God the Almighty says to His Prophet Muhammad, may God bless him and grant him peace: And inform My servants, O Muhammad, about the guests of Abraham, meaning the angels who entered upon Abraham, the friend of the Most Merciful, when their Lord sent them to the people of Lot to destroy them. "And they said, 'Peace.'" That is, the guest said to Abraham: "Peace." **He said, 'Indeed, we are afraid of you.'** That is, Abraham said: **Indeed, we are afraid.** We have already explained the reason for the accusative in His statement "Peace," and the reason for Abraham's fear of his guest, and the differences of those who differed, and we have provided evidence for the correct statement about it in what has passed before, so that there is no need to repeat it in this place. As for His statement "They said, 'Peace,'" meaning the guest, he has collected the report about them, and they are in one word, because the guest is a name for one, two, and a group, like weight, diameter, and justice, so he collected its report, and it is one word. And his saying, **They said, 'Do not delay,'** means: The guest said to Abraham, **Do not delay**, do not be afraid, **We give you good tidings of a learned boy.**

### Tafsir al-Qurtubi

**They said, 'Do not be afraid.'** That is, the angels said, "Do not be afraid. 'Indeed, We give you good tidings of a learned boy.'" That is, forbearing, as Muqatil said. The majority said: learned. And he is Isaac.

### Tafsir Ibn Kathir

God Almighty says: And tell them, O Muhammad, about the story of **the guest of Abraham**, and the guest is used for both the singular and plural like visitation and travel, and how "they entered upon him and said, 'Peace.' He said, 'Indeed, we are afraid of you.'" That is, we are afraid, and he mentioned the reason for his fear of them when he saw that their hands could not reach what he brought to them as hospitality, which was the fat, roasted calf. "They said, 'Do not be afraid.' And give him good tidings of a learned boy." That is, Isaac, peace be upon him, as mentioned in Surat Hud.

Then he said, amazed by his old age and the old age of his wife, and fulfilling the promise, "Have you given me good tidings, although old age has touched me? With what do you give me good tidings?" They answered him, confirming what they gave him good tidings of, fulfilling and giving him good tidings after good tidings. "They said, 'We have given you good tidings in truth, so do not be among the despairing.' **Some of them read** the despairing." So he answered them that he was not despairing, but he was hoping for a child from God, and if he had grown old and his wife had become old, then he knew of God's power and mercy what was more eloquent than that.

## Fath al-Qadir

53- "They said, 'Do not be afraid.' **That is, the angels said**, Do not be afraid. **It was read**, Do not be afraid. **And it was said**, Do not be afraid. **From** awjalah, **meaning** I frightened him. **And the phrase**, Indeed, We give you good tidings of a learned boy," is a new sentence to explain the prohibition of fear. "Al-'Aleem" means one who has much knowledge. And it was said that he is the forbearing, as occurred in another place in the Qur'an. And this boy is Isaac, as mentioned previously in Hud. And he did not name him here, nor did he mention the good tidings of Jacob, being satisfied with what preceded.

## Tafsir al-Baghawi

53- "They said, 'Do not be afraid. We give you good tidings of a learned boy.'" That is, a boy in his youth, learned in his adulthood, meaning: Isaac. So Abraham, peace be upon him, was amazed at his old age and the old age of his wife.

## Tafsir al-Baidawi

53. "They said, 'Do not delay.' **It was read**, Do not delay. **And**, Do not delay. **And**, Do not delay. **And**, Do not delay. **From** awjalah, **and**, Do not delay, **from** wajalah, **meaning**, wajalah. Indeed, We give you good tidings." A resumption in the sense of explaining the prohibition of fear, for the one who is given good tidings is not afraid of it. Hamza read, "We give you good tidings, **with the opening of the nun and the lightning** of bashar. With a boy," who is Isaac, peace be upon him, because of his saying, "And We gave him good tidings of Isaac. Knowing," if he reached maturity.

Surat al-Hijr 15:54

He said, "Have you given me good news, even though old age has touched me? Then what good news do you give me?"

## Surat al-Hijr 15:54

He said, **Have you given me good report, even though old age has touched me? Then what good report do you give me?**

## Tafsir al-Jalalayn

54 - (He said: Have you given me good report) of a child **even though old age has touched me** a state, i.e. with it touching me **so with** so with what **do you give me good report** a question of astonishment

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: Abraham said to the angels who gave him the good report of a learned boy, "You have given me good report even though old age has touched me. With what do you give me good report?" He says: With what do you give me good report?

Mujahid used to say about this:

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Hasan ibn Muhammad told us, he said: Shababah told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Abdullah told us, on the authority of Warqa' all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement: "He said: Do you give me good tidings even though old age has touched me? So with what do you give me good tidings?" He said: He was amazed at his old age and the old age of his wife.

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, similarly, and he said: **On the condition that old age has touched me**, and its meaning is: because old age has touched me and that old age has touched me, and it is similar to his saying **It is true that I do not say about God except the truth** meaning: that I do not say, and he represents it in speech: I came to you that you give, but I did not find you giving.

## Tafsir al-Qurtubi

He said, **'Have you given me good tidings that old age has touched me?'** *An* is a verbal noun, meaning that old age has touched me and my wife. It was mentioned earlier in Hud and Ibrahim, where it says: **So what are you giving me good tidings of?** is an interrogative of astonishment. It was also said: a real interrogative. Al-Hasan read *tawajal* with a damma on the ta'. Al-A'mash read *bashartomouni* without an alif,

and Nafi' and Shaibah read *tabashiroon* with a kasra on the noon and a light sukoon, like *atahaajoni*, and its explanation was mentioned earlier. Ibn Kathir and Ibn Muhaisin read *tabashiroon* with a kasra on the noon and a shaddah, meaning you give me good tidings, so the noon was assimilated into the noon. The rest read *tabashiroon* with the noon in the accusative case without an addition.

## Tafsir Ibn Kathir

God Almighty says: And tell them, O Muhammad, about the story of **the guest of Abraham**, and the guest is used for both the singular and plural like visitation and travel, and how "they entered upon him and said, 'Peace.' He said, 'Indeed, we are afraid of you.'" That is, we are afraid, and he mentioned the reason for his fear of them when he saw that their hands could not reach what he brought to them as hospitality, which was the fat, roasted calf. "They said, 'Do not be afraid.' And give him good tidings of a learned boy." That is, Isaac, peace be upon him, as mentioned in Surat Hud. Then he said, amazed by his old age and the old age of his wife, and fulfilling the promise, "Have you given me good tidings, although old age has touched me? With what do you give me good tidings?" They answered him, confirming what they gave him good tidings of, fulfilling and giving him good tidings after good tidings. "They said, 'We have given you good tidings in truth, so do not be among the despairing.' **Some of them read** the despairing." So he answered them that he was not despairing, but he was hoping for a child from God, and if he had grown old and his wife had become old, then he knew of God's power and mercy what was more eloquent than that.

## Fath al-Qadir

54- "He said, 'have you given me good report?' The majority read it with the interrogative alif. Al-A'mash read, **have you given me good report** without the alif, **'ala an al-kabar afflicted me** in the accusative case as a state: i.e. with the state of old age and decrepitude. **So with what do you give me good report?** An interrogative of amazement, as if he was amazed at having a child with what he had reached of old age, which is the custom that no one who has reached that age has a child, and the meaning is: So with what do you give me good report? For giving good report of something that is not customary is not valid. Nafi' read tabashrun with a kasra on the noon and a lightened one, and keeping the kasra to indicate the deleted ya. Ibn Kathir and Ibn Muhaisin read it with a kasra on the noon and stressed on the assimilation of the noon into the noon, and its original form is tabashrunni. The rest read tabashrun with a fatha on the noon.

## Tafsir al-Baghawi

54- "He said, 'You have given me good report,'

meaning: of a child, 'even though old age has touched me,' meaning: in a state of old age. He said it in a way of astonishment. 'So with what do you give me good report?' Nafi' read it with a kasra on the noon and a light sukoon, meaning: you give me good report. Ibn Kathir read it with a shaddah on the noon, meaning: you give me good report. The noon of the plural was assimilated into the noon of the addition. The others read it with a fatha on the noon and a light sukoon.

### **Tafsir al-Baidawi**

54. "He said, 'Have you given me good report, even though old age has touched me?'" He was surprised that he would have a child while old age had touched him, or he denied that he would be given good report of such a situation. Likewise, his saying, "What then do you give good report of?" That is, what wonder do you give good report of, or what do you give good report of? For good report of something that cannot be imagined to happen is usually good report of something else. Ibn Kathir read with a stressed kasra on the nun in all of the Qur'an, on the basis of the assimilation of the plural nun into the nun of protection and its kasra. Nafi' read with a kasra on it and its kasra, on the basis of the deletion of the plural nun, due to the difficulty of the two similar letters coming together and indicating that the nun of protection was kept and its kasra on the ya'.

Surat al-Hijr 15:55

They said, "We give you good tidings in truth, so do not be among the despairing."

### Surat al-Hijr 15:55

They said, **We give you good tidings in truth, so do not be among the despairing.**

### Tafsir al-Jalalayn

55 - (They said, **We have given you good tidings in truth, so do not be among those who despair.**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **They said, 'We have given you good tidings in truth, so do not be among the despairing.'**

### Tafsir al-Qurtubi

The Almighty said: **They said, 'We have given you good tidings in truth'** meaning that there is no successor, and that a child is inevitable. **So be not of the despairing** meaning of those who despair of having a child, and he had despaired of having a child due to extreme old age. The general reading is (of the despairing) with an alif. Al-A'mash and Yahya bin Waththab read **of the despairing** without an alif. It was narrated on the authority of Abu Amr. It is shortened from **the despairing**. It is possible that it is from the language of those who said: qanat yaqnat, like *ḍarā yādhūr*. The opening and closing of the noon from *yaqnat* are two languages that were read with them. It was reported in it *yaqnat* with a damma. It did not come in it **qanat yaqnat**. Whoever opens the noon in the past and future, he combines the two languages, so he takes in the past the language of those who said: qanat yaqnat, and in the future the language of those who said: qanat yaqnat, as mentioned by Al-Mahdawi.

### Tafsir Ibn Kathir

God Almighty says: And tell them, O Muhammad, about the story of **the guest of Abraham**, and the guest is used for both the singular and plural like visitation and travel, and how "they entered upon him and said, 'Peace.' He said, 'Indeed, we are afraid of you.'" That is, we are afraid, and he mentioned the reason for his fear of them when he saw that their hands could not reach what he brought to them as hospitality, which was the fat, roasted calf. "They said, 'Do not be afraid.' And give him good tidings of a learned boy." That is, Isaac, peace be upon him, as mentioned in Surat Hud. Then he said, amazed by his old age and the old age of his wife, and fulfilling the promise, "Have you given me good tidings, although old age has touched me? With what do you give me good tidings?" They answered him, confirming what they gave him good

tidings of, fulfilling and giving him good tidings after good tidings. "They said, 'We have given you good tidings in truth, so do not be among the despairing.' **Some of them read** the despairing." So he answered them that he was not despairing, but he was hoping for a child from God, and if he had grown old and his wife had become old, then he knew of God's power and mercy what was more eloquent than that.

### Fath al-Qadir

55- "They said, 'We have given you good tidings of truth'" meaning with certainty that cannot be broken, for that is the promise of God and He does not break His promise and nothing is impossible for Him, for He is capable of all things. "So do not be among the despairing." This is how the majority read it, with the alif. Al-A'mash and Yahya bin Waththab read from al-Qanteen without an alif, and this was narrated from Abu Amr: meaning among those who despair of that which We have given you good tidings of.

### Tafsir al-Baghawi

55- "They said, 'We give you good tidings of truth, so do not be among the despairing.'"

### Tafsir al-Baidawi

55. "They said, 'We have given you good tidings of the truth' **of what will inevitably happen, or with certainty that is not ambiguous, or in a way that is true, which is the saying of God Almighty and His command**, So do not be among the despairing" of those who despair of that, for God Almighty is able to create a human being without parents, so how about a mortal old man and a barren old woman? And the astonishment of Abraham, peace be upon him, was based on habit rather than ability, and therefore:



## Surat al-Hijr 15:56

He said, **And who despairs of the mercy of his Lord except those astray?**

### Tafsir al-Jalalayn

56 - (He said: And who) meaning does not *despair* with a kasra or fatha on the noon **of the mercy of his Lord except those astray** Al-Kafirun

### Tafsir al-Suyuti

#### Tafsir al-Tabari

God Almighty says: Abraham's guest said to him: We have given you good tidings of certain truth and knowledge from us that God has bestowed upon you a learned boy, so do not be among those who despair of God's grace, and lose hope in Him, but be glad with what We have given you good tidings of and accept the good tidings.

The readers differed in reading his statement: **from the despairing ones**. The majority of the readers of the regions read it: **from the despairing ones** with an alif. It was mentioned on the authority of Yahya bin Waththab that he used to read it as **the despairing ones**.

The correct reading in this regard is what the readers of the countries have said, due to the consensus of the authorities on this, and the anomaly of what contradicts it.

And His saying: **And who despairs of the mercy of his Lord except those who are astray?** God Almighty says: Abraham said to the guest: And who despairs of the mercy of God except the people who have strayed from the path of truth, and abandoned the right path in their abandonment of hope in God, and he who hopes in Him is not disappointed, and thus they have strayed from the religion of God.

The reciters differed in their recitation of the statement: **And whoever despairs**. The majority of the reciters of Medina and Kufa recited **And whoever despairs** with a fatha on the noon except for Al-A'mash and Al-Kisa'i, who both broke the noon of *Yaqantu*. As for those who opened the noon of it from those we mentioned, they recited: **Min ba'd ma yaqantu** with a fatha on the qaf and the noon. As for Al-A'mash, he used to recite it: **Min ba'd ma yaqantu** with a kasra on the noon. Al-Kisa'i used to recite it with a fatha on the noon. Abu Amr ibn Al-Ala' used to recite both letters in the manner that we mentioned from Al-Kisa'i's recitation.

The most correct reading in this regard is the reading of those who read **min ba'd ma qan'tu** with a fatha on the *nun* and **man yaqantu** with a kasra on the *nun*, because the authoritative readers have agreed to open it in his statement **min ba'd ma qan'tu**. So closing it in **man yaqantu** is more appropriate, since there was agreement to open it in *qantu*, because if the verb is determined by it with a fatha, and it is not one of the six throat letters, then it is in *yafu'l* with a kasra or a

damma. As for opening, this is not known in the speech of the Arabs.

### Tafsir al-Qurtubi

That is, the deniers who have gone astray from the right path. This means that he excluded the boy because of his old age, not because he despaired of the mercy of God Almighty.

### Tafsir Ibn Kathir

God Almighty says: And tell them, O Muhammad, about the story of **the guest of Abraham**, and the guest is used for both the singular and plural like visitation and travel, and how "they entered upon him and said, 'Peace.' He said, 'Indeed, we are afraid of you.'" That is, we are afraid, and he mentioned the reason for his fear of them when he saw that their hands could not reach what he brought to them as hospitality, which was the fat, roasted calf. "They said, 'Do not be afraid.' And give him good tidings of a learned boy." That is, Isaac, peace be upon him, as mentioned in Surat Hud. Then he said, amazed by his old age and the old age of his wife, and fulfilling the promise, "Have you given me good tidings, although old age has touched me? With what do you give me good tidings?" They answered him, confirming what they gave him good tidings of, fulfilling and giving him good tidings after good tidings. "They said, 'We have given you good tidings in truth, so do not be among the despairing.' **Some of them read the despairing.**" So he answered them that he was not despairing, but he was hoping for a child from God, and if he had grown old and his wife had become old, then he knew of God's power and mercy what was more eloquent than that.

### Fath al-Qadir

56- "He said, 'And who despairs of the mercy of his Lord except those astray?' **The word yaqantu was read with a fatha on the nun**" and with a kasra on it, and these are two dialects. It was reported that the word "nun" was read with a damma: "And those astray are the deniers, or the mistaken ones who have strayed from the path of truth": meaning, I only excluded a child because of my old age, not because I have despaired of the mercy of my Lord.

### Tafsir al-Baghawi

56- "He said, 'And whoever despairs,'" Abu Amr, Al-Kisa'i and Ya'qub read it with a kasra on the noon, and the others read it with a fatha on it, and they are two dialects: qanat yaqnatu, and qanat yaqnatu, meaning: whoever despairs, "from the mercy of his Lord except those who have gone astray," meaning: the losers, and despairing of the mercy of God is a great sin, like feeling secure from His deceit.

Surat al-Hijr 15:56

He said, "And who despairs of the mercy of his Lord except those astray?"

### **Tafsir al-Baidawi**

56. "He said, 'And who despairs of the mercy of his Lord except those astray?'" Those who err on the path of knowledge, so they do not realize the breadth of God Almighty's mercy and the perfection of His knowledge and power, as God Almighty said: "Indeed, no one despairs of relief from God except the disbelieving people. **Abu Amr and Al-Kisa'i read Yaqantu with a kasra, and it was read with a damma, and their past tense is Qanat**" with a fatha.

## Surat al-Hijr 15:57

He said, **What is your business, O messengers?**

### Tafsir al-Jalalayn

57 - (He said: What is the matter with you, O messengers?)

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **He said, 'What is the matter with you, O messengers?'**

### Tafsir al-Qurtubi

There are two issues:

First: When he knew that they were angels - as they informed him of an extraordinary matter, which was the good report of a child - he said: What is the matter with you? A matter is a serious matter. That is, what is your matter and your affair and what have you come with?

### Tafsir Ibn Kathir

God Almighty says, telling about Abraham, peace be upon him, when the fear left him and the good report came to him, that he began to ask them about what they had come for, and they said: **Indeed, we have been sent to a people of criminals**, meaning the people of Lot, and they informed him that they would save Lot's family from among them except for his wife, for she was among those who would perish. For this reason they said: **Except for his wife, We decreed that she was among those who would remain behind**, meaning those who would remain and perish.

### Fath al-Qadir

Then he asked them why God Almighty had sent them 57- **He said, 'What is your business, O messengers?'** The business: the serious matter and the great affair: meaning, what is your business and what have you brought other than what you have given me glad tidings of? It is as if he understood that their coming was not merely for the sake of good tidings, but that they had another affair for which they were sent.

### Tafsir al-Baghawi

57-**Abraham said** to them: **What is the matter with you, what is your affair, O messengers?**

### Tafsir al-Baidawi

57. **He said, 'What is the matter with you, O messengers?'** That is, what is the matter with you for which you were sent other than the good report? Perhaps he knew that the perfection of the intended purpose was not the good report because they were a number and the good report does not need a number, and therefore he was satisfied with one in the good report of Zachariah and Mary, peace be upon them, or because they gave him good report of the folds of the situation to remove fear, and if it were the perfection of the intended purpose they would have begun with it.

Surat al-Hijr 15:58

They said, "Indeed, we have been sent to a people of criminals."

criminals,' meaning the people of Lot.

### Surat al-Hijr 15:58

They said, **Indeed, we have been sent to a people of criminals.**

### Tafsir al-Jalalayn

58 - **They said, Indeed, we have been sent to a people of criminals** disbelievers, meaning the people of Lot, to destroy them.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **They said, 'Indeed, we have been sent to a people of criminals.'**

### Tafsir al-Qurtubi

"They said, 'We have been sent to a people of criminals,' meaning, misguided polytheists. There is an implied meaning in the speech, meaning, we have been sent to a people of criminals to destroy them.

### Tafsir Ibn Kathir

God Almighty says, telling about Abraham, peace be upon him, when the fear left him and the good report came to him, that he began to ask them about what they had come for, and they said: "Indeed, we have been sent to a people of criminals," meaning the people of Lot, and they informed him that they would save Lot's family from among them except for his wife, for she was among those who would perish. For this reason they said: "Except for his wife, We decreed that she was among those who would remain behind," meaning those who would remain and perish.

### Fath al-Qadir

58- **They said, 'Indeed, we have been sent to a people of criminals.'** That is, to a people who commit crimes, which includes polytheism and what is less than it. These people are the people of Lot.

### Tafsir al-Baghawi

58- "They said, 'We have been sent to a people of criminals,' polytheists."

### Tafsir al-Baidawi

58. "They said, 'We have been sent to a people of

## Surat al-Hijr 15:59

Except the family of Lot. Indeed, We will save them all.

### Tafsir al-Jalalayn

59 - (Except the family of Lot. Indeed, We will save them all) for their faith.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: "Except the family of Lot. Indeed, We will save them all."

### Tafsir al-Qurtubi

**Except the family of Lot** his followers and people of his religion. **Indeed, We will save them.** Hamza and Al-Kisa'i read **for them** with a light pronunciation of *anja*. The rest read: with a heavy pronunciation of *naja*, and Abu Ubaid and Abu Hatim chose it. Salvation and deliverance mean deliverance.

### Tafsir Ibn Kathir

God Almighty says, telling about Abraham, peace be upon him, when the fear left him and the good report came to him, that he began to ask them about what they had come for, and they said: **Indeed, we have been sent to a people of criminals**, meaning the people of Lot, and they informed him that they would save Lot's family from among them except for his wife, for she was among those who would perish. For this reason they said: **Except for his wife, We decreed that she was among those who would remain behind**, meaning those who would remain and perish.

### Fath al-Qadir

Then He excepted from them those who are not criminals, saying: 59- **Except the family of Lot**, which is a connected exception, because it is from the pronoun in criminals, and if it was from a people, it would have been disconnected because they were described as criminals, and the family of Lot are not criminals. Then He mentioned what the family of Lot will be distinguished by in terms of honor because they did not enter with the people in their crime, so He said: **Indeed, We will save them all** meaning the family of Lot, and they are his followers and people of his religion, and this sentence is resumed on the assumption that the exception is disconnected, so it is report: meaning, but the family of Lot will be saved from Our punishment. Hamza and Al-Kisa'i read **We will save them** with a light emphasis from *Anja*. The rest read with a heavy emphasis on *Naja*. Abu Ubaidah and Abu Hatim chose this last reading, and salvation and rescue are deliverance from what others

fell into.

### Tafsir al-Baghawi

59- **Except the family of Lot**, his followers and people of his religion, **We will surely save them all**, Hamzah and Al-Kisa'i softened the jim, and the rest stressed it.

### Tafsir al-Baidawi

59. **Except the family of Lot** if it was an exception from **a people** it would be disconnected since the *people* is restricted to the criminals and if it was an exception from the pronoun in *criminals* it would be connected, and the people and sending are inclusive of the criminals, and **the family of Lot** are the believers in him and it is as if the meaning is: We sent to a people who all committed crimes except the family of Lot among them to destroy the criminals and save the family of Lot from them, and this is indicated by his saying: **Indeed, We will save them all** meaning from what the people are being punished with, and it is a resumption if the exception is connected and connected to the family of Lot it is like a predicate but if it is disconnected and on this basis it is permissible, his saying:



Surat al-Hijr 15:60

Except his wife. We have decreed that she will be among those who remain behind.

## Surat al-Hijr 15:60

Except his wife. We have decreed that she will be among those who remain behind.

## Tafsir al-Jalalayn

60 - (Except his wife. We have decreed that she is among those who remain behind) those who remain in the punishment for her disbelief.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God the Almighty says: Abraham said to the angels: What is your affair? What is your command, O messengers? The angels said to him: We have been sent to a people of criminals. He says: To a people who have acquired disbelief in God, except for the family of Lot: He says: Except for the followers of Lot in the religion that he is upon, for We will not destroy them, but We will save them from the punishment with which We were commanded to punish the people of Lot, except for the wife of Lot, whom We determined to be among those who remain behind. He says: God decreed concerning her that she was among those who remain, then she is destroyed after that. We have explained the past with its evidence.

## Tafsir al-Qurtubi

**Except his wife** He excluded his wife from the people of Lot, and she was a disbeliever, so she joined the criminals in destruction. The story of the people of Lot has been presented in *Al-A'raf* and *Surah Hud* sufficiently. **We have decreed that she is among those who remain behind** meaning We have decreed and written that she is among those who remain in the punishment. *Al-Ghabir* means **the one who remains**.

He said:

Don't throw dust at the shoal, you don't know what the outcome will be.

Dust is the remains of milk. Abu Bakr and Al-Mufaddal read *Qadarna* with a light pronunciation here and in An-Naml, and the rest stressed it. Al-Harawi: It is said Qadr and Qadr, meaning one and the same.

Second: There is no disagreement among the people of the language and others that the exception from negation is affirmation and from affirmation is negation. So if a man says: I owe him ten dirhams, minus four, minus one dirham, the acknowledgment of seven is established, because the dirham is an exception from the four, and it is affirmed because it is an exception from a negated thing, and the four was negated because it was an exception from an affirmative, which is ten, so the dirham returned to the six and became

seven. Likewise, if he said: I owe him five dirhams, minus one dirham, minus two-thirds of it, he owes four dirhams and a third. Likewise, if he said: I owe so-and-so ten, minus nine, minus eight, minus seven, the second exception refers to what came before it, and the third to the second, so he owes two dirhams, because ten is affirmation and eight is affirmation, so their total is eighteen. And nine is negation and seven is negation, so sixteen are dropped from eighteen, and two dirhams remain, which is the amount due by the acknowledgment and nothing else. So His, the Most High, saying: "Indeed, We were sent to a people of criminals, Except the family of Lot. Indeed, We will save them all, Except his wife." So He excluded the family of Lot from the criminal people, then He said **Except his wife**, so He excluded her from the family of Lot, so in the interpretation it goes back to the criminal people as we explained. And this is the ruling in divorce. If he said to his wife: You are divorced three times except two except one, she is divorced twice, because the one goes back to the remainder of what was excepted from, which is the three. And so is everything that came from this, so understand it.

## Tafsir Ibn Kathir

God Almighty says, telling about Abraham, peace be upon him, when the fear left him and the good report came to him, that he began to ask them about what they had come for, and they said: **Indeed, we have been sent to a people of criminals**, meaning the people of Lot, and they informed him that they would save Lot's family from among them except for his wife, for she was among those who would perish. For this reason they said: **Except for his wife, We decreed that she was among those who would remain behind**, meaning those who would remain and perish.

## Fath al-Qadir

60- **Except his wife** This exception from the pronoun in **whom we will save** is to exclude her from the salvation: that is, except for his wife, she is not among those we will save but rather among those we will destroy. It was said that the exception from the family of Lot is in consideration of what was decreed for them regarding salvation, and the meaning is: They said: We were sent to a people of criminals to destroy them except the family of Lot. We will save them except his wife, for she is among those who will perish. The meaning of **We decreed that she is among those who will remain behind** is that we decided and decreed that she is among those who remain in the punishment with the disbelievers, and the one who remains behind is the one who remains. The poet said:

Don't sweep the shoal with its dust, you don't know the outcome

Al-Ighbar: remains of milk. Al-Zajaj said: The meaning of *qadrana* is *dabrna* and it is close to the meaning of *qadina* and the origin of *qadrana* is: making something according to the amount of sufficiency. Asim read from the narration of Abu Bakr and Al-Mufaddal *qadrana*

with a light *qadrana* and the rest read it with a heavy *qadda*. Al-Harawi said: They are one and the same, and the qadr was attributed to the angels even though it is from the action of God, the Most High, because of their closeness to God.

### Tafsir al-Baghawi

60- **Except his wife**, meaning: Lot's wife, **We have decreed**, We have decided, **that she is among those who remain behind**, those who remain in the punishment, and the exception from the negation is affirmation, and from the affirmation is negation, so He excepted Lot's wife from those who were saved, so she was included with those who perished.

Abu Bakr read *Qadama* here and in Surat An-Naml with a light *dal*, while the rest read it with a heavy *dal*.

### Tafsir al-Baidawi

60. **Except his wife** is an exception from **the family of Lot**, or from their pronoun, and according to the first it can only be from their pronoun due to the difference in the two rulings, God willing, unless **Indeed, We will save them** is an objection, and Hamza and Kasa'il read **We will save them** in a lightened form, **We have decreed that she is among those who remain behind** those who remain with the disbelievers to perish with them. Abu Bakr read from Asim **We have decreed** here and in An-Naml in a lightened form, and it was suspended, and suspension is one of the special actions of the heart because it includes the meaning of knowledge. It is permissible for **We have decreed** to be treated as we said because estimation in the sense of judgment is a statement, its origin is making something according to the measure of something else and attributing it to themselves. It is the action of God Almighty due to their closeness and specialization in Him.

Surat al-Hijr 15:61

So when the messengers came to the family of Lot,

### Surat al-Hijr 15:61

So when the messengers came to the family of Lot,

### Tafsir al-Jalalayn

61 - **So when the messengers came to the family of Lot** meaning Lot **the messengers**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **So when the messengers came to the family of Lot.**

### Tafsir al-Qurtubi

God Almighty says: **So when the messengers came to the family of Lot,** meaning I do not know you.

### Tafsir Ibn Kathir

The Almighty tells about Lot when the angels came to him in the form of handsome young men, and they entered his house. He said: **Indeed, you are a people who deny.** They said: **Rather, we have brought you that about which they were in doubt.** They meant their punishment, destruction, and devastation, which they doubted would befall them and would befall their courtyard. **And we have brought you the truth.** Like the Almighty's saying: **We do not send down the angels except with the truth.** And His saying: **And indeed, We are truthful** is a confirmation of their telling him what they had told him about his salvation and the destruction of his people.

### Fath al-Qadir

61- **So when the messengers came to the family of Lot,** this sentence is a resumption of the statement and destruction of those who deserve destruction and the salvation of those who deserve salvation.

### Tafsir al-Baghawi

61-**So when the messengers came to the family of Lot.**

### Tafsir al-Baidawi

61. **So when the messengers came to the family of Lot**

## Surat al-Hijr 15:62

He said, **Indeed, you are a people who are unknown.**

## Tafsir al-Jalalayn

62 - **He said** to them **You are a people who do not know you** I do not know you

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty said: **He said, 'Indeed, you are a people who deny.'**

## Tafsir al-Qurtubi

**He said, 'You are a people who are denounced.'** It was said: They were young men and he saw their beauty, so he feared for them from the temptation of his people. This is denial.

## Tafsir Ibn Kathir

The Almighty tells about Lot when the angels came to him in the form of handsome young men, and they entered his house. He said: **Indeed, you are a people who deny.** They said: **Rather, we have brought you that about which they were in doubt.** They meant their punishment, destruction, and devastation, which they doubted would befall them and would befall their courtyard. **And we have brought you the truth.** Like the Almighty's saying: **We do not send down the angels except with the truth.** And His saying: **And indeed, We are truthful** is a confirmation of their telling him what they had told him about his salvation and the destruction of his people.

## Fath al-Qadir

62- **He said, 'You are a people who are unknown.'** That is, Lot said to them, **You are a people who are unknown.** That is, I do not know you, but I do not know you.

## Tafsir al-Baghawi

62- **He said,** Lot to them, **You are a people who do not know you,** meaning: I do not know you.

## Tafsir al-Baidawi

62. "He said, 'Indeed, you are a people who are repugnant.' My soul rejects you and is repelled by you for fear that you will bring evil upon me.

Surat al-Hijr 15:63

They said, "Rather, we have brought you that about which they were in doubt."

### Surat al-Hijr 15:63

They said, **Rather, we have brought you that about which they were in doubt.**

### Tafsir al-Jalalayn

63 - (They said, **Rather, we have brought you that about which they were in doubt**, meaning your people, *doubting*, which is the torment.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: When the messengers of God came to the family of Lot, Lot did not recognize them and said to them: **You are a people who are unknown.** That is, we do not recognize you. The messengers said to him: Rather, we are messengers of God who have come to you with what your people were doubting would befall them of God's punishment for their disbelief in Him.

Muhammad ibn Amr told me: Abu Asim told us: Isa told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, and Al-Hasan ibn Muhammad told me: Shababah told us: Warqa' told us, and Al-Muthanna told me: Abu Hudhayfah told us: Shibl told us, and Al-Muthanna told me: Ishaq told us: Abdullah told us, all on the authority of Warqa', on the authority of Ibn Abi Nujayh, on the authority of Mujahid: "He said: You are a people who deny," he said: Lot denied them. And His statement: **Because of what they were in doubt about**, he said: About the punishment of the people of Lot.

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

### Tafsir al-Qurtubi

**They said, 'Rather, we have brought you that about which they were in doubt.'** That is, they doubted that it would befall them, which was the punishment.

### Tafsir Ibn Kathir

The Almighty tells about Lot when the angels came to him in the form of handsome young men, and they entered his house. He said: **Indeed, you are a people who deny.** They said: **Rather, we have brought you that about which they were in doubt.** They meant their punishment, destruction, and devastation, which they doubted would befall them and would befall their courtyard. **And we have brought you the truth.** Like the Almighty's saying: **We do not send down the angels**

**except with the truth.** And His saying: **And indeed, We are truthful** is a confirmation of their telling him what they had told him about his salvation and the destruction of his people.

### Fath al-Qadir

63- **They said, 'Rather, we have brought you that about which they were in doubt.'** That is, the punishment about which they were doubting. The interruption is about their bringing something that would deny it, as if they said: We have not brought you that which crossed your mind of dislike, rather we have brought you that which would please you, which is their punishment that you were warning them about, and they were lying to you.

### Tafsir al-Baghawi

63- **They said, 'Rather, we have brought you that about which they were in doubt.'** That is, they doubted that it would befall them, which was the punishment, because he had threatened them with punishment and they did not believe him.

### Tafsir al-Baidawi

63. **They said, 'Rather, we have come to you with that about which they were in doubt.'** That is, we have not come to you with that for which you denied it, but rather we have come to you with that which will keep you happy and will cure you of your enemy, which is the punishment with which you threatened them and which they are in doubt about.



We have informed you of.

## Surat al-Hijr 15:64

And We have brought you the truth, and indeed, We are truthful.

## Tafsir al-Jalalayn

64 - **And We have brought you the truth, and indeed, We are truthful** in Our statement.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **And We have brought you the truth, and indeed, We are truthful.**

## Tafsir al-Qurtubi

**And We have brought you the truth** meaning the truthfulness. It was also said: the punishment. **And We are truthful** meaning in their destruction.

## Tafsir Ibn Kathir

The Almighty tells about Lot when the angels came to him in the form of handsome young men, and they entered his house. He said: **Indeed, you are a people who deny.** They said: **Rather, we have brought you that about which they were in doubt.** They meant their punishment, destruction, and devastation, which they doubted would befall them and would befall their courtyard. **And we have brought you the truth.** Like the Almighty's saying: **We do not send down the angels except with the truth.** And His saying: **And indeed, We are truthful** is a confirmation of their telling him what they had told him about his salvation and the destruction of his people.

## Fath al-Qadir

64- **And We have brought you the truth** meaning the certainty in which there is no doubt or hesitation, which is the punishment that will inevitably descend upon them. **And indeed, We are truthful** in that report that We have informed you.

## Tafsir al-Baghawi

64- **And We have brought you the truth**, with certainty. It was said: with torment, **and indeed, We are truthful.**

## Tafsir al-Baidawi

64. **And We have brought you the truth** with certainty of their punishment **and indeed, We are truthful** in what

Surat al-Hijr 15:65

So set out with your family during a part of the night and follow their backs, and let not any of you look back, and proceed where you are commanded.

## Surat al-Hijr 15:65

So set out with your family during a part of the night and follow their backs, and let not any of you look back, and proceed where you are commanded.

## Tafsir al-Jalalayn

65 - **So set out with your family during a part of the night and follow their backs** Walk behind them **and let none of you look back** lest he sees the enormity of what will befall them **and proceed where you are commanded** which is Ash-Sham.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God the Almighty says: The messengers said to Lot: We have brought you the certain truth from God. That truth is the punishment with which God punished the people of Lot. Their story and tales were mentioned in Surah Hud and elsewhere when God sent His messengers to punish them with it. And their saying: **And indeed, we are truthful** means: We are truthful in what we told you, O Lot, that God will destroy your people. **So set out with your family during a part of the night** God the Almighty says, informing us about His messengers that they said to Lot: Set out with your family during a part of the night, and follow, O Lot, the backs of your family with whom you set out, and be behind them, and set out behind them while they are in front of you, and let none of you look back, and go where God commands you.

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

Who said that?

Muhammad bin Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, on the authority of Warqa', all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid: **And let none of you turn back**, let none of you turn behind him, nor let him ascend.

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: **And let none of you turn back**, means no one should look behind him.

Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', all of them, 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.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And follow their backs**, he said: He was commanded to be behind his family, following their backs at the end of them when they walked.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **Then set out with your family during a part of the night**, he said: part of al-Layl 92: **and follow their backs**, he said: the backs of his family.

## Tafsir al-Qurtubi

**So set out with your family during a part of the night.** It was mentioned in Hud. **And follow their backs.** That is, be behind them so that none of them lag behind and be punished. **And let none of you look back.** They were forbidden from looking back so that they could hasten their journey and get away from the village before dawn surprised them. It was also said that the meaning is, **Do not look back.** "And go where you are commanded." Ibn Abbas said: It means Ash-Sham. Muqatil: It means Safad, a village of Lot. It was mentioned earlier. It was also said that it was going to the land of Abraham in a place called Al-Qayn. It was called Al-Yaqin because when Abraham accompanied the messengers, he said to Gabriel: From where will the earth swallow them up? He said: From here. He set a limit for it, and Gabriel went away. When Lot came, he sat with Abraham and they awaited that punishment. When the earth shook, Abraham said: I am certain in God. So it was called Al-Yaqin.

## Tafsir Ibn Kathir

The Almighty mentions about the angels that they ordered him to set out with his family after part of the night had passed, and that Lot, peace be upon him, would walk behind them to be more protective of them. This is how the Messenger of God, may God bless him and grant him peace, used to walk in the conquest, only to be the rearguard, urging the weak and carrying the stranded. And His statement: "And let none of you turn back" means if you hear the shout for the people, do not turn back to them and leave them in what has befallen them of torment and humiliation. "And go where you are commanded" as if there was someone with them to guide them to the path. "And We decreed for him that matter" means We preceded him in this. "That the last of these will be cut off in the morning" meaning the time of the morning, as He says in the other verse: "Indeed, their appointment is the morning. Is not the morning near?"

## Fath al-Qadir

The interpretation of His statement: 65- **So set out with your family during a part of the night** in Surat Hud **and follow their backs** meaning be behind them, driving

them away so that none of them will differ and be punished **and let none of you look back** meaning do not look back, nor should any of them look back so that he sees what punishment has befallen them, so he is preoccupied with looking at that and slows down from the speed of travel and distance from the homes of the wrongdoers. It was said that the meaning of **do not look back** is: do not stay behind. **And go where you are commanded** meaning to the direction that God Almighty commanded you to go to, which is the direction of the Levant, and it was said Egypt, and it was said a village of the villages of Lot, and it was said the land of Abraham.

### Tafsir al-Baghawi

65- "So set out with your family during a part of the night and follow their backs" meaning: go behind them, "and let none of you look back", so that they will not be terrified by the punishment if it descends upon their people.

It was said that God made this a sign for those who would be saved from the family of Lot.

**And go where you are commanded.** Ibn Abbas said: meaning Ash-Sham. Muqatil said: meaning Zughar. It was also said: Jordan.

### Tafsir al-Baidawi

65. "So go with your family **so go with them at night, and the Hijazis read it by connecting the hamza from the night and they have the same meaning and it was read as sir from the journey** with parts of the night in a part of the night and it was said at the end of it he said:

**Open the door and look at the stars, how many dark nights we have to go through**

And follow their backs" and be on their trail, repelling them and hastening them and looking into their condition. "And let none of you turn back" to look behind him and see what is behind him and see the terror that he cannot bear or that what happened to them will happen to him or none of you will turn away and no one will stay behind for a purpose or the punishment will happen to him. It was said that they were forbidden from turning back so that they would prepare themselves for the migration, "and go where you are commanded" to where God commanded you to go to. Which is the Levant or Egypt, so "and go" to where you are commanded was transitive with its deleted pronoun for the sake of expansion.

Surat al-Hijr 15:66

And We decreed for him that matter, that the last of these people would be cut off by morning.

## Surat al-Hijr 15:66

And We decreed for him that matter, that the last of these people would be cut off by morning.

## Tafsir al-Jalalayn

66 - **And We decreed** We revealed **to him that matter** which is **that the root of these people will be cut off in the morning** a state, meaning that they will be eradicated in the morning.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty said: "And We decreed for him that matter: that the root of these people would be cut off by morning."

## Tafsir al-Qurtubi

God Almighty says: **And We decreed for him** meaning We inspired Lot. **That is the matter, that the root of these people will be cut off in the morning** is similar to **So the root of the people who did wrong will be cut off** (al-An'am 6:45). Meaning at dawn. And it has been mentioned before.

## Tafsir Ibn Kathir

The Almighty mentions about the angels that they ordered him to set out with his family after part of the night had passed, and that Lot, peace be upon him, would walk behind them to be more protective of them. This is how the Messenger of God, may God bless him and grant him peace, used to walk in the conquest, only to be the rearguard, urging the weak and carrying the stranded. And His statement: **And let none of you turn back** means if you hear the shout for the people, do not turn back to them and leave them in what has befallen them of torment and humiliation. **And go where you are commanded** as if there was someone with them to guide them to the path. **And We decreed for him that matter** means We preceded him in this. **That the last of these will be cut off in the morning** meaning the time of the morning, as He says in the other verse: "Indeed, their appointment is the morning. Is not the morning near?"

## Fath al-Qadir

66- **And We decreed for him** meaning We inspired Lot **that matter** which was the destruction of his people, then He explained it by saying: **That the last of these people will be cut off**. Al-Zajaj said: The place of *that* is in the accusative case, and it is a substitute for that matter. And the last is the other: meaning that the last

of them who remains will be destroyed at the time of dawn, and the accusative case of **in the morning** is in the state: meaning the state of their entering at the time of dawn, and similar to it is **So He cut off the last of the people who did wrong**.

Ibn Abi Hatim narrated on the authority of Ad-Dahhak regarding his statement: *Safe* he said: They are safe from death, so they will not die, nor grow old, nor become sick, nor go naked, nor become hungry. Ibn Jarir narrated on the authority of Ali: **And We will remove whatever is in their breasts of resentment** he said: Enmity. Saeed bin Mansour, Ibn Jarir, Ibn Al-Mundhir and Ibn Mardawayh narrated on the authority of Al-Hasan Al-Basri who said: Ali bin Abi Talib said: By God, it was revealed about us, the people of Paradise: **And We will remove whatever is in their breasts of resentment, [while] they will be brothers, facing each other on thrones**. Ibn Asakir and Ibn Mardawayh narrated on his authority regarding the verse, he said: It was revealed about three tribes of Arabs: Banu Hashim, Banu Taym, and Banu Adi, about Abu Bakr and Umar. Ibn Abi Hatim and Ibn Asakir narrated on the authority of Kathir An-Nawa. He said: I said to Abu Ja'far that so-and-so told me on the authority of Ali ibn al-Husayn that this verse was revealed about Abu Bakr, Umar and Ali: **And We will remove whatever is in their breasts of resentment**. He said: By God, it was revealed about them, and about whom was it revealed except for them? I said: What resentment is it? He said: The resentment of the Age of Ignorance. There was among the Banu Taym, Banu 'Adi and Banu Hashim in the Age of Ignorance. When these people embraced Islam, they loved one another. So I took Abu Bakr by the waist, and 'Ali began to heat his hand and massage Abu Bakr's waist with it, and this verse was revealed. Sa'id ibn Mansur, Ibn Abi Shaybah, Ibn Jarir, Ibn al-Mundhir, Ibn Abi Hatim, al-Hakim and Ibn Mardawayh narrated on the authority of 'Ali through various chains of transmission that he said to Ibn Talhah: I hope that your father and I will be among those about whom God said: **And We will remove whatever is in their breasts the verse**. A man from Hamdan said: God is more just than that. 'Ali shouted at him with a shout that shook the palace and said: Who then if we are not those? Saeed bin Mansour, Ibn Abi Shaybah, Al-Tabarani and Ibn Mardawayh narrated on the authority of Ali who said: I hope that I, Uthman, Al-Zubayr and Talhah will be among those about whom God said: **And We will remove whatever is in their breasts of resentment**. Ibn Mardawayh and Ibn Asakir narrated on the authority of Al-Kalbi on the authority of Abu Salih on the authority of Ibn Abbas regarding this verse, he said: It was revealed about ten: Abu Bakr, Umar, Uthman, Ali, Talhah, Al-Zubayr, Saad, Saeed, Abdur-Rahman bin Awf, and Abdullah bin Masoud. Ibn Al-Mundhir and Ibn Abi Hatim narrated it on the authority of Abu Salih, with a chain of transmission ending with him. Ibn Abi Shaybah, Hannad, Ibn Jarir and Ibn Abi Hatim narrated on the authority of Mujahid regarding His statement: **On thrones facing each other**, he said: They will not see each other's backs. Ibn Al-Mundhir and Ibn Mardawayh narrated it on the authority of Mujahid on the authority of Ibn Abbas. Ibn Abi Hatim,

Al-Tabarani, Abu Al-Qasim Al-Baghawi, Ibn Mardawayh and Ibn Asakir narrated on the authority of Zaid bin Abi Awfa who said: The Messenger of God (peace and blessings of God be upon him) came out to us and recited this verse: **Brothers facing each other on thrones**. He said: Those who love each other for the sake of God will be in Paradise, looking at each other. Ibn Abi Hatim narrated on the authority of Al-Suddi regarding His statement: **No fatigue will touch them therein**. He said: Hardship and harm. Ibn Jarir and Ibn Mardawayh narrated on the authority of Ata bin Abi Rabah on the authority of a man from the companions of the Prophet (peace and blessings of God be upon him) who said: "The Messenger of God (peace and blessings of God be upon him) looked out at us from the door through which Banu Shaibah enters and said: Do I not see you laughing? Then he turned away until he was at the Black Stone, then he retreated and said: When I went out, Gabriel came and said: O Muhammad, God the Almighty says: Why do you make My servants despair?" **Inform My servants that it is I who am the Forgiving, the Most Merciful \* and that it is My punishment that is the painful punishment**. Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mus'ab ibn Thabit who said: "The Prophet, may God bless him and grant him peace, passed by some of his companions who were laughing and said: 'Remember Paradise and remember Hell.' Then the verse, 'Inform My servants that it is I who am the Forgiving, the Most Merciful,' was revealed." At-Tabarani, Al-Bazzar and Ibn Mardawayh narrated on the authority of 'Abdullah ibn Az-Zubayr who said: The Prophet, may God bless him and grant him peace, passed by and mentioned something similar. Al-Bukhari, Muslim and others narrated on the authority of Abu Hurayrah that the Messenger of God, may God bless him and grant him peace, said: "God created mercy when He created it as one hundred mercies, then He kept ninety-nine mercies with Him and sent one mercy to all of His creation. If the disbeliever knew all that is with God of His mercy, he would not despair of mercy, and if the believer knew all that is with God of punishment, he would not feel safe from Hell." Ibn Abi Hatim narrated on the authority of 'Ikrimah: **They said, 'Do not be afraid.'** Ibn Abi Hatim narrated on the authority of As-Suddi: **Of the despairing**. He said: **Those who despair**. Ibn Abi Hatim narrated on the authority of Qatadah: **Indeed, they are among those who remain behind**, meaning those who remain in the punishment of God. Ibn Jarir, Ibn al-Mundhir and Ibn Abi Hatim narrated on the authority of Mujahid regarding his statement: **Indeed, you are a people who deny**, he said: Lot denied them. And regarding his statement: **Because of what they were in doubt about**, he said: About the punishment of the people of Lot. Abd bin Hamid and Ibn al-Mundhir narrated on the authority of Qatadah, **Because of what they were in doubt about**, he said: They doubted. Abd Al-Razzaq, Ibn Jarir and Ibn al-Mundhir narrated on the authority of Qatadah regarding his statement: **And follow their backs**, he said: He was commanded to be behind his family, following their backs at the end of them when they walked. Ibn Abi Hatim narrated on the authority of Al-Suddi, **And go where you are commanded**, he said: God brought them out to Ash-Sham. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Ibn Zayd, **And We decreed that matter to him**, he said: We revealed it

to him. Ibn Jarir narrated on the authority of Ibn Abbas, **Their backs will be cut off**, meaning their destruction will be uprooted.

### Tafsir al-Baghawi

66- **And We decreed that matter for him**, meaning: We completed that matter for the people of Lot, meaning: We perfected the matter that We commanded regarding the people of Lot, and We informed him: **That the root of these people**, is indicated by Abdullah's reading: And We told him that the root of these people, meaning: their origin, **is cut off**, uprooted, **in the morning**, if they enter the morning.

### Tafsir al-Baidawi

66. **And We decreed to him** meaning, and We revealed to him a decree, and therefore it is transitive with *to*. "That matter **is ambiguous and is explained by** that the last of these will be cut off" and its place is in the accusative as a substitute for it and in that is the magnification of the matter and its glorification. And it was read with the kasra as a resumption and the meaning is: that they will eradicate every last one of them until not one of them remains "in the morning" entering into the morning and it is a state of these, or of the pronoun in cut off and its plural is for the solution according to the meaning. So "that the last of these" is in the meaning of the managers of these.



Surat al-Hijr 15:67

And the people of the city came, rejoicing.

## Surat al-Hijr 15:67

And the people of the city came, rejoicing.

## Tafsir al-Jalalayn

67 - **And the people of the city came** the city of Sodom, and they are the people of Lot, when they told him that in Lot's house there was a handsome young man, and they were the angels *rejoicing* in the hope of committing an immoral act with them.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God the Almighty says: And We completed that matter to Lot, and We revealed that their descendants would be cut off in the morning. He says: The last of your people and the first of them will be cut off and uprooted in the morning of their night. And that from His saying **that their descendants** is in the accusative case in response to the command to bring about the end of it. It may be permissible for it to be in the accusative case due to the loss of the preposition, and its meaning would be: And We decreed that matter to him, that the descendants of these people would be cut off in the morning. And it was mentioned that this is in the reading of Abdullah: And We said that the descendants of these people would be cut off in the morning. And what he meant by His saying: **in the morning** is when they became, or when they become.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj, he said: Ibn Abbas said, his statement: **Their last remains will be cut off in the morning** means: their destruction will be eradicated in the morning.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And We decreed that matter to him**, he said: We revealed to him.

And his saying, **And the people of the city came, rejoicing**, means: And the people of the city of Sodom, who were the people of Lot, came when they heard that a guest had hosted Lot, rejoicing at their arrival in their city, hoping to commit an immoral act.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **And the people of Medina came, rejoicing**, they were rejoicing at the guests of the Prophet of God, may God bless him and grant him peace, Lot, when they came down to them because they wanted to come to them with the evil.

## Tafsir al-Qurtubi

**And the people of the city came** meaning the people of Lot's city *rejoicing* rejoicing at the guests, hoping to commit an immoral act.

## Tafsir Ibn Kathir

God the Almighty tells us about the coming of the people of Lot when they knew about his guests and the brightness of their faces, and that they came with good tidings and joy for them. "He said, 'Indeed, these are my guests, so do not disgrace me. And fear God and do not disgrace me.'" He only said this to them before he knew that they were messengers of God, as He said in Surah Hud. As for here, the mention of them being messengers of God was mentioned before and the mention of the coming of his people and his argument with them was followed by a mention of the coming of his people and his argument with them. However, the waw does not require order, especially if evidence indicates otherwise. So they said to him in response: **Did We not forbid you from hosting anyone?** That is, did We not forbid you from hosting anyone? So he directed them to their women and what their Lord had created for them from them of permissible vaginas. The explanation of what was said about this has already been presented in a way that makes it unnecessary to repeat it. All of this was while they were unaware of what was intended for them and what calamity had surrounded them and what punishment would await them. That is why God the Almighty said to Muhammad, may God bless him and grant him peace: **By your life, indeed, in their intoxication, they are wandering blindly.** God the Almighty swore by the life of His Prophet, may God bless him and grant him peace. This is a great honor, a lofty position, and a broad position. Amr ibn Malik al-Bakri said on the authority of Abu al-Juz' on the authority of Ibn Abbas that he said: God did not create, nor did He sow, nor did He bring into being a soul more honorable to Him than Muhammad, may God bless him and grant him peace. I have never heard God swear by the life of anyone other than him. God the Almighty said: **By your life, indeed, in their intoxication, they are wandering blindly.** He said: By your life, your life, and your remaining in this world. **In their intoxication, they are wandering blindly.** Narrated by Ibn Jarir. Qatada said: **In their intoxication** means in their misguidance. **Wandering blindly** means playing. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **By your life** means by your livelihood. **In their intoxication, they are wandering blindly.** He said: they are hesitating.

## Fath al-Qadir

God Almighty mentioned what happened to the people of Lot when the angels arrived at their village, saying: 67- **And the people of the city came, rejoicing.** That is, the people of the city of the people of Lot, which is Saloom, as mentioned previously. The phrase *rejoicing* is in the accusative case as a state: that is, rejoicing at the guests of Lot, hoping that they would

commit an immoral act.

### **Tafsir al-Baghawi**

67- **And the people of the city came**, meaning Sodom, *rejoicing*, at Lot's guests, meaning: they gave each other good report, hoping to commit the immorality with them.

### **Tafsir al-Baidawi**

67. **And the people of the city came** Sodom. *Rejoicing* at Lot's guests, hoping for them.

Surat al-Hijr 15:68

He said, "Indeed, these are my guests, so do not disgrace me."

### Surat al-Hijr 15:68

He said, **Indeed, these are my guests, so do not disgrace me.**

### Tafsir al-Jalalayn

68 - **He said** Lot **Indeed, these are my guests, so do not disgrace them**

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **He said, 'These are my guests, so do not disgrace me.'**

### Tafsir al-Qurtubi

**He said, 'These are my guests.' So do not disgrace them.**

### Tafsir Ibn Kathir

God the Almighty tells us about the coming of the people of Lot when they knew about his guests and the brightness of their faces, and that they came with good tidings and joy for them. "He said, 'Indeed, these are my guests, so do not disgrace me. And fear God and do not disgrace me.'" He only said this to them before he knew that they were messengers of God, as He said in Surah Hud. As for here, the mention of them being messengers of God was mentioned before and the mention of the coming of his people and his argument with them was followed by a mention of the coming of his people and his argument with them. However, the waw does not require order, especially if evidence indicates otherwise. So they said to him in response: **Did We not forbid you from hosting anyone?** That is, did We not forbid you from hosting anyone? So he directed them to their women and what their Lord had created for them from them of permissible vaginas. The explanation of what was said about this has already been presented in a way that makes it unnecessary to repeat it. All of this was while they were unaware of what was intended for them and what calamity had surrounded them and what punishment would await them. That is why God the Almighty said to Muhammad, may God bless him and grant him peace: **By your life, indeed, in their intoxication, they are wandering blindly.** God the Almighty swore by the life of His Prophet, may God bless him and grant him peace. This is a great honor, a lofty position, and a broad position. Amr ibn Malik al-Bakri said on the authority of Abu al-Juza' on the authority of Ibn Abbas that he said: God did not create, nor did He sow, nor did He bring into being a soul more honorable to Him than Muhammad, may God bless him and grant him

peace. I have never heard God swear by the life of anyone other than him. God the Almighty said: **By your life, indeed, in their intoxication, they are wandering blindly.** He said: By your life, your life, and your remaining in this world. **In their intoxication, they are wandering blindly.** Narrated by Ibn Jarir. Qatada said: **In their intoxication** means in their misguidance. **Wandering blindly** means playing. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **By your life** means by your livelihood. **In their intoxication, they are wandering blindly.** He said: they are hesitating.

### Fath al-Qadir

F 68- **Lot said** to them **Indeed, these are my guests** and he made the guest singular because it is a source as mentioned above, and what is meant is my guests, and he called them guests because he saw them in the form of guests, and his people saw them as handsome men, so they coveted them **so do not disgrace** it is said: he disgraced him, he disgraces him, disgrace and disgrace if he revealed from his affair what would cause him shame by revealing it, and the meaning is: do not disgrace them by exposing them to immorality so that they know that I am unable to protect the one who came to me, or do not disgrace by disgracing my guest, for whoever does what disgraces the guest has done what disgraces the host.

### Tafsir al-Baghawi

68- **He said**, Lot to his people, **Indeed, these are my guests**, and it is the right of a man to honor his guest, **so do not disgrace** them.

### Tafsir al-Baidawi

68. **He said, 'These are my guests, so do not disgrace them' by disgracing my guest, for whoever mistreats his guest has been mistreated.**

## Surat al-Hijr 15:69

And fear God and do not disgrace Me.

### Tafsir al-Jalalayn

69 - **And fear God and do not disgrace them** by intending to commit an immoral act against them.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: **And fear God and do not be disgraced.**

### Tafsir al-Qurtubi

**And fear God and do not be disgraced.** It may be from *khizā*, which means humiliation and disgrace, or it may be from *khizāyah*, which means shyness and shame. This was mentioned previously in Hud.

### Tafsir Ibn Kathir

God the Almighty tells us about the coming of the people of Lot when they knew about his guests and the brightness of their faces, and that they came with good tidings and joy for them. "He said, 'Indeed, these are my guests, so do not disgrace me. And fear God and do not disgrace me.'" He only said this to them before he knew that they were messengers of God, as He said in Surah Hud. As for here, the mention of them being messengers of God was mentioned before and the mention of the coming of his people and his argument with them was followed by a mention of the coming of his people and his argument with them. However, the waw does not require order, especially if evidence indicates otherwise. So they said to him in response: **Did We not forbid you from hosting anyone?** That is, did We not forbid you from hosting anyone? So he directed them to their women and what their Lord had created for them from them of permissible vaginas. The explanation of what was said about this has already been presented in a way that makes it unnecessary to repeat it. All of this was while they were unaware of what was intended for them and what calamity had surrounded them and what punishment would await them. That is why God the Almighty said to Muhammad, may God bless him and grant him peace: **By your life, indeed, in their intoxication, they are wandering blindly.** God the Almighty swore by the life of His Prophet, may God bless him and grant him peace. This is a great honor, a lofty position, and a broad position. Amr ibn Malik al-Bakri said on the authority of Abu al-Juza' on the authority of Ibn Abbas that he said: God did not create, nor did He sow, nor did He bring into being a soul more honorable to Him than Muhammad, may God bless him and grant him peace. I have never heard God swear by the life of

anyone other than him. God the Almighty said: **By your life, indeed, in their intoxication, they are wandering blindly.** He said: By your life, your life, and your remaining in this world. **In their intoxication, they are wandering blindly.** Narrated by Ibn Jarir. Qatada said: **In their intoxication** means in their misguidance. **Wandering blindly** means playing. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **By your life** means by your livelihood. **In their intoxication, they are wandering blindly.** He said: they are hesitating.

### Fath al-Qadir

69- **And fear God** in their matter **and do not be disgraced.** It may be from *khazi* which means humiliation and disgrace, and it may be from *khazayah* which means shyness and shame. The explanation of this has been presented in Hud.

### Tafsir al-Baghawi

69- **And fear God and do not be disgraced,** and do not be shy.

### Tafsir al-Baidawi

69. **And fear God** in committing immorality. **And do not disgrace me** and do not humiliate me because of them from disgrace, which is humiliation, or do not embarrass me in front of them from shame, which is modesty.

Surat al-Hijr 15:70

They said, "Did We not forbid you from the worlds?"

## Surat al-Hijr 15:70

They said, **Did We not forbid you from the worlds?**

### Tafsir al-Jalalayn

**70 - They said, Did We not forbid you from the worlds?" He said,** about their addition.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God the Almighty says: Lot said to his al-Nas 114: These people whom you have come to, seeking immorality from them, are my guests, and it is the duty of a man to honor his guest, so do not disgrace yourselves, O people, in my presence, and honor me by refraining from exposing them to harm. And His statement: **And fear God** means: And fear God in me and in yourselves, lest His punishment befall you. **And do not disgrace** means: And do not humiliate me or degrade me in front of them, by exposing them to harm. "They said: Did We not forbid you from hosting anyone from the worlds?" God the Almighty says: Lot's people said: Did We not forbid you from hosting anyone from the worlds?

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **Did We not forbid you from the worlds?** He said: Did We not forbid you from hosting anyone?

### Tafsir al-Qurtubi

"They said, 'Did we not forbid you from speaking about any of the people if we intended to do them an immoral act?'" That is, from adding someone to someone because we wanted to do them an immoral act. And they meant strangers by their action, according to Al-Hasan. It was mentioned previously in Al-A'raf. And it was said: Or did we not forbid you from speaking about any of the people if we intended to do them an immoral act?

### Tafsir Ibn Kathir

God the Almighty tells us about the coming of the people of Lot when they knew about his guests and the brightness of their faces, and that they came with good tidings and joy for them. "He said, 'Indeed, these are my guests, so do not disgrace me. And fear God and do not disgrace me.'" He only said this to them before he knew that they were messengers of God, as He said in Surah Hud. As for here, the mention of them being messengers of God was mentioned before and the mention of the coming of his people and his argument with them was followed by a mention of the coming of his people and his argument with them.

However, the waw does not require order, especially if evidence indicates otherwise. So they said to him in response: "Did We not forbid you from hosting anyone?" That is, did We not forbid you from hosting anyone? So he directed them to their women and what their Lord had created for them from them of permissible vaginas. The explanation of what was said about this has already been presented in a way that makes it unnecessary to repeat it. All of this was while they were unaware of what was intended for them and what calamity had surrounded them and what punishment would await them. That is why God the Almighty said to Muhammad, may God bless him and grant him peace: **By your life, indeed, in their intoxication, they are wandering blindly.** God the Almighty swore by the life of His Prophet, may God bless him and grant him peace. This is a great honor, a lofty position, and a broad position. Amr ibn Malik al-Bakri said on the authority of Abu al-Juza' on the authority of Ibn Abbas that he said: God did not create, nor did He sow, nor did He bring into being a soul more honorable to Him than Muhammad, may God bless him and grant him peace. I have never heard God swear by the life of anyone other than him. God the Almighty said: **By your life, indeed, in their intoxication, they are wandering blindly.** He said: By your life, your life, and your remaining in this world. **In their intoxication, they are wandering blindly.** Narrated by Ibn Jarir. Qatada said: **In their intoxication** means in their misguidance. **Wandering blindly** means playing. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **By your life** means by your livelihood. **In their intoxication, they are wandering blindly.** He said: they are hesitating.

### Fath al-Qadir

70- "They said **meaning the people of Lot, answering him,** Did we not forbid you from the worlds?" The question is for denial, and the waw is for connecting to something understood: meaning, did we not come to you and forbid you from speaking to us about the matter of any of the people if we intended to commit an immorality against him? It was said that they forbade him from hosting people, and it is permissible to interpret what is in the verse as something more general than these two matters.

### Tafsir al-Baghawi

70- "They said, 'Did we not forbid you from hosting anyone from the worlds?'" That is, did we not forbid you from hosting anyone from the worlds?

It was said: Did we not forbid you from letting strangers enter the city, for we commit immorality from them?

### Tafsir al-Baidawi

70. "They said, 'Did we not forbid you from the worlds, so that you would protect anyone from them or prevent anything between us and them?' For they were



harassing everyone, and Lot was preventing them from him as much as he could, or from hosting people and hosting them.

Surat al-Hijr 15:71

He said, "These are my daughters, if you are going to do something."

## Surat al-Hijr 15:71

He said, **These are my daughters, if you are going to do something.**

## Tafsir al-Jalalayn

71 - (He said, "These are my daughters. If you are going to do) what you want of satisfying your desire, then marry them.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty said: "He said, 'These are my daughters, if you are going to do something.'

## Tafsir al-Qurtubi

He said, 'These are my daughters, if you are going to do something.'" That is, marry them and do not incline towards what is forbidden. This was explained previously in Hud.

## Tafsir Ibn Kathir

God the Almighty tells us about the coming of the people of Lot when they knew about his guests and the brightness of their faces, and that they came with good tidings and joy for them. "He said, 'Indeed, these are my guests, so do not disgrace me. And fear God and do not disgrace me.'" He only said this to them before he knew that they were messengers of God, as He said in Surah Hud. As for here, the mention of them being messengers of God was mentioned before and the mention of the coming of his people and his argument with them was followed by a mention of the coming of his people and his argument with them. However, the waw does not require order, especially if evidence indicates otherwise. So they said to him in response: "Did We not forbid you from hosting anyone?" That is, did We not forbid you from hosting anyone? So he directed them to their women and what their Lord had created for them from them of permissible vaginas. The explanation of what was said about this has already been presented in a way that makes it unnecessary to repeat it. All of this was while they were unaware of what was intended for them and what calamity had surrounded them and what punishment would await them. That is why God the Almighty said to Muhammad, may God bless him and grant him peace: **By your life, indeed, in their intoxication, they are wandering blindly.** God the Almighty swore by the life of His Prophet, may God bless him and grant him peace. This is a great honor, a lofty position, and a broad position. Amr ibn Malik al-Bakri said on the authority of Abu al-Juza' on the authority of Ibn Abbas that he said: God did not create,

nor did He sow, nor did He bring into being a soul more honorable to Him than Muhammad, may God bless him and grant him peace. I have never heard God swear by the life of anyone other than him. God the Almighty said: **By your life, indeed, in their intoxication, they are wandering blindly.** He said: By your life, your life, and your remaining in this world. **In their intoxication, they are wandering blindly.** Narrated by Ibn Jarir. Qatada said: **In their intoxication** means in their misguidance. **Wandering blindly** means playing. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **By your life** means by your livelihood. **In their intoxication, they are wandering blindly.** He said: they are hesitating.

## Fath al-Qadir

71- "He said, 'These are my daughters,' so marry them. 'If you are going to do,' what you have decided to do of committing an immoral act with my guest, then these are my daughters. Marry them lawfully and do not commit an unlawful act." It was said that he meant by his daughters the women of his people, because the Prophet is like a father to his people. The explanation of this has already been presented in Hud.

## Tafsir al-Baghawi

71- "He said, 'These are my daughters.' I will marry them to you if you become Muslims. So do what is lawful and leave what is unlawful, 'if you are going to do.'" What I command you to do.

It was said: He meant by daughters the women of his people because the Prophet is like a father to his nation.

## Tafsir al-Baidawi

71. "He said, 'These are my daughters,' meaning the women of the people, for the prophet of every nation is of a similar status to them. There are aspects to this mentioned in Surat Hud, 'If you are to do something,' satisfying your desire or what I say to you.

## Surat al-Hijr 15:72

By your life, they are in their intoxication, wandering blindly.

### Tafsir al-Jalalayn

72 - **By your life** is addressed to the Prophet, may God bless him and grant him peace, meaning, by your life, **they are in their drunkenness, wandering blindly** they are hesitating.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **By your life, they are in their intoxication, wandering blindly.**

### Tafsir al-Qurtubi

It has three issues:

First: Judge Abu Bakr Ibn Al-Arabi said: All the commentators said that God Almighty swore here by the life of Muhammad, may God bless him and grant him peace, to honor him, that his people from Quraysh were wandering blindly in their drunkenness and wavering in their confusion.

I said: And thus said Judge Iyad: The people of interpretation agreed on this that it is an oath from God, the Most High, by the life of Muhammad, may God bless him and grant him peace. Its origin is the damma of the 'ayn from 'umr, but it was opened due to frequent use. Its meaning is and your survival, O Muhammad. It was also said and your life. This is the ultimate in glorification and the ultimate in righteousness and honor. Abu al-Juza' said: God did not swear by the life of anyone other than Muhammad, may God bless him and grant him peace, because he is the most honorable of creation in His sight. Ibn al-Arabi said: (What prevents God, the Most High, from swearing by the life of Lot and granting him as much honor as He wills? And whatever favor God gives to Lot, He gives to His weak ones as honor to Muhammad, may God bless him and grant him peace, because he is more honorable to God than him. Or do you not see that He, the Most High, gave Abraham friendship and Moses the ability to speak to Him, and He gave that to Muhammad, so if He swears by the life of Lot, then the life of Muhammad is higher. And He does not move from one statement to another without mentioning it except for necessity).

I said: What he said is good, because His oath by the life of Muhammad, may God bless him and grant him peace, would have been an interjection in the story of Lot. Al-Qushayri Abu Nasr Abdul Rahim bin Abdul Karim said in his interpretation: It is possible to say: This goes back to the people of Lot, meaning they were in their drunkenness, wandering blindly. It was also said: Lot preached to his people and said, **These**

**are my daughters.** The angels said: **O Lot, by your life, indeed, in their drunkenness, they are wandering blindly.** They do not know what will happen to them in the morning. If it is said: God swore by the fig and the olive and Mount Sinai, so what is in that? It is said to him: There is nothing that God swears by except that this is an indication of its superiority over what is included in its count, so likewise our Prophet, may God bless him and grant him peace, must be better than those included in his count. Life and life **with a damma on the 'ayn or a fatha** are rich and their meaning is the same, except that it is not used in swearing except with a fatha due to frequent use. And you say: May God grant you a long life, meaning I ask God to grant you a long life. And **by your life** is raised as a subject and its predicate is omitted. The meaning is by your life, from what he swore by.

Second: Many scholars disliked that a person say **by my life**, because it means **by my life**. Ibrahim Al-Nakha'i said: It is disliked for a man to say **by my life**, because he is swearing by his own life, and that is the speech of weak men. Malik said something similar: The weak among men and women swear by your life and your livelihood, and it is not the speech of men. Even if God, the Most High, swore by it in this story, that is a statement of the honor of the position and the elevation of its status, so nothing else should be attributed to it or used for anything else. Ibn Habib said: **By your life** should be used in speech for this verse." Qatada said: It is from the speech of the Arabs. Ibn Al-Arabi said: And I say the same: But the Shari'ah has decided on its usage and returned the oath to it.

I said: The oath with **by your life and by my life** and the like is found in Arab poetry and eloquent speech, and Al-Nabigha said:

By my life, my life is not easy for me. You have spoken like a hero to the opponents.

last:

By your life, death has never missed a young man, like a long, slack-jawed man who has been bent over by the hand.

last

O you who married Thuraya Suhayl, may God give you a long life, how they meet

last:

If Banu Qushair were pleased with me, by God, I would be pleased with their satisfaction.

Some scholars of meaning said: This is not permissible, because it is not said that God has a life span, but rather He, the Most High, is eternal. This was mentioned by Al-Zahrawi.

Third: We have already discussed what is permissible to swear by and what is not permissible to swear by in *Al-Ma'idah*. We mentioned there the statement of Ahmad ibn Hanbal about the one who swears by the Prophet, may God bless him and grant him peace, and he must make expiation. Ibn Khuwayzmandad said: Whoever permits swearing by other than God Almighty, which is permissible to glorify with a right, is not saying that an oath requires expiation, except that the one

who intended to lie is blameworthy, because inwardly he is belittling that which he must glorify. They said: And the statement of God Almighty **by your life** means by your life. And when God Almighty swears by the life of His Prophet, then He only wanted to make it clear to us that it is permissible for us to swear by his life. According to the Maliki school of thought, the meaning of his saying: **By your life and the fig and the olive** (al-Tin 95:1) and **and the Mount \* and the Inscribed Book** (al-Tur 52:1-2) and **and the star when it goes down** (al-Najm 53:60) and **and the sun and its brightness** (Ash-Shams: 1) and **I swear by this city \* and you are a resident in this city \* and by a father and what he begot** (al-Balad 90:1-3) all of this means: By the Creator of the fig and the olive, and by the Lord of the Inscribed Book, and by the Lord of the city in which you are a resident, and by the Creator of your livelihood and your life, and by the right of Muhammad, so the oath and the vow are made by Him, glory be to Him, not by the created. Ibn Khuwayzmandad said: Whoever permits an oath by other than God, the Most High, has interpreted the words of the Prophet, may God bless him and grant him peace: **The mountain is more honorable in the sight of God than your fathers who died in the Age of Ignorance.** Malik took the hadith at face value. Ibn Khuwayzmandad said: Those who permitted this also provided evidence that the oaths of Muslims have been in effect since the time of the Prophet, may God bless him and grant him peace, until this day, in which they swear by the Prophet, may God bless him and grant him peace, to the extent that the people of Medina, until this day, if one of them brings a case against his companion, he says: Swear to me by the right of what this grave contains, and by the right of the inhabitant of this grave, meaning the Prophet, may God bless him and grant him peace, and likewise by the Sacred Sanctuary and the great sacred sites, the corner, the Maqam, the Mihrab, and what is recited in it.

## Tafsir Ibn Kathir

God the Almighty tells us about the coming of the people of Lot when they knew about his guests and the brightness of their faces, and that they came with good tidings and joy for them. "He said, 'Indeed, these are my guests, so do not disgrace me. And fear God and do not disgrace me.'" He only said this to them before he knew that they were messengers of God, as He said in Surah Hud. As for here, the mention of them being messengers of God was mentioned before and the mention of the coming of his people and his argument with them was followed by a mention of the coming of his people and his argument with them. However, the waw does not require order, especially if evidence indicates otherwise. So they said to him in response: **Did We not forbid you from hosting anyone?** That is, did We not forbid you from hosting anyone? So he directed them to their women and what their Lord had created for them from them of permissible vaginas. The explanation of what was said about this has already been presented in a way that makes it unnecessary to repeat it. All of this was while they

were unaware of what was intended for them and what calamity had surrounded them and what punishment would await them. That is why God the Almighty said to Muhammad, may God bless him and grant him peace: **By your life, indeed, in their intoxication, they are wandering blindly.** God the Almighty swore by the life of His Prophet, may God bless him and grant him peace. This is a great honor, a lofty position, and a broad position. Amr ibn Malik al-Bakri said on the authority of Abu al-Juza' on the authority of Ibn Abbas that he said: God did not create, nor did He sow, nor did He bring into being a soul more honorable to Him than Muhammad, may God bless him and grant him peace. I have never heard God swear by the life of anyone other than him. God the Almighty said: **By your life, indeed, in their intoxication, they are wandering blindly.** He said: By your life, your life, and your remaining in this world. **In their intoxication, they are wandering blindly.** Narrated by Ibn Jarir. Qatada said: **In their intoxication** means in their misguidance. **Wandering blindly** means playing. Ali ibn Abi Talhah said on the authority of Ibn Abbas: **By your life** means by your livelihood. **In their intoxication, they are wandering blindly.** He said: they are hesitating.

## Fath al-Qadir

72- **By your life, indeed, in their intoxication, they are wandering blindly.** Life and life with the fatha and damma are the same, but they specified the oath with the open one to prefer the lighter one because it is often used on their tongues. This was mentioned by Al-Zajaj. Al-Qadi Iyad said: The people of interpretation agreed on this that it is an oath from God, the Most High, by the life of Muhammad, may God bless him and grant him peace. Abu Bakr Ibn Al-Arabi also narrated the consensus of the interpreters on this meaning, saying: The interpreters unanimously said: God, the Most High, swore here by the life of Muhammad, may God bless him and grant him peace, to honor him. Ibn Al-Jawzaa said: God, the Most High, did not swear by the life of anyone other than Muhammad, may God bless him and grant him peace, because he is the most honorable of creation in His sight. Ibn al-Arabi said: What is it that prevents God, the Exalted, from swearing by the life of Lot and granting him whatever honor He wills, and all the grace that God, the Exalted, gives to Lot is given from his weakness of honor to Muhammad, may God bless him and grant him peace, because he is more honorable to God than him? Do you not see that God, the Exalted, gave Abraham friendship and Moses speech, and gave that to Muhammad, may God bless him and grant him peace? So if God, the Exalted, swears by the life of Lot, then the life of Muhammad is higher. Al-Qurtubi said: What he said is good, because His swearing by the life of Muhammad, may God bless him and grant him peace, is an interpolating statement in the story of Lot. If it is said that God, the Exalted, swore by the fig and the olive and Mount Sinai, and the like, then there is no grace in them. It is answered that there is nothing that God swears by except that there is evidence of its superiority over its kind. The author of al-Kashshaf and his followers mentioned that this is from the angels, meaning that the angels said to Lot,

**By your life**, then he said: It was said that the address was to the Messenger of God, may God bless him and grant him peace, and that he swore by the life of anyone as an honor to him. End quote. Many scholars disliked swearing by other than God Almighty, and authentic hadiths have come in this regard forbidding swearing by other than God, so His servants should not swear by other than Him, and He Almighty swears by whatever He wills of His creations, **He is not questioned about what He does, but they will be questioned**. It was said that swearing by Him Almighty by the fig and the olive and Mount Sinai and the star and the forenoon and the sun and the night and the like is based on the deletion of an adjective that is the object of the oath: that is, by the Creator of the fig, and likewise what comes after it. And in His saying: **By your life** that is, by the Creator of your life, and the meaning of **Indeed, in their intoxication, they wander blindly**: in their misguidance, they are confused. He made misguidance because it takes away the mind of its owner as wine takes away his intoxication, and the pronoun refers to the Quraysh, on the basis that the oath is by Muhammad, may God bless him and grant him peace, or to the people of Lot, on the basis that the oath is for the Messenger, may God bless him and grant him peace.

### Tafsir al-Baghawi

72- God Almighty said: **By your life**, O Muhammad, that is, by your life, **they are in their intoxication**, their confusion and misguidance, **wandering blindly**, hesitating.

Qatada said: They play.

It was narrated on the authority of Abu al-Juza' on the authority of Ibn Abbas, may God be pleased with them both, who said: God did not create a soul more honorable to Him than Muhammad, may God bless him and grant him peace, and God Almighty did not swear by anyone's life except by his life.

### Tafsir al-Baidawi

72. **By your life** is an oath by the life of the addressee, and the addressee in this oath is the Prophet, peace and blessings be upon him. It was said that the angels said that to Lot, peace be upon him, and the meaning is **By your life** so it was named, and it is a language for life and the oath is specific to it to prefer the lighter one in it because it is often repeated on their tongues.

**Indeed, they are in their intoxication** in their error or the intensity of their darkness that has removed their minds and their ability to distinguish between their error and the correctness that is indicated to them.

*Blindly* they are confused, so how do they listen to your advice? And it was said that the pronoun refers to the Quraysh and the sentence is an interjection.



Surat al-Hijr 15:73

Then the shriek overtook them while they were shining.

## Surat al-Hijr 15:73

Then the shriek overtook them while they were shining.

## Tafsir al-Jalalayn

73 - **Then the shriek seized them** Gabriel's shriek **at sunrise** at the time of sunrise.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: Lot said to his al-Nas 114: Marry women and have intercourse with them, but do not do what God has forbidden you of having intercourse with men, if you are going to do what I command you to do and abide by my command.

As Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: "He said: These are my daughters, if you are to do something." The Prophet of God, Lot, ordered them to marry women, and he wanted to protect his guests with his daughters.

And His saying: **By your life**, God Almighty says to His Prophet Muhammad, may God bless him and grant him peace: By your life, O Muhammad, your people from Quraysh **are wandering blindly in their intoxication**, meaning: they are wandering in their misguidance and ignorance.

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

Who said that?

Al-Muthanna told me, he said: Muslim bin Ibrahim told us, he said: Saeed bin Zaid told us, he said: Amr bin Malik told us, on the authority of Abu al-Juza', on the authority of Ibn Abbas, he said: God did not create, nor did He sow, nor did He bring into being a soul more honorable to God than Muhammad, may God bless him and grant him peace, and I did not hear God swear by the life of anyone other than him. God Almighty said, **By your life, they are in their intoxication, wandering blindly**.

Al-Hasan bin Muhammad told us: Yaqub bin Ishaq Al-Hadrami told us: Al-Hasan bin Abi Ja'far told us: Amr bin Malik told us, on the authority of Abu Al-Jawza', on the authority of Ibn Abbas, regarding the statement of God: **By your life, indeed, in their intoxication, they are wandering blindly**. He said: God Almighty did not swear by the life of anyone except by the life of Muhammad, may God bless him and grant him peace. He said: By your life, O Muhammad, and your life and your remaining in this world, **Indeed, they are in their intoxication, wandering blindly**.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, his statement: **By**

**your life, they are in their intoxication, wandering blindly**. This is a word from the speech of the Arabs. **In their intoxication** means they are in their misguidance, wandering blindly, meaning they are playing.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, who said: I asked Al-A'mash about his statement: **By your life, they are in their intoxication, wandering blindly**. He said: In their heedlessness, they are wandering.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding their drunkenness. He said: In their misguidance, **they are playing**. He said: They are playing.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, who said: Mujahid said: **They wander blindly** meaning: they hesitate.

Al-Muthanna told me, he said: Abu Saleh told us, he said: Muawiyah told me, on the authority of Ali, on the authority of Ibn Abbas, his statement: **By your life** means: by your life, **Indeed, they are in their intoxication, wandering blindly** he said: they persist.

Abu Al-Sa'ib told me: Abu Mu'awiyah told us, on the authority of Al-A'mash, on the authority of Ibrahim, who said: They disliked a man saying: **By my life**, as they considered it to be like saying: **By my life**.

And His statement: **So the blast seized them at sunrise**. God Almighty says: So the thunderbolt of punishment, which is the blast, seized them at sunrise. He says: When they shone, and its meaning is: When the sun rose. The accusative of *shirkīn* and *sabhīn* is in the state of **if they became morning**. And when they shone, it is said from it: **They were shouted at**: when they were destroyed.

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

Who said that?

Al-Qasim told us, he said: Al-Hussein told us, he said: Hajjaj told me, on the authority of Ibn Jurayj: **Then the blast overtook them at sunrise**, he said: when the sun rose, that was at sunrise.

## Tafsir al-Qurtubi

The Almighty's saying: **So the blast overtook them at sunrise** is an accusative of state, meaning at the time of sunrise. It is said: the sun shone, meaning it illuminated, and shone if it rose. It was said: they are two languages with the same meaning. And the people shone, meaning they entered at the time of sunrise. Like they became morning and evening, which is what is meant in the verse. It was said: he meant the rising of dawn. It was said: the first of the punishment was at dawn and extended until sunrise, so the complete destruction was at that time. And God knows best. And **the blast** is the punishment.

## Tafsir Ibn Kathir

God the Almighty says: **Then the blast overtook them** which is what came to them from the devastating sound at sunrise, which is its rising, and that was with raising their country to the sky, then turning it upside down and sending stones of baked clay upon them. The discussion of baked clay has been presented in Hud sufficiently. And His statement: **Indeed in that are signs for those who take signs** means that the effects of these apparent punishments on that country are for those who contemplate that and take signs with their eyes and insight, as Mujahid said in His statement: **For those who take signs** he said: Those who discern. And from Ibn Abbas and Ad-Dahhak: For those who watch. And Qatadah said: For those who consider. And Malik said from some of the people of Madinah **For those who take signs** for those who contemplate. Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Muhammad bin Katheer Al-Abdi told us, on the authority of Amr bin Qais, on the authority of Atiyyah, on the authority of Abu Saeed, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the insight of the believer, for he sees with the light of God.** Then the Prophet, may God bless him and grant him peace, recited: **Indeed in that are signs for those who take signs.** Narrated by Al-Tirmidhi and Ibn Jarir on the authority of Amr bin Qais Al-Mala'i, on the authority of Atiyyah, on the authority of Abu Saeed. Al-Tirmidhi said: We do not know it except from this source.

Ibn Jarir also said: Ahmad bin Muhammad al-Tusi told me, al-Hasan bin Muhammad told us, al-Furat bin al-Sa'ib told us, Maymun bin Mihran told us on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the intuition of the believer, for the believer sees with the light of God.** Ibn Jarir said: Abu Sharhabil al-Himsi told me, Sulayman bin Salamah told us, al-Mu'ammal bin Sa'id bin Yusuf al-Rahbi told us, Abu al-Mu'alla Asad bin Wada'ah al-Ta'i told us, Wahb bin Munabbih told us on the authority of Tawus bin Kaysan on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the intuition of the believer, for he sees with the light of God and with God's guidance.** He also said: Abdul A'la bin Wasil told us, Saeed bin Muhammad Al-Jarmi told us, Abdul Wahid bin Wasil told us, Abu Bishr Al-Muzlaq told us on the authority of Thabit on the authority of Anas bin Malik who said: The Prophet, may God bless him and grant him peace, said: **God has servants who know people by their appearance.** Al-Hafiz Abu Bakr Al-Bazzar narrated it: Sahl bin Bahr told us, Saeed bin Muhammad Al-Jarmi told us, Abu Bishr, whose name is Ibn Al-Muzlaq, said: He was trustworthy, 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: **God has servants who know people by their appearance.** And His statement: **And it is on a straight path** means that the village of Sodom, which was afflicted by what afflicted it of physical and spiritual destruction and stoning, until it became a stinking, foul lake on a path

whose paths continue to this day, like His statement: **And indeed, you pass by them in the morning \* And by night, so will you not reason? And indeed, Jonah is among the messengers.** Mujahid and Ad-Dahhak said: **And it is on a straight path** he said: A landmark. Qatada said: On a clear path. Qatada also said: In one area of the earth. Al-Suddi said: In a clear book, meaning like His statement: **And We have recorded everything in a clear register.** But the meaning is not as he said here, and God knows best. And His statement: **Indeed in that is a sign for the believers,** meaning that what We did to the people of Lot of destruction and devastation and Our saving of Lot and his family is a clear and evident proof for the believers in God and His messengers.

## Fath al-Qadir

73- **Then the great blast** or Gabriel's blast took them while they were *rising*, that is, entering the time of sunrise. It is said that the sun rose: that is, it shone and shone when it rose. It was said that they are two languages with one meaning and the people shone when they entered the time of sunrise. It was said that he meant the rising of dawn, and it was said that the first punishment was at the rising of dawn and extended until sunrise. And the blast: the punishment.

## Tafsir al-Baghawi

73- **Then the blast overtook them at sunrise**, meaning: when the sun shone, so the punishment began when they woke up, and its completion was when they rose.

## Tafsir al-Baidawi

73. **Then the blast seized them** meaning a tremendous, deadly blast. It was said that it was the blast of Gabriel, peace be upon him. **at sunrise** entering at the time of sunrise.

Surat al-Hijr 15:74

So We turned it upside down and rained down upon them stones of hard clay.

## Surat al-Hijr 15:74

So We turned it upside down and rained down upon them stones of hard clay.

## Tafsir al-Jalalayn

74 - **So We turned its upper part** meaning their villages **its lower part** by Gabriel raising it to the sky and dropping it upside down to the ground **and We rained down upon them stones of baked clay** clay baked in fire.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty said: **So We turned it upside down and rained down upon them stones of baked clay.**

## Tafsir al-Qurtubi

And the mention of *Sijil* was presented.

## Tafsir Ibn Kathir

God the Almighty says: **Then the blast overtook them** which is what came to them from the devastating sound at sunrise, which is its rising, and that was with raising their country to the sky, then turning it upside down and sending stones of baked clay upon them. The discussion of baked clay has been presented in Hud sufficiently. And His statement: **Indeed in that are signs for those who take signs** means that the effects of these apparent punishments on that country are for those who contemplate that and take signs with their eyes and insight, as Mujahid said in His statement: **For those who take signs** he said: Those who discern. And from Ibn Abbas and Ad-Dahhak: For those who watch. And Qatadah said: For those who consider. And Malik said from some of the people of Madinah **For those who take signs** for those who contemplate. Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Muhammad bin Katheer Al-Abdi told us, on the authority of Amr bin Qais, on the authority of Atiyyah, on the authority of Abu Saeed, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the insight of the believer, for he sees with the light of God.** Then the Prophet, may God bless him and grant him peace, recited: **Indeed in that are signs for those who take signs.** Narrated by Al-Tirmidhi and Ibn Jarir on the authority of Amr bin Qais Al-Mala'i, on the authority of Atiyyah, on the authority of Abu Saeed. Al-Tirmidhi said: We do not know it except from this source.

Ibn Jarir also said: Ahmad bin Muhammad al-Tusi told

me, al-Hasan bin Muhammad told us, al-Furat bin al-Sa'ib told us, Maymun bin Mihran told us on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the intuition of the believer, for the believer sees with the light of God.** Ibn Jarir said: Abu Sharhabil al-Himsi told me, Sulayman bin Salamah told us, al-Mu'ammal bin Sa'id bin Yusuf al-Rahbi told us, Abu al-Mu'alla Asad bin Wada'ah al-Ta'i told us, Wahb bin Munabbih told us on the authority of Tawus bin Kaysan on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the intuition of the believer, for he sees with the light of God and with God's guidance.** He also said: Abdul A'la bin Wasil told us, Saeed bin Muhammad Al-Jarmi told us, Abdul Wahid bin Wasil told us, Abu Bishr Al-Muzlaq told us on the authority of Thabit on the authority of Anas bin Malik who said: The Prophet, may God bless him and grant him peace, said: **God has servants who know people by their appearance.** Al-Hafiz Abu Bakr Al-Bazzar narrated it: Sahl bin Bahr told us, Saeed bin Muhammad Al-Jarmi told us, Abu Bishr, whose name is Ibn Al-Muzlaq, said: He was trustworthy, 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: **God has servants who know people by their appearance.** And His statement: **And it is on a straight path** means that the village of Sodom, which was afflicted by what afflicted it of physical and spiritual destruction and stoning, until it became a stinking, foul lake on a path whose paths continue to this day, like His statement: **And indeed, you pass by them in the morning \* And by night, so will you not reason? And indeed, Jonah is among the messengers.** Mujahid and Ad-Dahhak said: **And it is on a straight path** he said: A landmark. Qatada said: On a clear path. Qatada also said: In one area of the earth. Al-Suddi said: In a clear book, meaning like His statement: **And We have recorded everything in a clear register.** But the meaning is not as he said here, and God knows best. And His statement: **Indeed in that is a sign for the believers,** meaning that what We did to the people of Lot of destruction and devastation and Our saving of Lot and his family is a clear and evident proof for the believers in God and His messengers.

## Fath al-Qadir

74- **So We turned its upper part into its lower part** meaning the upper part of the city into its lower part **and We rained down upon them stones of hard clay** of petrified clay. We have already discussed this in detail in Surat Hud.

## Tafsir al-Baghawi

74- **So We turned it upside down and rained down upon them stones of baked clay.**

### **Tafsir al-Baidawi**

74. **So We turned its upper part** the upper part of the city or the upper part of their villages. **its lower part** and it became overturned with them. **And We rained down upon them stones of baked clay** of petrified clay or clay with writing on it from the register. More explanation of this story has been presented in Surat Hud.

Surat al-Hijr 15:75

Indeed in that are signs for those who take signs.

## Surat al-Hijr 15:75

Indeed in that are signs for those who take signs.

## Tafsir al-Jalalayn

75 - **Indeed in that** what was mentioned **are signs** indications of the oneness of God **for those who take thought** for those who consider and consider.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: So We turned the upper part of their land into the lower part, and We rained down upon them stones of baked clay.

As Bishr told us, he said: Yazid told us, he said: Saeed told us: on the authority of Qatada, on the authority of Ikrimah: **And We rained down upon them stones of baked clay**, meaning of clay.

And His statement: **Indeed in that are signs for those who take signs**. He says: Indeed in what We did to the people of Lot by destroying them and inflicting upon them the punishment are signs and indications for those who take into consideration and consider the signs of God, and a lesson on the consequences of the actions of those who disobey Him and disbelieve in Him. And what He, the Most High, means by that are the people of the Prophet of God, may God bless him and grant him peace, from Quraysh. He says: So your people, O Muhammad, in the people of Lot, and what befell them of God's punishment when they denied their Messenger and persisted in their error and misguidance, is a lesson.

And similar to what we said about the meaning of his saying: **for those who see**, the people of interpretation said.

Who said that?

Abdul-A'la bin Wasil told me: Ya'la bin Ubaid told us: Abdul-Malik bin Abi Sulayman told us, on the authority of Qais, on the authority of Mujahid, regarding his statement: **Indeed in that are signs for those who take signs**, he said: for those who reflect.

Ibn Wakee' told us: Ibn Fadil told us, on the authority of Abd al-Malik, and al-Hasan al-Za'farani told us: Muhammad ibn Ubayd told me: Abd al-Malik told me, on the authority of Qais, on the authority of Mujahid: **Indeed in that are signs for those who take signs**. He said: For those who take signs.

Muhammad ibn Amr told me: Abu Asim told us: Isa told us. Al-Harith told me: Al-Hasan told us: Warqa' told us. Al-Hasan ibn Muhammad told us: Shababah told us: Warqa' told us. Al-Muthanna told me: Abu Hudhayfah told us: Shibl told us. Ibn Wakee' told us: Abu Usamah told us: Shibl told us, all of them, 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, he said: The ones who see things with their own eYa-Sin 36: the ones who discern. He said: I saw good in you as a voluntary act.

Ibn Wakee' told us: My father told us, on the authority of Sufyan, on the authority of Abd al-Malik ibn Abi Sulayman, on the authority of Qays, on the authority of Mujahid: **Indeed in that are signs for those who take signs**. He said: Those who take signs.

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: **Indeed in that are signs for those who take signs**, meaning: for those who observe.

Ibn Wakee' told us: Muhammad ibn Yazid told us, on the authority of Juwaybir, on the authority of Ad-Dahhak: **For those who observe** he said for those who look.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **Indeed in that are signs for those who take signs**: that is, for those who consider.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada, regarding his statement: **For those who take signs**, he said: For those who consider.

Muhammad ibn Amara told me: Hasan ibn Malik told me: Muhammad ibn Kathir told us, on the authority of Amr ibn Qays, on the authority of Atiyya, on the authority of Abu Saeed, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the insight of the believer, for he sees with the light of God**. Then the Prophet, may God bless him and grant him peace, said: **Indeed in that are signs for those who reflect**.

Ahmad bin Muhammad al-Tusi told us: Muhammad bin Katheer, a client of Banu Hashim, told us: Amr bin Qais al-Mala'i told us, on the authority of Atiyah, on the authority of Abu Saeed, on the authority of the Messenger of God, may God bless him and grant him peace, something similar.

Ahmad bin Muhammad al-Tusi told me: al-Hasan bin Muhammad told us: al-Furat bin al-Sa'ib told us: Maimun bin Mihran told us, on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the insight of the believer, for the believer sees with the light of God**.

Abdul-A'la bin Wasil told us: Saeed bin Muhammad Al-Jarmi told us: Abdul-Wahid bin Wasil told us: Abu Bishr Al-Mazlaq told us, on the authority of Thabit Al-Bunani, on the authority of Anas, who said: The Messenger of God, may God bless him and grant him peace, said: **God has servants who know people by their appearance**.

Yunus bin Abdul A'la told me, he said: Ibn Wahb told



us, he said: Ibn Zayd said, regarding His statement, **Indeed in that are signs for those who reflect**, he said: Those who ponder and consider, who reflect on things, think about them, and consider.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement: **for those who see**, he said: for those who look.

Abu Sharhabil al-Himsi told me: Sulayman ibn Salamah told us: al-Mu'ammal ibn Sa'id ibn Yusuf al-Rahbi told us: Abu al-Mu'alla Asad ibn Wada'ah al-Ta'i told us: Wahb ibn Munabbih told us, on the authority of Tawus ibn Kaysan, on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the insight of the believer, for he sees with the light of God and speaks with God's guidance.**

## Tafsir al-Qurtubi

There are two issues:

First: The Almighty's saying: **For those who see things clearly**. Al-Tirmidhi Al-Hakim narrated in Nawadir Al-Usul "from the hadith of Abu Saeed Al-Khudri on the authority of the Messenger of God, may God bless him and grant him peace, that he said: For those who see things clearly." This is the saying of Mujahid. Abu Isa Al-Tirmidhi narrated on the authority of Abu Saeed Al-Khudri that the Messenger of God, may God bless him and grant him peace, said: **Beware of the insight of the believer, for he sees with the light of God - then he recited - 'Indeed in that are signs for those who see things clearly.'** He said: This is a strange hadith. Muqatil and Ibn Zayd said: For those who see things clearly, for those who think. Ad-Dahhak: For those who observe. The poet said:

Or whenever a tribe came to Ukaz, they would send to their chief to look for

Qatada said: For those who consider. Zuhair said:

They are a place of entertainment for the friend and an elegant sight for the discerning observer.

Abu Ubaidah said: For those who have insight, and the meaning is close. Al-Tirmidhi Al-Hakim narrated from a hadith of Thabit on the authority of Anas bin Malik, who said: The Messenger of God, may God bless him and grant him peace, said: **God, the Almighty, has servants who know people by their signs.** The scholars said: Signs are derived from the word *wasam*, which is the sign by which one deduces what is desired other than it. It is said: I saw good in him if you saw the mark of that in him, and from this is the saying of Abdullah bin Rawahah to the Prophet, may God bless him and grant him peace:

I saw good in you, I know it, and God knows that I have a steady vision

last:

I saw his majesty when I saw him and I said that the

man was from the Hashim family

A man is described as someone who makes a mark for himself by which he is known. A man is described as someone who seeks out the best pastures. He recited:

And they became like soft palm trees, heading towards the destination of a traveler looking forward.

Tha'lab said: **The one who looks at you from your forehead to your feet.** The origin of *tawasam* is verification and contemplation. It is taken from *wasam* which is the effect of a sharp edge on the skin of a camel or other animal. This is done through good intelligence, sharpness of mind, and clarity of thought. Another added: **And emptying the heart of the world's stuffing, and purifying it from the filth of sins, the turbidity of morals, and the superfluity of the world.** Nahshal narrated on the authority of Ibn Abbas for those who look at signs: **For the people of righteousness and goodness.** The Sufis claimed that it is a miracle. It was said: Rather, it is evidence by signs. Some signs appear clearly to everyone at first glance, and some are hidden and are not apparent to everyone and are not perceived at first glance. Al-Hasan said: "The ones who look at things are those who look at things and know that the One who destroyed the people of Lot is able to destroy the infidels. This is one of the apparent signs." Similar to it is the saying of Ibn Abbas: **No one asked me about anything except that I knew whether he was a jurist or not.** It was narrated on the authority of Al-Shafi'i and Muhammad ibn Al-Hasan that they were in the courtyard of the Kaaba and a man was at the door of the mosque. One of them said: I think he is a carpenter, and the other said: Rather, he is a blacksmith. Those present rushed to the man and asked him. He said: I used to be a carpenter and today I am a blacksmith. It was narrated on the authority of Jundub ibn Abdullah Al-Bajali that he came upon a man reciting the Quran. He stopped and said: Whoever listens, God will listen to him, and whoever shows off, God will show off to him. We said to him: It is as if you have presented this man. He said: This man is reciting the Quran to you today and tomorrow he will become a Kharijite. So he was the head of the Kharijites, and his name was Mirdas. It was narrated on the authority of Al-Hasan Al-Basri that Amr ibn Ubayd entered upon him and said: This is the master of the young men of Basra if he does not speak. So what happened to him was fate, until most of his brothers abandoned him. He said to Ayoub: This is the master of the young men of Basra, and he did not make any exceptions. It was narrated on the authority of Al-Sha'bi that he said to Dawud Al-Azdi while he was arguing with him: You will not die until your head is branded, and that was the case. It was narrated that a group of people from Madhhij, including Al-Ashtar, entered upon Omar bin Al-Khattab **may God be pleased with him.** He looked at him and straightened his head and said: Who is this? They said: Malik bin Al-Harith. He said: What is wrong with him, may God kill him! I see that the Muslims will have a difficult day because of him, and he caused the strife that happened. It was narrated on the authority of Uthman bin Affan **may God be pleased with him:** Anas bin Malik entered upon him, and he had passed by the market and looked at a woman. When he looked at him, Uthman said: One of you enters upon me while

there is the trace of adultery in his eyes! Anas said to him: Is there revelation after the Messenger of God (blessings and peace of God be upon him)? He said: No! But it is proof, insight, and truthfulness. And many of the Companions and Followers **may God be pleased with them all** are like him.

Second: Abu Bakr Ibn Al-Arabi said: "If it is proven that physiognomy and discernment are among the means of understanding meanings, then no ruling is based on that, and neither a physiognomist nor a discerner is to be taken into account. The chief judge of Sham, the Maliki, in Baghdad during the days I was in Sham, used to rule by physiognomy in rulings, following the path of Iyas Ibn Muawiyah when he was a judge. And our sheikh, Fakhr Al-Islam Abu Bakr Al-Shashi, composed a section in response to him, which he wrote to me in his own handwriting and gave to me. And that is correct, for the means of understanding rulings are known by the Shari'ah and are definitely understood, and physiognomy is not among them."

## Tafsir Ibn Kathir

God the Almighty says: **Then the blast overtook them** which is what came to them from the devastating sound at sunrise, which is its rising, and that was with raising their country to the sky, then turning it upside down and sending stones of baked clay upon them. The discussion of baked clay has been presented in Hud sufficiently. And His statement: **Indeed in that are signs for those who take signs** means that the effects of these apparent punishments on that country are for those who contemplate that and take signs with their eyes and insight, as Mujahid said in His statement: **For those who take signs** he said: Those who discern. And from Ibn Abbas and Ad-Dahhak: For those who watch. And Qatadah said: For those who consider. And Malik said from some of the people of Madinah **For those who take signs** for those who contemplate. Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Muhammad bin Katheer Al-Abdi told us, on the authority of Amr bin Qais, on the authority of Atiyyah, on the authority of Abu Saeed, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the insight of the believer, for he sees with the light of God.** Then the Prophet, may God bless him and grant him peace, recited: **Indeed in that are signs for those who take signs.** Narrated by Al-Tirmidhi and Ibn Jarir on the authority of Amr bin Qais Al-Mala'i, on the authority of Atiyyah, on the authority of Abu Saeed. Al-Tirmidhi said: We do not know it except from this source.

Ibn Jarir also said: Ahmad bin Muhammad al-Tusi told me, al-Hasan bin Muhammad told us, al-Furat bin al-Sa'ib told us, Maymun bin Mihran told us on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the intuition of the believer, for the believer sees with the light of God.** Ibn Jarir said: Abu Sharhabil al-Himsi told me, Sulayman bin Salamah told us, al-Mu'ammal bin Sa'id bin Yusuf al-Rahbi told us, Abu

al-Mu'alla Asad bin Wada'ah al-Ta'i told us, Wahb bin Munabbih told us on the authority of Tawus bin Kaysan on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the intuition of the believer, for he sees with the light of God and with God's guidance.** He also said: Abdul A'la bin Wasil told us, Saeed bin Muhammad Al-Jarmi told us, Abdul Wahid bin Wasil told us, Abu Bishr Al-Muzlaq told us on the authority of Thabit on the authority of Anas bin Malik who said: The Prophet, may God bless him and grant him peace, said: **God has servants who know people by their appearance.** Al-Hafiz Abu Bakr Al-Bazzar narrated it: Sahl bin Bahr told us, Saeed bin Muhammad Al-Jarmi told us, Abu Bishr, whose name is Ibn Al-Muzlaq, said: He was trustworthy, 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: **God has servants who know people by their appearance.** And His statement: **And it is on a straight path** means that the village of Sodom, which was afflicted by what afflicted it of physical and spiritual destruction and stoning, until it became a stinking, foul lake on a path whose paths continue to this day, like His statement: **And indeed, you pass by them in the morning \* And by night, so will you not reason? And indeed, Jonah is among the messengers.** Mujahid and Ad-Dahhak said: **And it is on a straight path** he said: A landmark. Qatada said: On a clear path. Qatada also said: In one area of the earth. Al-Suddi said: In a clear book, meaning like His statement: **And We have recorded everything in a clear register.** But the meaning is not as he said here, and God knows best. And His statement: **Indeed in that is a sign for the believers,** meaning that what We did to the people of Lot of destruction and devastation and Our saving of Lot and his family is a clear and evident proof for the believers in God and His messengers.

## Fath al-Qadir

75- **Indeed in that** meaning in what was mentioned of their story and the explanation of what happened to them **are signs** for those who take signs" for those who think and consider the matter. From this is the saying of Zuhair:

They are a place of entertainment for the friend and an elegant sight for the discerning observer.

The other said:

Or whenever a tribe came to Ukaz, they would send to their chief to look for

Abu Ubaidah said: For those who have insight. Al-Tha'lab said: The one who looks at you from your horn to your feet. The meaning is similar. The origin of *al-tawassum* is verification and contemplation. It is taken from *al-wasm*, which is the effect of a sharp object on the camel's skin.

### **Tafsir al-Baghawi**

**75- Indeed in that are signs for those who take signs.**

Ibn Abbas said: For those who observe.

Mujahed said: For those who are scrutinizing.

Qatada said: For those who consider.

Muqatil said: For the thinkers.

### **Tafsir al-Baidawi**

**75. Indeed in that are signs for those who take signs.**

For those who ponder and reflect, who cling to their sight until they know the truth of a thing by its appearance.

Surat al-Hijr 15:76

And indeed, it is on a straight path.

## Surat al-Hijr 15:76

And indeed, it is on a straight path.

## Tafsir al-Jalalayn

76 - **And they** meaning the villages of Lot's people **are on a permanent path** the path of the Quraysh to the Levant has not been destroyed. Will they not take heed from them?

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **And indeed, it is a straight path.**

## Tafsir al-Qurtubi

God Almighty says: **And indeed it** meaning the villages of Lot's people. **is on a straight path** meaning on the path of your people, O Muhammad, to the Levant.

## Tafsir Ibn Kathir

God the Almighty says: **Then the blast overtook them** which is what came to them from the devastating sound at sunrise, which is its rising, and that was with raising their country to the sky, then turning it upside down and sending stones of baked clay upon them. The discussion of baked clay has been presented in Hud sufficiently. And His statement: **Indeed in that are signs for those who take signs** means that the effects of these apparent punishments on that country are for those who contemplate that and take signs with their eyes and insight, as Mujahid said in His statement: **For those who take signs** he said: Those who discern. And from Ibn Abbas and Ad-Dahhak: For those who watch. And Qatadah said: For those who consider. And Malik said from some of the people of Madinah **For those who take signs** for those who contemplate. Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Muhammad bin Katheer Al-Abdi told us, on the authority of Amr bin Qais, on the authority of Atiyyah, on the authority of Abu Saeed, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the insight of the believer, for he sees with the light of God.** Then the Prophet, may God bless him and grant him peace, recited: **Indeed in that are signs for those who take signs.** Narrated by Al-Tirmidhi and Ibn Jarir on the authority of Amr bin Qais Al-Mala'i, on the authority of Atiyyah, on the authority of Abu Saeed. Al-Tirmidhi said: We do not know it except from this source.

Ibn Jarir also said: Ahmad bin Muhammad al-Tusi told me, al-Hasan bin Muhammad told us, al-Furat bin

al-Sa'ib told us, Maymun bin Mihran told us on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the intuition of the believer, for the believer sees with the light of God.** Ibn Jarir said: Abu Sharhabil al-Himsi told me, Sulayman bin Salamah told us, al-Mu'ammal bin Sa'id bin Yusuf al-Rahbi told us, Abu al-Mu'alla Asad bin Wada'ah al-Ta'i told us, Wahb bin Munabbih told us on the authority of Tawus bin Kaysan on the authority of Thawban, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the intuition of the believer, for he sees with the light of God and with God's guidance.** He also said: Abdul A'la bin Wasil told us, Saeed bin Muhammad Al-Jarmi told us, Abdul Wahid bin Wasil told us, Abu Bishr Al-Muzlaq told us on the authority of Thabit on the authority of Anas bin Malik who said: The Prophet, may God bless him and grant him peace, said: **God has servants who know people by their appearance.** Al-Hafiz Abu Bakr Al-Bazzar narrated it: Sahl bin Bahr told us, Saeed bin Muhammad Al-Jarmi told us, Abu Bishr, whose name is Ibn Al-Muzlaq, said: He was trustworthy, 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: **God has servants who know people by their appearance.** And His statement: **And it is on a straight path** means that the village of Sodom, which was afflicted by what afflicted it of physical and spiritual destruction and stoning, until it became a stinking, foul lake on a path whose paths continue to this day, like His statement: **And indeed, you pass by them in the morning \* And by night, so will you not reason? And indeed, Jonah is among the messengers.** Mujahid and Ad-Dahhak said: **And it is on a straight path** he said: A landmark. Qatada said: On a clear path. Qatada also said: In one area of the earth. Al-Suddi said: In a clear book, meaning like His statement: **And We have recorded everything in a clear register.** But the meaning is not as he said here, and God knows best. And His statement: **Indeed in that is a sign for the believers,** meaning that what We did to the people of Lot of destruction and devastation and Our saving of Lot and his family is a clear and evident proof for the believers in God and His messengers.

## Fath al-Qadir

76- **And it is on a fixed path** meaning the villages of the people of Lot or their city on a fixed road, which is the road from Medina to Ash-Sham, as the traveler on this road passes through those villages.

## Tafsir al-Baghawi

76- **And it** means: the villages of Lot's people, **is on a clear path,** meaning: on a clear road.

Mujahed said: A marked path that is not hidden or disappearing.

**Tafsir al-Baidawi**

76. **And it is** and the city or villages. **For a permanent path** fixed that people follow and see its traces.



Surat al-Hijr 15:77

Indeed in that is a sign for the believers.

## Surat al-Hijr 15:77

Indeed in that is a sign for the believers.

## Tafsir al-Jalalayn

77 - **Indeed in that is a sign** for the believers.

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: And indeed, this city, the city of Sodom, is on a clear, established road that anyone passing by can see, there is nothing hidden about it, and it does not move from its place, so the one with a sound mind is ignorant of its matter, and the consequences of disobeying God and disbelieving in Him.

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

Who said that?

Ibn Wakee' told us: Ibn Numayr told us, on the authority of Warqa', and Al-Hasan ibn Muhammad told us: Shababah told us: Warqa' told us, and Al-Harith told me: Al-Hasan told us: Warqa' told us, and Al-Muthanna told me: Ishaq told us: Abdullah told us, on the authority of Warqa', and Muhammad ibn Amr told me: Abu Asim told us: Isa told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding his statement: **And indeed, it is on a straight path**, he said: On a marked path.

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, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada: **And it is on a clear path**, meaning: on a clear path.

Yunus told me, he said: Ibn Wahb told us, he said: Ibn Zayd said, regarding His statement: **And indeed, it is a straight path**, he said: A road. The path: the road.

It was narrated on the authority of Al-Hussein, who said: I heard Abu Muadh say: Ubaid narrated to us, who said: I heard Al-Dahhak say regarding His statement: **On a fixed path**, he said: On a marked path.

And His statement: **Indeed in that is a sign for the believers**. God Almighty says: Indeed in what We did to the people of Lot, what We did to them, is a clear sign and indication for whoever believes in God of His vengeance on the people who disbelieve in Him, and His rescue from His punishment, if it befalls a people among them who believe in Him.

Muhammad bin Bashir told us: Abu Ahmad told us: Sufyan told us, on the authority of Samak, on the authority of Saeed bin Jeer, regarding his statement:

**Indeed in that is a sign**, he said: It is like a man saying to his family: The sign between me and you is that I will send you my ring, or such and such a sign.

Ibn Wakee' told us: 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: **Indeed in that is a sign**. He said: Do you not see a man sending his ring to his family and saying: Bring it, take it, bring it, take it? So when they see it, they know that it is true.

## Tafsir al-Qurtubi

**Indeed in that is a sign for the believers**. That is, a lesson for those who believe.

## Tafsir Ibn Kathir

God the Almighty says: **Then the blast overtook them** which is what came to them from the devastating sound at sunrise, which is its rising, and that was with raising their country to the sky, then turning it upside down and sending stones of baked clay upon them. The discussion of baked clay has been presented in Hud sufficiently. And His statement: **Indeed in that are signs for those who take signs** means that the effects of these apparent punishments on that country are for those who contemplate that and take signs with their eyes and insight, as Mujahid said in His statement: **For those who take signs** he said: Those who discern. And from Ibn Abbas and Ad-Dahhak: For those who watch. And Qatadah said: For those who consider. And Malik said from some of the people of Madinah **For those who take signs** for those who contemplate. Ibn Abi Hatim said: Al-Hasan bin Arfa told us, Muhammad bin Katheer Al-Abdi told us, on the authority of Amr bin Qais, on the authority of Atiyyah, on the authority of Abu Saeed, with a chain of transmission traceable to the Prophet, may God bless him and grant him peace, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the insight of the believer, for he sees with the light of God**. Then the Prophet, may God bless him and grant him peace, recited: **Indeed in that are signs for those who take signs**. Narrated by Al-Tirmidhi and Ibn Jarir on the authority of Amr bin Qais Al-Mala'i, on the authority of Atiyyah, on the authority of Abu Saeed. Al-Tirmidhi said: We do not know it except from this source.

Ibn Jarir also said: Ahmad bin Muhammad al-Tusi told me, al-Hasan bin Muhammad told us, al-Furat bin al-Sa'ib told us, Maymun bin Mihan told us on the authority of Ibn Umar, who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the intuition of the believer, for the believer sees with the light of God**. Ibn Jarir said: Abu Sharhabil al-Himsi told me, Sulayman bin Salamah told us, al-Mu'ammal bin Sa'id bin Yusuf al-Rahbi told us, Abu al-Mu'alla Asad bin Wada'ah al-Ta'i told us, Wahb bin Munabbih told us on the authority of Tawus bin Kaysan on the authority of Thawban, who said: The

Messenger of God, may God bless him and grant him peace, said: **Beware of the intuition of the believer, for he sees with the light of God and with God's guidance.** He also said: Abdul A'la bin Wasil told us, Saeed bin Muhammad Al-Jarmi told us, Abdul Wahid bin Wasil told us, Abu Bishr Al-Muzlaq told us on the authority of Thabit on the authority of Anas bin Malik who said: The Prophet, may God bless him and grant him peace, said: **God has servants who know people by their appearance.** Al-Hafiz Abu Bakr Al-Bazzar narrated it: Sahl bin Bahr told us, Saeed bin Muhammad Al-Jarmi told us, Abu Bishr, whose name is Ibn Al-Muzlaq, said: He was trustworthy, 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: **God has servants who know people by their appearance.** And His statement: **And it is on a straight path** means that the village of Sodom, which was afflicted by what afflicted it of physical and spiritual destruction and stoning, until it became a stinking, foul lake on a path whose paths continue to this day, like His statement: **And indeed, you pass by them in the morning \* And by night, so will you not reason? And indeed, Jonah is among the messengers.** Mujahid and Ad-Dahhak said: **And it is on a straight path** he said: A landmark. Qatada said: On a clear path. Qatada also said: In one area of the earth. Al-Suddi said: In a clear book, meaning like His statement: **And We have recorded everything in a clear register.** But the meaning is not as he said here, and God knows best. And His statement: **Indeed in that is a sign for the believers,** meaning that what We did to the people of Lot of destruction and devastation and Our saving of Lot and his family is a clear and evident proof for the believers in God and His messengers.

### Fath al-Qadir

77- **Indeed in that** the city or villages mentioned **is a sign for the believers** to consider, for the believers among the servants are those who consider what they see of the signs.

Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada regarding his statement: **And the people of the city came rejoicing,** he said: They rejoiced at the guests of the Prophet of God, Lot, when they came to him because they wanted to come to them with evil. Abd bin Hamid, Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority regarding his statement: **Did We not forbid you from the worlds?** he said: They say: Did We not forbid you from hosting anyone or sheltering him? "He said: These are my daughters, if you were to do so." Lot ordered them to marry women and wanted to keep his guests with his daughters. Ibn Abi Shaybah, Abu Ya'la, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim, Ibn Mardawayh and Abu Nu'aym narrated on the authority of Ibn Abbas, he said: God did not create, nor did He sow, nor did He bring into being a soul more honorable to Him than Muhammad, may God bless him and grant him peace. I have never heard God swear by the life of anyone other than him. He said: **By your life, indeed, in their intoxication, they are wandering blindly,** meaning: By your life, O Muhammad, and your life and your remaining in this world. Ibn Jarir and Ibn Abi Hatim narrated on his authority regarding his statement: **By**

**your life,** he said: By your livelihood. Ibn Mardawayh narrated on the authority of Abu Hurairah who said: God did not swear by the life of anyone except by the life of Muhammad. He said: **By your life,** the verse. Ibn Jarir narrated on the authority of Ibrahim Al-Nakha'i who said: They hated for a man to say **By my life,** seeing it as if he said **By my life.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada, **Indeed, they are in their drunkenness, wandering blindly,** meaning, they are playing in their error. Ibn Jarir and Ibn Abi Hatim narrated on the authority of Al-A'mash regarding the verse, **Indeed, in their heedlessness, they are wavering.** Ibn Jarir narrated on the authority of Ibn Jurayh, **The blast seized them like a thunderbolt,** and everything that destroys a people is a thunderbolt and a blast. Ibn Jarir narrated on his authority, **two sunrises,** he said: When the sun rose. Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Al-Hakim narrated on the authority of Ibn Abbas regarding his statement: **Indeed in that is a sign,** he said: A sign. Do you not see a man sending his ring to his family, saying: Bring such and such, so when they see it they know that it is true? Ibn Jarir, Ibn Al-Mundhir and Ibn Abi Hatim narrated on his authority: **For those who look,** he said: For those who ponder. Abd Al-Razzaq, Ibn Jarir, Ibn Al-Mundhir, Ibn Abi Hatim and Abu Al-Shaykh narrated in Al-Azmah on the authority of Qatadah who said: For those who reflect. Ibn Jurayj and Ibn Al-Mundhir narrated on the authority of Mujahid who said: For those who discern. Al-Bukhari narrated in At-Tarikh, At-Tirmidhi, Ibn Jarir, Ibn Abi Hatim, Ibn As-Sunni, Abu Nu'aym, Ibn Mardawayh and Al-Khatib on the authority of Abu Sa'id Al-Khudri who said: The Messenger of God, may God bless him and grant him peace, said: **Beware of the discernment of the believer, for he sees with the light of God.** Then he recited: **Indeed in that are signs for those who look.** Ibn Abi Hatim narrated on the authority of Ibn Abbas: **And indeed, it is on a straight path,** meaning for destruction. Ibn Abi Shaybah, Ibn Jarir, Ibn Al-Mundhir, and Ibn Abi Hatim narrated on the authority of Mujahid, who said: **A resident path.** Ibn Jarir and Ibn Abi Hatim narrated on the authority of Qatada, who said: **A clear path.**

### Tafsir al-Baghawi

77- **Indeed in that is a sign for the believers.**

### Tafsir al-Baidawi

77. **Indeed in that is a sign for those who believe** in God and His messengers.

Surat al-Hijr 15:78

And indeed, the companions of the thicket were wrongdoers.

### Surat al-Hijr 15:78

And indeed, the companions of the thicket were wrongdoers.

### Tafsir al-Jalalayn

78 - *And* is lightened, meaning that **the companions of the thicket** is a thicket of trees near Madyan, and they were the people of Shu'ayb **were wrongdoers** by denying Shu'ayb.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **And indeed, the companions of the thicket were wrongdoers.**

### Tafsir al-Qurtubi

**And indeed, the companions of the thicket were wrongdoers.** He means the people of Shu'ayb, they were the companions of thickets, meadows, and fruitful trees. The thicket is the thicket, which is a group of trees, and the plural is ayk. It is narrated that their tree was always dry, which is the maql. Al-Nabigha said:

A dove, with my coming, sweeps away the cold of the forest, and smears his gums with kohl.

It was said: Al-Aykah is the name of the village. It was also said that it is the name of the town. Abu Ubaidah said: Al-Aykah is the walika of their city, like Bakkah is to Mecca. The story of Shuaib and his people was mentioned earlier.

### Tafsir Ibn Kathir

The people of the thicket are the people of Shu'ayb. Ad-Dahhak, Qatadah and others said: The thicket is the intertwined trees. Their injustice was in associating partners with God, cutting off the road, and reducing the measure and the weight. So God took revenge on them with the shout, the earthquake, and the punishment of the Day of Shadow. They were close to the people of Lot, after them in time, and equal to them in place. That is why God Almighty said: **And indeed, they are on a clear path**, meaning a clear path. Ibn Abbas, Mujahid, Ad-Dahhak and others said: a clear path. That is why when Shu'ayb warned his people, he said in his warning to them: **And the people of Lot are not far from you.**

### Fath al-Qadir

His saying: 78- **And if the companions of the thicket "if"**

is the lightened form of the heavy one, and its name is the pronoun of the deleted matter: that is, and if the matter was the companions of the thicket. And the thicket is the thicket, and it is a group of trees, and the plural is a thicket. And it is narrated that their trees were always, and it is the dry, so the meaning is: And if the companions of the gathered trees, and it is said that the thicket is the name of the village in which they were. Abu Ubaidah said the thicket: The city of their city is like Mecca and Bakkah, and the companions of the thicket are the people of Shu'ayb, and their story has come before, and God Almighty limited himself here to describing them as unjust, and He has explained that injustice previously.

### Tafsir al-Baghawi

78- "And if, **and** the companions of the thicket, **the thicket**, were wrongdoers", disbelievers, and the lam is for emphasis, and they were the people of Shu'ayb, peace be upon him, they were the companions of thickets and intertwined trees, and most of their trees were the dom tree, which is the tamarisk.

### Tafsir al-Baidawi

78. "And indeed, the companions of the thicket were wrongdoers." They were the tribe of Shu'ayb, who lived in the thicket. God sent him to them, but they denied him and were destroyed by the thicket. "The thicket" is a dense tree.

## Surat al-Hijr 15:79

So We took vengeance on them, and indeed, they are on a clear path.

## Tafsir al-Jalalayn

79 - **So We took vengeance upon them** by destroying them with intense heat **and indeed, they** meaning the villages of the people of Lot and the thicket **are on a clear path**. Will you not take heed from them, O people of Mecca?

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: And the companions of the thicket were wrongdoers. He says: They were disbelievers in God. The thicket is the intertwined, crowded trees, as Umayyah said:

The pigeons cooed on the fur of the thicket on the branch wings

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

Who said that?

Ishaq bin Ibrahim bin Habib bin Al-Shaheed told us: Atab bin Bashir told us, on the authority of Khasif, who said: His statement: **The people of the thicket**, he said: the trees, and they used to eat fresh fruit in the summer, and dry fruit in the winter.

Bishr told us, he said: Yazid told us, he said: Saeed told us, on the authority of Qatada, regarding his statement: **And indeed, the companions of the thicket were wrongdoers**, he told us that they were people of a thicket. Most of their trees were this doom tree, and their messenger, as far as we have been informed, was Shu'ayb, peace be upon him. He was sent to them and to the people of Madyan. He was sent to two nations of people, and they were punished with two different punishments. As for the people of Madyan, the blast overtook them, and as for the companions of the thicket, they were people of trees that were overlapping each other. He told us that the heat was imposed upon them for seven days, during which no shade would shade them, and nothing would protect them from it. Then God sent a cloud upon them, and they settled beneath it seeking refreshment in it, so God made it a punishment for them. He sent fire upon them, and it blazed upon them and consumed them. That is the punishment of the Day of the Shade. Indeed, it was the punishment of a tremendous day.

Al-Muthanna told me, he said: Ishaq told us, he said: Abd al-Rahman ibn Abi Hammad told us, he said: Amr ibn Thabit told us, on the authority of his father, on the authority of Saeed ibn Jubayr, he said: The companions of the thicket: the companions of the thicket.

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

Hajjaj told me, he said: Ibn Jurayj said, his statement: **And indeed, the companions of the thicket were wrongdoers**, he said: The people of Shu'ayb. Ibn Abbas said: The thicket had thickets and trees in it that they were in.

It was narrated on the authority of Al-Husayn, who said: I heard Abu Muadh say: Ubayd narrated to us, who said: I heard Ad-Dahhak say, in his statement: **The Companions of the Thicket**, he said: They are the people of Shu'ayb, and the thicket is the thicket.

Yunus told me, he said: Ibn Wahb told us, he said: Amr ibn al-Harith told us, on the authority of Saeed ibn Hilal, on the authority of Amr ibn Abdullah, on the authority of Qatada, that he said: The companions of the thicket, and the thicket is the intertwined tree.

And His saying: **So We took vengeance upon them, and indeed, they were in a clear sign**. God Almighty says: So We took vengeance upon the oppressors of the companions of the thicket.

And His statement: **And indeed, they are on a clear path**, meaning: And indeed, the city of the Companions of the Thicket, and the city of the people of Lot. And the ha' and the mim in His statement: **And indeed, they are** from the mention of the two cities, **on a clear path**, meaning: a path that they follow in their journey, and are guided by, *clear*, meaning: it shows the straightness of the path to whoever follows it. And the path was made an imam because it is followed and followed.

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

Who said that?

Al-Muthanna told me, he said: Abdullah bin Saleh told us, he said: Muawiyah told me, on the authority of Ali bin Abi Talha, on the authority of Ibn Abbas, his statement: **And indeed, they are on a clear path**, meaning: on the road.

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: **So We took vengeance on them, and indeed, they were in a clear path**. He said: An apparent path.

Muhammad ibn Amr told me, he said: Abu Asim told us, he said: Isa told us, and Al-Harith told me, he said: Al-Hasan told us, he said: Warqa' told us, and Al-Hasan ibn Muhammad told us, he said: Shababah told us, he said: Warqa' told us, and Al-Muthanna told me, he said: Ishaq told us, he said: Abdullah told us, on the authority of Warqa', and Al-Muthanna told me, he said: Abu Hudhayfah told us, he said: Shibl told us, all of them, on the authority of Ibn Abi Nujayh, on the authority of Mujahid, regarding His statement: **And indeed, they are on a clear path**, he said: On a marked path.

Muhammad bin Abdul A'la told us: Muhammad bin Thawr told us, on the authority of Muammar, on the authority of Qatada: **And indeed, they are a clear path**. He said: A clear path.

It was narrated on the authority of Al-Hussein, who

Surat al-Hijr 15:79

So We took vengeance on them, and indeed, they are on a clear path.

said: I heard Abu Muadh say: Ubaid told us, who said: I heard Al-Dahhak say regarding His statement: **by a clear Imam** by a clear path.

### Tafsir al-Qurtubi

**And indeed, they are on a clear path** meaning on a path that is clear in itself, meaning the city of the people of Lot and the place of the People of the Thicket, which those who pass by them will consider.

### Tafsir Ibn Kathir

The people of the thicket are the people of Shu'ayb. Ad-Dahhak, Qatadah and others said: The thicket is the intertwined trees. Their injustice was in associating partners with God, cutting off the road, and reducing the measure and the weight. So God took revenge on them with the shout, the earthquake, and the punishment of the Day of Shadow. They were close to the people of Lot, after them in time, and equal to them in place. That is why God Almighty said: **And indeed, they are on a clear path**, meaning a clear path. Ibn Abbas, Mujahid, Ad-Dahhak and others said: a clear path. That is why when Shu'ayb warned his people, he said in his warning to them: **And the people of Lot are not far from you.**

### Fath al-Qadir

The pronoun in 79- **And indeed, they are on a clear path** refers to the city of the people of Lot, and the place of the people of the thicket: that is, indeed, the two places are on a clear path, and the path is the name of that which is followed, and among that is the path that is taken. Al-Farra' and Al-Zajaj said: The path is called a path because it is followed and followed. Ibn Qutaybah said because the traveler follows it until he reaches the place he wants, and it was said that the pronoun refers to the thicket and Madyan because Shu'ayb was attributed to them.

### Tafsir al-Baghawi

79- **So We took vengeance on them** with punishment, because God imposed heat on them for seven days, then God sent a cloud and they took refuge in it seeking relief, so God sent fire from it upon them and burned them, so that is what God Almighty said: **So the punishment of the Day of Shadow seized them Ash-Shu'ara' 189.**

**And indeed** meaning the cities of the people of Lot and the people of the thicket **are on a clear path**, in a clear and evident way.

### Tafsir al-Baidawi

79. **So We took vengeance on them** by destruction. **And indeed, they** meaning Sodom and the thicket. It was said the thicket and Midian, because he was sent to them, so mentioning one of them was a warning about the other. **With a clear Imam** for a clear path, and the Imam is the name of what is followed, so the path, the building's underground place, and the board were named after it because they are among what is followed.



## Surat al-Hijr 15:80

And the companions of Al-Hijr denied the messengers.

### Tafsir al-Jalalayn

80 - **And the companions of Al-Hijr denied the messengers** a valley between Medina and Ash-Sham, and they are Thamud (by denying Salih, because it was a denial of the rest of the messengers because they shared in bringing monotheism.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **And the companions of the stone denied the messengers.**

### Tafsir al-Qurtubi

The word *stone* has many meanings: one of them is the stone of the Kaaba. The other is the sacred place, God the Almighty said: **And a forbidden stone** (al-Furqan 25:53), meaning forbidden and forbidden. The stone is the mind, God the Almighty said: **For the one with reason** (al-Fajr 89:5). The stone is the stone of the shirt, and the opening is more eloquent. The stone is the female horse. The stone is the circling of Thamud, and this is what is meant here, meaning Madinah, Al-Azhari said: Qatada: It is between Mecca and Tabuk, and it is the valley in which Thamud is. Al-Tabari: It is a land between Hijaz and Ash-Sham, and they are the people of Salih. He said: **The Messengers** means Salih alone, but whoever denies a prophet has denied all the prophets, because they are of one religion in the principles, so it is not permissible to differentiate between them. It was said: They denied Salih and those who followed him and those who came before him from the prophets as well. And God knows best. Al-Bukhari narrated on the authority of Ibn Umar: "When the Messenger of God (peace and blessings of God be upon him) came to Al-Hijr during the Battle of Tabuk, he ordered them not to drink from its well or draw water from it. They said: We have kneaded and drawn water. So the Messenger of God (peace and blessings of God be upon him) ordered them to pour out the water and to throw away the dough." In Sahih, it is narrated on the authority of Ibn Umar: "The people came down with the Messenger of God (peace and blessings of God be upon him) to Al-Hijr, the land of Thamud. They drew water from its wells and kneaded the dough with it. The Messenger of God (peace and blessings of God be upon him) ordered them to pour out what they had drawn and feed the dough to the camels. He ordered them to draw water from the well that the female camel would drink from." It was also narrated on the authority of Ibn Umar who said: "We passed by Al-Hijr with the Messenger of God (peace and blessings of God be upon him), and the Messenger of God (peace and blessings of God be upon him) said to us: 'Do not enter the dwellings of

those who wronged themselves unless you are weeping, for fear that what happened to them will happen to you. Then he warned and hastened."

I said: In this verse, which the Lawgiver explained and its ruling and clarified his command, there are eight issues, which scholars have deduced and jurists have differed about some of them. The first of them: It is disliked to enter those places, and some scholars have interpreted entering the graveyards of the infidels as such. If a person enters any of those places and graveyards, then he should do so in the manner that the Prophet (peace and blessings of God be upon him) guided us to, of consideration, fear, and hastening. The Messenger of God (peace and blessings of God be upon him) said: **Do not enter the land of Babylon, for it is cursed.**

Question: The Prophet, may God bless him and grant him peace, ordered that what they had drawn from the well of Thamud be poured out and that what had been kneaded and baked with it be thrown away because it was water of wrath, so it was not permissible to benefit from it in order to escape God's wrath. He said, **Feed it to the camels.**

I said: This is the ruling on impure water and what is kneaded with it. Second: Malik said: That which is not permissible to use of food and drink may be fed to camels and cattle, since they are not obligated to do so. He also said about impure honey: It is fed to bees. Third: The Messenger of God (peace and blessings of God be upon him) ordered that what is kneaded with this water be fed to camels, and he did not order that it be discarded as he ordered with the meat of domesticated donkeys on the day of Khaybar. This indicates that the meat of donkeys is more forbidden and more severe in its impurity. The Messenger of God (peace and blessings of God be upon him) ordered that the earnings of the cupper be fed to the camel and the slave, and this was not for the sake of prohibition or impurity. Al-Shafi'i said: If it were forbidden, he would not have ordered him to feed it to his slave, because he is worshipping in it as he worships in himself. Fourth: In his (peace and blessings of God be upon him) order to feed the camels dough, there is evidence that it is permissible for a man to carry impurity to his dogs so that they may eat it, contrary to those of our companions who forbade that and said: The dogs should be released on it and not carried to them. Fifth: His command, may God bless him and grant him peace, to draw water from the well of the she-camel is evidence of seeking blessings from the relics of the prophets and righteous people, even if their eras have passed and their traces have disappeared. Just as the first is evidence of hating the people of corruption and denouncing their homes and relics. This, even though the truth is that inanimate objects are not to be blamed, but that which is associated with the beloved is beloved, and that which is associated with the hated and abhorrent is hated, as Katheer said:

I love Sudan for its love, so much so that I love black dogs for its love.

As another said:

I pass by the houses, the houses of Layla, I approach

this wall and that wall

It is not those lands that captivate my heart, but the love of those who inhabit those lands.

Sixth: Some scholars forbade praying in this place and said: It is not permissible to pray there because it is a place of wrath and a place of anger. Ibn al-Arabi said: So this place is an exception to the saying of the Prophet (peace and blessings of God be upon him):

**The earth has been made for me a place of prostration and purification.** It is not permissible to perform tayammum with its soil, or to perform ablution with its water, or to pray there. At-Tirmidhi narrated on the authority of Ibn 'Umar: "The Messenger of God (peace and blessings of God be upon him) forbade praying in seven places: in a garbage dump, a slaughterhouse, a graveyard, on the main road, in a bathroom, in camel watering places, and on top of the House of God." In this regard, on the authority of Abu Marthad, Jabir and Anas: The chain of transmission of the hadeeth of Ibn 'Umar is not that strong, and Zayd ibn Jubayrah has been criticized for his memory. Our scholars have added: a usurped house, a church, a synagogue, a house in which there are statues, usurped land, or a place where you face a sleeping person, or the face of a man, or a wall on which there is impurity. Ibn al-Arabi said: Among these places are those that are forbidden for the right of others, and those that are forbidden for the right of God, and those that are forbidden for the sake of proven impurity or its predominance. What is forbidden for the sake of impurity, if a clean garment is spread in it, such as a bathroom and a cemetery is in it or to it, then that is permissible in the Mudawwana. Abu Musab mentioned that it is disliked. Our scholars differentiated between old and new cemeteries for the sake of impurity, and between the cemeteries of Muslims and polytheists, because it is a house of torment and a place of wrath like a stone. Malik said in al-Majmu'ah: One should not pray in camel pens, even if a garment is required, as if he saw two reasons for it: covering oneself with it and repelling it, so it spoils the prayer of the one praying. If it is one, then there is no problem, as the Prophet, may God bless him and grant him peace, used to do, in the authentic hadith. Malik said: One should not pray on a rug that has statues on it except out of necessity. Ibn al-Qasim disliked praying towards the qiblah in which there are statues, and in a usurped house, but if he did that, it would suffice. Some of them mentioned from Malik that praying in a usurped house is not valid. Ibn al-Arabi said: This, in my opinion, is unlike land, as a house cannot be entered without permission, and even if land is owned, the mosque is established in it and ownership does not invalidate it.

I said: The correct view - God willing - that which is indicated by observation and the hadith is that prayer in any pure place is permissible and correct. And what was narrated from the saying of the Prophet, may God bless him and grant him peace: **This is a valley in which there is a devil**, and Muammar narrated it from Al-Zuhri, who said: **And leave the place where you were overcome by heedlessness.** And the saying of Ali: The Messenger of God, may God bless him and grant him peace, forbade me from praying in the land of

Babylon, for it is cursed. And his saying, peace be upon him, when he passed by Al-Hijr of Thamud: **Do not enter upon these tormented people unless you are crying**, and his prohibition of praying in camel watering places and other things in this chapter, then it is returned to the agreed upon principles and the evidence whose origin is correct. Imam Al-Hafiz Abu Omar said: The preferred opinion in our view in this regard is that this valley and other places on earth are permissible to pray in all of them as long as there is no certain impurity in them that prevents that. There is no meaning to the argument of those who argue that the place of the letter *nun* for prayer is the place of Satan and a cursed place in which prayer should not be performed. Everything that has been narrated in this regard regarding the prohibition of praying in the cemetery, in the land of Babylon, in camel pens, and other things of this meaning, all of that in our view is abrogated and rejected due to the generality of his statement, may God bless him and grant him peace:

**The entire earth has been made a place of prostration and purification for me**, and his statement, may God bless him and grant him peace, informing us that this is from its virtues and from what it has been enriched with. According to the people of knowledge, its virtues cannot be abrogated, changed, or diminished. The Prophet (peace and blessings of God be upon him) said: "I have been given five things - and it has been narrated as six, and it has been narrated as three and four, and it goes up to more than nine, and he said about them - that no one before me was given them. I was sent to the red and the black, and I was aided by terror, and my nation was made the best of nations, and spoils were made lawful for me, and the earth was made a place of prostration and purification for me, and I was given intercession, and I was sent with the most comprehensive words, and while I was asleep, the keys of the earth were brought to me and placed in my hand, and I was given al-Kawthar, and the prophets were sealed with me." It was narrated by a group of the Companions. Some of them mention some of them, and some of them mention what no one else mentioned, and they are all authentic. It is permissible to add to his virtues and it is not permissible to subtract from them. Do you not see that he was a slave before he was a prophet, and then he was a prophet before he was a messenger? This is also narrated from him. He said: **And I do not know what will be done with me or with you** (al-Ahqaf 46:9). Then the verse was revealed: **That God may forgive you what is past of your sin and what is to come.**

(al-Fath 48:2) And he heard a man say to him: O best of creation, so he said: That is Abraham. And he said: Let none of you say I am better than Jonah, son of Matta. And he said: The master Joseph, son of Jacob, son of Isaac, son of Abraham, peace be upon them. Then he said after all of that: **I am the master of the sons of Adam, and I do not boast.** So his virtues, may God bless him and grant him peace, continued to increase until God took him, so from here we said: It is not permissible to abrogate, except, or decrease them, and it is permissible to increase them. And with his saying, may God bless him and grant him peace: **The earth has been made a place of prostration and purification for me**, we permit prayer in the graveyard,

the bathroom, and in any place on earth if it is pure from impurities. And he, may God bless him and grant him peace, said to Abu Dharr: **Wherever the prayer overtakes you, pray, for the entire earth is a place of prostration.** Al-Bukhari mentioned this and did not specify a specific place in the hadith. As for those who used the hadith of Ibn Wahb as evidence, he said: Yahya bin Ayoub told me, on the authority of Zaid bin Jubayra, on the authority of Dawud bin Husayn, on the authority of Nafi', on the authority of Ibn Umar. The hadith of al-Tirmidhi that we mentioned is a hadith that Zaid bin Jubayra narrated alone and he rejected it, and this hadith is not known to have a chain of transmission except through the narration of Yahya bin Ayoub, on the authority of Zaid bin Jubayra. Al-Layth bin Sa'd wrote to Abdullah bin Nafi', the freed slave of Ibn Umar, asking him about this hadith, and Abdullah bin Nafi' wrote to him: I do not know of anyone who narrated this on the authority of Nafi' except that he said something false about him. Al-Halwani mentioned it on the authority of Sa'id bin Abi Maryam on the authority of al-Layth, and it does not specify the cemetery of the polytheists from others. It was narrated on the authority of Ali bin Abi Talib, who said: "My beloved, may God bless him and grant him peace, forbade me from praying in the cemetery, and he forbade me from praying in the land of Babylon, for it is cursed." Its chain of transmission is weak and unanimously agreed upon as weak. Abu Salih, who narrated it on the authority of Ali, is Sa'id bin Abd al-Rahman al-Ghifari, a man from Basra who is not well-known and it is not authentic for him to have heard from Ali, and those below him are unknown and not known. Abu Omar said: There is a hadith on the topic from Ali, from his saying, not traceable back to the Prophet, when the chain of transmission was established. It was narrated by Al-Fadl bin Dukayn, who said: Al-Mughirah bin Abi Al-Hurr Al-Kindi told us, who said: Abu Al-Anbas Hajar bin Anbas told me, who said: We went out with Ali to the Kharijites, and when we passed Syria, he landed in the land of Babylon. We said: O Commander of the Faithful, the evening has come, the prayer, the prayer, but he refused to speak to anyone. They said: O Commander of the Faithful, it has come. He said: Yes, but I will not pray in a land that God has swallowed up. Al-Mughirah bin Abi Al-Hurr is trustworthy from Kufa, as stated by Yahya bin Ma'in and others. Hajar bin Anbas was one of the great companions of Ali. Al-Tirmidhi narrated from Abu Sa'id Al-Khudri, who said: The Messenger of God, may God bless him and grant him peace, said: **The entire earth is a place of prayer except the graveyard and the bathroom.** Al-Tirmidhi said: Sufyan Al-Thawri narrated it from Amr bin Yahya from his father from the Prophet, may God bless him and grant him peace, as a mursal hadith, and it seems to be more authentic and more correct. Abu Omar said: So it is not permissible to use it as evidence for those who do not see the mursal hadith as evidence, and if it had been proven, the correct view would have been as we mentioned. We do not say, as some of those who adhere to the Madani school of thought have said, that the cemetery in this hadith and others is specifically intended to refer to the cemetery of the polytheists, because he said: the cemetery and the bathroom with the definite article, so it is not permissible to refer that to a cemetery or a bathroom without a bathroom

without a reference to it, so it is a statement for which there is no evidence from the Book or the Sunnah or a sound hadith, and it has no place in analogy or reason, and the meaning of the speech does not indicate it nor does the hadith go beyond it. The specification of the one who specified the cemetery of the polytheists is not without one of two aspects: Either it is because the disbelievers go to it with their feet, so there is no meaning to mentioning the cemetery specifically, because every place they are in with their bodies and feet is like that, and the Messenger of God, may God bless him and grant him peace, was too great to speak about something that has no meaning. Or it is because it is a place of wrath, for if that were the case, the Messenger of God, may God bless him and grant him peace, would not have built his mosque in the cemetery of the polytheists, and he would not have dug it up, leveled it, and built on it. If it were permissible for someone to specify a cemetery from the cemeteries for prayer in, then the cemetery of the polytheists would be more deserving of specialization and exception because of this hadith. Whoever dislikes praying in a cemetery does not distinguish one cemetery from another, because the alif and lam indicate a type, not a known thing. If there was a difference between the cemetery of the Muslims and the cemetery of the polytheists, the Prophet (peace and blessings of God be upon him) would have made it clear and not given him time, because he was sent to clarify. If it were permissible for an ignorant person to say: **such-and-such cemetery**, it would be permissible for another to say: **such-and-such bathroom**, because in the hadeeth there is the cemetery and the bathroom. Likewise his saying: **the garbage dump and the slaughterhouse**, it is not permissible to say: **such-and-such garbage dump**, nor **such-and-such slaughterhouse**, nor **such-and-such road**, because it is not permissible to control the religion of God.

The scholars agreed that performing tayammum on a polytheist graveyard is permissible if the place is clean, pure and clean. They also agreed that whoever prays in a church or synagogue on a clean place, his prayer is valid and permissible. This was mentioned previously in Surat Bara'ah. It is known that a church is closer to being a place of wrath than a cemetery, because it is a place where God is disobeyed and disbelieved in, but the cemetery is not like that. The Sunnah has mentioned that synagogues and churches are to be taken as mosques. Al-Nasa'i narrated on the authority of Talq ibn 'Ali who said: We went out as a delegation to the Prophet (peace and blessings of God be upon him) and we pledged allegiance to him and prayed with him, and we informed him that there is a synagogue for us in our land, and he mentioned the hadith in which it says: **So when you come to your land, break your synagogue and take it as a mosque.** Abu Dawud narrated on the authority of 'Uthman ibn Abi al-'As: "The Prophet (peace and blessings of God be upon him) ordered him to make the mosque of Ta'if where their idolaters were." This was mentioned previously in Bara'ah. It is sufficient for you that the Prophet's mosque (peace and blessings of God be upon him) was founded on piety and built in a polytheist graveyard, and it is an argument against everyone who dislikes praying there. Among those who disliked praying in a graveyard, whether it belongs

to Muslims or polytheists, were Al-Thawri, Abu Hanifah, Al-Awza'i, Al-Shafi'i and their companions. According to Al-Thawri, one should not repeat the prayer. According to Al-Shafi'i, it is sufficient if he prays in a graveyard in a place where there is no impurity, based on the well-known hadiths on that, and the hadith of Abu Hurayrah that the Messenger of God (blessings and peace of God be upon him) said: **Pray in your homes and do not turn them into graves**, and the hadith of Abu Marthad Al-Ghanawi that the Prophet (blessings and peace of God be upon him) said: **Do not pray towards graves and do not sit on them**. These two hadiths are authentic in terms of their chain of transmission, but they are not evidence, because they are open to interpretation. One should not refrain from praying in any pure place except with evidence that is not open to interpretation. None of the Muslim jurists differentiated between the graveyards of Muslims and polytheists, except for what we have mentioned of the fallacy of the statement that should not be considered, and it has no basis in consideration or in any authentic report.

Eighth: A wall into which filth and excrement are thrown so that it may be honored, so one should not pray in it until it is watered three times, based on what was narrated by Ad-Daraqutni on the authority of Mujahid on the authority of Ibn Abbas on the authority of the Prophet, may God bless him and grant him peace, regarding a wall into which filth and excrement are thrown. He said: **If it is watered three times, then pray in it**. He also narrated it from the hadith of Nafi' on the authority of Ibn Umar: "He was asked about these walls into which filth and manure are thrown, can one pray in them? He said: If it is watered three times, then pray in it." This was traced back to the Prophet, may God bless him and grant him peace. They differed in the chain of transmission, and God knows best.

### Tafsir Ibn Kathir

The people of Al-Hijr are Thamud who denied their prophet Salih, peace be upon them. Whoever denies a messenger has denied all the messengers, and that is why they were called deniers of the messengers. God Almighty mentioned that He brought them signs that would prove to them the truth of what Salih brought them, such as the she-camel that God brought out for them by the supplication of Salih from a solid rock. It used to roam their land, drinking for her and they would drink for a specified day. When they rebelled and hamstrung it, He said to them, "Enjoy yourselves in your home for three days. That is a promise that will not be denied." God Almighty said, **As for Thamud, We guided them, but they preferred blindness to guidance**. God Almighty mentioned that they **carved out of the mountains, houses, secure**. That is, without fear or need for them, but rather out of wickedness, arrogance, and frivolity, as is seen from their actions in their homes in Wadi Al-Hijr, which the Messenger of God, may God bless him and grant him peace, passed by while he was on his way to Tabuk. He covered his head and hastened his mount, and said to his

companions, "Do not enter the homes of the punished people unless you are weeping. If you do not..." They wept, and pretended to weep, fearing that what befell them would befall you." And His statement: **The blast overtook them in the morning**, meaning the morning of the fourth day, **but what they had earned did not avail them**, meaning what they had been exploiting from their crops and fruits, the water of which they had withheld from the she-camel until they hamstrung her so that she would not be constrained by the water, so that wealth did not protect them nor did it benefit them when the command of your Lord came.

### Fath al-Qadir

Then God the Almighty concluded the stories with the story of Thamud, saying: 80- **And the companions of Al-Hijr denied the messengers**. Al-Hijr is the name of the land of Thamud. Al-Azhari said that it is between Mecca and Tabuk. Ibn Jarir said: It is a land between Hijaz and Ash-Sham. He said that the messengers were not sent to them except Salih, because whoever denies one of the messengers has denied the rest because they agreed on calling to God. It was said that they denied Salih and the prophets who came before him, and it was said that they denied Salih and the believers who were with him.

### Tafsir al-Baghawi

80- The Almighty said: **And the companions of Al-Hijr denied the messengers**, which is the city of Thamud, the people of Salih, and it is between Medina and Ash-Sham, **the messengers**, meaning Salih alone.

### Tafsir al-Baidawi

80. **And the people of Al-Hijr denied the messengers** meaning that Thamud denied Salih, and whoever denied one of the messengers, it is as if he denied all of them. It is possible that what is meant by the messengers is Salih and the believers who were with him, and *Al-Hijr* is a valley between Medina and Ash-Sham in which they live.



## Surat al-Hijr 15:81

And We gave them Our signs, but they turned away from them.

### Tafsir al-Jalalayn

81 - **And We gave them Our signs** in the she-camel **but they were turning away from them** not thinking about them.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty says: The inhabitants of Al-Hijr have lied. They attributed their dwelling and residence to its inhabitants, as God Almighty said: (And the companions of Paradise will call out to the companions of the Fire, **We have indeed found what our Lord promised us to be true**. So He attributed its inhabitants to their dwelling and residence in it. Al-Hijr is the city of Thamud.

Qatada used to say about the meaning of stone:

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 People of the Stone: he said: The People of the Valley.

Yunus told me, he said: Ibn Wahb told us, he said: Yunus told me, on the authority of Ibn Shihab, while he was mentioning the stone, the dwellings of Thamud, he said: Salim ibn Abdullah said: "Abdullah ibn Umar said: We passed by the stone with the Messenger of God, may God bless him and grant him peace, and the Messenger of God, may God bless him and grant him peace, said to us: Do not enter the dwellings of those who wronged themselves unless you are weeping, fearing that what happened to them will happen to you." Then he warned and ran until he got behind it.

Zakariya bin Yahya bin Abaan Al-Masry told us: Abu Yusuf Yaqub bin Ishaq bin Abi Abbad Al-Makki told us: Dawud bin Abd Al-Rahman told us, on the authority of Abdullah bin Uthman bin Khathim, on the authority of Ibn Sabit, on the authority of Jabir bin Abdullah, "That the Messenger of God, may God bless him and grant him peace, said while he was at al-Hijr 15: These are the people of Salih, whom God destroyed, except for a man who was in the sanctuary of God, whom the sanctuary of God protected from the punishment of God. It was said: O Messenger of God, who is he? He said: Abu Righal."

And His statement: **And We gave them Our signs, but they turned away from them**. He says: And We showed them Our evidence and proofs of the truth of what We sent to him, Our Messenger Salih, but they turned away from the signs that We gave them, not considering them nor taking heed.

### Tafsir al-Qurtubi

The Almighty said: **And We gave them Our signs** meaning with Our signs. Like His saying: **Give us our food** (al-Kahf 18:62), meaning with our lunch. What is meant is the she-camel, and there were many signs in her: her emergence from the rock, the closeness of her offspring when she emerged, her size so that she did not resemble a she-camel, and the abundance of her milk so that it was sufficient for them all. It is possible that there were other signs besides the she-camel, such as the well and others. **So they turned away from her** meaning they did not take heed.

### Tafsir Ibn Kathir

The people of Al-Hijr are Thamud who denied their prophet Salih, peace be upon them. Whoever denies a messenger has denied all the messengers, and that is why they were called deniers of the messengers. God Almighty mentioned that He brought them signs that would prove to them the truth of what Salih brought them, such as the she-camel that God brought out for them by the supplication of Salih from a solid rock. It used to roam their land, drinking for her and they would drink for a specified day. When they rebelled and hamstrung it, He said to them, "Enjoy yourselves in your home for three days. That is a promise that will not be denied." God Almighty said, **As for Thamud, We guided them, but they preferred blindness to guidance**. God Almighty mentioned that they **carved out of the mountains, houses, secure**. That is, without fear or need for them, but rather out of wickedness, arrogance, and frivolity, as is seen from their actions in their homes in Wadi Al-Hijr, which the Messenger of God, may God bless him and grant him peace, passed by while he was on his way to Tabuk. He covered his head and hastened his mount, and said to his companions, "Do not enter the homes of the punished people unless you are weeping. If you do not..." They wept, and pretended to weep, fearing that what befell them would befall you." And His statement: **The blast overtook them in the morning**, meaning the morning of the fourth day, **but what they had earned did not avail them**, meaning what they had been exploiting from their crops and fruits, the water of which they had withheld from the she-camel until they hamstrung her so that she would not be constrained by the water, so that wealth did not protect them nor did it benefit them when the command of your Lord came.

### Fath al-Qadir

81- **And We gave them Our signs**, meaning the signs revealed to their Prophet, including the she-camel, which contained many signs, such as her emergence from the rock, the approach of her offspring when she emerged, her admonition to them, and the abundance of her milk. **But they were turning away from them**, meaning they did not pay attention. For this reason, they hamstrung the she-camel and disobeyed what their Prophet had commanded them to do.



Surat al-Hijr 15:81

And We gave them Our signs, but they turned away from them.

### **Tafsir al-Baghawi**

81- **And We gave them Our signs**, meaning: the she-camel, her young, and the well. So the signs in the she-camel are her emergence from the rock, her growth, the nearness of her birth, and the abundance of her milk, **but they were turning away from it**.

### **Tafsir al-Baidawi**

81. **And We gave them Our signs, but they turned away from them**. Meaning the signs of the Book revealed to their Prophet, or his miracles, such as the she-camel, her watering, her drinking, and her milk, or what was set up for them as evidence.

## Surat al-Hijr 15:82

And they used to carve out of the mountains, houses, feeling secure.

## Tafsir al-Jalalayn

82 - **And they used to carve out of the mountains, houses, feeling secure.**

## Tafsir al-Suyuti

## Tafsir al-Tabari

God Almighty says: **And they used to carve out of the mountains, houses, feeling secure.**

## Tafsir al-Qurtubi

Sculpting in Arabic: carving and carving. He carved it **in the broken form** means he polished it. And the carving is the polishing. And the carving is what is carved with. And in the revelation: **Do you worship what you carve?** (al-Saffat 37:95) meaning you carve and make. So they used to make houses for themselves in the mountains due to their great strength. *Safe* meaning from falling on them or being destroyed. And it was said: Safe from death. And it was said: from punishment.

## Tafsir Ibn Kathir

The people of Al-Hijr are Thamud who denied their prophet Salih, peace be upon them. Whoever denies a messenger has denied all the messengers, and that is why they were called deniers of the messengers. God Almighty mentioned that He brought them signs that would prove to them the truth of what Salih brought them, such as the she-camel that God brought out for them by the supplication of Salih from a solid rock. It used to roam their land, drinking for her and they would drink for a specified day. When they rebelled and hamstrung it, He said to them, "Enjoy yourselves in your home for three days. That is a promise that will not be denied." God Almighty said, **As for Thamud, We guided them, but they preferred blindness to guidance.** God Almighty mentioned that they **carved out of the mountains, houses, secure.** That is, without fear or need for them, but rather out of wickedness, arrogance, and frivolity, as is seen from their actions in their homes in Wadi Al-Hijr, which the Messenger of God, may God bless him and grant him peace, passed by while he was on his way to Tabuk. He covered his head and hastened his mount, and said to his companions, "Do not enter the homes of the punished people unless you are weeping. If you do not..." They wept, and pretended to weep, fearing that what befell them would befall you." And His statement: **The blast overtook them in the morning**, meaning the morning of the fourth day, **but what they had earned did not avail**

**them**, meaning what they had been exploiting from their crops and fruits, the water of which they had withheld from the she-camel until they hamstrung her so that she would not be constrained by the water, so that wealth did not protect them nor did it benefit them when the command of your Lord came.

## Fath al-Qadir

82- **And they used to carve out of the mountains, houses.** Carving in the speech of the Arabs means: the wild and the carved. He carved it, he carved it with the broken carving: meaning he made it. In the revelation: **Do you worship what you carve?** meaning you carve. And they used to make for themselves houses in the mountains: meaning they would carve them into the mountains. The accusative of *safe* is in the state. Al-Farra' said: safe from it falling upon them, and it was said safe from death, and it was said safe from punishment, relying on their strength and reliability.

## Tafsir al-Baghawi

82- **And they used to carve out houses from the mountains, secure**, from destruction and the mountain falling on them.

## Tafsir al-Baidawi

82. "And they used to carve out houses from the mountains, safe from collapse, thieves' digging, and enemies' destruction, due to their strength, or from torment, due to their extreme negligence or their belief that the mountains would protect them from it."

Surat al-Hijr 15:83

Then the blast overtook them in the morning.

### Surat al-Hijr 15:83

Then the blast overtook them in the morning.

### Tafsir al-Jalalayn

83 - **Then the blast overtook them in the morning** in the morning

### Tafsir al-Suyuti

### Tafsir al-Tabari

God Almighty said: **Then the blast seized them in the morning.**

### Tafsir al-Qurtubi

**So the blast overtook them in the morning** meaning at the time of dawn, and it is an accusative of state. The blast was mentioned previously in Hud and Al-A'raf.

### Tafsir Ibn Kathir

The people of Al-Hijr are Thamud who denied their prophet Salih, peace be upon them. Whoever denies a messenger has denied all the messengers, and that is why they were called deniers of the messengers. God Almighty mentioned that He brought them signs that would prove to them the truth of what Salih brought them, such as the she-camel that God brought out for them by the supplication of Salih from a solid rock. It used to roam their land, drinking for her and they would drink for a specified day. When they rebelled and hamstrung it, He said to them, "Enjoy yourselves in your home for three days. That is a promise that will not be denied." God Almighty said, **As for Thamud, We guided them, but they preferred blindness to guidance.** God Almighty mentioned that they **carved out of the mountains, houses, secure.** That is, without fear or need for them, but rather out of wickedness, arrogance, and frivolity, as is seen from their actions in their homes in Wadi Al-Hijr, which the Messenger of God, may God bless him and grant him peace, passed by while he was on his way to Tabuk. He covered his head and hastened his mount, and said to his companions, "Do not enter the homes of the punished people unless you are weeping. If you do not..." They wept, and pretended to weep, fearing that what befell them would befall you." And His statement: **The blast overtook them in the morning**, meaning the morning of the fourth day, **but what they had earned did not avail them**, meaning what they had been exploiting from their crops and fruits, the water of which they had withheld from the she-camel until they hamstrung her so that she would not be constrained by the water, so that wealth did not protect them nor did it benefit them when the command of your Lord came.

### Fath al-Qadir

83- **So the blast overtook them in the morning**, meaning when they were entering the time of dawn. The blast was mentioned previously in Al-A'raf and in Hud, and it will also be mentioned soon.

### Tafsir al-Baghawi

83- **Then the blast seized them**, meaning: the blast of torment, **in the morning**, meaning: entering the time of dawn.

### Tafsir al-Baidawi

83. **Then the blast overtook them in the morning.**

## Surat al-Hijr 15:84

So what they were earning did not avail them.

### Tafsir al-Jalalayn

84 - **So what avail** was the averting **from them** the punishment **that which they used to earn** from building fortresses and collecting money.

### Tafsir al-Suyuti

### Tafsir al-Tabari

God the Almighty says: The people of Al-Hijr, who were Thamud, the people of Salih, **carved out of the mountains houses, secure** from the punishment of God. It was said: secure from the destruction of their houses that they carved out of the mountains. It was also said: secure from death. And His statement: **Then the blast seized them in the morning** means: The blast of destruction seized them when they woke up on the fourth day of the day on which they were promised the punishment, and it was said to them: Enjoy yourselves in your home for three days. And His statement: **But what they used to earn availed them not** means: What ward off God's punishment from them was the evil deeds they used to commit before that.

### Tafsir al-Qurtubi

**What they earned did not avail them** of money and fortresses in the mountains, nor did what they were given of power.

### Tafsir Ibn Kathir

The people of Al-Hijr are Thamud who denied their prophet Salih, peace be upon them. Whoever denies a messenger has denied all the messengers, and that is why they were called deniers of the messengers. God Almighty mentioned that He brought them signs that would prove to them the truth of what Salih brought them, such as the she-camel that God brought out for them by the supplication of Salih from a solid rock. It used to roam their land, drinking for her and they would drink for a specified day. When they rebelled and hamstrung it, He said to them, "Enjoy yourselves in your home for three days. That is a promise that will not be denied." God Almighty said, **As for Thamud, We guided them, but they preferred blindness to guidance.** God Almighty mentioned that they **carved out of the mountains, houses, secure**. That is, without fear or need for them, but rather out of wickedness, arrogance, and frivolity, as is seen from their actions in their homes in Wadi Al-Hijr, which the Messenger of God, may God bless him and grant him peace, passed by while he was on his way to Tabuk. He covered his head and hastened his mount, and said to his companions, "Do not enter the homes of the punished

people unless you are weeping. If you do not..." They wept, and pretended to weep, fearing that what befell them would befall you." And His statement: **The blast overtook them in the morning**, meaning the morning of the fourth day, **but what they had earned did not avail them**, meaning what they had been exploiting from their crops and fruits, the water of which they had withheld from the she-camel until they hamstrung her so that she would not be constrained by the water, so that wealth did not protect them nor did it benefit them when the command of your Lord came.

### Fath al-Qadir

84- **So what they were earning did not avail them**. That is, what they were earning of money and fortresses in the mountains did not ward off any of God's punishment from them.

### Tafsir al-Baghawi

84- **What they used to earn did not avail them**, of polytheism and evil deeds.

Abu Bakr Muhammad ibn Abdullah ibn Abi Tawbah told us, Muhammad ibn Ahmad ibn al-Harith told us, Muhammad ibn Yaqub al-Kisa'i told us, Abdullah ibn Mahmoud told us, Ibrahim ibn Abdullah al-Khalal told us, Abdullah ibn al-Mubarak told us, on the authority of Muammar, on the authority of al-Zuhri, Salim ibn Abdullah told us, on the authority of his father, on the authority of the Prophet, may God bless him and grant him peace, that when he passed by al-Hijr, he said: **Do not enter the dwellings of those who wronged themselves unless you are weeping, lest what befell them befall you**. He said: And he covered himself with his cloak while he was on the saddle.

Abdul Razzaq said on the authority of Muammar: Then he covered his head and hastened his pace until he crossed the valley.

### Tafsir al-Baidawi

84. **What they used to earn did not avail them** of building strong houses and accumulating wealth and numbers.